

# IX Century – Socio - Political Situation During The Abbasian Rule

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**Annotation.** In this article, information about the rulers who ruled the Abbasid state in the 9th century, the political processes that prevailed in the country during this period, social relations and the place of this period in the world civilization is covered based on the sources.

**Key words:** Abbasids, Baghdad, Mo'tasim, Wasiq, Muntasir, Mo'tazz, Caliphate, politics, instability, trade, Arabs, Turks, Persians.

**Introduction.** In Islamic history, the name of the dynasty that came to rule after the Umayyads is called "Abbasids". They are the descendants of Abbas ibn Abdul Muttalib, the uncle of the Prophet. It was founded by Abul Abbas al-Saffah, the last caliph was Musta'sim. The Abbasids were caliphate in the years 132-656 AH (750-1259 AD), i.e. more than five centuries. The slogan was a black flag. During their time, the capital of the caliphate was moved from Damascus to Baghdad, and the economy, trade and culture flourished. The last caliph was executed by Mongol Khan Haloku (Khulogu) [3].

Thirty-seven caliphs of the Abbasids ruled during this period of more than five centuries. Harun al-Rashid, Amin, Ma'mun, Mu'tasim, Wasiq, Mutawakkil, Muntasir, Mustahin, Mu'tazz, Mu'tadi, Mu'tamid, Mu'tazid ruled in the 9th century alone. Harun al-Rashid and Ma'mun are the most famous of the Abbasids and the rulers who carried out major reforms.

**Literature analysis.** 193 AH, 809 AD Harun al-Rashid, who went to Khurasan to fight against Rafi' ibn Lays, died in Tus [1.889].

Ma'mun ascended the throne in 201 AH, 816 AD and died in 218 AH, 833 AD [2.1820-1825].

In 218 A.H., 833 A.D., Mu'tasim ascended the throne of the caliphate, and the first thing he did was to demolish the structure at Tawona, which Ma'mun had ordered to be built [2.1832].

During the years of his rule, Mu'tasim defeated Babak, who had been fighting against the Abbasids for a long time in the mountains of Azerbaijan, and brought him to Baghdad and executed him. Babak had killed two hundred and fifty five thousand five hundred people for twenty years. Along with Babak, three thousand three hundred and nine people were captured and seven thousand six hundred Muslims were released from his hand [2.1852].

223 Hijri, 838 AD When Mu'tasim went to battle with the Romans, a number of generals led Ma'mun's son Abbas astray, swore an oath to him and prepared a conspiracy against Mu'tasim. Mu'tasim, who was upset by this, killed all the conspirators [2.1860].

227 AH, 842 AD Mutasim died and was succeeded by his son Wasiq.

Wasiq died in 232 AH, 847 AD at the age of thirty-six and was succeeded by his son Mutawakkil [2.1890-1891].

247 AH, 861 AD Mutawakkil was killed by his son Muntasir and Muntasir ascended the throne. A year later, Muntasir was also executed. After Muntasir's death, the archon government officials did not want any of Mutawakkil's descendants to ascend the throne, and put Ahmad ibn Muhammad ibn Mu'tasim, i.e. Musta'in, on the throne [2.1933].

252 AH, 866 AD Musta'in voluntarily surrendered the throne to Mu'taz and after some time Musta'in was killed by Mu'taz [2.1969-1974].

255 AH, 869 AD Mu'taz was dismissed from the caliphate and tortured to death. When Mu'taz was killed, his son Muhtadi took the throne [2.1986].

In 256 AH, 870 AD, Muhtadi was also deposed and killed, and his son Mu'tamid ascended the throne.

279 AH, 892 AD Mo'tamid died and was succeeded by Mu'tazid [2.2111].

Mu'tazid died in 289 Hijri, 902 AD [2.2135].

The 9th century was marked by many uprisings, executions, and coup d'états in the Abbasid state. The caliph who came to the top of every state tried to release his brother and replace him with his own son. Some of them executed their own brother, and some executed their own father. It is known from history that the event that has become an unforgettable stain is the murder of Mirzo Ulugbek's son Abdulatif. The same thing happened in the Abbasid state. The Abbasid rule began in the 9th century with Harun al-Rashid and ended with Mu'tazid.

