
**THE BEGINNING OF THE RULE OF THE ABBASID DYNASTY AND THE
ROLE OF REPRESENTATIVES OF CENTRAL ASIAN IN THE STATE
ADMINISTRATION OF THE CALIPHATE.**

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Annotation

The article provides information about the beginning of the reign of the Abbasid dynasty after the decline of the Umayyads, as a result of the provoked revolution of the Abbasid supporters. Particular attention is paid to the events of the coming to power of the first Abbasid caliph Abu al-Abbas and the introduction of the Abbasid policy in the administration of the state, where residents of Central Asia were involved.

Keywords

Umayyads, Abbasids, Abu Muslim, Marwan II, Khorasan, Kufa, Alids, Mawali.

Introduction. In the late 40s of the 8th century, supporters of the Abbasids decided that the right moment had come for mass uprisings against the Umayyads.

The formed powerful anti-Umayyad group, led by supporters from the Abbasid clan, descendants of the uncle of the Prophet Muhammad - al-Abbas, claimed that the Umayyads were one of the clans of the Quraysh tribe, but did not belong to the clan of Muhammad, and the father of Muawiya I Abu-Sufyan was an enemy of the Prophet for a long time. The Abbasids fought for justice and it will be established with the coming to power of Muhammad's closest relatives, that is, with them.

The Abbasids claimed power, although they were only indirectly connected with the prophet. Abd al-Muttalib, the grandfather of the Prophet Muhammad (s.a.w.), had sons Abdallah, Abu Talib and Abbas. Al-Abbas was the uncle of Muhammad (saw), the brother of the father of the Prophet Abdallah, and he was also the uncle of Ali, the son of Abu Talib [7.20-c.]. Al-Abbas himself converted to Islam late, around 630, just like Abu Sufyan, the head of the Umayyads. Al-Abbas was in charge of the water supply for pilgrims in pre-Islamic times and retained this position under Muhammad. Serving the Muslim community and donating, although it was a righteous deed, was not outstanding. Therefore, the Abbasids did

not have special privileges to nominate their candidacy for the post of caliph, based on any special merits, and the family connection with the Prophet did not give him such a strong opportunity, since any of the Alids had the same full right.

Main part. The Abbasids needed to strengthen their right to the caliphate and decided to use the teachings of al-Mukhtar to their advantage. Muhammad ibn Ali announced that after the death of Muhammad ibn al-Hanafiyya, the imamte passed into the hands of his son Abu Hashim (d. 716), who, before his death, allegedly bequeathed to him the leadership of the Muslim community [9.13-c.]. Based on the above, the Abbasids argued that the charismatic power of Ibrahim passed after the death of his father Muhammad ibn Ali in 743, and after the execution of Ibrahim by Marwan II in 748, power passed to the future first caliph of the dynasty, Abul Abbas (749-754).), to Ibrahim's brother.

Anti-Umayyad sentiment was present in Khorasan and Transoxiana, since in these provinces social discontent against the Umayyads was accompanied by national feeling and took a religious form. Active participants in these movements were Khorasan traders and artisans of Merv, Shiite Arabs fought for the recognition of Ali ibn Abu Talib and his descendants as the only legitimate successors of the Prophet Muhammad (saw). The residents of Kufa and Basra stirred up the people against the Umayyads with their sermons. In these cities, the Umayyad army could cope with the rebels, but Khorasan was far from the center and it was more difficult to punish the rebels.

After Ibrahim declared himself a Shiite imam, Abu Muslim was sent to coordinate the anti-Umayyad movement in Khorasan. Abu Muslim was responsible for his release in 741 from a Meccan prison, where he was imprisoned for Shiite propaganda. In 745, Ibrahim ibn Muhammad sent Abu Muslim to Khorasan to prepare the people for an uprising under the Abbasid banner. Abu Muslim was resourceful and far-sighted, he used all possible methods to achieve his goals. Kalbit Arabs, Muslims and non-Muslims, took part in the uprising; the Islamized Iranian population of the country also actively took part. Abu Muslim's skillful and far-sighted policy and religious and political propaganda united a wide range of the population. On June 9, 747, the rebels, dressed in black clothes and raising black banners, began their active offensive activities. Marwan II could not silently watch the actions taking place in Khorasan and fought back. He was able to capture Ibrahim in 748 and put him in prison; he was subsequently killed.

