

The History of the Abbasid Caliphas in the Interpretation of Russian Orientalists

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Annotation: The article provides a detailed analysis of the works of Russian orientalists Filshinsky I.M., Bartold V.V., Belyaev E.A., Bolshakov O.G. Umayyads, as a result of the provoked revolution of the supporters of the Abbasids. 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 policy of the Abbasids in the administration of the state, where the inhabitants of Central Asia were involved.

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

1 Relevance:

Any research requires detailed and lengthy processing. Especially in the field of medieval history. Basically, all the works of this period are written in Arabic or Persian. Therefore, a researcher who undertook to study this period of history must know these languages. Such Orientalists as Filshinsky I.M., Bartold V.V., Belyaev E.A., Bolshakov O.G. are professionals in their field, they skillfully used Arabic and Persian-language works of medieval authors in their works.

In their works (Bartold V.V. Composition, vol. VI: works on the history of Islam and the Arab Caliphate; Belyaev E.A. Arabs, Islam and the Arab Caliphate in the early Middle Ages; Bolshakov O. G. History of the Caliphate, vol. 4: apogee and fall; Filshinsky I.M. Caliphate under the rule of the Umayyads (661-750); I.M. Filshinsky. The history of the Arabs and the Caliphate (750-1517) contains information on the history and geography of Central Asia. The books consistently examine the activities of the "righteous" Caliphs who came after the death of the Prophet Muhammad (S.A.V.), as well as the rulers of the Umayyad dynasty who replaced them, describes the history of the Arabs and the Caliphate from the moment the Abbasid dynasty came to power and until the conquest of the countries of the Near and Middle East by the Ottoman Turks in 1517. These works explore the Arab conquests both in the east and in the west, the emergence of opposition sects, the problems of the emergence of Islamic dogma, the reasons for the decline of the Umayyad dynasty and their overthrow by the Abbasids, the coming to power of the Abbasids and their policy in governing statehood, relations with peoples, use and service in government, armies of immigrants from Central Asia.

The Umayyad dynasty ruled for more than a hundred years, and this domination ended with the reign of Marwan II (744-750), who was doomed to correct the mistakes of his short-sighted predecessors (Hisham ibn Abdul-Malik (724-743), Ali-V alid II ibn Yazid (743- 744)[4.224-c.], Yazid ibn al-

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Walid ibn Abdul-Malik (Ruled for six months from April to October 744)[4.232-c.], Abu Ishaq Ibrahim ibn al-Walid (killed on January 25, 750) [4.238-239-c.] and wage a continuous struggle against the opponents of the dynasty, but these wars of Marwan II had no prospects.

Having ascended the throne, Marwan II had to suppress the uprisings raised in various areas of the Caliphate against the policies of the Umayyads. Marwan II relied on the support of the Jazira army, which he himself created. The Jazir Qaysites were ready to replace the former Syrian army. They were well organized, but their composition was small and therefore could not serve as a reliable support for Marwan II, and all attempts to restore the bankrupt Umayyad policy and impose their will on the people ran into resistance[10. 249-252-pp.].

From the very first days, the Caliph had to fight the Kharijites and a new Shiite uprising[2. 306-c.]. Kufa turned out to be the center of the Kharijite unrest. The Kharijites were subjected to repression by al-Hajjaj. Al-Hajjaj suppressed their movement in Iraq. But after the death of Hisham, the Kharijites took advantage of the weakening of the central government and again began to oppose the Umayyad regime. A certain ad-Dahhak ibn Qays became the head of the Kharijite uprising, having won in several battles and was able to capture Wasit. Then in Jazira ad-Dahhak with his army won a series of battles with the detachments of Marwan II. In the decisive battle with the troops of the Caliph, which Marwan II himself led, the leader of the Kharijite movement died. After the death of their leader, the disparate army of the Kharijites rushed to the East, where they joined the Shiite army of Abdallah ibn Muawiyah[8. 173-c.]. This event is described in detail by Tabari [11. 9-19-pp.] and O.G. Bolshakov[4. 241-249-c.].

The Shiite uprisings raised during the reign of Marwan II posed a serious danger to the Umayyads. These uprisings were led by Jafar's great-grandson. He was the brother of the founder of the Alid dynasty, Caliph Ali Abdallah ibn Muawiyah. Abdallah ibn Mu'awiya was not Alid, but he claimed that the "divine spirit", passing from one member of the house to another, eventually moved into him. In Shiism, such a statement was an innovation, because it proclaimed the right to imamate and power in the state of any member of the House of the Prophet, and not just the direct descendants of the Prophet through Ali [8.174-c.].

