



Social Movements in the Second Abbasid Era (232-334 AH/846-945AD)

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I. INTRODUCTION

The study of the Islamic society is one of the important topics of history, which reveals the manifestations of Islamic civilization to which not enough efforts have been devoted to revealing and highlighting the existence and as highlighted by some pages of our bright history. Society with all its sects is involved in political life. Rather, we find that society sometimes is the main engine in political decision-making. Some segments of society participated in isolating caliphs and appointing others, while other segments of society rose up in the price of revolutions against the Abbasid Caliphate in its second era. These revolutions came as a result of the bad conditions in which the society was, and the proof of this is that they belonged to the toiling popular classes, and they are a group of the common people who rushed to improve their miserable economic conditions by taking various methods of looting and thefts, using this weapon to achieve their goals, as well as the valiant who are a group of the public also engages in acts of looting, banditry, and the use of violent methods and means to achieve their goals.

The nature of the study necessitated dividing the research into an introduction, a preface and two sections. In the preface, we dealt with a brief overview of political life in the second Abbasid era. In the first section, we touched on social movements in the second Abbasid era from 232 AH/846 AD until 334 AH / 945 AD. In the second, we dealt with one of the social movements that lasted for (14) years, represented by the Zanji movement.

Political life in the second Abbasid era (232-334/846-945 AD)

The political life in the second Abbasid era was not as it was in the first Abbasid era, as we do not see stability in the rule, and the caliphs are busy with their affairs such as building palaces and

collecting money and the like, and there were various conflicts and disputes in various aspects between the parties aspiring to independence from the state Centralization in Baghdad practically and nominally linked to it, and we see various revolutions against the prevailing rule, some of which led to the emergence of many states, where we see in this era states and emirates in the various areas of influence of the Abbasids, and in some cases one of these states may control the center of the caliphate and subjugate the caliph The Abbasids gained their influence so that the rule would be in their hands, not in the hands of the Abbasid Caliph, represented in this era by the Turks, and the threats to the borders of the state from the greedy, and that these matters and what happened to the situation in the second Abbasid era did not come by chance or from a vacuum, but was due to the weakness of the Abbasid Caliphs and because of their mismanagement and their submission to the Turkish element As for the people, in their opinion, it was nothing more than being tools for collecting exorbitant taxes and taxes (1).

All these things lead us to say that the political life has deteriorated in this era and the common people are the only losers in all these political turmoil. The conditions have changed after the advent of the Caliph Al-Mu'tasim (2) to rule in the year 218 AH/833 AD. A number day after another in Baghdad, Al-Mu'tasim thought of taking advantage of them to get rid of the Persians, so he bought thousands of them and moved them to the city of Samarra after Baghdad became too narrow for them. The period between the years (232-334 AH/846-945 AD) was the period of the Turkish military's control over the weak caliphs and the reins of affairs were in their own hands. Their rule was completed during the reign of the Abbasid victor (3).



Social Movements in the Abbasid Era from 232 A.H./846 A.D. Until 334 A.H./945 A.D.

