

# The Reasons Behind the Collapse of Ghaznavid Empire

NEMATULLAH QURBANI 1<sup>st</sup>, ABDUL RAHIM DEHQAN ZADA 2<sup>nd</sup>

1<sup>st</sup> Assistant Professor Department of History, Education Faculty, Herat University, Afghanistan,

2<sup>nd</sup> Assistant Professor Department of History, Education Faculty, Herat University, Afghanistan.

## Abstract

*The Ghaznavid Empire arose from the city of Ghazni, one of the ancient cities of ancient Afghanistan. Sabokatgin laid the foundations of the empire and Sultan Mahmud was able to achieve its peak by gaining military victories and having rich trophies in the concurred reigns. Along with the expansion of Ghaznavid Empire, several factors led to the collapse of the Ghaznavid Empire. According to the findings of this study, the lack of precise plans for the succession of Sultan Mahmud created the first gap in the construction of the power of the Ghaznavid Empire. His successor, Sultan Massoud, led to the collapse of the Ghaznavid Empire due to his hostile policies with the powerful elites of his father's time, as well as his irrational decisions that were accompanied by temperament and violent behavior. In fact, the purpose of this article is to answer the question of what factors caused the fall of the Ghaznavid Empire? This descriptive-analytical research is based on library resources.*

**Keywords:** Empire, Ghaznavids, Building Power, Government Strategy, Succession Crisis, Leadership and Culture .

## INTRODUCTION

The Ghaznavid dynasty was a Turkic-speaking dynasty that replaced the Samanids in the 10th century and ruled for two centuries over vast areas from India to Khorasan and the lands south of Jeyhun and Iran. Ghaznavids became known as their capital of this dynasty was located in Ghazni (one of the current cities of southeastern Afghanistan). The Ghaznavid dynasty created a vast empire that lasted for two hundred years. The Ghaznavid Empire was founded by Sabkatgin Turk, who was once a slave and in a place that later became the rich and prosperous city of Ghazni, and then expanded as a result of Sultan Mahmud's military campaign. Sultan Mahmud and Sultan Massoud of Ghaznavid were the most famous and powerful emperors of Ghaznavid and were the main factor in the growth of Ghaznavid territory. Sultan Massoud himself destroyed the foundations of the empire with his irrational policies, but Sultan Mahmud played a key role in the development of the empire and the expansion of the empire. Sultan Mahmud made great efforts to give more credibility to his government and to attract the attention of the caliphs of Bani Abbas, so that he could rebuild Ghazni and other cities in his territory. He won many trophies in his numerous attacks on India and elsewhere, spending most of them on development of Ghazni. Despite all these developments, several factors destroyed the foundations and the fall of the Ghaznavid Empire. This study examines on these factors. In this article, the author has referred to the historical texts of the first and second historical categories on how the Ghaznavid Empire fell.

In fact, this study is an attempt to answer the questions on factors caused the fall of the Ghaznavid Empire? Accordingly, the purpose of this study is to analyze the causes of the fall of the Ghaznavid Empire in order to clarify a part of the history of Ghaznavids that has been less studied. The history of this dynasty, so that we can explore the lesser known angles of its history.

## Development and expansion of the Ghaznavid Empire

When Sabkatgin, in 976, as the military chief, unexpectedly repelled Abu Ali Anuk's fierce invasion on Ghazni just outside the city, and returned to the city with a number of captives and booty, including two elephants, the troops numbered about five hundred,

gathered around him and chose him as their ruler and commander instead of Buri Tagin. Sabkatgin, on the other hand, called on them to hand over what they have to the government and leave their villages, and re-enter the military. This led to a new development in the Ghazni government (Jozjani, 1985: 227). "Although the conquest of Ghazni took place in 962 by Alptegin and laid the foundation for an independent local government there, Sabkatgin is known as the head of the Ghaznavid Empire" (Ghobar, 2011: 197). The policy adopted by Sabkatgin in creating a strong organization in the military of the Ghazni government has since been pursued as a government strategy.