Abu Muslim launched a decisive offensive in 748. Abu Muslim's army was sent to the west and east. The campaign to the west was led by the military leader Kakhtaba, who without much effort captured Nishapur, then Paradise and

Nishapur. The call of the Arabs to fight by the governor of Khorasan, Nasr ibn Sayer, was not heard. Kakhtaba moved on unopposed and in 749 his army invaded Iraq and captured Kufa. The Umayyads were broken, but had not yet completely lost their fighting strength. By 750, they were finally crushed, and the remnants of the troops began to retreat. The decisive battle between the Umayyad and Abbasid troops took place on the banks of the northern tributary of the Tigris, the Great Zab River, where the army of Marwan II was defeated[4. 283-c.]. After the victory, Abu al-Abbas's uncle Abdallah occupied Harran and entered Damascus. Marwan II fled to Egypt in disgrace, and then was completely captured and killed [4. 288-c.] in the Bisair sanctuary, which belonged to the Nabataeans. As at-Tabari reports about the death of Marwan II, the soldiers who took him prisoner did not dare to kill a man marked with the seal of Allah. Abdallah more than once appealed to the soldiers to execute the caliph, then the young man responded and wished to carry out the order. This young man's name was difficult to pronounce for the Arabs, and most likely he was one of the mawali who came with the Arabs, and still did not fully understand that it was possible to shed the sacred caliph's blood[11. 174-175- pp.]. This fact once again confirms that Central Asian mercenaries served in the Abbasid army.

All members of the Umayyad clan were exterminated, even those who expressed their willingness to obey the new caliph. Only infants and a few people who found refuge in Andalusia escaped execution. The Umayyad emir Abd al-Rahman managed to escape from his estate in Iraq when assassins were sent to him. On the Iberian Peninsula in Cordoba, he managed to seize power in 756 with the help of the Kelbit tribes. The corpses of the former Omayyd caliphs were not left alone. The well-preserved corpse of Caliph Hisham was removed from the grave, beaten with a whip, crucified and burned at the stake, and the ashes were scattered to the wind[3. 213-c.].

After the destruction of the Omayyd family, the resistance of their supporters was finally broken. The rule of the caliphates passed into the hands of the Abbasids. The coming to power of the Abbasids was not just a change of dynasty, it was the beginning of a new period in the history of the Caliphate and in the history of relations between the Arabs and Central Asians, who were closely connected with the new dynasty both in the Caliphate itself and beyond.

In 749, the loyal Abbasid military leaders unanimously decided to elect Abul Abbas as caliph. In the main mosque of Kufa, Abul Abbas was officially proclaimed caliph and they swore allegiance to him; the Alids were forced to submit to this decision. The Alids, at their secret council, wanted to elect the Hassanid

Muhammad to the post of caliph as the future caliph. They hoped to establish themselves at the head of the state and avoid the Abbasids coming to power. However, they did not succeed; they were forced to submit to this decision, since they were powerless in front of the powerful Khorasan army.

Abu al-Abbas made a speech and substantiated his claims to the post of caliph with the Koran, also in his speech there was a note to those who wanted to transfer power to Alidom, the residents of the city were promised a reward for their support and appropriated the name "al-Saffah", which means "generous", "magnanimous".

But first of all, what Abu al-Abbas did was move the capital. The capital was moved from Damascus to Iraq-Baghdad. This was supposed to break the Umayyad supporters, since in Syria they were strong and influential and the personal guard of the caliphs was recruited from Syrians. The new capital was supposed to be Kufa, but due to the large population and lack of trust in the pro-Shiite townspeople, Abu al-Abbas decided to locate in its northern suburb, al-Nuhail, and then built a new residence, al-Hashimiyu, near al-Anbar. His relatives, adherents of the Abbas clan, began to flock to the new capital to receive places at the court of the caliph and appointments to command and government posts[3. 213-c.].

The Abbasids called their reign Daula, that is, a new era[5. 173-c.].

The revolution that took place pushed the Umayyads and Syrians into the background. Syria lost its hegemony, and the Arab tribes lost their privileges, and the Mawali received liberation; the differences between Arabs and non-Arab Muslims disappeared. Organized in a military manner, the Khorasans, assistants of the Abbasids, who defeated the Umayyads, received a share in the spoils, and they also had external power in their hands. The standing army of the caliph was formed from them, the commanders holding the highest positions were given the opportunity to play the role of high-ranking nobles. They also maintained communication with their homeland, and the dominant position in the party and army, which they received in the service of the Abbasids, extended to their people and province - the Iranian East [5. 173-c.].

The Abbasid caliph gave special clothes with distinctive embroidery to those who received position and honor from him. At the initial stage, the Abbasid government scheme was adopted from the Iranians. The caliphs had a court astrologer accompanying the army on campaigns, who gave advice on all important issues. A distinctive feature of the Abbasid regime is the postal workers. They were the ears and eyes of the Baghdad court in the provinces. Their duties included secretly keeping an eye on the governors. The post served for intelligence

purposes. The postal service system was well established and organized at the highest level. To govern a vast state, such a system was necessary to obtain information from the far corners of the caliphate. Probably, most likely, the population of Central Asia also took part in it and were recruited.