The killing of the Caliph Al-Mutawakkil at the hands of the Turks in the year (247 AH / 861 AD) sparked a wave of anger against the domination and tyranny of the Turkish soldiers. The mob, the marketer, and the drinkers(4), and in return, the Turks in Baghdad revolted against the thankful soldiers, who are from the mercenary soldiers, and they were named so in relation to their center of residence and the common people because they killed Al-Mutawakkil and their control over the affairs of the caliphate and killed whomever they wanted to kill without respect or appreciation for any of the Muslims, so the public gathered in Baghdad and joined them. The sons and the Shakiriya opened prisons, cut roads and bridges, and burned some of them. Fighting broke out between the Turks and the common people. Some of the Turks were killed, and the revolutionaries entered the houses and stole the houses of some of the rich, then stole the weapons stores and stole the diwan's notebooks, cutting them and throwing them into the fire.(5)The movement extended to Samarra, so the public opened prisons and took out what was in them and clashed with the army, and damage occurred in some merchants' shops as a result of the Turks burning the markets after the public hit the Turkish wasif () with a stone in the head, so he ordered the markets to be burned. In the year 251 AH/865 AD, when the conflict intensified between the Caliph al-Musta'in (248-252 AH/862-866 AD) and the Turks, he fled to Baghdad to take shelter with its people. To Baghdad, Al-Ayaroun bravely defended Baghdad in the face of the Turks after they were able with those who joined them from Al-Mubaydah(), and the mobs damaged the Turks' guns and the role of Al-Mubaidah also increased after their number increased and they killed many numbers of the Turks and their enthusiasm increased that Muhammad bin Abdullah Al-Tahri, the deputy caliph in Baghdad, gave each one who came with a Turkish or Moroccan head fifty dirhams, and al-Tahri ordered them to take al-Ayari to take kafir cups and put iron nails in them and then join them to the army. Tahir cursed him and surrounded his house in which the benefactor was in. They asked the caliph to move from it and prepared the boats with oil. They prepared to strike Muhammad bin Abdullah and prevent the benefactor from conceding. The movement of Al-Ayyari did not calm down after the benefactor's abdication. They took advantage of the opportunity for the soldiers to rise up for their salaries. A sermon by Al-Moataz, the public rose on the western side and looted the

administration centers and ordered Muhammad bin Taher to burn the shops at the door of the bridge as a punishment for the merchants and commoners who supported the soldiers(), and the public made another movement in the year 255 AH/868 AD in Baghdad and demanded the Emir of Baghdad to release Abi Ahmed Ibn al-Mutawakkil, who was the commander of the army of al-Mu'tazz against the seeker, who was exiled by his brother al-Mu'tazz, and a battle took place between them in which many Baghdadis were drowned in this battle waged by the people of the public against the guards of Dar Suleiman, Prince of Baghdad. Those whom Suleiman, the Emir of Baghdad, had brought from Al-Rayyi and abused the people of Baghdad and publicly declared immorality and exposed the sanctuary, the slaves and the boys, the public gathered and the Shakiriya and opened the Bab Al-Sham prison and released the prisoners and conditions deteriorated in Baghdad until the Emir of Baghdad lost his position and encouraged the soldiers of the public city to loot until the number of the public participated in The looting amounted to one hundred thousand and they looted the houses of the tramps after their owners fled .

In the year 269 AH/882 AD, the common people revolted against Ibrahim al-Khaliji because one of his followers threw an arrow at a woman, so he killed her. In the year 271 AH/884 AD, the common people revolted against the Christians in Baghdad and demolished the ancient monastery that was behind the Issa River and plundered all its belongings and took down wooden doors and some of its ceilings and walls and exhumed the dead. What the public destroyed ⁽²⁾, then the public returned in the second year and destroyed what was built and stole a lot of money, and the reason for that was what the Christians denied from riding animals. And in the year 277 AH/890 AD, the common people and other servants took advantage of the Caliph al-Muwaffaq's illness and the great disorder of the pimp and the loyalist, so they looted the house of the minister Ismail bin Balil and looted many homes belonging to many nobles and evacuees, opened bridges and prison doors and released prisoners. A horrible thing.

The public revolted in the year 284 AH / 897 AD against the Caliph Al-Mutadid (279-289 AH / 892-901 AD) after he punished some of the commoners and beat them with whips after receiving a complaint against them from the servants of Sudan ().The public came out against the Abbasid state in the year 284 AH/897 AD after a Christian prisoner named Wasif was a servant of the physician of Sultan Ghaleb al-Nasrani for accusing



him of insulting the Prophet (ﷺ). Hadd on the servant and told them that he had informed the Caliph Al-Mutadid, but they lied, and they went to the Caliph after they clashed with the policemen who fled in front of them. In the year 272 AH/885 AD, the public went out because of the high prices because the people of Samarra prevented the ships loaded with food from reaching Baghdad. About Al-Tai .