In general, the Umayyad state inevitably weakened. The main reason for the weakening of the Umayyad state was the policy pursued by one of the last caliphs of the Umayyad dynasty, Hisham ibn Abd al-Malik (724-743). He persistently tried to continue the military conquests, the ideological justification of which was the principle of jihad. But Muslims began to suffer defeat in wars with the North African Berbers, in the south of France and in the Western Mediterranean, in Asia Minor and the Caucasus, in Central Asia and in India. Military leaders died in wars, many wars were against such a policy and the Umayyad dynasty itself.

Dissatisfaction with the regime of all classes of society was growing, the Umayyads began to lose their circle of support, which was reduced to an insignificant part of the Arab nobility, connected only by material interests with the ruling dynasty, and only the North Arabian Kaysite tribes were a military support for them.

The Umayyads made many mistakes throughout their reign, which led to the weakening of the power of the dynasty. The engulfing economic crisis was accompanied by a constant struggle with each other for power, creating conditions for rivalry between the Kaisites and Kalbits, relying on one or the other, gave rise to accusations of an unworthy lifestyle that did not correspond to the canons of Islam.

There was a general desire among the people to return to the norms of the original Islam. Such a mood, which gripped the broad masses of Muslims, was supported by the educated elite and was the main spiritual incentive for subsequent actions.

2. Methods and level of study

The study of any historical event, especially the turning points in the life of a country, region, people, is the primary task and duty of specialists. There are numerous periods in history that, with the development of human society, had a decisive influence on the life of a certain country, region, people, on the fate of near and far neighbors and territories, on the course of the historical process itself, playing a key role in the fate of entire continents. The events of this order, which can be confidently attributed to the fateful ones, include the role of the Arab Caliphate from the middle of the 8th to the middle of the 10th centuries.

The luminaries of Arabic studies more than once turned to the problem of the relationship between the conquered peoples and the Arabs in the Middle Ages. This can be judged by the works of Filshinsky I.M., Bartold V.V., Belyaev E.A., Bolshakov O.G. with it the period of the history of Central Asia.

3. Research results:

In the late 40s of the 8th century, the supporters of the Abbasids decided that the time 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 Muawiyah I Abu Sufyan was for a long time an enemy of the Prophet . The Abbasids fought for justice and it will be established with the coming to power of the closest relatives of Muhammad, 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 (pbuh), had sons Abdallah, Abu-Talib and Abbas. Al-Abbas was the uncle of Muhammad (s.a.w.), the brother of the father of the Prophet Abdallah, 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 pre-Islamic time was in charge of supplying water to pilgrims and retained this position under Muhammad. Serving the Muslim community, donating though it was a righteous deed, but it was not outstanding. Therefore, the Abbasids did not have special privileges to nominate their candidacy for the post of caliph, for any special merit, and family ties with the Prophet did not give him such a strong opportunity, since any of the Alids had the same full right.

The Abbasids had 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 imamat passed into the hands of his son Abu Hashim (d. 716), who allegedly bequeathed to him the leadership of the Muslim community before his death [9.13-c.]. Based on the above, the Abbasids argued that the charismatic power passed to Ibrahim 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, Abu-l-Abbas (749-754), to Ibrahim's brother.

An anti-Umayyad mood was present in Khorasan and Maverannahr, since in these provinces social discontent against the Umayyads was accompanied by national feeling and took on a religious form. The Khorasan merchants and artisans of Merv were active participants in these movements, the Shia Arabs fought for the recognition of Ali ibn Abu Talib and his descendants as the only legitimate

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successors of the Prophet Muhammad (pbuh). The inhabitants of Kufa and Basra raised the people against the Umayyads with their sermons. In these cities, the Umayyad army could deal 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 owed his release in 741 from a Meccan prison where he had been imprisoned for Shia propaganda. In 745, Ibrahim ibn Muhammad sent Abu Muslim to Khorasan to prepare people for an uprising under the banner of the Abbasids. Abu Muslim was resourceful and far-sighted, he used all possible methods to achieve his goals. The uprising was attended by Kalbit Arabs, Muslims and non-Muslims, the Islamized Iranian population of the country also actively participated. The skillful and far-sighted policy of Abu Muslim, religious and political propaganda rallied a wide circle of the population. On June 9, 747, the rebels, dressed in black attire and raising black banners, began their active offensive activity. Marwan II could not silently look at the actions taking place in Khorasan and fought back. He was able to capture Ibrahim in 748 and imprison him, later he was killed.