In the early years of the Abbasid state, the caliph had his own opinion and conducted an independent policy. For this reason, every time the newly arrived caliph tried to change the previous order and implement his ideas. Harun al-Rashid and Ma'mun can be mentioned as the most powerful caliphs politically. These rulers implemented their decisions without hesitation, and as a result, Ma'mun was removed from the leadership of the state for a while. The rule of the caliphs in the 9th century weakened politically. The removal of several caliphs shows their political weakness.

The Abbasids paid several months' wages to the army, calculating the monthly expenses. The reason for the ouster of the caliphs was often the lack of funds for salaries. Most of the riots can be seen taking place in Baghdad itself. Along with the large territory of the country, the political weakness of the rulers caused the governors of foreign regions to conduct independent policies. The emergence of the Samanid state after the Tahirites is also a result of the political weakness of the Abbasids.

During the period of the Umayyads, the territory of the Muslim kingdom practically reached its limit, and during the period of the early Abbasid caliphs, its borders remained unchanged. Only some caliphs managed to make a name for themselves on the battlefield. For example, al-Ma'mun and al-Mu'tasim made successful military campaigns against the Byzantines in Anatolia, and in the 10th and early 11th centuries they had to defend themselves against the militant Macedonian rulers [4.15].

After the death of al-Wasiq, Abbasid power began to wane, but the Mutawakkil Caliphate still maintained several factions. After his death, the power was taken over by the Turkish guards because the caliphs became a toy in the hands of a group of guards. That's why remote regions started to get out of control. Their governors became semi-independent and soon established their own dynasties. Later, inter-dynasty conflicts began, and outsiders, such as the Seljuks, Turks or Ghaznavids, who established their own large empires within the caliphate, did not fail to benefit. Egypt was separated, and its rulers became independent kings. People carrying abnormal, often harmful ideas, such as the Ismailis, the Qarmatians, undermined the foundations of Islam by their secret activities. Meanwhile, this great era in world history ended with the terrible invasion of the Mongols, who destroyed everything that had been built up through hundreds of years of effort [5].

The difficult political situation that shook the caliphate at the end of the 8th century and the beginning of the 9th century forced the Abbasids to change their policy in Mowarounnahr and Khorasan. One after the other, Tahiri, Saffari, and Somani states were established in Central Asia. After such political changes in the country, Movarounnahr was able to separate from Khurasan and fully regain its independence. Ismail Somani, the statesman who united Movarounnahr and built a strong state, in 900 also took Khurasan from the Saffarids and established a huge state. The caliph was forced to recognize the Samanid state and send him a label of sovereignty. In this way, by the end of the 9th century, the peoples of Movarounnahr were forever freed from the Arab caliphate, and a large feudal state independent of the Arab caliphate, the Samanid state, was established [6].

The plans implemented during the Ummavid period will continue during the Abbasid period. During the period of the Abbasid caliph Ma'mun (198-218/813-833), the policy of encouraging local governors who converted to Islam was intensified. Later, during the reign of Caliph Mu'tasim billah (218-227/833-841), this policy will bear fruit. That is, many soldiers from Sogd, Fergana Usturshana, Shosh and other similar cities of Movarounnahr began to serve in the Abbasid army, the local governors trusted Mu'tasim billah and had close relations with the Abbasids. As a result, the teachings of Islam spread widely in Movarounnahr region, and the ground was created for mature Islamic scholars to emerge from this region. Mu'tasim billah allocates two million dirhams from Baitul Mol and re-digs the buried rivers in the Shosh oasis, and while solving a problem of the people of Shosh, he also wins their love and attention.

Ma'mun lived in Khurasan, specifically in the city of Marv, before becoming the caliph. Therefore, it is possible that the people of Khurasan and Movarounnahr were well aware of their customs and traditions [7.30].

