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“FARAG‘INA” – ABBOSIYLAR QO‘SHINIDAGI MUNTAZAM HARBIY TUZILMA**THE FARAGINA – A REGULAR MILITARY STRUCTURE IN THE ABBASID'S ARMY****ФАРАГИНА – РЕГУЛЯРНАЯ ВОЕННАЯ СТРУКТУРА В АРМИИ АББАСИДОВ****Yuldashev Saidanvarbek Bakhromjon ugli¹**¹Philosophy Doctor on Historical Science Docent in the Department of World History,
Fergana State University**Annotatsiya**

Maqolada tarixiy manbalar va ilmiy adabiyotlarga asoslangan holda xalifalik qo‘shinining elita qismini tashkil etgan farag‘ina harbiy birligi to‘g‘risida ma‘lumot berilgan. O‘rta osiyoliklarning arab xalifalari xizmati o‘tishi, ularning harbiy va siyosiy nufuzining xalifalikning markaziy hududlarida oshib borishi, xalq harakatlarini bostirishda va siyosiy nizolardagi ishtiroki yoritib berilgan.

Abstarct

The article provides information about the Faragina military unit, which was the elite part of the Caliphate's army, based on historical sources and scientific literature. The transition of Central Asians into the Arab caliphs' service, their rising military and political power in the caliphate's central areas, and their role in the repression of popular movements and political disputes are all highlighted.

Аннотация

В статье на основе исторических источников и научной литературы приведены сведения о воинской части Фарагина, которая была элитной частью армии Халифата. Освещены переход жителей Центральной Азии на службу арабским халифам, их растущая военная и политическая мощь в центральных районах халифата, а также их роль в подавлении народных движений и политических споров.

Kalit so‘zlar: farag‘ina, Arab xalifaligi, Ma‘mun, Mu‘tasim, Mutazz, Bobak, quvvat, turklar, usrushonaliklar, Amr Farg‘oniy.

Ключевые слова: Фарагина, Арабский халифат, Маъмун, Мутасим, Мутазз, Бобак, кувват, тюрки, Усрушона, Амр Фергани.

Key words: The Faragina, Arabian Caliphate, Ma'mun, Mu'tasim, Mu'tazz, Bobak, quvvat, Turks, Ushrushona, Amr Fergani.

INTRODUCTION

The term "Faragina" appears in Arabic sources created in the IX-XII centuries. In the ninth century, the term was applied to a regular military unit made up of Fergana people who had served in the Abbasid army, as well as commanders who made up an elite section of the Caliphate's army. The Faragina took part in many Abbasid military campaigns and was a key figure during the Samarra chaos.

MATERIAL AND METHODS

The Faragina military unit served to Abbasid caliphs such as Mu'tasim (833-842), Al-Wasiq (842-847), Al-Mutawakkil (847-861), Al-Muntasir (861-862), Al-Musta'in (862-866), Al-Mu'tazz (866-869), Al-Muqtadi (869-870), Al-Mu'tamid (870-892), Al-Mu'tadid (892-902) [Al-Balozuri; al-Maqqisi; Al-Ya'qubi; al-Ṭabarī; Al-Mas'udi; Ibnu'l Esir].

During the reign of Harun al-Rashid ibn Muhammad Mahdi (786–809), revolts in the caliphate were subdued, but a fight for the succession began between his two sons, Amin and Ma'mun. Initially, Amin was caliph from 809 to 813, but his brother Ma'mun, Abul Abbas Abdullah ibn Harun al-Rashid, took control in 813 with the support of his companions Tahir ibn Husayn and Harsama. He governed the relying on an army of Khorasanians. Because of allying with the Shiites, the caliph, who spent most of his time in Marv, was a source of Sunnis' insurrection. As a result, in 821, he accepted the Sunni conditions and appointed Tahir ibn Husayn as governor of Khorasan and Transxonia. This paved the way for a new Tahirid dynasty to emerge in the region (821–873). Abdullah, Tahir's son, has been named governor of Syria and Egypt. In 825, Abdullah drove the Cordobians out of Egypt, consolidating his rule by depending on the Khorasanians and Transxonians. These processes enabled Central Asians to participate actively in caliphate policy [Ataxodjaev: 122]. One of the Central Asian divisions that served the caliphate is the Faragina

