A Study on the Most Political Pilgrimage at the First Two Islamic Centuries; Abumuslim Pilgrimage and His Last Efforts to Switch over the Abbasid Revolution Direction

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Abstract:
The religious institution of pilgrimage and Hajj practice had always counted as a significant socio – political as well as economic role throughout the Islamic history. Therefore; Muslim rulers had been trying to have an influence on Hajj ceremonies and other religious practices an example of which is Commanding religious preachers to mention their names in sermons, in order to gain popularity, credibility, acceptability and legitimacy. The first Abbasid Khalifs(caliphs) among the rulers who felt the need to participate in Hajj ceremony exploiting the propagation capacity and opportunity of pilgrimage institution in order to strengthen the foundations of their government legitimacy. On the other hand, the opposition groups of Abbasid Khalifs also had been attempting to exploit pilgrimage and Hajj ceremony in order to prove their superiority over Abbasid rulers to govern. Among the important opposing figures who opposed Abbasid ruling was Abumuslim Khorsani. Abumuslim himself was among the founders and loyalists to Abbasid revolution. However; as Abumuslim was abandoned very early from the revolution process by revolutionary forces, he made every attempt to revitalize his glory and power. Among the different ways which Abumuslim chose to exploit in order to restore his glory and regain his power was participating in Hajj ceremony and capturing the position of Head of pilgrims

Keywords: Hajj, Abu Muslim, Saffah, Mansoor Abbasi and Abbasid revolution.
Introduction:

Hajj, in addition to the religious aspect, from the time of the Prophet (pbuh) for the new Islamic government has been increasing political significance, because control over Mecca and the Hajj was considered as the leader of legitimacy. This sensitivity, in addition to the significant role of Mecca and Medina in broadcasting the important news and events in the world of Islam, made Hajj turned into a political battleground among the claimers of the power. Abbasid caliphs as like as the Umayyad Caliphs were aware of the impact of the pilgrimage or Hajj, to legitimize their government organs. Especially when the Abbasids came to power, relying on advertising and promotional aspects as the ceremony pilgrimage that all Muslims from all Islamic lands on a particular day and time. Hajj and its advertising capacity not only taken ceremony consideration to the Abbasid caliphs the Muslim world but also for the opposition as well as the Abbasids. Among those who tried to take advantage of the capacity of that ceremony and Hajj against the Abbasids was Abu Muslim Khorasani. Abu Muslim Khorasani and nurturing role in the establishment of the Abbasid Caliphate Abbasid revolution is undeniable. However, the revolutionary movement soon tries to come up with one of the founders, in other words the true sons of the field on the other hand, Abu also sought to use their influence and status to the Abbasid revolution in to their interests change, so trying to come up with the possession the position of Amir al-Hojaj in Hajj presence and lanched his glory upon all Muslims. The affaire which was met with opposition Saffah Abbasid caliph of the time. This study relied on primary sources attempted to review the status of Hajj in legitimacy and acceptance to the Caliphs Abu question of why Saffah to attend the Hajj and pilgrimage place in Abu Muslim competition with their caliphate.

Hajj and its significance during the early Abbasid revolution

As a result of the Abbasid revolution to overthrow the Umayyad Caliphate was the threshold of a new era in the history of Islam. For the first time after the death of the Prophet (PBUH) in the process, a relatively small but very sophisticated ones could quell the vast and wealthy pillars of the rule of the Umayyads in both wrap and for a while as long as five and a half centuries of relied on the Muslim throne and rule it out. Whatever the result of the fall and the rapid triumph was very deep and impressive. Umayyad calipate had come to the other branch of Qureysh that in the early days of propaganda against the government of that time in electing of slogans and goals were very conscious steps. Invitation, initially named the family of the Prophet (pbuh), so the same approach that usurped the rule by the Umayyads at the head of advertising the inviters and missionaries Abbasid revolution and is therefore not a goal but an attempt to restore the caliphate ruled by the family of the Prophet (PBUH). The smart choice of these slogans raised to the result and crossing of different enemies of Umayyads obsorbed to Abbasids movement after Zabali battle his defeat. The leaders of the revolution in Kufa, contrary to the promises and slogans of the revolution, in a very strange approach sermon called Abbas, cousin of the Prophet (PBUH) called and invited protesters and supporters of the family of the Prophet (PBUH) one after another took out of the way. The Abbasid calipate came to the house. Abolabas Saffah during his first sermon at the Kufa mosque after the final victory of revolution believing that caliphate was back on original track after his final thanking God for this gift so to speak: "Praise be to Allah, who most noble Islam from us and our suffering on him that he attached expensive us, kind and
merciful to the believers. And we have towards Islam and Muslims to the dignity (Tabari 1996: 4619).