Discussion. The Abbasids used all methods to call the best minds and religious experts to Baghdad from Medina. Consulting with them on various issues of government and political issues, they allowed them to resolve them in accordance with the Koran and Sunnah. But in fact, the Abbasids skillfully used and forced the canons of Islam to serve their own purposes. The Abbasid caliphs tried to strengthen their independence by purchasing Berbers, Slavs, Sogdians and Turks in large numbers, arming and organizing them, and using them against the enemies of the state. The result turned out to be against them, they fell under the tyranny of the Mamluks, especially the Turkic ones, and in the end they lost all power and their state collapsed.

The almost century-long reign of the Umayyads (661-750) can be assessed as the main political factor, taking into account certain circumstances: during the period of the Umayyad dynasty, the Arabs dominated a vast caliphate in the conquered territories and the fall of this dynasty coincided with the end of Arab rule over the peoples of Asia, Africa and Europe .

The Arab-Muslim state during the reign of the Umayyad dynasty turned into a huge empire. But the empire was ruled by one social group, which was connected by an ethnic community, but only in certain circles of the Arab Muslim community and not even in the entire tribal aristocracy [8. 64-65 -c.].

Representatives of other nations were not allowed into the Umayyad ruling elite. The existing other ethnic groups had no influence in the Caliphate either from a political, economic or military point of view, and therefore, on this basis, dissatisfaction with the existing regime gradually increased among them. Long-term inter-tribal clashes in the provinces of the state also added fuel to the fire. Various influential clans took part in such conflicts, which later became one of the many reasons that led to the decline of the dynasty.

The last years of the Umayyad dynasty were accompanied by an economic and political crisis. A wide circle of the Umayyad ruling elite rallied and held enormous wealth. But others lost their wealth and became victims of social and ethnic discrimination.

All of the above reasons led to the unification of those dissatisfied with the Umayyads, who joined the propaganda. The Umayyads had enough enemies; in Arabia, the seizure of power by Muawiyah, the son of Abu Sufyan, and the

establishment of a hereditary principle of transfer of the throne, was interpreted as a careless attitude towards Islamic canons and caused discontent among devout Muslims.

From the very first days, a hidden opposition group was formed in the two holy cities of Mecca and Medina. These cities have always been important centers of the Arab-Muslim state, and the transfer of the capital to Syria hit the pride of the inhabitants of the holy cities. Respected persons, descendants of the Prophet's companions, legal theologians argued that the Umayyads turned the Caliphate into a secular state because they moved away from the principle of theocracy. Those dissatisfied with this policy demanded the elimination of the Umayyad dynasty and deprivation of their privileges. Their demands were simple: a return to old customs. Actions against the Umayyads in Mecca and Medina were suppressed by the Caliphate army, and disobedient persons were executed. All these actions led to extensive pro-Abbasid propaganda on the ground. Dissatisfied with the Umayyad policy, Arabs and non-Arabs, Shiites and Kharijites were attracted by making various kinds of promises that Muslims would be freed from illegal extortions, non-Muslims would be charged fairly, and villagers would no longer perform various kinds of additional duties. Therefore, the propagandists carried out their assignments conscientiously and achieved their goals.

Conclusions.

After the assassination of the last Umayyad caliph Marwan II and the destruction of the Umayyad dynasty, power passed to the Abbasids. Having come to power, the Abbasids ruled the country as leaders of the entire Islamic world. The theocratic Muslim state was ruled by a caliph with political legitimate power and spread throughout the territory of the caliphate. The huge population of the empire united Arabs and residents of the provinces - Iranians, nomadic Turks and other peoples who converted to Islam. That is why it was necessary to create a universal political-religious structure that could unite the motley population of the empire into a single community. But the Arabs gradually began to lose their role in the political life of the state, as the provincial military-feudal elite, which had previously played an important role in the Abbasids' rise to power, began to strengthen in the eastern regions of the Caliphate. For their active participation before the Abbasids in the struggle for power, the Khorasans received privileges in the distribution of positions in the Caliphate. Thus, many administrative and military-political posts were presented to non-Arabs; they went to the Persians. The majority of the troops created by the new caliphs and stationed in the central provinces of the state were composed of non-Arabs. The Arabs are gradually

withdrawing somewhat from the military and political spheres; they are focusing their attention in scientific and economic fields. Thus, the social, economic and cultural structure of society begins to change.

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