

Abu Muslim Khurasani: An architect of Abbasid History

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Abstract: *The Vigor of black banners arose to a revolution in Khurasan, the Umayyad's Eastern province to become a gravity of revolutionary epicenter of the Abbasid family which subsequently became an influential factor in the fall of the Umayyad throne in the region. Abu Muslim is the unique personality to be recognized as an earliest Abbaside revolutionary and architect of Abbasid destiny to rule the Muslim world for centuries. He was the man of diverse traits and multifarious personality to encircle different philosophical and school of thought about the Khurasani regarding his origin, and political rise and fall. The role of Abu Muslim in the rise of an Abbasid Empire has been deeply appreciated by the Historians whereas it is also becoming a surprising turn in the fall of the Abu Muslim which faces the diverse logics to meet the fact. Despite of Abbasid enthroning owing to Abu Muslim's military victories and political skills, the downfall of the Khurasani under the hands of Abbasid in (754 A.D) also became the part of the existing study.*

Keywords: Abu Muslim, Rise of Abbaside, fall of the Khurasani, al-Mansur

Introduction

The rise of an empire is based on the ashes of sacrifices whereas emergence of Abbasid on the debris of Umayyad. It is the sacrifice of Islamic democratic system and martyrs to rise of Umayyad in power which hatch a family based dynastical government to be ruled by a single family in the early Islamic History. Emergence of Umayyad dynasty energized the coming successors to initiate the family based government which not only began the social classes and societal division in the society but it also brought a gloomy picture and political era based on kingship, Arabized political model, autocratic and despotic form of government¹. Despite of numerous flaws Umayyad dynasty became the first dynasty in the early History of Islam to materialize Islamic conquests and it also became the cause of political failure of freedom and equality²⁻³. The collapse of Umayyad allowed the rise of various dynasties in the Muslim history as followed by Abbasid (750-1258 A.D) and Hashemite family never ruled whole Muslim world which met various small dynasties and rise of powers to be emerged in the Muslim world.

In the beginning of Hashimite political career Abu Muslim is the unique personality in the Abbasid Political History and development which occupies the unique and influential status as some people recognizes him loved one and the sole person to rise the Abbasid and others perceived Khurasani a feared and hatred one⁴. It is encircled the conflicting view point regarding the Abu Muslim's origin where one believes to meet a prestigious lineage and other support to say him a slave boy merely⁴. Moreover, it is reflected to make the Abu Muslim a multifarious and an extraordinary personality like a slave/servant, a soldier, partisan, an architect of Hashemite revolutionary, an administrator, and influential man in Abbasid caliphate^{5,6,7}. He was an influential figure in the Abbasid caliphate to possess the high profile and chief client to serve the Hashemite house, early life, the role, recruitment of Abu Muslim remained in silence until to become a powerful in Abbasid court and administration. The conflicting tradition gives a gloomy picture to Abu Muslim which can be derived from the early reference of Historians and rise and fall of his political acquaintance. In addition, contradictory school of thought indicates him as free born, descendant of Persian decent, a slave of Khorasan, or Isfhan or Iraq which was materialized behind his services to Abbasid missionary^{6,8}. There is a historical discourse to call Abu Muslim belong to Southern Arab (Yamani), Abu Dulamah an Abbasid court jester contemptuously called Abu Muslim a Kurd and numerous explanations about Abu Muslim to become a lineage as the son of Salit the unproven progeny of the Abbasid patriarch Abdallah bin Abbas^{6,9}.

In brief Abu Muslim was a man of versatile and multifarious personality with a great talent and huge human capital to raise a great Abbasid revolutionist to found the dynasty which ruled for centuries in the Muslim World. The great skill of the Khurasani is to meet a sound planning, organizing, and lead the revolution to succeed the Hashemite to decline the Umayyad rule. He had deep spiritual connectivity to his followers to avenge the murder by Abbasid caliph Al-Mansur in (755 A.D) and the devotees of Khurasani to wait for his return to save them and ensure the true essence of justice and affluence. The worst massacre history of Khurasan brought the end of the Umayyad rule and gave birth to Abbasid dynasty in which Abu Muslim contribution meets the top appreciation and priority to call Him an absolute Abbasid revolutionist to become the architect of the dynasty^{4,5}.

The down fall of Umayyad follows the numerous causes in which internal differences and dispute in the Umayyad about hereditary became the major cause of the collapse of the dynasty in the Khurasan. In Islamic history law of succession always became the chief factor to the downfall of Muslim dynastical rule. Under Walid II sons of Caliph Yazid bin Hisham and Walid bin Abdul Malik were imprisoned and brought the Khurasan under Iraq and ended the authority of its governor (Wali) Nasr bin Sayyar. Nevertheless, Yazid bil al Walid the cousin revolted against caliph and the death of later allowed the political journey of Yazid III's tenure which appointed Abullah bin Umar bin Abdul Aziz as the governor (Wali) of Iraq and Khurasan came under the governorship