It seems that public movements have increased in this era and began to include other groups in addition to the public, namely the soldiers. A movement that includes the general and the soldiers took place in the year 289 AH / 901 AD when the servant's servant died in prison and they crucified his body on the Baghdad Bridge. The public took the body and chanted with the loudest voices, Professor Professor They threw the body in the month of the Tigris, and they numbered about 100 thousand people ⁽³⁾. It seems that the common people were taking advantage of political events, the deterioration of the caliphate, and problems for looting and robbery, and this confirms that they were living a difficult life and not being satisfied with living. Al-Hassan, and after the resistance of the men of Al-Muqtadir to the coup, Ibn Al-Mu'tazz went out to the public and sought help from them. After the coup failed, Al-Ayyaroun went out and looted the homes of Al-Muqtadir's opponents and chased them and arrested Ali bin Ais and Judge Muhammad bin KhalafWaki'.

It seems that the people of Baghdad were exploiting any of the events in order to express their resentment against the caliphate and the economic conditions in which they were living, as well as for looting and looting there, due to their poor living conditions during that period. Days after the arrest of the Minister Ali bin Al-Furat by the Caliph Al-Muqtadir and looting his house and the homes of his companions(), after he was accused of having written to the Bedouins to attack Baghdad and the public did not calm down until after the owner of the police, Munis Al-Khadim (), known as the stallion, and with him nine thousand knights and men resisted them And the new minister, Abu Ali Muhammad bin Obaid bin Yahya bin Khaqan, felt that he had to take care of the common people and draw close to them, so he used to pray with a group of navigators ⁽⁴⁾.

The conditions of Baghdad worsened in the year 306 AH / 918 AD after the appointment of Najah al-Tuluni instead of the policeman Nizar, and the prestige of the state was weakened during his reign because he put in the quarters jurists to work as the police in the offenders as they issued fatwas.

Get out and don't care as long as the governor succeeds", so the public came out in the year 307 AH / 919 AD and broke the prisons and released the prisoners. The economic factor had a great impact on the occurrence of major revolutions in Baghdad in the second Abbasid era. At the end of the year 308 AH / 920 AD, a great revolution occurred in Baghdad, which was caused by the rise in prices after the Abbasid Caliph al-Muqtadir gave the greedy to collect money from the guarantee of the excise duty of Al-Sawad, Ahwaz and Isfahan to Hamid bin Al-Abbas In return for paying four hundred thousand dinars in excess of its average tax, and despite Ali bin Issa warning the Caliph of the consequences of this act and that it would lead to a deterioration of the economic situation in the country, the Caliph agreed to that after telling him:: ((This is a provision from Hamid and it is not permissible to leave it. If you guarantee these aspects, including what Hamid guarantees, I guarantee you." Ali bin Issa said to him, "I am a writer and I am not a worker, and Hamid is the first to guarantee." A few months did not pass until the public and private revolted because of the high prices and the conditions of the caliphate deteriorated, and they called Hamid's book Ibn al-Abbas said that Ali IbnIssa was the one who incited the public and the private to go out, despite the public angered in the face of Ali ibnIssa and looted the convenience stores in Baghdad and reached the Caliph's Gate and their voices rose in protest. In the Jami Mosque in the Caliph's house until they arrested the pilgrim and threw a stone at him. Then they went to the house of Hamid, who ordered his servants to shoot the revolutionaries with arrows, so they killed a group of them. He sent another group to the Jami Mosque on the western side. They carry the bodies of those who were killed in the mosque and chant against the authority. On the second day, a large number of revolutionaries gathered and burned bridges, opened prisons, and looted the house of the policeman Muhammad bin Abdul Samad and other houses. Al-Muqtadir flew to take down a force of soldiers to stop the revolution, so the Bab Al-Taq market was burned from the eastern side, and those in it were arrested. The revolution⁽⁵⁾, and the men were raging in the Caliph's house because of the high prices, and the revolution did not subside until after Al-Muqtadir ordered the opening of the shops and warehouses that belonged to Hamid bin Al-Abbas and the woman, Al-Muqtadir's mother, and the princes, the children of the Caliph, and the senior princes from the people of the state, after it lasted four months, Baghdad suffered in it from ruin and destruction, and he also terminated Hamid bin