Saffah promises to the people in the mosque of Kufa in the first sermon openly effort in order to accompany the thoughts and actions of the new government's policies. Abbasi da'is clandestine safe haven from the start of Kufa invited and they counted as a safe and vital base. Thus giving them such satisfiable promises and of course it was required. You are happier than of all people by us before we all respected, hundred dermis added to your salaries, drawing bloody sure I'm ready to break through as revolutionary destruction "(Ibid. 204:1981.) . For the new government to ease the process and current affairs could not continue. Alarmed by the last survivor of the Umayyad in Damascus and other regions of Islamic geography in the days of the formation of a new caliphate on behalf Sfah Bsyarkhvnyn purges followed. Violent clashes with the remains of the Umayyad in Damascus and other areas was very impressive and of course hard. According to Author Date Fakhri: "Bani Abbas cast the root of the Umayyads did not fail, as far as the corner of their graves also held in Damascus. Including grave Mua'wiyah bin Abi Sufyan and broke, but the field did not like the dust in it "(Ibn Tabatba, 1981: 204). The Majmalotavarikhevalghesas anonymous author of the book cited another version of the Umayyad transport seriously screw Saffah "Bid to the Abasid Umayyad Saffah gathered from the elders and children and young people named it Tus Creek in Syria involved, and the ditch read, and practices are another group Saffah kill command as he hand side and his legs bid to resist and over one another fallen and then hold down on top of them and there spread the table said cross to kill by now, and reader the plateau, where they ate the bread "(Majmaloltavarykh, Bi-Ta: 322).

This harsh manner turned to seize property and the Umayyad fans pulled together so that "when Saffah the came to Caliphate at Syria, Umayyad assets allocated for himself." (Dinawari, 2001: 352).The Abbasid Caliphate rising gradually over the affairs of the Muslims in all its dimensions is at hand. The new caliph and his entourage in what basic measures to stabilize the position of the new government had spared no effort. Continuation of these variations in addition to agents of the former regime, raised to the nearest and new friends and supporters of the recent movement and shortly after the enthronement of the new caliph conditions for efforts to develop political, social, cultural and military powe. After fixing their relative positions of caliphateand gradual relaxed space with revolutionary new caliphate in Iraq and the Levant the efforts to address political, social and cultural affairs took a new direction. New provincial governors were appointed, judges close to the Abbasid dynasty at the head of legal affairs, whether in Iraq or in areas further away were placed under the caliphate and the people closest to continue broadly at the head of military affairs and the administration of the jihad conquests and become active the extent boundaries in Islamic caliphate. The new caliph position as the highest authority in charge of political affairs and religious duty of Muslims to build the most widely appeared on the shoulders.

Political tasks, activities Abulolabbas Saffah lead to help those around him successful, however religious duties, religious and legal as well as Caliph Muslims continued and he was trying to get some new caliph way to benefit their political goals. The organization of the Hajj, the Islamic ruling was that the jurisprudence of the most important tasks in the lines of these religious activities. This of course is the question that really began holding the annual Hajj covert activities
in areas of Iraq and the Levant invitors Abbasi what effect they would have play on potential advertising? In most of the remaining resources that report quoted the Abbasid revolution has limitations to these questions unanswered. However, according to one contemporary historian seems unlikely that da'is Early Abbasid revolution in Hmymh-the dinner of your ads in these areas pilgrims gathered against the system are not interested over Umayyad rule. Because "Haemymh was in the way of Hajj pilgrims of Imam Abbasi as pilgrims or merchants to get their orders or gifts since forgiven him." (Zarrinkoub, 2006: 48).