The development of the growing power of the Ghaznavids during the time of Sabkatgin and his son Mahmud, and the acquisition of abundant and precious trophies from India reciprocally affected the strength of the Ghaznavid military institution, which formed the most important nucleus of power in Ghaznavid rule, Was recognized as the largest and most efficient military institution in the region, which at every moment brought new success to the war front in India, and the battle with the local governments of Khorasan and the conquest of Central Iran by the Ghaznavid government. The same military institution had a major influence on the controlled areas in a direct domination (Gardizi, 1984: 355)

The Ghaznavid Empire was founded by Turkish slaves who boasted in the Samanid military apparatus, generally Turks who had been taken captive from the Turkic-speaking areas north of Transoxiana or bought as slaves. The Ghaznavid Empire was formed with such backgrounds in Ghazni and spread to other places. After the fall of the Samanids, Sultan Mahmud conquered Khorasan and his rule was immediately recognized by the Abbasid Caliphate (999 AD)

Religious-political recognition by the Caliphate to legitimize the rule of the Ghaznavids in the eyes of the people of Khorasan, although was necessary but didn't seem sufficient (Forouzani, 2005: 98). Therefore, one of the reasons for the Ghaznavids' attention to India was to strengthen its legitimacy in the eyes of the Muslim public. "Although this and other matters, such as the caress of the Persian-speaking poets of Madiha Sarai, were very effective in promoting the acceptance of Sultan Mahmud and the social status of the Turkic government, the militaristic nature of Sultan Mahmud and his authoritarian military and authoritarian rule prevented him from entering politics. And socially, this kind of action made him ineffective, and thus continued to distinguish between the rulers and the community (Yousefi, 1991: 316).

Another factor through which Sultan Mahmud could gain popularity among the general public was the inclination of the nobility and the wealthy in urban societies such as merchants and; in large rural communities such as landlords and peasants to rule by those influential among the people to reach their destination. But he was eyeing the influence of the nobles and the rich, and under various pretexts he rebuked the nobles and forcibly confiscated their property from them. Thus, the local aristocrats were unhappy with the rule of the Ghaznavids (Barthold, 1987: 54).

The existence of regular judicial and administrative organizations in building the power of the empire was another factor that could be effective in creating a bond between the Ghaznavid Empire and the people. Through such organizations, the Ghaznavid Empire could deal with the current affairs of the people and, by creating order and social security and ensuring the well-being of the people and eliminating oppression, would turn their hearts to the Ghaznavid Empire. Although the Ghaznavid dynasty had such an organization and was headed by ministers, it played a small role in the empire built by Sultan Mahmud and was more concerned with administrative affairs than military rule. The Ghaznavid Empire, founded by Sabkatgin and later by Sultan Mahmud's military campaigns, spread to various parts of northern India. Simultaneously with the expansion and development of the empire's power, several factors led to the collapse of the Ghaznavid Empire, which are discussed in this article.

## The Crisis of Succession and Disputes in the Empire

Sultan Mahmud first introduced Massoud as Crown Prince in 1014 due to his physical strength and bravery in the war, but his opinion changed around 1024 AD and finally, Massoud was removed from the crown and replaced his other son Mohammad with him. The Crown Prince announced (Beyhaqi, 1983: 114). Minister Hassanak, who become minister same year and a number of bureaucrats and military commanders were pleased with the sultan's decision and supported Muhammad because they surrendered to the sultan's vote, became known as the "Mahmoudians" or "Mahmoud's supporters." But since Massoud was superior in military prowess to Muhammad, and most of his military commanders preferred him to Muhammad, many politicians and government officials, and even Sultan Mahmud himself, believed that he would fight after the Sultan. That will take place between Massoud and Muhammad, Massoud will come to power (Jozjani, 1984: 233). To this end, Sultan Mahmud sought to increase Muhammad's power and, by imposing restrictions on Massoud, reduce his power and influence, or to engage him in difficult missions away from the capital.