Al-Abbas's contract to guarantee the tax and return it to Ali bin Isa and ordered that it be broadcast in the streets and markets ⁽⁶⁾. In the year 312 AH / 924 AD, the public came out in solidarity with the exit of the women victims who fell in a convoy of pilgrimage, and most of its members were killed by the Qarmatians, and the women went out in the streets of Baghdad, barefoot, with their hair and black faces slamming and screaming in the streets, and the afflicted women joined them at the hands of Ibn al-Furat and his son al-Muhsin. And the streets of the picture of the tragedy became terrible, and the public went out in the mosques on both sides of Baghdad, accusing Ibn Al-Furat of being inclined to the Qarmatians, and that what happened from this incident was a measure from him, and that he seeks to eliminate the Muslims, and the public clashed with the minister and his son and stoned him and refrained from performing the day's prayer. On Friday, the leaders of the opposition soldiers arrested Ibn al-Furat in his house and brought him and the common people and the women of the afflicted men waiting for him. The minister and his writers, and the soldiers could not fight them until after they had to shoot them with arrows ⁽⁶⁾.

In the year 315 AH / 927 AD, security deteriorated in Baghdad as a result of the Qarmatian threat to them, and the calibers went out. Minister Ali bin Issa ordered the soldiers to deploy in the streets at night to limit the two calibers and impersonators, slap the soldiers and allow the blood of all those who appeared among them, and the merchants transported their goods to the houses for fear of the looting that they practiced with the two calibers. In those situations ⁽⁷⁾, the Qarmatians' victories left the situation in turmoil in the hearts of the Baghdadis and their soldiers, so the soldiers revolted and began insulting the Caliph al-Muqtadir and swore that they would not perform prayer as they had no pilgrimage because it disrupted their pilgrimage. Rather, the operation included all the palaces of the Caliph, and what encouraged this uprising, the entry of the Romans into the Shamashat area ⁽⁸⁾ and the slaughter of the people in the qiblah of Jama'ah and the victory of the Qarmatians over the army of Ibn Abi Al-Saj and his family. When the news reached Baghdad, the people of Baghdad rose up and attacked the Caliph and demanded him to abandon the Caliphate. Eastern fear of the Qarmatians who arrived in Anbar and abandoned its people to Baghdad ⁽⁹⁾.

In the year 317 AH / 929 AD, a movement of disobedience to the soldiers, demanding their salaries, besieged the Caliph's palace, plundered his house and dismissed it, chaos spread, and the public

came out, prisons were opened, prisoners fled, the homes of citizens were looted, and the markets were closed until people were unable to shop, but al-Muqtadir returned after two days, and the situation in Baghdad was disturbed, and the governor of Baghdad police, Ibn Ra'iq, controlled the conditions and roamed at night, each of them in one side of Baghdad ⁽¹⁰⁾.

The public revolted in the year 318 AH / 930 AD to support the knights who revolted against the tyranny of the soldiers who were guarding the Caliph's palace and took control of the judges and demanded them to release the prisoners and suspended the sentences and transgressed the people. Their money, many of them were killed, and their bodies were thrown into the Tigris until the fishermen refrained from fishing for days, and many people refrained from drinking the water of the Tigris ⁽¹¹⁾.

It seems that the year 319 AH / 931 AD was the year of social movements in the Arab Islamic state. In Safar of this year, the knights revolted against the Caliph, and the generals joined them and went to the prisons on both sides of Baghdad and opened them and released the prisoners and burned the police council in the Sharqiyah and the two bullets opened the wall of the Caliph's palace in order to enter it and burned markets ⁽¹¹⁾, and the knights returned in Jumada Al-Akhar to the revolution again and lasted for eleven days, but this time they made the common people among their opponents, so they robbed their clothes and killed many of them, and burned bridges such as the Thorn Bridge, and a fire in Bab al-Sham and other places ⁽¹²⁾, the markets of Baghdad were the scene of these events, and in Dhul-Hijjah, the people of Dinur arrived in Baghdad, asking for help from the Caliph, after Mardawij Al-Jili ⁽¹³⁾ invaded and killed some of them, and no aid from the Caliphate reached them. On the day of Eid, they attacked the preacher and interrupted the sermon when the preacher rose to pray for the caliph and told people what had happened to them of killing and captivity of women and their public relief, and they went to the caliph ⁽¹⁴⁾.

