

The Position of the Abbasid from Umayyad Opposition

Mohammad Alesa

What I mentioned earlier is the bond and the support that was enjoyed by all Umayyad repels or to anyone who wishes the Umayyad return, but what is the position of the Abbasid state of all of this? This research came to answer this question. With the Umayyad dynasty time is over, they still have that distinctive status in the hearts of scientists and the public, and as a result a lot of books in the third and fourth centuries AD / ninth and tenth centuries were written, the state of the Umayyad and news and conquests had a large share

we must mention Ibn Abd al-Hakam died in (214 H / 829 AD), who wrote the biography of Omar bin Abdul Aziz, the Azadi died in(334 AH / 946 AD), who praised the Umayyad rulers, and Abu Omar Zahid the linguistic who died in (345 H / 956 AD), who mentioned the pros of Umayyad and collect part of the virtues of Muawiyah, even Abu al-Faraj al-Isfahani the shiite showed admiration toward Umayyads.

historians expatiate on the ancient and the modern period study and gave a description of what the Abbasids done towards Umayyads , they expatiate on the study of the events of the battles and revolutions that took place between the two , that took place in the first Abbasid Caliph Abu Abbas the Ripper and a bit on the period of Caliph Abu Jafar al-Mansur.

it seems that a lot of studies and news had stood at this point, after the Umayyad dynasty fell completely and revolutions subsided and where the resolve of the rest of them had weekend.

In the euphoria of the success of the Abbasids and their victory and the establishment of their own state and their mighty assault to their enemies, stabilization in the country had been seen from the Levant as far north to the Hijaz in the south or in public, at least, everyone started to reconsider his positions and policies, the state became imposing and all Islamic countries had become under its authority except Andalusia in the far west and its policy went towards stability and construction after it passed successfully the transition of power from family to family and what surrounds such critical periods of the insistence of the former regime and its attachment to various strength to survive and resist.

We will start with caliphate Al-Mansur, there are some people assemble him to caliphate Umayyad Muawiya ibn Abi Sufyan, where both are a statesman of the highest order, both are characterized by rigor and intelligence, both got rid of their opponents by war and politics and succeeded in transferring power in his children and grandchildren until it became Inherited, Masoudi mentioned that there is a great similarity between them in the state administration and the conduct of its affairs and the management of its matters (Al Masodi¹⁹⁸⁸)¹, and onther story is mentioned by Al-Baladhuri in the book "honored descent " where Abdul Malik bin Marwan says: "Kings: Muawiya and Abdul Malik and Hisham and I and yes the man was Omar bin Abdul Aziz, was a one-eyed man among blinds (Al Baladri,1981) "², and he followed in management of his affairs and policies Hisham bin Abdul Malik , for the large number of revelations about News of Hisham and his Biography , he described him as a man of the people, and he liked in him the way he put things in its place(Al Masodi,1988, p 440)³. Mansour applied the soft and hard policy and the try to bring those who remained followers of his opponents of the Umayyadsto his side, and were he deliberately applied soft policy with the Umayyads men and leaders

and scholars and tribal leaders who are allied with them, Maan Bin Zaida AlShaibani (Ibin Al Khelkan,1994, p 244)⁴, which was favorite by the Umayyad became a ruler for Al Mansour on Yemen, he has been described as a sword on the enemies of the Caliph(Al Masodi,1988 ,p 349) (⁵), and it was Imam Malik commend on the Umayyad prince of Al-Andalus when he reached him of good conduct(Iben Al Quotia,1982) (⁶), he was respected by Al Mansour and al-Rashid , judge Yahya bin Adam, in the era of Al Rasheed and the Mamoun was a pro Umayyad(Al Azadi,1967 ,p 299)⁷.