Abu Muslim in 748 launched a decisive offensive. The army of Abu Muslim was sent to the west and east. The campaign to the west was led by the commander of Kakhtab, who captured Nishapur without much effort, then Rai and Nishapur. The call of the Arabs to fight the governor of Khorasan, Nasr ibn Sayer, was not heard. Qahtaba 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 power. By 750, they were finally crushed, with the remnants of the troops began to retreat. The decisive battle between the troops of the Umayyads and the Abbasids 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.]. Abu-l-Abbas' uncle Abdallah, after the victory, occupied Harran and entered Damascus. Marwan II fled in disgrace to Egypt, and then was completely captured and killed [4. 288-c.] in the sanctuary of Bisair, which belonged to the Nabataeans. According to at-Tabari about the death of Marwan II, that the soldiers who took him prisoner did not dare to kill the man marked by the seal of Allah. Abdallah repeatedly appealed to the soldiers to execute the caliph, then the young man who wished to fulfill the order responded. The name of this young man was difficult to pronounce for the Arabs, and most likely he was one of the mavalis who came with the Arabs, and still did not fully understand that it was possible to shed the sacred blood of the Caliph[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 ar-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 Celbit tribes. The corpses of the former Umeid 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 in the wind[3. 213-c.].

After the destruction of the Omeid 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 associated with the new dynasty both in the Caliphate itself and beyond.

In 749, the loyal commanders of the Abbasids unanimously decided to elect Abu-l-Abbas to the post of caliph. In the main mosque of Kufa, Abu-l-Abbas was officially proclaimed caliph and swore

allegiance to him, the Alids were forced to obey this decision. The Alids at a secret council wanted to elect Hassanid Muhammad as the future caliph as the future caliph. They hoped to establish themselves at the head of the state and avoid the coming to power of the Abbasids. However, they did not succeed, they were forced to submit to this decision, as they were powerless before the powerful Khorasan army.

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

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

The Abbasids called their reign Daula, meaning the 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 distinction between Arabs and non-Arab Muslims disappeared. Organized in a military manner, the Khorasans, the assistants of the Abbasids, who defeated the Umayyads, received a share in the booty, and external power was also in their hands. The standing army of the caliph was formed from them, the chiefs occupying the highest posts were given the opportunity to play the role of high-ranking nobles. They also maintained contact with their homeland, and the dominant position in the party and the 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 were honored with position and honor from him. At the initial stage, the Abbasids' scheme of government 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 duty was to secretly keep 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 manage 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.

The Abbasids used all methods to call the best minds and religious experts to Baghdad from Medina. By consulting with them on various issues of state administration and political issues, they allowed them to decide them in accordance with the Qur'an 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 buying Berbers, Slavs, Sogdians and Turks in large numbers, arming and organizing them, using them against the enemies of the state. The result was directed against them, they fell under the tyranny of the Mamluks, especially the Turks, and eventually lost all power and their state collapsed.

4. Conclusions

The almost hundred years of Umayyad rule (661-750) can be assessed as the main political factor, taking into account some circumstances: during the period of the Umayyad dynasty, the dominance of the Arabs amounted to a vast caliphate in the conquered territories and the fall of this dynasty coincided with the cessation 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 peoples were not allowed to the ruling elite of the Umayyads. 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. And also long-term tribal clashes in the provinces of the state added fuel to the fire. Various influential clans participated 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 wielded vast 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 by the son of Abu Sufyan and the establishment of the hereditary principle of transferring the throne was interpreted as a careless attitude towards Islamic canons and caused discontent among right-wing 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 companions of the Prophet, jurists-theologians argued that the Umayyads turned the Caliphate into a secular state because they moved away from the principle of theocracy. Those dissatisfied with such a policy demanded the elimination of the Umayyad dynasty and the deprivation of their privileges. Their demands were simple returns to old customs. Actions against the Umayyads in Mecca and Medina were suppressed by the caliphate army, and recalcitrant persons were executed. All these actions have led to extensive pro-Abbasid propaganda on the ground. Dissatisfied with the Umayyad policy, Arabs and non-Arabs, Shiites and Kharijites were attracted by giving various kinds of promises that Muslims would be freed from illegal requisitions, fair payments would be collected from non-Muslims, and villagers would no longer perform various kinds of duties. Therefore, propagandists conscientiously treated the instructions and achieved their goals.

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 the Arabs and the inhabitants of the provinces - Iranians, nomadic Turks and other peoples who converted to Islam. That is why it was necessary to create a universal political and religious structure that could unite the diverse population of the empire into a single community. But the Arabs gradually began to lose their role in the political life of the state, since in the eastern

regions of the Caliphate the provincial military-feudal elite began to strengthen, which had previously played an important role in the coming of the Abbasids to power. For active participation before the Abbasids in the struggle for power, the Khorasans received privileges in the distribution of posts in the Caliphate. Thus, many administrative and military-political posts were presented to non-Arabs, they went to the Persians. Of the non-Arabs, the majority of the detachments created by the new caliphs and stationed in the central provinces of the state were staffed. The Arabs are gradually withdrawing somewhat from the military and political spheres, they are focusing their attention in the scientific and economic fields. Thus, the social, economic and cultural structure of society begins to change.

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