However, there were many in the government of Sultan Mahmud who secretly supported Massoud against the will of the sultan. The group became known as the Massoudian faction or "supporters." Thus, two political factions emerged in the Ghaznavid government structure. Disputes between the two factions intensified over time, and the fire turned gray, which immediately ignited after the death of Sultan Mahmud (Ibn Athir, 1989: 55). Sultan Mahmud died in 1030 AD while emphasizing the succession of his son Muhammad. Immediately after the death of Sultan Mahmud and before Muhammad arrived in Ghazni from Balkh, a sermon called Muhammad was recited throughout Mahmud's territory in India and most of Khorasan. However, according to Ibn Fadhiq, in Neyshabur and Bayhaq, a sermon was recited in the name of Sultan Massoud. "At the time of his father's death, Massoud lived in the farthest realm of the Ghaznavids, in Isfahan. After controlling Isfahan, he was preparing to march on Hamedan, where he received a letter from his aunt (Harra Khatli). Massoud was informed of his father's death by that letter and was summoned to Ghazni "(Ibn Jawzi, 1992: 212). He moved slowly to Ghazni to achieve the monarchy. For some time now, Massoud has provided ample opportunity for military leaders and government officials to reflect on the new stance in favor of each of the two princes. Since most of the troop members were in favor of Massoud, they realized that in the imminent conflict between the two princes, Muhammad would be left without a supporter, and that Massoud would eventually defeat him. For this reason, various factions of the army, along with some of the commanders, gradually left Ghazni and rushed to Massoud. Even the Abbasid Caliph well understood Massoud's superior position, and when Massoud was in Neishabour, he was sent charter of rule to all regions under Sultan Mahmud by Abbasid Caliph messenger (Gardizi, 1984: 421).

According to historical accounts, Muhammad took care of the social situation of the people during his short reign. He paid tribute to some of the devastated areas and provided welfare services to the people. During his time, many merchants came to Ghazni from faraway places, and prices remained low. It seems that if the people had not been taxed for several years, the remaining wealth would have been enough to run the affairs, and also if Muhammad had not had a powerful military rival like Massoud in the lead, he probably could introduce reforms in the Ghaznavid kingdom to moderate the power of the military. In essentially military regimes, powerful military commanders benefit more than any other class. For this reason, the military commanders who were overthrown during the reign of Sultan Mahmud were by no means willing to lose their leading position in the Ghazni government.

In the Ghaznavid Empire, it was possible to defeat someone with superior military force. Muhammad, who did not take advantage of the passage of time, rejoiced that the commanders and soldiers who remained in Ghazni would fight Massoud in his favor, and marched to Herat to eliminate Massoud. But those commanders and soldiers who were in favor of Massoud in the heart, or who were afraid of the consequences of their work, miraculously imprisoned Muhammad on the way to Taginabad (now-Kandahar) in a fort called Kuh-e Tiz and rushed to Massoud. (Jozjani, 1984: 231). Thus, Massoud has not yet reached Ghazni, where he effectively took over the government in Herat, which had previously been ruled during his father's life and when he was acting as the Crown Prince. With such a welcome from Massoud, he was expected to forget past grudges against his father's supporters and to condone the past

behavior of those who changed their position and needed more time to prove their loyalty. But Massoud, who was in power, although he was a strong man in the military, was not qualified to rule the country. From the very beginning, he was distrustful of the government officials of his father's time and did more to deepen the internal strife and physical confrontation with the Mahmudians (Gardizi, 1984: 425). Massoud either exiled Mahmud's supporters or killed them. Of course, his method continued until the end of his reign, during which he dismantled all the structures his father had built during years.