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division. The Faragina division was one of the Central Asian divisions that served the caliphate. Al-Mu'tasim, according to historian al-Mas'udi, founded the Faragina division [Al-Mas'udi VII: 118]. However, there are indications in Balazuri's work that this process began during Ma'mun's reign: "He [Ma'mun] would send his ambassadors [to Transxonia], they would assign a salary to anyone, from the people of those lands, and from sons of their governors, whoever wished to [serve] in devon and receive a salary, and would encourage them to amass wealth. When they came to him, [al-Ma'mun] would [greet] them with respect, [give] them presents and raise their salaries" [al-Balazuri: 56]. People from Fergana and Turks led the forces and were the caliphs' [trustworthy] guards. Al-Afshin and Ibn Abu-c-Saj from Ushrusan, al-Ihshad from Samarkand and al-Marzuban ibn Turk from al-Sughd, Ujayf ibn Anbasa from al-Sughd, al-Bukhari and others were commanders and soldiers of [the caliphs] [al-Istakhri: 292, 323; Ibn Haukal: 468].

The writings of historians and geographers such as al-Yaqubi, Tabari, Mas'udi, Istakhri, Khaliqan, Abdullah Khorezmi, Mutakhar al-Maqdisi and Ibn al-Asir can be added to the list of sources that provide information about the Faragina. These sources give crucial details regarding the group's creation, composition, domicile, leaders, and ethnic origins.

The first information about the Faragina in sources dates back to the 20-30th years of the IX century. The Faragina was first mentioned in Ya'qubi's "Al-Kitab al-Buldon". The new Abbasid capital, Samarra, was built in 833, and Turks and the Faragina settled in its neighborhoods. Al-Yaqubi's Arabic edition and English translations contain the same information on the Faragina, but the information concerning the Faragina in the Russian translation in Moscow in 2011 differs in size from the Arabic edition and English translation. Only material about the Faragina pertaining to the construction of the city of Samarra in 833 is included in the Russian translation. [Yaqubi: 38].

In his work "Tarikh ar-rusul wa-l-muluk" written in the style of general history, Muhammad Jarir Tabari also gives much information on Faragina. Tabari's book, despite being composed after al-Ya'qubi's Kitab al-Buldon, provides material regarding Faragina that is not included in Kitab al-Buldon. For example, by the order of the Caliph, in 837 Haydar, Ushrushona's Afshin (Governor), marched to Badh, the mountain residence of Babak al-Khurrami. The Faragina participated in the same procession as Turks. This, as well as other details, were not addressed in Ya'qubi's work.

Masudi's "Muruj az-Zahab Ma'din al-Jawhar" is another source of knowledge on the Faragina. According to the volume of his writings, the historian is known as "Herodotus of the Arabs," and he mentions the Faragina in chapters VIII, X, XII, XIII, and XIV of his book [Al-Mas'udi VII-VIII: 118-396; 8-9]. "Caliph al-Mu'tasim loved to assemble Turks and purchase them from his lords," Mas'udi says of the Faragina's origins. And he collected a total of four thousand of them [like]. He [al-Mu'tasim] segregated them from the other soldiers and dressed them in jewels, gold belts, and gold clothing. He [al-Mu'tasim] chose the real Egyptians, the Yemenis, and the Qays. He ordered them to be called al-maghariba and prepared the young men of Khurasan, who were from al-Faragina, and others from al-ashrusiya [Al-Mas'udi VII: 118-119].

"Al-Kamil fi-t-tarikh" by Ibn al-Asir also has some information on the Faragina. We can see the following words in this book: "When Mu'tasim went to Qatul, he appointed his son al-Wasiq as caliph in Baghdad". He gathered a group of individuals from Egypt's Haifa, which he dubbed al-Maghariba [Maghrib]. Mu'tasim also assembled a group of people from Samarkand, Ushrushona, and Fergana, which he called al-Faragina [Fergana]. Mu'tasim collected a group of people who became his followers... [Ibn al-Athiri VI: 319]. Ibn al-Asir describes the Faragina as a collective appellation for people from Samarkand, Ushrushan, and Fergana, as seen by the preceding passage. In fact, according to the works of Yaqubi, Tabari, and Masudi, the term "Faragina" was applied only to military personnel from Fergana.

