



BOARD OF AL-MUTASIMA AND AL-WASIK IN SAMARRA

Rakhmanova Odinahon Ravshanbekovna

Lecturer at the Department of World History, Fergana State University,
phone: +998903030782, e-mail: setoraimohihosa@mail.ru

Annotation

The article carried out some studies of the consequences of the rule of Al-Mutasim and Al-Wasik in the city of Samarra, which was reflected in the subsequent history of the Caliphate. It also provides information about the life of the caliphs, about the government of the country and the relationship with the guards for whom the city of Samarra was specially built.

Keyword: Samarra, Al-Mutasim, Al-Vasik, Afshin, Ashinas, Itah, Babek, Byzantium. Turks, Central Asia.

Introduction

The rule of the Abbasid caliphs in Samara is of interest to many researchers and many of them claim that it was the anarchy in Samarra that led to the collapse of the caliphate. This article describes some events from the life of the reign of two Abbasid caliphs Al-Mu'tasim and Al-Wasik.

Methods

To write this article, the works of X were studied. Kennedy, Feltishinsky I.M., Bolshakov O.G., the works of Belazuri, Tabari and many other works. When writing the article, an ideographic method of analysis was used.

Result

Al-Mu'tasim (833-842) ninth Abbasid Caliph, son of Harun ar-Rashid by a concubine named Marida from Samarkand [1; 366, 11; 327].

By its nature, the characteristic features of the Turkic upbringing prevailed in him and therefore he was inclined to Turks or natives of Central Asia. He wore clothes and spoke Turkic. He was the first of the caliphs to wear a square headdress.

This headdress was called "the headdress of al-Mu'tasim" (ash-shoshiya al-mu'tasimiyya (حيمش تامل هيش شاش (تيمصتعلما تيشاشلا)). Wearing this headdress has become a common thing among courtiers. This information provides information about the headdress of the Turkic inhabitants of settlements and cities of Central Asia. Square headgear in Central Asia is mainly common in the Fergana Valley and the Ash-



Shash oasis. Therefore, the Arabs called it ash-shoshiya (the "headdress of ash—shosh"). Today's Uzbek and Uighur hats are descendants of this headdress. Such headdresses are still worn by the population in the Fergana Valley and Tashkent [1; 366-367].

During the reign of Caliph al-Ma'mun al-Mu'tasim, he ordered the Emir of Samarkand Nuh ibn Asad to send him more Turks. Thus, about 3 thousand Turkish slaves gathered around him, who formed the basis of the Abbasid army [10; 90]. But among them there were not only Gulyams, the caliphs often invited military leaders, high-ranking officials and wealthy representatives of Central Asia under their patronage. One of these nobles is the son of the ruler of Fergana, Jaf ibn Yil-tegin. The Caliph, having learned that he was an extremely courageous man, invited him to his palace in Baghdad along with other farmers and nobles, and solemnly met them. After the construction of the new city of Samarra (Sur man ra'y) near Baghdad, the caliph allocated land to them. From the above, it can be concluded that immigrants from Central Asia in the early Abbasid period (the second half of the VIII - beginning of the IX century) accepted Islam for economic or political gain. Many of them accepted and followed the rules of Islam only in appearance, but in fact they remained faithful to the religion of their ancestors and secretly followed their religious beliefs. For example, the ruler of Bukhara So sho da, although he converted to Islam, but secretly remained a non-Muslim. When he died, according to his will and the religious rite of the Bukharians, his servants came and separated the meat from the bones of the corpse according to. The last representative of the Afshin dynasty, the rulers of Ustrushana, was al-Afshin Haidar ibn Kavus. He was the commander of al-Mu'tasim's army and waged jihad wars against the enemies of the caliphate and non-believers. In particular, he brutally suppressed the Khurramite uprising led by Babrak in Azerbaijan, and then the Coptic uprising against the Arabs in Egypt. But it turned out that Islam he accepted only outwardly, but in fact secretly believed in his religion. During a search of his palace in Samarra, a sacred book of fire worshippers and pagan figurines decorated with precious stones and gold threads were found. Pagan figurines were also found in his other palace. The inhabitants of Ustrushana addressed him as the "god of gods", because that was how they addressed his ancestors, who were kings before Islam [1; 367-368].