### **The Gap in the Power Structure of the Empire**

One of the men who had sincerely rendered great service to Sultan Mahmud and had sat under the rule of Kharazm in his old age was a man named Altuntash. He hurried to meet Massoud in Herat to renew his allegiance, but soon realized that Massoud had a grudge against those who had served Mahmud for many years and was seeking revenge. Seeing this as dangerous in the end, he offered to change the Sultan's mind, but these words did not affect Sultan Massoud's crude and vindictive mind. Of course, the role of people like Abu Sahl Zuzani in igniting the fire of the king's resentment should not be ignored. According to Beyhaqi, when Altuntash realized that Massoud was still insisting on being hostile to his father's supporters, he secretly sent a message to Abu Nasr Meshkan, the responsible of the Court of Appeals that this newcomer will not allow one of Mahmud's lovers to remain alive, and finally, for the sake of his life, he at a good time asked Masoud to allow him to leave for Kharazm (Beyhaqi, 2013: 62). Given that the Kharazm region overlooked the Transoxiana territory and also due to its proximity to the Turkmens, Massoud had to treat the ruler of Kharazm with caution and prudence, but Massoud instead, sent a person to kill Altuntash. Although Altuntash learned of this and uncovered his assassination plan and identified Massoud's agent, he remained loyal to the Ghaznavid regime. If independence was declared in Kharazm, he would have created many problems for the fledgling government of Sultan Massoud, but he did not take such action. Altuntash even rushed to Debussia (the city between Bukhara and Samarkand) at the behest of Massoud to fight Ali Tagin (ruler of the Transoxiana city) and was eventually killed on the battlefield. But Massoud's treatment of Altuntash's children was so reckless that it eventually led to the separation of Kharazm from the Ghaznavid realm, with the main consequence being the departure of Al-Saljuq from Massoud's rule (Lestrangle, 1985: 497). Sultan Massoud's vindictive treatment of Mahmud's other friends is just as important. Ali Gharib, who had found position in Mohammad's army, went to Herat to join Massoud when he was in Herat. The Sultan imprisoned him, who was very influential among the Turks and the army, as well as his brother Mankitrak Hajib. After that, Ashtakin Ghazi, as well as Amir Yusuf bin Sabkatgin, he killed his uncle under unknown pretexts one after another. Massoud also confiscated the of his father's treasurer, Ahmed Benaltkin, and sent him to India. "Ahmed rebelled against Massoud because of the suffering and hatred he had in his heart when he arrived in India. Although this revolt was eventually suppressed, it created many problems at the beginning of the reign of Sultan Massoud"(Gardizi, 1984: 425). The story of the assassination of Hassanak Wazir, who is very famous, should be interpreted in the light of Sultan Massoud's resentment towards Sultan Mahmud's lovers. Hassanak had sent him a message during the reign of Sultan Mahmud, when Massoud was the Crown Prince and ruler of Herat: 2013: 180). Minister Hassanak's remarks reflect the fact that he believed that in authoritarian regimes, the existence of opposing factions could be combined with physical confrontation. Beyhaqi went on to say that after the beginning of Massoud's rule, Minister Hassanak resigned. "In the last moments when Hassanak was being trampled on, someone from Sultan Massoud toke a message to Hassanak that it was your dream that you wanted to take me away when you become the king. Of course, Hassanak did not respond "(Beyhaqi: 181).

### **Social and Economic Unrest**

Historical studies show that the Ghaznavid rule was authoritarian and military in nature. In this government, taking care of the people's situation and creating favorable conditions for improving the living conditions of the people was considered meaningless, and the people were used only as a source to provide for the needs of the government. The social and economic situation in Khorasan, which had deteriorated during the late Samanid rule due to internal strife, deteriorated during this period. The policies of Sultan Mahmud and, consequently, his ministers played an important role in creating the deplorable social and economic situation of the people of Khorasan. Atabi, a historian of this period who was in charge of many matters, wrote about Fazl ibn Ahmad Esfarayeni,

who was in charge of Sultan Mahmud's ministry until 1022 AD: The instrument of observing the condition of the people was far from fairness and justice, and from the whole empire the voice of the oppressed reached the sky "(Jer Fazghani, 1978: 328). Minister Hassanak himself admits that he did not deserve the ministry and was reluctant to take over. "I was forcibly given the ministry, and my place was not in that position" (Beyhaqi, 2013: 185).

During the reign of Sultan Massoud, oppression against the people was pursued more severely. During the reign of Massoud, the ruler of an important region such as Khorasan, which was considered the beating heart of the Ghaznavid rule, was a man named Suri ibn Mu'taz. Just as Mahmud left Fazl ibn Ahmad Esfarayeni's hand open to the Sultan on condition that he bring money and gifts to Khorasan, so Massoud gave my Syrian Mu'taz the full authority to take whatever he could from the wealth of Khorasan for himself. The Syrian oppression in Khorasan caused dissatisfaction and hatred among the people for the Ghaznavid rule, so that the elders of Neishabour sided with the Seljuks in the conflict between the Ghaznavid sultan and the Seljuk Turkmen. In addition to the oppression that was common in Khorasan, soldiers from Massoud were sent there from time to time. Wherever they went, they turned the villages of that region into ruins in order to provide for themselves and their families.