The influence of the Turks in the structure of the Arab caliphate was very high. Among the caliphs, Harun al-Rashid and his son al-Ma'mun were the first to recruit many Turks for military service. During the reign of Caliph al-Mu'tasim, Turks began to immigrate to Baghdad en masse. The lands around the new palace of the caliphs built in Samarra were distributed to the Turkish generals as property. The governorship of some regions was also handed over to the Turks. For example, Fergana Tulunids and Ikhshidi dynasties ruled in Egypt and Syria. Some Arab caliphs married Turkish girls, and when their children grew up and ascended the throne, they began to patronize the Turks even more. As a result, in the 9th - 10th centuries, the Turks occupied almost all important positions in the Abbasid caliphate. By the 11th century, power was transferred to the hands of the Turks, that is, the Seljuks [8.78-79].

The Muslims did not destroy the lands they conquered, did not kill men, did not enslave women and children. Their armies did not occupy cities, but built their own tent cities and military garrisons around them, some of which became independent cities like Cairo. Baghdad was created to expand education and became the first major Muslim intellectual capital. Three of the four founders of the schools of Islamic law lived and worked there, Baghdad was the capital of the Abbasids, the longest-reigning city in Islamic history. In 1258, the Mongols destroyed the city and its libraries.

Despite the belief that Islam spread by the sword, Muslims were a minority in Muslim-dominated countries such as Iran, Iraq, Egypt, Tunisia, and Spain. Muslims remained a minority under Muslim governments during their rule in countries such as India and Sicily. In general, Muslim rulers did not disturb the Jews and Christians living under their rule. More than a century after the conquests, many changes took place. Islam spread to Indonesia, the world's largest Muslim country, without wars or conquests, but through traders and Sufis.

After Spain and Sicily, the Muslims no longer attempted to conquer and expand. Islamic culture had a significant influence on Sicily in the fields of art, education and agriculture. Muslims ruled here for two hundred years. During the reign of King Roger I, control of the island remained in Muslim hands, with areas such as trade and agriculture creating a mix of Christian-Islamic culture. Sicily remained a Muslim culture under Roger II and Frederick II, and Muslim expertise in shipbuilding and sailing helped Sicily become a leading state under Roger II.

Frederick II had unusual relations with the Muslim world, and the Muslim rulers of the East were his close friends. Muslim merchants and sailors traveling around the world made another important Muslim contribution to the geographical realm: writings by Jews and Christians traveling in Muslim lands. Meanwhile, the Muslim invasion continued in Asia: India, southern Russia, and southwestern China. The Muslims established a postal system to communicate with these outlying areas and improved Baghdad as a center during Abbasid rule. Such achievements and studies were in accordance with the verses of the Qur'an and the hadith (sayings) of the Prophet.

Muslims studied other cultures. Wherever they went, they created the basis for the Islamic cultural life environment. Muslim influence was significant in many cities around the world. Because of their proximity to trade routes, the pastoral regions of Central Asia became Muslim. Central Asians and Sufis brought Islam to those who lived far from these roads until the religion spread to the north and east. Therefore, villages in the Muslim world are not as isolated as in other parts of the world. The most important contact with the city was through religious teachers. The Islamic conquest was unlike that of other empires in that Muslim rule was largely favorable. Muslims helped improve life in the countries they lived in by increasing trade and providing education [9.6-9].

**Result and discussion.** The Abbasids, who ruled for five centuries, brought a great awakening, a renaissance, to world civilization. No other dynasty in the Islamic world has ruled longer than this. Although the Ottoman period was more than six centuries, the period after accepting the caliphate was four centuries. The rule of the Umayyads did not even complete a century.

**Conclusion.** In the early Abbasid period, strong political caliphs ruled the state and developed science along with politics. The foundations laid by them have been fruitful for several centuries. The

scientific and cultural environment that prevailed in the Abbasid state in the 7th and 9th centuries could not be found anywhere else in the world. Therefore, this period produced the greatest geniuses and teachers in all fields of science and art. The contribution of the scientists of this period, especially the thinkers who came out of our country, in the technologies and Islamic sciences of today's developed and advanced countries is incomparable.

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