What was the significance of the city of Samarra for al-Mu'tasim? Samarra – an ancient city was of great importance to the Abbasid rulers. This city is best known in the political history of Islam for being the home of the Turks: the Turkic army corps recruited by al-Mu'tasim (833-842). In many medieval historical written sources, the



Samarra army is simplistically regarded as consisting only of Turks, but in fact everything was much more complicated. The most detailed version of the composition of the Samara army is given in the description of the work of al-Yaqubi. The resistance of the residents of Baghdad to the settlement of soldiers from Central Asia, who behaved rudely and disbanded among the cultural population of the city, led to conflicts between them. Firstly, they had recently converted to Islam, and secondly, many of them did not speak Arabic. The first has always been doubted by the residents of Baghdad. All this aggravated the situation of al-Mu'tasim's mercenary army. As well as the guard of the Caliph began to occupy high positions at the court and receive a good salary, formerly belonging to the Baghdadis. It became difficult to deploy soldiers in Baghdad as the city developed and the population increased. Compared to the capital, the city of Samarra was located along the eastern bank of the Tigris River and remained an open space [6; 286]. After the construction of the city was completed, officials and a new army moved to the new courtyard. Caliph al-Mu'tasim became the rightful owner and the loyal army owed everything to him. Thus, the caliph wanted to prove to the Muslim community that he was wealthy as a caliph, although he did not have Islamic roots on his mother's side. The Caliph undertook to maintain a new army for the only purpose to which all Muslims agreed —the war against the infidels. Only in this way could he prove his moral right to leadership among Muslims and the right of his army to feed on taxes paid by the population [6; 290]. From the first days of his reign, al-Mutasim began to lead an active military company. He had to suppress the long-term uprising of the Khurramites led by Babek and Maziar in the eastern provinces of the empire, as well as to fight with the Byzantine Emperor Theophilus, who intensified military operations on the borders of the caliphate, taking advantage of the difficult situation of the country due to internal instability. To accomplish the task, al-Mutasim used his loyal guard at the head of Afshin. With the help of the military commander Afshin, the Khurramite unrest, which lasted throughout the VIII and the first half of the IX century, and the largest Babek uprising (816-837) were suppressed. Having captured the residence of Babek, Afshin arrived with a prisoner in Samarra on January 3, 838 [6; 290, 12; 84]. Having dressed Babek beautifully and put him on an elephant, he was brought to the palace where the caliph was waiting. At the request of al-Mu'tasim, the execution was to be carried out by Babek's personal executioner, Nudnud. After the brutal execution, Babek's head was sent to Khorasan, and his body was put on display. The military campaign against the Byzantine Emperor Theophylact was led by al-Mutasim himself personally. Tabari describes a vivid battle between the troops in his work. Ashinas, Afshin and So competed among themselves for the right to be the first to enter the city of Amoriya.



The battle was fierce, only the betrayal of the commander allowed the caliph's army to enter the city. Mutasim was ruthless after the victory, he ordered the execution of six thousand prisoners. The Caliph's victory was widely publicized at that time.

Discussion

Al-Mu'tasim did not spare his loyal military commander Afshin, who was accused of treason and conspiracy against the caliph. The Caliph was constantly informed that Afshin wanted to poison him or run away with a lot of money to the Country, or that he corresponded with Maziar, Prince of Tabaristan [12; 180, 194.]. All this gave birth to distrust in the Caliph. Afshin's enemies decided to prove to the caliph that he was a traitor and an apostate, and the punishment was only death. The closed court session was held in the palace of Mutasim. The new Vizier Muhammad Ibn al-Hayat was the main accuser, he found witnesses to prove the accusation. Judge Ibn Abi Daoud declared that the case was proven and ordered Turk Bug to seize the accused. They threw his cloak over Afshin's head and dragged him away to prison. Some say that the commander was poisoned, others that he was starved to death, but everyone saw that his body was displayed in front of the public gates of the palace before being burned and thrown into the Tigris. Mutasim briefly outlived Afshin. It seems that in October 841 he fell ill, but he lived until January 842, until he was 47 years old. He has achieved a lot in his life. The Caliph organized and assembled a combat—ready army, which extended his power to those areas in Northern Iran that it had not previously reached, defeating the old enemy-Byzantium. He built a new capital and administrative center, which continued to grow after his death. But the foundations of the Mutasim empire turned out to be very unreliable. The majority of the Muslim population, not to mention the non—Muslim, became subjects of a regime with which they had little in common - both personally and in feelings.

In January 842, the son of Mutassim Harun, who assumed the title of al-Wasik, became the new caliph [13; 3-5]. Al-Wasik's mother was Greek, it was from her that he inherited light skin, was handsome and of medium build. The succession to the throne was organized by Ashinas, Tak and Wasif, the Vizier ibn al-Zet and the chief judge ibn Abi Dawud. The nominal country was ruled by Vasik, but in fact the power was in the hands of the above-mentioned people and remained firmly in their hands. Al-Wasik ruled for a short time (841-847) and left the least traces of himself in the history of the caliphate. He never left the city of Samarra during his short reign. He did not follow in his father's footsteps and did not wage a "holy war". In 845, on his initiative, an exchange of prisoners took place on the Byzantine border. During the



reign of Wasik, unrest occurred among the Bedouins of Arabia and in Baghdad. but they were all brutally suppressed by his guards.

Wasik died in 847 from dropsy [13; 51]. The question arises as to the legacy of the throne. His decisions are taken by Vizier ibn al-Zayat, Judge ibn Abi Dawud, Turks Itah and Wasif.

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