On the other hand, we find that some of the caliphs remained on his position and cursed the Umayyad, the Caliph Hadi describes the Umayyads in dialogue between him and his brother Haroon Al Rashid in

170H,787AD, They are people of the damn house(Al Tabari,1957 ,p 211) (⁸), and in another scene, we find a sermon where one of his men delivered when he took the caliphate in 170 AH / 787 AD described the

Umayyad in this sermon as unjust and imams of Injustice (Al Tabari, 1957, p 54) ⁽¹⁾, this despite the fact that Al-Hadi for bidden insulting Caliph Al-Walid Ibin Yezeed in his council, Haroon Al Rasheed met Al-Walid II's grandson and fulfilled his needs and treat him kindly (Al Asfahani, 1995, p 96) ².

Since the dispute between the Al Ameen and Al Mamoun and the elapse of the great caliphs of the sons of Abbas, a new phase of rivalry between the state and its opponents who tolerated rule and competed Abbasids in an early time, such as the Umayyad and the Persians and the Alawites, and for this we see that they have returned to political ambition again, though with varied strength of each of them and the degree of danger and the position of the state, the Persian ambition represented by the influence of Bani Sahle during the conflict between the two brothers, and the elimination of them by Al Mamoun after matters had stabilized, as well as the revolutions of Alawites in this time to include Basra, Kufa and Medina and Mecca and Yemen.

The third ambition was represented by the Umayyads, which albeit inferior and clearer than the previous ones, but it tried to show in this period, and it was that Caliph Mamoun was well aware that some tribes of Sham is not with Abbas, this tribe of Quthaha entrenched in history was described as waiting Al Sufiani to be one of his

flowers as a meaning for his passion for Umayyad (Al Azadi, 1967, p 217) ⁽³⁾, this tendency extended to Baghdad and other provinces, so that Al Mamoun almost managed to pass a resolution cursing Muawiya from the tribunes persisting in the fight against this opposite current for some who praise Umayyad dynasty and favoring it, but the judge Yahya bin Aktham deterred him from issuing such a resolution for fear that the public will arise and for the fear of a sedition, and he was settled by ordering his caller to explain to people that those who claimed that Muawiya was better than one of the companions of the Messenger of Allah, peace be upon him is outcast (Ibin Tayfoor, 1997, p 51) ⁴.

However, this does not mean to say that the Abbasids were comparing themselves with Umayyads and consider them qualified despite the hostility between them, and it was Mohammed bin Alm Wathuq aka Mahdi believes that the Abbasids had no children like Omar bin Abdul Aziz and says: "I am ashamed that Umayyad has one like him, and not one like him be in Bani Abbas, where he used to sit for complaints where he ruled acceptable judgments by the people, and he was light eater and light dresser (Ibin Al Tqtqee, 1997, p 242) ⁽⁵⁾, and truth be told that Al Watheq was almost similar to Omar bin Abdul Aziz, for he was known for

Of the qualities of a virtuous and perhaps Masoudi sees that, and it is right that he lived in a different era (Al Masodi, 1988, p 318) ⁶.

Here we note that the tendency to Umayyads and favors and praise them and their reign from several categories of Abbasid society including the caliphs has remained present and active. In the ends of the third AH / ninth century AD, the Caliph Mu'tadid tried to issue a book in 284 AH / 897 AD cursing the Umayyad in the mosques, and this the book was initiated by praising God and mentioning his Supreme names and then praise the princes of the faithful of the Abbasids and they are the heirs of the prophets and messengers and where he put some counterfeited verses and Hadeeth set out to curse Muawiya after Friday prayers in the pulpit and where he counted his disadvantages, and accused successors by altering the book of Allah and the disruption of its provisions, and other charges (Al Tabari, 1957, p 54) ⁷.

He then touched on what was a motivation to the publication of this book, which he described as a category of people dominated by discreditation and show loyalty to the Umayyad and in order to get out from the group and hurrying to sedition. And as a desire of the prince of the faithful to denounce them, and a desire to extend the hand over to the returnees and their response to obedience and keeping evil out from the heirs of prophecy path and the subject of succession, the Caliph sees to issue this letter (Al Tabari, 1957, p 57-59) ⁸.