This affair is when the stems seem more significant to know the invitation invited at the beginning of the Abbasid dynasty called the prophet of Mecca and Medina geography that day more than any other city in the Muslim world filled with supporters and relatives of the family of the Prophet (Shaban 2007). "Certainly in this situation prevails, in Muslim mmeditations masses, would-be family of the Prophet remembering righteousness." (Shaban. 2007: 172). With the enthronement of the new Khalifa, former social and political order in all areas undergoing far-reaching changes and the affairs of Muslims in all spheres of political, social and cultural fell into the hands of the Abbasids. Saffah short caliphate after the revolution was influenced by space, so that his actions were politically. The attempt to establish a new system of power and oppression claims, which also includes a variable spectrums. The most important thing Khalifa accomplished in the days after the revolution were designing and carrying out changes in all organs of the state and proceeded to new appointments in positions of authority.

In what tasks Khalifa religious, as launched it was tried to transfer the positions to the closest and most trusted people close to the Abbasid dynasty deposited. Favorite judges, inspector, provincial authorities and pay taxes, etc. jurists and religious scholars were not things that someone other than the Caliph able to make their selection. Amyralhhojjaj appointment in lines of the legal and religious duties Khalifa was measured. In legal and political importance of the office often works a chapter is written. Ahkamolsoltanieh Mavrodi, one of the most important commandment resources. Mavrodi, as Amir Hajj following two very important features and overall responsible for this case: "People of policy and strategy and is competent, a ruler, is impressive and resourceful leadership Hdh¬Y pilgrims to cope." Mavrodi, 1985: 108).

In the following, extensive tasks that do not come designing Amyralhojjaj during the hajj pilgrims in daily prayers , including leadership, guidance and training pilgrims during the Hajj, monitoring the observance of the rituals of Hajj , and the unjust encounter with bandits along the way, monitors the welfare of Hajj and so on. (Ibid.). Choose this person before departing pilgrims each year at the Khalifa and Qaz¬Alqzat to do came designing process (Manazeralahsane BI-ta: 343).

According to Tabari, Saffah in the early days of his reign he appointed his cousin. (Tabari, 1996: 4667). In addition, the new caliph tried to base their political and social will be stronger than in Mecca and Medina. It was on this basis that the strategic importance of these two cities, both politically and religiously from the beginning for the first caliphs of the Abbasid properly understood. Khalifa should dominate the provinces with the new rulers closer to your favorite consider the following.
Perhaps, the most important thing at the same time Sfah the early days of his caliphate in Mecca and Medina to clean up the remnants of the Umayyad two cities, he said. This Sfah consult someone close to him to be seen. "The versatile men who are with you, not cheated hidden disease is younger than the ribs. Let the sword among them so high and the tiger stripes left by the Umayyad no one on this earth." (Ibn Athir, 1992: 333).

In the discussion of election of governors in the provinces as well, along with other cities, Mecca and Medina are seeing new governor. Tabari reports following the events of a hundred and thirty and ninth, the appointment of the new governor is reported by Abulabbas Saffah. Solyman ibn Ali and Ismail were two uncles, respectively administration as very sensitive areas assigned dumped into Basra and Ahvaz, David Ben Ali, Khalifa is the uncle of the governor of the province shortly after Mecca and Medina placed, Yemen, Yamamah also be delegated to David. (Tabari: 4667). Among the most important measures Mecca David in an attempt to destroy the works of the remnants of the Umayyad caliphate. Based on this approach that he "ordered to eliminate some of the Umayyad in Mecca. Among them, Khalid bin Abdullah Qasry between Zamzam water tanks was built and officials, as well as the pool of people near Bab al-Safa was the ablution water. Then on the other side of the pond to another pond near the mosque was taken." (Sabea, 2006: 183).