Movements intensified in Baghdad in the year 320 AH / 932 AD, so the people revolted to support the people of the frontiers and mountains who arrived in Baghdad, and they knew their bad conditions as a result of the attacks of the Daylam and the Romans on them and that they give the tax to the caliphate in order to protect them and repel their enemy from them. A house that decorates the cabin and the pulpit, and they prevented the sermon, attacked the preacher and stoned him and said to



him: O wicked one, you call for a man who does not look at the affairs of Muslims and does not work for them, but rather spends his time with rapture and singing, and not looking into the matters of the two Holy Mosques and the frontiers, divide God's money in the enemies of God and do not He fears punishment and does not wait for a return, and they remained until the afternoon prayer and did the same as their first act ⁽¹⁵⁾. With the death of the Caliph Al-Muqtadir, the conflict between him and the common people ended, and the strange thing is that the body of Al-Muqtadir was buried by the public, and a mosque was built in the place of his death where the common people used to pray and pray for his killer, and this is evidence of the public's position on the domination of soldiers over the caliph ^(viii). During the time of Caliph Al-Radi (322-329 AH/933-940AD) ^(ix), the internal conditions worsened, the Arab Islamic state was fragmented, and the economic situation in Baghdad deteriorated and the scarcity of resources ^(x), the news sparked outrage from the public, in the year 323 AH / 934 AD, high prices spread and the people were disturbed by this, and BanuHashim came out and showed the Qur'an and complained of hunger, then they went out again denouncing the manifestations of poverty, so they blackened their faces and prevented the Imam from the Friday sermon, and the Caliph called the people to come out to pray for rain and they left ⁽¹⁶⁾,

then the BanuHashim revolted in the year 324 AH/935 AD after the economic situation further deteriorated, so they revolted in front of the Western Mosque, then they moved to the Eastern Side Mosque, and they arrested the judge and did not leave him to preach. And the public went out in a violent revolution at the Al-Rusafa Mosque, and the soldiers entered behind them to the courtyard of the mosque, The soldiers besieged them until they arrested a group of them, and the revolution did not subside until after the government announced the prices of flour, and it was permitted to deal in large and scanned dirhams in order to be kind to them ^(xii), and the introduction of the common people, especially the two calibers of them, by the Caliph Al-Muttaki and Ibn Ra'iq in the army to fight Ibn Al-Baridi for the occurrence of Many problems, after the defeat of the two bullets at the hands of Daylam Ibn al-Baridi, many of them drowned, their recruitment was the cause of the emergence of fanaticism among them, and disputes between them, so the common people fought on the western side, and a river burned one floor, and people went out and fought among themselves and prisons opened, and the strife lasted for a long time ^(xiii), the

companions of Ibn al-Baridi looted and looted, and attacked the houses, expelled their people and took their place and looted the Caliphate House and killed those in it, and prevented the common people from carrying weapons and prices increased, and Al-Baridi oppressed the people, provided the tax, and imposed taxes on wheat and oil ^(xiv), all of this led to the situation deteriorated, so the public went out fighting Al-Baridi while they were armed, and it spread on the roads day and night ^(xv), and the people and the caliph's companions went out and harvested the farms outside Baghdad and did not return to it, and carried them to their homes, and people fought among themselves, especially the people of dhimma and took the strong and the weak, and the followers of al-Baridi fought among themselves, and the commoners clashed with the Daylam followers of al-Baridi, and a number of them were killed ^(xvi), the public had a great impact. In expelling Ibn al-Baridi from Baghdad, and supported the entry of Nasser Al-Dawla al-Hamdani, who tried to appease the public by reforming the currency, and control the situation, but the high prices and high prices in Baghdad prevented that ^(xvii). In the year 333 AH / 944 AD, the economic conditions deteriorated as a result of increased taxes and thieves robbed houses and killed them. Mosques and spoke with bones ⁽¹⁷⁾.