### **Enemy Exploitation**

Sultan Mahmud entered Transoxiana in 1024 to escape the threats of the Qarakhanid government and inflict heavy blows on them. To counter and defend, the Karakhanids took advantage of the Seljuk Turkmen living in their territory, who had cavalry and skilled shooters. Sultan Mahmud severely repressed the Turkomans, who were at the forefront of the war against him, and their leader, Israel, captured Seljuk's son - in the ongoing negotiating session, and exiled him to India. After the defeat of the Seljuks, Ali Takin, the ruler of Karakhani, fled from the Sultan and Sultan Mahmud refused to continue his advance in Transoxiana (Barthold, 1987: 602).

Sultan Mahmud, in order to disperse the people whose existence alongside the Karakhanids was a great danger to the Ghaznavid rule, and to use their cavalry among their troops, as well as to take advantage of their economic resources, which were rich in wealth. He joined these Turkmen into his territory at their own request or forced them according to what Gardizi says. With the adoption of such a policy, Sultan Mahmud was assured from Transoxiana. Although the Seljuk Turkmen in the Khorasan region disturbed the Sultan, they were hardly repressed. During the reign of Massoud, who damaged the power of the Ghaznavid Empire and the Sultan recklessly took harmful measures, including the war in Tabarestan, other groups of Seljuk Turkmen living in Transoxiana were not at peace due to the riots and conflicts in the region. They did not have security, migrated from Transoxiana to take advantage of the previous defeat in order to take advantage of the land of Abad Khorasan or to prepare for revenge for their previous defeat of Sultan Mahmud of Ghaznavid. Sultan Massoud was informed of their arrival in Gorgan, and although he was very frightened by this, instead of taking serious action to restrain or repel them, he returned to Ghazni and went to India, and some commanders and Arkan advised that it is appropriate to go to Khorasan first and repel the Seljuk attack. Massoud ignored this advice and rushed to India, and during his absence the Seljuks gained more power (Balkhi, 1960: 292). The arrival and presence of Turkmen warriors in Khorasan gradually provided them with a strong front against the Ghaznavids. Khorasan was in turmoil due to the repeated revolt of the Turkmen, but Sultan Massoud Ghaznavi did not think right to create security. The determination that Sultan Mahmud showed himself and personally tried to suppress them was not observed by Sultan Massoud. Instead of going to them with a strong army, Sultan Massoud sent an army to fight them, the defeat of which caused the Turkmen to gain more power, and day by day the Ghaznavids lost the ability and authority of Sultan Mahmud's time., Further strengthened. The action taken by Sultan Massoud in 1039 AD must have taken place five years earlier, when new groups of Turkmen entered Khorasan.

## Vain Efforts

During the reign of Sultan Mahmud, the Ghaznavid army occupied a new area every year. But during the reign of Sultan Massoud, it was in such a state of stagnation that no new area was opened. At the beginning of his reign in 1044, Massoud decided to take advantage of the weakness of Al-Buwayh's government by sending troops to Kerman to capture Iran, but these troops were forced to leave Kerman and return to Khorasan through the desert without achieving victory. Sultan's forces in the Jabal region also failed to protect Isfahan and Rey Iran. One after another, the two cities were separated from the realm of Sultan Massoud by the Dilmians (Ibn Athir, 1989: 59.) The military structure of the Ghaznavid dynasty consisted of various groups of Turks, Khorasanians, Indians, Dilemmas, Kurds, Ghurids, Arabs, and the inhabitants of ancient Afghanistan. Such a structure would have strengthened military forces during the reign of the sultan, such as Mahmud, because each group sought to appear before other ethnic or racial groups on the battlefield in order to be more visible to the sultan. But during Massoud's time, differences between these groups became one of the causes of Massoud's military weakness. The successive blows inflicted by the Turkomans on the reign of Sultan Massoud revealed the failure of the Ghaznavid rule, so that Sultan Massoud could no longer make up for his past recklessness. During some of the wars in which the sultan himself was present, the disintegration of the armies unexpectedly occurred. In fact, the composition of the armies of racial groups, apart from each other during the reign of the reckless sultan such as Massoud, had become a source of arbitrariness and indiscipline for the military. In addition, according to Beyhaqi, "Sultan Massoud's actions, especially with some influential leaders of the IRGC, such as Amir Yusuf bin Sabkatgin, Ali Gharib, Ariarq and Asghatgin mentioned earlier, somehow led the troops from Sultan Del. It was one of the, main reasons that they joined the Turkmen in various wars" (Beyhaqi, 2013: 623). In authoritarian regimes, the sultan usually consults with the minister and the experts on decision-making, as well as on how to act, and after hearing different opinions, he finally makes the final decision. An effective and efficient administrative and judicial body could play an effective role in creating security and tranquility in the event of disturbances in the monarchy. As in the time of the Samanids, the cohesive organization of the Court prevented the collapse of the Samanid state almost ninety years after Amir Ahmad Samani, who often ruled over the young and inexperienced rulers. However, in the government of Ghaznavid military nature, a small and limited role was assigned to this organization, therefore, in the critical situation of Massoud's time, it was practically not effective in resolving the crisis. The decision-making system to build the disintegrated power of the Ghaznavid Empire during the reign of Sultan Massoud was so ineffective that even in the case of large and decisive campaigns, no correct decision was made. The Sultan was primarily responsible for this. He would make decisions that were not in his best interest, and so you would soon be ahead of us, without thinking about the outcome and ignoring the views of government officials and military commanders. "After leaving Tabarestan and Gorgan, he marched to India before doing important work for the Seljuks, and in 1037, when he returned from a voyage, he regretted the attack on India because he was aware of the Seljuk power and progress" (Balkhi, 1960: 292).