David's efforts as governor of Mecca in order to develop powerful new caliph political power to achieve this goal not spare anything remains of massacred by the Umayyads in Mecca he was in part s of resources. "In a hundred and thirty-three David Ben Ali Hajj ordered Bmvsmsm one of the Umayyads to capture hundred and thirty men to engage in the Medina roads killed via Masadatol Taee and others Latter-day bid to kill." (Majml¬ Tavarikh, Bi-Ta: 323).

David Ben Ali shortly after he died in Mecca screw Nevertheless Khalifa approach in granting these sensitive areas to close Not seen undermine their trust and immediately "because news of his death reached Abu al-Abbas ibn 'Ubayd Allah Husayn's high his uncle Medina and Mecca and Taief sent to the agent." (Tabari, 1996: 4667).

Saffah sensitivity compels the two cities after a while, under the supervision of Mecca from Medina governor Ziyad ibn Harith, who was brought out and gives it independence. Tabari informed us for the first time after the victory of the Abbasid revolution of the independent governor of Mecca in 135 AD. "Mecca of Abbas ibn Abdullah ibn al-Abbas shrine. Husayn ibn 'Ubayd Allah was true of Medina. "(Ibid). It results in a greater chance to influence and control the easier of the two. The city as a base of supporters and relatives of the family of the Prophet (PBUH) that this time their arrival to power of the Abbasids was accompanied by challenges in obtaining vital role played as like as the decision taken by the Caliph.

**Abu Muslim and his asking the caliph for participating in the Hajj**

About the impact of Abu Muslim Khorasani and his role in the Aabbssids rise’s victory has been said a lots of words. The importance of his position and support and support from the Abbasid insurrection in secret preaching era or after Ibrahim Imam's command to Abu Muslim.

Revealing the Abbasid invited Marv and crack down on those who claim to power in Khorasan is no secret, however, the situation is sensitive and powerful Abu Muslim Khorasani about the
impact and role in the victory. Much is said about the rise of the Abbasids. Abu Muslim sensitive and powerful position after the new caliph's throne in Khorasan he continued. The leading position of Abu Muslim, the emerging power of the Abbasid Caliph injected deep concern for survival so, according to most sources, the fear of Abu Khalifa and his circle of power has been increasing every day. (Khandmir, 2001, Tabari, 1996). It seems that Abu acclaimed a powerful position of self-awareness is very good. Disregard for Abujafar Mansour, brother of caliphto take allegiance to the new caliph or to promise to "meet and exchange views and consult with him on some things" (Dinawar, 1991: 417). In Khorasan had gone to Jacoby quoted: "Saffah his brother Abu Ja'far sent to swear allegiance of Abu Muslim of Khurasan and he went riding with Mary was thirty, but he ignored Abu Muslim to insult him and visit with him and went not." (Jacoby, 2009: 332). Mansour Abu Muslim rebellion in return to Kufa story to tell Khalifa Khalifa opens but is aware of the extremely sensitive and Abu Moslem brothers in answer says: "You know your status with the imam and Abraham, and raise for the government and its institutions themselves."(Ibid). However, the opportunities will provide Abu remove the screw. Sfah request from the Caliph Abu Muslim caliphate in the last months that the content of this request is greatly preoccupied the minds of Caliph. Abu Moslem Caliph wanted him to be Muslims in the Hajj that year Amyralhojajj. (Tabari, 1996: 4679). They landed the horses. "(Dinawair, 1991: 418).

Despite these conditions, the influence of the caliph Abu Mansour and transfer real power from him to another direction affairs. Refusal could do it himself. "(Ashpuler, 1993: 75).

Tabari following the events of 135 AH, coinciding with the question of Caliph Abu Muslim, a very important dialogue between Sfah and his brother Mansour report opens, during which we can realize the depth of concern around the Caliphate of Abu Muslim power.