Caliph Mu'tadid insisted on issuing this publication and be read it in the Grand Mosque in Baghdad on a Friday, then it was generalized to the people and it was announced in their markets, he did not pay attention to the advice of some of his men led by judge Abdullah bin Suleiman bin Wahab who warned of its consequence of public disorder and sedition, people stay tuned for the announcement on a Friday in the month of Jumada II in 284 AH / 897 AD in a mosque in Baghdad, and gathered around the cabin where such decisions are read (Al Tabari, 1957, p 54) ⁹.

But his men assured him once again their fear of sedition, and the matter developed into a movement and a revolution between supporters and opponents of the content of his book, the Caliph threatened people by

sword if they would move, some warned from Alawites exploiting the situation in light of Caliph `s praising in his book and the tendency of people to them as well, and then Hence, this decree will not eliminate the praise of people on the Umayyads and their praise and excitement more towards their attachment, but will allow some other groups to take advantage of its effects , and when the Caliph suspended his announcement and was satisfied with what was announced of his orders to inform the people of their work without interference with what is not of their business in the praise of others and praying for them(Al Tabari,1957,p 63) ¹ , as well as not meeting in groups in support of this issue or to attend only when called by the Sultan, orders included not sitting in the mosques after prayers, even circles of youngsters were prohibited , preventing vendors were prohibited from meeting at the doors of Mosques for fear of controversy and debate in the case do not satisfy the state(Al Tabari,1957,p 54) ² .

This included storytellers who were prevented from sitting and telling people stories of the Umayyad caliphs. Where those at this time aimed to praise the Umayyad water sales persons were warned in mosques and markets to pray for mercy on Muawiya, or mention him, and that anyone who violates these instructions exposes himself to beatings and punishment (Abo Al Feda,1990,p 4) ³ .

Caliph decisions and the meaning of his orders reflects the power of the spread of allegiance to the Umayyad between different groups of people and their attachment to them, and the spread of the allegiance to the Umayyad in Baghdad the capital of the Abbasid since the era of Al Mamoun and up to this time the era of Mu'tadid increases the danger, and shows the extent of its penetration in the regions of the State, which are known loyal to the Umayyads such as Sham and also in the regions of the Abbasid such as Iraq and Persia.

Tabari refers that this decree which Al Mammoun intended to issue before, and changed his mind about doing so and as was mentioned previously in the course of this research. Since the text of book did not reach us, it cannot be compared, but expect that it does not differ from the decree issued by Caliph Mu'tadid the year 284 AH / 897 AD on cursed Umayyads, counted their misdeeds and his determination to announce and circulate it in the states of the country, the statement of showing Abbasids virtues, it is similar of other letters issued by the Abbasid caliphs early to argue their opponents(Abo Al Feda,1990,p 4) ⁴ .

However, the strong wording of this letter shows that the danger is bigger(Al Safadi, 2000,p 22) ⁵ , and the signs of pro Umayyad became stronger, and this is evident in the third AH / ninth century AD.

More clearly in the era of Al Mammoun or the preceding period of him, and also the signing of his letter and the date seems that the letter is not the letter of Caliph Mamoun, that if it is proved that he had issued a similar letter about Umayyads, with a reminder that the Al Mammoun was known by tolerance and gentleness and good measure.

It seems that the Caliph Al Qaher () had committed a mistake that Al Mu'tadid may avoided by taking the advice from those close to him, his leader Ali bin Abak and his writer Hasan ibn Haroon in 321 AH / 933 AD were about to curse Muawiya ibn Abi Sufyan on the platforms and where the public became disturbance from that(Iben Abi Ya' ali, 2000,p 18) ⁶ , and Ali bin Abak arrest Albarharri (head of the Hanbali where he ran away, so he arrested a group of his senior companions where they were put in a boat toward Al Basra(Masqawiha, 2000,p 349) ⁷ .