Most of these movements witnessed in the second Abbasid era indicate the deterioration of the economic conditions in that period and show the suffering of the people of the public from those economic conditions that the Arab Islamic state experienced, as well as the impact of the Turk on those conditions witnessed by the Arab Islamic state and that the public were the main expresses About trends of opinion on issues of concern to the state's general policy.

II. ZANJ MOVEMENT (255-270 AH/865-884AD)

The Zanj movement is one of the most dangerous movements facing the Islamic state, as it lasted for more than fourteen years, as this movement began during the era of Caliph Al-Muhtadee Billah (255-256 AH/868-869 AD) at the hands of Ali bin Muhammad bin Ahmed, who was able to attract the Zanj who were recruiting From Somalia and Zanzibar, they were used in agriculture, and they worked in washing and reclaiming lands for cultivation, as well as benefiting from those produced salts, and their wages were given to them in the form of foodstuffs such as flour, dates and suq or paid to them in the form of cash, therefore, Ali bin Muhammad, the owner of Zanj, chose Basra for



the beginning of his movement to inform him of the conditions of Basra,^(xix) and he knew its conditions and the conditions of its inhabitants, including these Zanj, and he succeeded in winning over some of the people of Basra. Al-Khalil and others.” After that, he went to Baghdad and was affiliated with Muhammad bin Ahmed bin Isa bin Zaid⁽¹⁸⁾.

The Zanj were non-Arabs who did not understand the Arabic language, and did not have a culture, and Ali bin Muhammad needed a legal support to support his movement, so he claimed that divine providence had sent him to save these slaves from their miserable economic and social conditions. In one hour, and that he thought one day, while he was in the desert, which country he would go to, so the news came from a cloud that he would go to Basra and he meant it^(xxi). Although he claimed high lineage, he called for the idea of the Kharijites, and he believed that the caliph would be one of the best Muslims, even if he was an Abyssinian slave, And he used to write on his banner: ‘God has bought from the believers their lives and their money in return for theirs in Paradise’^(xxii), This is the motto of the AzariqaKharijites, as his name and the name of his father were written on his flag^(xxiii), and this proves that his lineage is not Alawite. The Alawites are in the hearts of the people, and in the year 255 AH/868 AD, news came from Basra of the dismissal of the governor Muhammad bin Raja’ from the Wilayat of Basra and the attack of the Bilali and Saadiya tribes on the prisons and expelled those in them. He sold al-Sabakh, and ordered the people to greet him by command, and he spread his call among the Zanj after he got to know its people^(xxiv), the Zanj suffered great suffering. In addition to their economic suffering, they were suffering from being separated from their families, and he called them in his sermon to the need to improve their material and social situation, and that he aims to raise their destiny, and to possess them with slaves, money, and homes in the highest ranks, and this was confirmed by Ibn al-Atheer^(xxv) by saying: “And still Young men called the people of Basra and they came to him to get rid of slavery and fatigue, so many of them gathered with him, so he spoke to them and promised them that he would lead them and possess them with money and swear to them by oath that he would not betray them or let them down, and he would not leave anything of charity except that he brought it to them.” And the slave owners came and asked him to return them to them in return for giving Five dinars for each slave, but he refused it^(xxvi), and carried out his promise and ordered the slaves to strike their masters each with