of Nasr bin Sayyar. Marwan II (744-750 A.D) remained the last Umayyad ruler which faced the rebellion of Khawarij various times, except any material gain and Yazid bin Umar invaded Iraq whereas Nasr bin Nasyar maintained his governorship in Khurasan. During the complexities and political turmoil Abbasid propaganda touched the heights that were accelerated to energize the vigor of movement when Muhammad bin Al-Hanafia joined the common cause and envisaged a consolidated group. Imam Ibrahim the Abbasid leader (Daawah) shouldered the responsibility of Khurasan on the Abu Muslim shoulder to mobilize the Abbasid movement and the Abu Muslim came to meet the triumphant in the Khurasan to topple down the Umayyad regime in the region⁸. However, in spite of significant and leading role of Abu Muslim, he was assassinated by the second Abbasid caliph Al-Mansur in (755 A.D). The background of Abu Muslim faces the numerous discourses; he is seemed as a Persian origin to be descended from a Persian slave whom Arab perceived as Mawala (Non-Arab Muslim), which can be encircled with a low status in the Muslim Society as compare to an Arab under Umayyad. In a brief, it is considered that Abu Muslim met an emissary of Abbasside Imam in prison in 741 A.D and he was released later. Abbasside Imam was made leading Abbasside revolutionary in Khurasan and instructed to instigate to a revolt¹. Rising banners of Abbasids in Khurasan gave a definite shape to Abbasside rise to ensure the declination of the Umayyad rule that revolutionary movement materialized to give the Hashimite Political recognition and dominancy in the Muslim History^{5,10}.

Abu Muslim as an Architect of Abbasid dynasty and His Fall

It is Kurasani to become the chief cause of Abbasid rise in revolt and the black banners echoed in Khurasan in (747 A.D) hence there are numerous Historical support to call him among the founding personalities of the Abbasside dynasty and downfall of the Umayyad power¹⁰. In a short time within three years revolutionary forces marched west by defeating the Umayyad imperial forces in bloody battles which finally culminated and came to perishing at the River Zab to become the overthrown of the Banu Umayyad rule in 750 A.D. According to Ibn Khallikan, Abu Muslim was fluent in Persian and Arabic language that was a balance minded personality, keen poetry writing, and was knowledgeable person. Abu Muslim attracts deep appreciation due to his efficient planning, organizing and leading the Abbasid revolution to a success. He was an extraordinary personality to become a slave, revolutionist, soldier, administrator and a caliphate architect and he also created a deep respect among his followers to worship him.

In the name of Abu Muslim Silver dirham of Abbasid struck at Merv (749-50 A.D) 1. Al Tabari called Abu Muslim as a servant or slave and as a freedman he continued to serve and support the Abbasid cause which was led by Ibrahim bin Muhammad. Moreover, Al-Tabari narrates the arrival of some Khurasani to visit Makkah which were imprisoned by Umayyad due to the suspicion to mobilize anti-Umayyad and Abu Muslim was one of them to be imprisoned. In Abbasside political career, the downfall of Yahya bin Khalid Barmaki and Abu Muslim under the Abu Jafar Mansur and Harun meet the surprising Historical complexities to encounter the real fact. The military victories and political efficiency of the Abu Muslim enthroned the Abbasid in power which ruled the Muslim world for centuries. Rising power and popularity of Abu Muslim also face the future threat beside of his presence political glorious where Abbasids became suspicious and perceiving the emerging materiality of the Abu Muslim to be decided as the doom and destruction of the Abbasid political ascendancy. The accession of Al-Mansur the second Abbasid caliph pessimistically mistrusted the caliph and made sure the downfall of Khurasani. After suppressing the uprising led by Al-Mansur's uncle Abdullah bin Ali the caliph stripped away the Khurasani from the governorship of Khorasan and when he was invited by the al-Mansur where Abu Muslim was treacherously put to death on instigation of caliph the concealed five guardsmen behind by the tent flaps attacked Abu Muslim Khurasani to cut him into pieces and dead body rolled in carpet which was thrown in the Tigris River.

Death of Abu Muslim, Al-Mansur eliminated a potential rival for the throne which was perceived by Abbasid as its triumph to survive the dynasty for time to come. There are diverse opinion regarding Abu Muslim's character and personality in which he is known a cruel and murderer like Hajjaj bin Yousuf under Umayyad^{10,11}. At the instigation of Al-Mansur to kill Abu Muslim via giving instruction to guards to be concealed behind the corridor to attack the Khurasani on a assigned signal to attack him with swords. On the attack of guards Khurasani shouted to save him for his enemies whereas Al-Mansur replied with you is my worst enemy. He was charged with the Khurasani's strange actions to kill the former and famous Abbasid missionaries as Abu Salama khalal, Sulyeman bin Kathir, and Lahiz bin Qarizoo etc¹¹. In the various investigations support the Abu Muslim's intention and motives, and plans to kill all those missionaries who meet a longer experience and record that his own in the Abbasid Movement¹¹. Abu Muslim's hostilities with the missionaries made him to kill them to reach the heights of glories with a unique position and become a leader and gained power in excessive limitation and popularity. The unavenged death of Abu Muslim, already a legendary hero to the population, inspired many later uprisings and revolts.

Conclusion

In the Abbasid revolutionary, Abu Muslim has a unique position to organize and lead the Hashemite movement which emancipated Khurasan from the Umayyad grip and planted the Abbasside dynasty in the History to rule Muslim world for centuries. Abu Muslim has been integrated with southern by origin by some researchers and to be settled in a village inhabited by Yamani Arabs. He assigned with assignment of pro-Abbasid propaganda and recruit revolutionaries to meet an inevitable uprising. Abu Muslim had an influence on Yamani Arabs, Iranians origin Muslim members and other Non-Muslims in Khurasan which marched not in a purpose to restore the lost Persian Empire but People supported to avenge the prophet's family and love of Ahal-e-Bait.

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