Despite its briefness, Istakhri's work gives data on the Faragina: "The peasants of Transxonia served as commanders, bureaucrats, and special employees of the caliphs". They became trustworthy people of the caliphate, like the Fergana and Turkish mirshabs, and became military leaders, with their praises, obedience, pride, and attire like sultans" [Istakhri - 133].

According to the information by Yaqubi, even before the construction of Samarra, the Faragina resided in a distinct neighborhood in Baghdad. When enumerating the property between the Bab Khurasan Gate and the Tigris River Bridge in Baghdad, it is mentioned that Abbad Fergani and his followers from Fergana – Faraghina – were located near the property of Tamim al-Badkhisi

and Abu Avn of Jurjan [Al-Yaqubi - 249]. It is assumed that the Faragina, headed by Abbad Fergani, arrived in Baghdad with Caliph Ma'mun. This is because the transition of the Central Asians to the caliphate has intensified since the reign of Ma'mun.

His brother Mutasim, who ascended to the throne upon the death of Caliph Ma'mun, also expressed his confidence in the Faragina, along with other warriors from other parts of Transxonia. When the construction of Samarra was completed, the Faragina also moved to the new capital city. Turks, led by Ashnas, were stationed in the al-Karkh district in the west of Samarra. The Faragina was placed next to Turks. By order of the Caliph, it is forbidden for Turks and the Faragini to marry Arabs and their relatives. Female slaves were purchased for them to marry. If Turks and the Faragina representatives had a wife, they would be unable to divorce their wives [Al-Ya`qubi: 259]. The Faragina was also located along with Shari 'al-Barghamish al-Turki and Shari' al-Askar streets. In addition, some officers would be stationed on Quwwad Shari 'al-Khair ul-Jadid Street [Northedge: 170; al-Ya`qubi: 262-63]. According to Yaqubi, Turks and the Faragina resided in a separate area because they were the military elite. Other Ajamis (Non-Arabs) had more freedom and were not required to dwell in a separate area [Al-Ya`qubi: 259]. According to Hugh Kennedy, families of Turks and the Faragina were provided with allowances from the devon [Kennedy 2001: 119].

Although the Faragina's collaboration with Turks is occasionally acknowledged, devon separates the Faragina from Turks. Al-Ya`qubi called the one part of the Faragina Ajamis in some cases, [Al-Ya`qubi: 259]. The term has been variously interpreted as being non-Muslim, [Kennedy 2001, 124–125], non-Arabs [Northedge: 99], or uncultured [Matthew S: 195]. In any case, significant components of Muslim culture appear to regard them as foreigners [Matthew S: 90].

RESULTS

We mentioned above that one of the leaders of the Faragina was Abbad Fergani. Juff ibn Yaltegin was another person who took over the administration of this division by order of the Caliph Mutasim. Abu 'Abdullah Muhammad al-Khwarizmi, who lived in the tenth century, wrote in his "Mafatih al-'ulum" (The Key to Knowledge): "Ikshid is the name of the rulers of Fergana, the next in the hierarchy is called الصوارتکین (Svor-Tegin / Chor-Tegin)" [Khowarezmi: 119]. Ibn Hallikan, in his book "Vafayat al-Ayyan va anba 'abno' az-zaman" described Chuff (Chuq) ibn Yal-Tegin, a military leader in Samarra (Baghdad) in the ninth century, "as a descendant of the rulers of Fergana". [Ibn Khallikan: 217]. It is also understood from Chinese, Arabic and Persian sources that the title of "chor" is the title of the ruler of the Turkic people of Fergana. Juff ibn Yanaltegin and his Fergana comrades were invited to Samarra by the Caliph Mutasim, who had heard of their courage and military prowess. Juff ibn Yanaltegin and the Faragina were cordially welcomed in the city and awarded the Qatā'i' territory [Ibn Khallikan: 217; Kennedy 2001: 125].