In 1038, the Seljuks captured the city of Neishabour, and Tughrol Bek recited sermon in his own name in that city, and with his accession to the throne, he officially established the Seljuk rule. The Ghaznavid government had to make a decent decision on such an issue. But the decision-making system of Sultan Massoud Ghaznavi's government failed to make a decisive decision. In 1039, after a long delay, the Sultan suddenly decided to suppress the Turkmen. During this year, Khorasan had suffered from a drought, so that "all the people were grieved" (Beyhaqi, 2013: 612). That's why it didn't look right to draw large divisions into areas without water and food. Many government officials disagreed with the sultan's decision, and repeatedly told him personally, and because it was ineffective, sent a message that in such a situation, it would not be appropriate to send troops into the Merv region. And in the end, he replied that no one had sent a message to me that I would be beheaded" (Beyhaqi: 617). At that time, a war broke out between him and the Seljuks in the teeth near the city of Merv. Sultan Massoud, according to sources, had a strong body. "The blows he inflicted on the war were astonishing and had a mythical aspect: he had a poisonous spear and struck anyone who was left with neither a horse nor a man" (Ravandi, 1985: 101). Sultan Massoud's response to the cause of Qan's tooth failure, such as his behavior during his rule, was reckless. He did not have a correct understanding and correct analysis of events. This requirement of statehood proves his incompetence in managing society and government. Sultan Massoud's resentment of his father's government officials, who with their

experience could have perpetuated the foundations of government, and their disregard for the views and opinions expressed by sympathy, eventually led to the decline of the Ghaznavid Empire. The old Altuntash and the experience learned at the beginning of Massoud's reign, when he saw the wrong way of governing the country, judged how much his companions, the Massoudians, judged him: "This will ruin the empire" (Bassworth, 2011: 2340) Although there have been differing opinions about Sultan Mahmud's change of mind in his succession in 1024 AD, reflecting on Sultan Massoud's practice and the corruption and laziness in his court, it is concluded that Sultan Mahmud has been in power since Herat had pointed out that by carefully acting on his actions, he had wisely realized that the prince's moral character and temperament were not at all appropriate for the tenure of the great empire he had created (Saleh Pargari, 1989: 25). Although the negative effects and consequences of the change in succession were obvious, he did so by becoming aware of it and trying to reduce its negative consequences. Beyhaqi, this honest, sharp-witted and intelligent historian, skillfully at a time when Massoud's descendants were still in power and writing Masoud's misdeeds could have been dangerous for him, skillfully while defeating Massoud's heroism in 1020 AD. He talks about his joy and happiness in the Adnani Garden in Herat, how he was very careful and kept away from the eyes of his father's spies and was happy. Everywhere in his book, Beyhaqi speaks of the excesses in drinking too much and worsen his revelry in the eyes of the public. What has already been said about the harshness and recklessness of the consequences of things and the unwise decisions made by Sultan Massoud was not without the effect of such bad habits. It is clear, then, that this kind of behavior cannot be ignored in the destruction of government and the decline of the Ghaznavid Empire and its aftermath.