fifty whips, and warned them not to reveal the secret of his place⁽¹⁹⁾, The owner of Zanj continued to woo Zanj, so they joined him in hundreds, and on the day of al-Fitr he delivered his second sermon to them, emphasizing his previous promises to them to reassure their hearts, and he joined to him some of the clans that lived in southern Iraq and the poor and the weak who were seduced by his calls and teachings of equality and a feeling of freedom and saving money, and it seems that some of them Ali bin Muhammad used them as guides and guides for their knowledge of the paths of Al-Bataeh. Some of the Bedouins who lived in Basra responded to him, and most of them were from the Abbasid Caliph al-Mu’tasimBillah who had expelled them from the army office and replaced them with Turkish soldiers. As a result of the difficult conditions they lived through, they launched raids on villages and intercepted convoys of pilgrims. And looting and looting^(xxviii), and there is a trace of the Jews in this movement, as Al-Tabari explained it^(xxix) so he mentioned that a Jewish man from Khaybari who was told what we narrate came to Ali bin Muhammad and kissed his hand and prostrated to him thanks for seeing him. Then he asked him about many issues and he answered them and he was supportive of him by saying that He finds his description in the Torah and that he sees fighting with him and asks him about signs on his body, and this shows that the Jews had an impact on this movement,thus, Zanj was not the only one who made the revolution, but other groups of Arabs and Jews joined it, and after he got followers, he wanted to acquire weapons because he did not possess sufficient weapons, and this was confirmed by IbnKathir^(xxx) when he said: “There were only three swords in the army of this foreigner.” . He also needed money, so he attacked the village of Al-Jaafaria and seized sums of money estimated at two hundred dinars and a thousand dirhams, and continued to loot the village, and obtained weapons as well. Spies and scouts for reconnaissance and go to areas to study the condition of his enemies^(xxxi), and marched to Qadisiyah and looted money, jewels, jewelry, and utensils of gold and silver, and captivated boys and women⁽²⁰⁾, and took him in an area located on the Abu Al-Khasib River and made this city a fortification with walls and surrounded by trenches and named it selected⁽²¹⁾.

The people of Basra asked the Caliphate to save them after they were overwhelmed by fear and panic, so the Caliphate sent a force to help them under the leadership of the Turkish leader Ja’alan, and despite staying six months in the face of the owner of Zanj, he was unable to do anything. On the



contrary, the owner of Zanj killed many of the soldiers of the caliphate, which made them withdraw to Basra and announced to the caliphate his inability to eliminate the owner of Zanj^(xxxv), the movement of Zanj was expanded and included several areas such as Al-Abla and Al-Ahwaz, they killed many of its residents, and the mosque was destroyed and burned, and they killed and enslaved children and women⁽²²⁾, and this was confirmed by Al-Masoudi^(xxxvii) when he said: "People have talked about the amount of people killed in these years, so it increased and decreased. The number is not counted, and only the Knower of the unseen knows that... and the lesser one says: I will annihilate five hundred thousand people from among the people.

The caliphate sent an army led by Muhammad Al-Mawlid, so the Zanj fought him, so he defeated them and killed many of them, but the Zanj returned and defeated Muhammad ibn al-Mawlid^(xxxviii), and the city of Wasit was exposed to the danger of the Zanj attack from it in 264 AH/877 AD, and people fled from the city barefoot and the houses were looted and burned^(xxxix), then the Zanj headed To Numaniyyah, where they burned the houses, insulted its people and burned its walls, then they reached Jirjaria and its people fled to the city of Baghdad⁽²³⁾.

The Zanj movement was initially a movement against the great landlords, then it developed into a movement against the state because the caliphs and the rulers are oppressors who violate the sanctity of God⁽²⁴⁾, and after these battles they took advantage and the Zanj became the owners of the whites, rather it is better than the whites, and in that the situation turned in this period, and he lived the Zanj is a dignified and dear life, while the Zanj attacks on Basra did not remain for the people of Basra to live from, and terror struck them, killing large numbers of them, and many of them hid, so they went out at night looking for food and lived a very poor economic and social life⁽²⁵⁾.