Conclusion

Umayyad potential opposition has remained fade times and simmer in other time, it returned later in the Abbasid state in several ways and in different fields, noting that this late Umayyad opposition was weak and immature if we compare it with the period in which the Abbasid state emerged as a new force in The first half of the second century AH / eighth century AD, and therefore this research has come to give a clear picture of the Umayyad power, which has been opposed and the alarming of a banner coming out from Sham led by the expected Sufiani.

List of references

(1) Ibn al-Athir, Ali bin Mohammed bin Abdul Karim (d. 630 AH / 1233 AD) full of history, i 1, C 5, to

- checked by Omar Abdel-Salam, Arab writers, Beirut in 1997
- 2- Al Azadi, Yazeed Bin Mohammed Bin Iyas Died in 334H/946AD al Mosel history, the higher counsel for Islamic affairs, The Committee on Heritage Revival, Cairo 1967.
 - 3-Al Asfahani , Ali Bin Al Husain, died in 356H 892 AD Al Agani , first edition, part 7 Heritage Revival houseBeirut 1995
 - 4-Al Baladri, Ahmad Bin Jaber, died in 279H,892AD Ansab AL Ashraf , part 4, Al Muthana bookshope , Bagdad 1981
 - 5- Bin Khelkan, Ahmad Bin Mohammed Bin Ibraheem , died in 681 H, 1291 AD Death of honorable and the news of sons of times, first edition, part 5 , checked by Ihsan Abass, Dar Beruit 1994.
 - 6-Al Safadi , Salah El Dean Khalil Bin Aybak, died in 764H, 1363 AD , Ahiman breaking the vow in Al Amyan jocks, first edition , part 1, commented on the book : Mostafa Abed Elqader Atta, Dar El Kotbe Al Elmiehe , Beruit 2007.
 - 7- Al Tabari , Abo Jafar Mohammed Bin Jareer, died in 310H,923AD) History of Messengers and kings, second edition , part 8 Dar El Torath Beruit 1957
 - 8-Iben Al Taqteqi , Mohammed Bin ALI Bin Mohammed Bin Tabtaba Al Elwee , died in 709H, 1309AD, Al Fakry in Sultanic literature and Islamic countries, first edition , checked by ABED El Qader Mohammed Mayoo, Dar El Qalam Al Arabi Beruit 1997.
 - 9-Iben Tayfoor, Abo El Fadel Ahmad Bin Abi Taher , died in 280H, 893AD, Bagdad book, third edition, checked by Ezat Al Atar Al Husini , Al Kanjii bookshop Cairo2002.
 - 10-Abo El Feda`a Ismaeal Bin Ali, died in 732H, 1331AD, Briefed news of humans, first edition, Al Husinia press , Cairo 1990.
 - 11-Ibin Al Quotia, Mohammed Bin Omar Bin Abed Al Aziz, died in 367H, 977AD, Date of Andalus conquest, first edition, Dar el kotope alislamihe, Cairo 1982.
 - 12- Al Masodi, Ali Bin Al Husain, died in 346H, 957AD,Gold meadow and of the core of mineral e, part one, checked by Mohammed Muhee El Eean Abed Al Haleem, modern bookshop, Beirut 1988.
 - 13-Attention and supervision, Abed Allah Al Sawi, Dar Al Sawi, Cairo, DT
 - 14- Masqawihe, Ahmad bin Mohammed Bin Yaquob (died in 421H/1030AD), nations experience and the succession of of mettle 2nd edition, part 5 checked up by Abo Al Qasem Imami, Srosh puplications, Tahran 2000.
 - 15- Iben Abi Ya`ali, Mohammed Bin Mohammed Bin Al Husain (died in 526H, 1131 AD), Tabaqat Al Hanableh, part2, checked up by Mohammed Hammed Al Feqi, Dar Al Marefaha, Beirut