In repelling the Bobak uprising, the Faragina, like other Central Asian units, stood out. Al-Afshin sent a message to his commanders that they had to prepare with weapons. At night, he dispatched Bashir Turki and several commanders of Fergana's armies and ordered them to advance until they reached the lower part of the hill at the valley's bottom. This place was called Azin and was below the mountain. Al-Afshin knew that when the armies approached the mountain earlier, the Hurrans were lurking in an ambush at the foot of that mountain. Bashir and Fergana's armies saw the Hurrans waiting in an ambush. Troops hiding in an ambush under Azin Hill suddenly attacked Bashir al-Turki and the Faragina's army. They fought them for quite some time. The troops at the [Muslim] camp heard the noise and moved, so al-Afshin ordered his messengers to report: "Hey warriors, here is Bashir al-Turki and the people of Fergana that I dispatched. As a consequence, they were able to eliminate an enemy ambush, so don't be concerned!" The men of the Faragina were the first to penetrate Babak's mountain citadel, Badh, and hoisted up their flags there [Tabari II: 1218]. According to the source, the Fergana people were in the front line during the attack on the Babak fortress as an army advance.

When Theophilus Michael's son (829–840), the Byzantine emperor, marched on the Muslims in Zibatra and Malatya in 838, Amr Fergani ibn Arbaha, the head of the Faragina, was sent with Ujayf ibn Abnasa and Muhammad ibn Kutah to protect the Muslims [Tabari II: 1236]. The Byzantine emperor had returned by the time Amr Fergani arrived at Zibatra. Then Al-Mu'tasim began his campaign against the Byzantine Empire. The commander of the Faragina, Amr al-

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Farghani, was one of the major commanders of the caliph's army during his march to the Byzantine city of Amari [al-Tabari, v. 33: 96, 109, 112]. In his book, Ibn al-'Asir referred to Amr Fergana as Umar Fergana. Despite the fact that Ibn al-'Asir did not mention the Faragina during the march to Amari, he does note that when Amr al-Fergani arrived in Ankara with 200 cavalry, he [Amr al-Fergani] sent his soldiers around to examine the Byzantine ruler's military potential [Ibn al-Athiri VI: 319]. As the troop march progressed, some Faragina officers conspired to kill al-Mu'tasim and replace him with al-Abbas ibn al-Ma'mun. Al-Abbas ibn al-Ma'mun was only known to Amr Fergani. Ahmad ibn Khalil, a companion of Amr Fergani, reported the plot to Ashnas, the assistant of the Caliph Mu'tasim. The conspirators Shah ibn Sahl, Ujayf, Amr al-Farghani were killed [al-Tabari, v. 33: 130, 133]. Haris Samarkandi's fate is not mentioned in the sources. The prisoners were only provided bread and no water under the Caliph's command. As a result, al-'Abbas ibn al-Ma'mun perished of thirst in Manbij², and Ujayf in Baynas³. By the order of al-Mutasim, a pit was dug for Amr Fergani in Nusaybin⁴, and he fell into it and died [Ibn al-Athiri VI: 339]. We might deduce from this that the Turkish chief Ashnas and the Fergana leader Amr Fergani had a covert rivalry, and that Ashnas took advantage of it. The reason for this was because when taking Babak Hurrami's residence in the mountains, the Faragina showed yourself and caught the caliph's attention.

Tabari provides more detailed information on Amr's assassination. According to him, when the Caliph al-Mu'tasim came to a halt at Nusaybin's garden, he summoned the garden's owner and instructed him to dig a man-sized pit anywhere he wanted. The garden's owner begins to dig it up. Al-Mu'tasim didn't say anything to Amr, and Amr didn't say anything to him until he was right in front of him, and al-Mu'tasim said, "Take it off!". Turks stripped him of his armor and clothes and whipped him. "I have dug it" the gardener declared once the excavations were completed. After that, Al-Mu'tasim issued the order, and Amr's face and body were beaten mercilessly with wooden sticks until he collapsed. Amr said nothing and did not speak until he died that day. He was thrown into a pit and dust was pulled over him [Tabari II: 1265].

