



PARTICIPATION OF REPRESENTATIVES OF CENTRAL ASIA IN THE POLITICAL PROCESSES OF THE LIFE OF THE ABBASID CALIPHATE

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Annotation. *This article discusses the place and role of immigrants from Central Asia in the military-political system of the Caliphate, the creation of an army consisting of Turks, Fergana, and warriors from Ustrshana, which is the basis of the military power of the Abbasid Caliphate of the Samarra period, and its importance in the life of the caliphs of the Abbasid dynasty. The relationship of soldiers from the guards and their commanders with the caliphs, the impact on the political life of the caliphate.*

Keywords. *Samarra, Al-Mamun, Al-Mutasim, Abbasids, Afshin, Turks, garrison, Central Asia.*

The coming to power of the Abbasid dynasty was very significant for the further fate of the Caliphate, Islam, the history of countries and peoples, including those from Central Asia who were part of it, and for world history in general. Great changes have taken place both in the political and state, and in the socio-economic and cultural spheres [5. 280].

This article examines the place and role of immigrants from Central Asia in the military-political system of the Caliphate. Let's start with the fact that one of the most important consequences of the victory of the descendants of the uncle of the Prophet Muhammad - Abbas was the approach to the throne of those social and ethnic forces to which the new dynasty owes military and financial support for the anti-Umayyad uprisings of 747-749. In the initial period of the formation and formation of the Abbasid dynasty, the Persians enjoyed great influence in the Caliphate. One of such striking examples, representatives of the Barmakids family, at a certain stage, occupied the most important state posts. The Abbasids soon began to fear for their power, and a number of measures were taken to limit the influence of the Persians. It was then that the natives of Maverannahr, already familiar to the Arabs, entered the arena, having proven themselves on the battlefields and as a reliable military force in the army of the Caliphate.

Abu al-Abbas, elected caliph in 749 in Kufa [13. 196], read his first khutba in this city, thus demonstrating that it was here that the center of his power was located. However, Kufa, which has long been the refuge of the Alawites, was not a completely calm place. Relying on the Shiites-Alawites at the beginning of their activity, the Abbasids, strengthened and changed, no longer needed the support of the Kufis. Therefore, Abu al-Abbas moved to the city of Anbar on the Euphrates, where he founded his fortress-residence, which he named al-Hashimiyya, after the clan to which



his ancestor and uncle of the Prophet, al-Abbas ibn Abd al-Mutallib, belonged. The new caliph announced that he was taking the name as-Saffah. Some sources and researchers interpret this lakab (nickname) as "generous", others as "shedding a lot of blood" [5. 282]. Both versions gained the right to exist, since the adherents of the first Caliph Abbasid did not remain at a loss, and his enemies had to drink the bitter cup in full. However, Caliph Abu al-Abbas at the beginning of his reign could not feel like an absolute ruler of the empire, since he was not able to control all the regions that were part of the Caliphate under the Umayyads. On the one hand, he was threatened and disturbed by old rivals, on the other hand, he was wary of the rise and growth of the political authority of friends and supporters, and assessed this as a great danger.

The main rival of the Abbasids was the powerful ruler of the eastern provinces, Abu Muslim, who in Khorasan relied not only on a strong army of Iranians, Turks and partly Arabs, but also on his personal spiritual authority. It was at this army that Abu al-Abbas looked with fear, knowing that it had defeated his rivals and placed him on the throne. Nevertheless, despite his fears and doubts about Abu Muslim, Abu al-Abbas turned to him at a difficult time. With his help, he managed to crack down on Shiite rivals and their head, Abu Salama al-Khallal, who contested power in the elections of 749. In the same way, Abu Muslim helped the caliph to defeat another leader - Suleiman ibn Kathir [10. 26-27]. Caliph Abu al-Abbas as-Saffah died in June 754. Feeling the approach of death, he took care of asserting the right to the Caliphate for Abu Jafar Abdallah, who was the son of his father Muhammad from his Berber wife Salama. Caliph forced to swear allegiance to his half-brother. Such a will of Abu al-Abbas, as it turned out, was not superfluous, since Abdallah ibn Ali, the uncle of the first two caliphs of the Abbasids, made claims to the throne. For this reason, Abu Jafar al-Mansur (the victorious) who ascended the throne in 754, in order to break the resistance of his uncle Abdallah ibn Ali, was forced to seek help from the then omnipotent Abu Muslim. The latter set out from Khorasan, and in a battle in November 754 defeated the rebel army. Caliph al-Mansur (754-775) was the true organizer of the Abbasid Caliphate and the founder of its new capital. Under al-Mansur, his son al-Mahdi (775-785), grandsons al-Hadi (785-786) and Harun ar-Rashid (786-809) [8. 21-22] The Caliphate was a centralized and strong state.

In 762, near the Arab village of Suk (market) Baghdad, near the ruins of Ctesiphon (Madain), the first stone of the city was laid. Four years later, Madinat al-Mansur "the city of Mansur" grew - this was the name of the new capital among the people, the caliph himself liked to call it Madinat al-salam (city of peace).

Under caliph al-Mamun, many peasants from Central Asia and wealthy strata of the population entered the service of the caliph in his palace in Marv. Those who came with him to Baghdad occupied high military and administrative positions in the administration. The Arab geographers of the 10th century al-Istakhri and Ibn Haukal wrote about the people of Movarounnahr that they were the very first to go on the hajj with a big god.



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