"When Abu Muslim, went to Abu Abbas, Abu Ja'far Abu al-Abbas said: Hear me, O Commander of the Faithful and kill Abu Muslim who betrayed God had in mind. Said his brother, his efforts and actions done that you know. Abu Jaafar said: O Commander of the Faithful, to God because we were lucky, you were sent by God if a cat that was in his place, to the point where he was during our fortunes. Abu al-Abbas said: How should kill him? Abu al-Abbas told his companions that he preferred his Burdine and the world what they are? Said: All these things are so demanding when dispersed and the humility to know that he was killed off. Said: I would suggest that part of this survival. Said today he's afraid that if you not have him as early lunch, he is tomorrow afternoon (not) make you dinner. Said “Do it, you know better.” "(Tabari, 1996: 4679).

This tacit approval by a vote of Caliph Abu Muslim course of the next command to remove his brother Khalifa is made neutral. "Abu Ja'far Abu al-Abbas went ahead and was determined to do so, but Abu al-Abbas repented, and ordered that it not the one sent before him." (Ibid). The decision may be aware Khalifa of Abu Muslim place among Khorasanians and his fear of the military supremacy of the caliphate of Abu newly observed. However Khalifa Abu opposition did not perform Hajj but his request to Amyralhojajj latest not accepted Muslims in the Hajj. Abu Muslim al-Khalifa for refusing to apply, to the consternation of his brother at this time wrote a letter to the governor of Armenia and the island: Abu Ja'far Abu al-Abbas wrote to demand that he be allowed to pilgrimage and he came to the barn. "(Ibid: 4692). This apparently very favorable terms Caliph Abu Muslim Khorasani Fellowship ot fallen and in addition to this priority by the
Caliph Abu Mansur objection stems. "This means the most expensive among the companions of Abu Muslim because of his stutter out that they are always in the vicinity of the Kaaba in Mecca this year must Emirate went behind me," (Khandmir, 2001: 207). And, according to Tabari: "This is at the heart of Abu Muslim and Abu Ja'far except to the Caliph said that this year, not the year for Hajj?" (Tabari, 1996: 4692).

It seems that at least in appearance-not been the case. It is not far-fetched to Caliph Abu nevertheless insisted for Amyralhaj get the opportunity to display its power in a large number of Muslims in the hajj. This occurs during one of talks over how his presence in the Hajj between AbuMoslim and caliph as understand it. After agreeing to the request of Caliph Abu Moslem "who wrote to him with one hundred soldiers come from. Abu Muslim since I wrote that the people who have killed, and not on themselves safe. Abu al-Abbas wrote to him with the thousands who come to you in the realm of existence and the way to Mecca, his family does not have the capacity Corps. He ran after those eight thousand persons of Neyshabur Rey dispersed. "(Ibid). Abu Muslim his Khorasanian fans at Hajj and the extent of the Caliph was contrary to his desire. He's to bring the large number of supporters of Abu Muslim hajj in Mecca communication paths are open status and inadequate capacity to tell him screw. But these remarks in his decision to made not a crack in the travel and Abu Muslim, "Two hundreds of camel trains trailed kitchen and mess of his house." (Khandmir, 2001: 207) Off course seen Amyralhojjaj in the company of his Mansour. Formation away temporarily respectful send him into exile. "(Ashpuler, 1993: 75).

Although the Abu Muslim long after the perform Hajj not live to benefit from these power among Muslims but this event well demonstrated that started in the early Abbasid caliphate, the annual Muslim pilgrimage Hajj performing how to caliph has taken on a new political token and religious domination of the event and consider to what extent.

Results

The research findings show that the most important part in the pilgrimage to the people and government acceptance and legitimacy in the Muslim world and the Abbasid Caliphs first e.g. Saffah and Mansur as their predecessors had tried to take advantage of this leverage. Abu Muslim Khorasani major contribution in the establishment of the Abbasid commander and his head was left without cap during the revolution.

In order to restore power and get the leader of the revolution that there was no doubt by himself, sought to apply capacity and legitimacy to participate in the hajj pilgrimage as a religious leader of use. In fact, the political function pilgrimage to Mecca and the Kaaba was the battlefield of competition and struggle.
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