By order of the caliph, Ahmad ibn Khalil, who informed Ashnas of the fitna, was also killed in a hole excavated in al-Jazirah in Samarra. Ahmad was thrown into the hole, which was then filled with water. The sand, on the other hand, absorbed the water. Ahmad, on the other hand, was not provided water until he died of thirst in this hole. On Ashnas' orders, he was accompanied by Gitrif Khojandi till his death. Gitrif Khojandi buried him when he died [Tabari II: 1267].

The identities of the other killed Turkish and Fergana commanders have not reached us, according to historical sources. The Faragina's top commanders, who comprised one of the Caliphate's military elite's pillars, were thus slaughtered. The Faragina as a military formation, however, was unable to be totally eliminated by the caliph. The Faragina continued to serve the caliphs for many more years.

Mu'tasim, the Caliph of Baghdad, created the new city of Samarra in a peaceful part of the metropolis. In the years 836–892, the city became the capital of the Abbasid state. To put down the Babak uprising (816–837), Mu'tasim utilized the Turkish army of Usrushan Afshin Haydar, a Central Asian representative. In Egypt and Baghdad, the army also euthanized riots. Wasiq-Abu Ja'far Harun ibn Muhammad Mu'tasim's reign, which lasted from 842 to 847, was characterised by clashes with the Mu'tazilites. Internal and theological turmoil increased during the reign of the Abbasids' tenth caliph, Mutawakkil-Abul Fazl Ja'far ibn Mu'tasim (847–861), therefore he established a new city, Ja'fariya. It was around this time that Fath ibn Haqqan, a Turk from Fergana, rose to prominence. Fath was raised in Baghdad alongside Mutawakkil from the age of six, as his father was the leader of the Transxonia's army. That is why he was chosen as the caliph's counsellor. Another feature of his role as a Caliph's counselor and aide was that Fath ibn Haqqan influenced the Turkish officials and soldiers – the Guards, who had a powerful position in the Caliphate. Only Fath was able to stop this force's destructive actions. Fath was also in charge of the new city's construction. Fearing for his status, the caliph dispatched him to Egypt in 856 to

² Manbij – in the North of Syria. An ancient city located 30 km west of the Euphrates River. The pre-Islamic ruined city was rebuilt in the 8th century by the decree of Harun al-Rashid.

³ Baynas – a location in Syria between Balad and Sinjar.

⁴ Nusaybin – an ancient city on the border with Syria in southeastern present-day Turkey

replace his son Muntasir as ruler. Fath's enlightenment effort in Egypt was praiseworthy, notwithstanding Muntasir's dissatisfaction with his father's decision. He gathered in his palace such creative people as poets al-Jahiz and al-Bukhturi, historian al-Solib. Even scholars of Basra and Kufa have benefited from his rich library. Fath himself was an avid reader, always busy reading books and even writing poems. Such an enlightened person perished while defending his caliph from the strokes of the enemy's dagger [Ataxodjaev: 123]. Fath ibn Haqqan set an example of the life and activity of our compatriots.

After the assassination of Caliph al-Mutawakkil in December 861, the Faragina played an important role during the so-called anarchy in Samarra (861–870). In the chaotic years following the death of al-Mutawakkil, they often took part in the uprisings that began in the capital. Sources say that they were involved in the deaths of Minister Utamish [Tabari III: 1513] and Turkish commanders Wasif al-Turki [Al-Mas'udi VII: 397] and Salih ibn Wasif [Tabari III: 1592].

During the reign of Caliph Musta'in, Mawlas revolted, blaming Minister Utamish for the financial crisis that had caused the difficult political situation. On Thursday (June 4, 863), the 12th of Rabi 'as-Sani, Mawlas, Turks, and Faragina left al-Dur and al-Karkh districts and began to move towards the palace where Utamish was located. Utamish requested assistance from the caliph, but the caliph declined due to rebel pressure. On Thursday and Friday, the insurgents, who have established a military base, retained their positions. They stormed the reigning caliph's palace, Jawsak, where Utamish was hidden. Utamish attempted to escape but was unsuccessful. The rebels caught him in the palace and had him and his secretary, Shuja ibn al-Qasim, executed. Following that, Mawlas, Turks, and the Faragina pillaged Utamish's residence. The rebels, according to Tabari, plundered significant sums of money, jewelry, and carpets. On Saturday, June 6, 863, the 14th day of the month of Rabi 'as-Sani [Tabari III: 1514], this incident occurred.