As a result of these repeated attacks by the Zanj, the situation of the people became worse, and the commanders and soldiers also took control of many of the country, and because of the weakness of the Caliph al-Mu'tamid and as a result of the successive losses suffered by the forces of the caliphate from the Zanj, the caliph decided to assign the leadership of the army to his brother Al-Muwaffaq in the Zanj war⁽²⁶⁾, and despite the beginning The faltering army of the Caliphate led by al-Muwaffaq in the Zanj war, as he lost more than once, and the conditions were very bad, and the task was difficult and great, as the conditions of the caliphate were turbulent, which made Al-Muwaffaq

leave the army leadership several times, including the war with the Saffarin in the battle of Deir al-Aqoul for his fear that there would be an agreement between Al-Saffarin and Ali bin Muhammad, the owner of Zanj, although the owner of Zanj had written to Yaqoub bin Layth al-Saffar and asked him to help eliminate the Abbasid Caliphate, but Jacob refused that, including the issue of the escape of the Caliph who relied on God to Egypt⁽²⁷⁾.

Al-Muwaffaq assigned the leadership of the Caliphate Army to his son Abu Al-Abbas (Al-Mutadhid) and took several measures to facilitate the task of fighting the Zanj, including building small and medium boats for the purpose of confronting them with the same weapons they use against the Caliphate army. He was not experienced in wars and was able to defeat the Zanj after killing many of them⁽²⁸⁾. It seems that Abu al-Abbas followed a new plan, for after each attack he would take the captured Negroes and bring them close to their friends to see the extent of honor and appreciation they receive, and the news of these reached the Zanj army. The army was divided and many of them surrendered to the caliphate's army, so the owner of Zanj ordered that guards be placed at the outlets of the rivers^(xli), And the Caliphate army imposed an economic siege to prevent food and weapons from reaching the owner of Zanj, and as a result, many Zanj surrendered themselves to the Caliphate army because it takes care of them and honors them^(xlvii), and Al-Muwaffaq and his son Abu al-Abbas pursued the merchants who were helping Zanj, and this was confirmed by Ibn al-Athir⁽²⁹⁾ by saying: "Abu al-Abbas Ahmad ibn al-Muwaffaq, who is al-Mu'tadid by God, brought down a people of the Arabs who were carrying Al-mirah to the camp of the wicked, so he killed a group of them, captured the rest, and spoiled what was among them. Al-Muwaffaq sent a graceful mawla of Abu al-Abbas, and he arrested a group of Banu Tamim who were bringing aid to the Zanj owner, so he killed many and captured a group of them. Great damage was caused to the camp, so their bodies weakened. He would ask the captive and the trusted who came to the caliphate army about his covenant with bread, and he would say: "My covenant with him has been for a long time."

All this made the Zanj army entrusted with the caliphate army, so the Zanj owner began killing his companions who he suspected would resort to the caliphate army camp. The owner of Zanj in the year 270 AH / 883 AD, about 50,000 fighters of men and 2,000 of the Persians not from the caliphate's army, so he eliminated the movement, killed the owner of the movement, Ali bin



Muhammad, and the rest of the army surrendered. their areas and conduct their business⁽³⁰⁾.

Thus ended the largest social movement against the Abbasid state in the second Abbasid era, and that the social dimension had a great impact on the rise of this movement, given Zanj living in harsh conditions in the Basra region, and these conditions are what called Zanj to meet the call of Ali bin Muhammad.

III. CONCLUSION

1. The preoccupation of the Abbasid caliphs with luxury and leaving the caliphate in the hands of the Turkish boys led to the weakening of the Abbasid caliphate a lot.

2. These matters cast a shadow over political life, as the weakness of the Abbasid Caliphate led to the separation of many regions from the Caliphate.

3. The general class in Iraqi society had a great impact on the course of political events in addition to the social and economic aspects.

4. The manifestations of poverty, deprivation, destitution and the urgent need for the decline of large segments of the public class led to social revolutions and other illegal and anti-Islamic values and morals, such as acts of banditry and looting.

The Zanj movement was considered one of the most dangerous social movements that faced the Abbasid Caliphate, as it lasted for fourteen years, which drained many of the Abbasid state's human and financial resources.

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