## Conclusion

Paying attention to the expansion of the military establishment as a government strategy by Sabkatgin, when combined with the wealth and abundance of spoils from India during the reign of Sultan Mahmud, led to the Ghaznavid rule being recognized as the strongest military government in the region. In parallel with the evolution of power and the expansion of the Ghaznavid Empire, several factors made the foundations of the government vulnerable and the fall of their empire:

**First;** The Ghaznavid Empire had put not enough efforts in the construction of power for the judiciary. These organizations could play an effective role in times of crisis.

**Second;** Sultan Mahmud did not have a proper plan for his succession, and by choosing Massoud as his successor and then changing his mind, he actually created two political and military factions to build the power of the empire.

**Third;** After the death of Sultan Mahmud, the majority of the great rulers turned to Massoud and placed him at the head of the Ghaznavid Empire. Sultan Massoud treated the supporters of Sultan Mahmud, who were inclined to him and needed more time to prove their loyalty, very bad and with this act, he had had deepened the gap in the power structure of the Ghaznavid government.

**Fourth;** The Kharazm government, which was part of the Ghaznavid realm, could play a strong role in preventing Seljuk invaders from entering Ghaznavid territory. However, the rulers of this important region separated from the Ghaznavids and declared independence due to the vindictive behavior of Sultan Massoud.

**Fifth;** Sultan Massoud's hostile behavior created many problems for his government. He either killed or deported efficient people who played an important role in consolidating the power of the Ghaznavids. This discouraged other government officials, who no longer had the motivation to serve and further sabotage.

## References

1. Ibn Athir, Izz al-Din Ali. (1989). Complete date. Ali Shiri's research, first edition, volume 6, Beirut: Al-Tarath Al-Arabi.
2. Ibn Jawzi, Abdul Rahman. (1992). History of the Kings. Research by Mohammad Abdul Qadir, first edition, volume 15, Beirut: Dar al-Kitab al-Elmiya.
3. Bassworth, Edmund Clifford. (2005). History of Ghaznavids. Translator: Hassan Anousheh, Volume One, Tehran: Amir Kabir Publications.
4. Balkhi Mirkhand. (1960). History of Rawzat al-Safa. Volume 4, Tehran: Pirooz Publications.
5. Biruni, Abu Reihan. (1983). Malleland's research. Translated by Manouchehr Saha, Vol. 1, Tehran: Institute of Cultural Studies and Research.
6. Bayhaqi, Abu al-Fazl Muhammad ibn Hussain. (1392). History of Beyhaqi. Correction: Khalil Khatib, 16th Edition, Tehran: Mahtab Publications.
7. Jarfazghani, Abul Sharaf Naseh. (1987). History of Yamini. Translated by Jafar Shaar, Tehran: Book Translation and Publishing Company.
8. Jawzjani, Minhaj al-Saraj. (1984). Nasserite classes. Edited by Abdolhai Habibi, Tehran: Book World.
9. Ravandi, Mohammad Ibn Ali. (1985). The history of the issuer and the verse. Edited by Mohammad Iqbal, second edition, Tehran: Amir Kabir Publications.
10. Saleh Pargari, R. K. (1989). Another word about the history of Beyhaqi. Book of the Month of History and Geography, No. 19, Second Year.
11. Ghoobar, Gholam Mohammad. (2011). Afghanistan in the path of history. Volume One, Tehran: Erfan Publications.
12. Forouzani, Abolghasem. (1384). Ghaznavids from creation to collapse. Tehran: Samat Publications.
13. Gardizi, Abdul Hai. (1984). Tarikh -e Gardizy. Edited by Abdolhai Habibi, Tehran: Donya-e-Kitab Publications.
14. Lustering, gay. (1985). Historical Geography of the Lands of the Eastern Caliphate, translated by Mahmoud Erfan, Second Edition, Tehran: Scientific and Cultural Publications.
15. Yousefi, Gholam Hossein. (1991). Farrokhi Sistani. Tehran: Scientific Publications.