Boghar al-Turki was another military leader murdered during the Turkish and the Faragina uprisings. Due to his assassination of the Caliph Mutawakkil Boghar gained control of enormous estates in Kufa's inner districts, such as Barusma and Nahr al-Malik. However, due to problems with the payment of taxes levied there, he was killed by Wasif and Buga as-Saghir during the Turkish and the Faragina uprisings started by Mawlas [Tabari III: 1535–1539]. Ahmad ibn al-Harith al-Yamami wrote a lament dedicated to the assassination of Boghar at-Turki. In this dedication, it is stated that Turks and the Faraghins took part in the assassination of Boghar at-Turki [Tabari III: 1540].

During the reign of al-Musta'in, power was effectively in the hands of Wasif al-Turki and Buqa as-Saghir [Al-Mas'udi VII: 349]. On October 29, 867, a revolt broke out in Karkh by the Turkish, Ushrushona, and the Faragina units, who had not been paid for their services for four months. The rebels faced Wasif al-Turki, Buqa as-Saghir, and Sima al-Sharabi. Wasif explained to them that there was no money to pay. Then the Faragina and Turks attacked him and took carried to a nearby camp. They took Wasif out of the camp and cut off both his hands with an ax. Then his decapitated head was hung to the top of a lance Al-Ya'qubi 1883, p. 614; Al-Mas'udi 1873, pp. 384 (records that these events took place on November 3, 867), 396; Gordon 2001, p. 97]. Following these occurrences, his son Salih was named to succeed Wasif. However, then Salih was assassinated as well.

The Faragina's major preoccupation during this time, like that of other military groups in Samarra, was to acquire pay. This is due to the government's inability to pay their salaries on time [Tabari III: 1687–1688].

A war between the rival caliphs al-Musta'in and al-Mu'tazz started in 865. According to Mutahhar al-Maqdisi, Turks and Faraghina backed al-Mu'tazz in this conflict and helped him rise to the throne [al-Maqdisi: 121]. However, the historian Masudi states that Turks, who supported the Caliph al-Mu'tazz, opposed the Faragina [Al-Mas'udi VII: 397]. Five thousand Turks and the Faragina were among the first forces dispatched from Samara to besiege al-Musta'in in Baghdad in 865 [Tabari III: 1555], and during the war, Fergana troops were sent to an additional battle [Tabari III: 1562]. Some of the Faragina first fought for al-Musta'in under Musahim ibn Haqqan's command, but eventually joined Musahim, who had chosen to side with al-Mu'tazz [Tabari III: 1618–1619].

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After the war ended with the victory of Al-Mu'tazz the Faragina returned to Samarra. As the government continued to suffer from the deteriorating financial crisis, the caliph wanted to aid the Faragina and Maghriba in order to use them against Turks [Al-Mas'udi VII: 397]. However, in July 869, all three groups united to overthrow al-Mu'tazz [Tabari III: 1710]. The next caliph al-Muhtadi promised to help the Faragina and other non-Turkish armies. When Turks, led by Musa ibn Buqa Kabir, revolted against the caliph in June 870, the Faragina defended al-Muhtadi and formed the bulk of his cavalry. In a confrontation between the two, however, al-Muhtadi was beaten, and the Faragina suffered terrible losses.

CONCLUSIONS

It's likely that following Muhtadi's death the Faragina's status decreased during the reign of al-Mu'tamid (870–892). Al-Mu'tamid's brother, Abu Ahmad al-Muwaffaq, the army's commander-in-chief, had strong ties with Turkish commanders. He used Turks to keep the Faragina and other non-Turks out of the army. Separate military officers from Fergana served in the Caliphate's army after then, but the Faragina military unit was abolished. After that, there is no information regarding the Faragina's activities in the sources [Kennedy 2001: 150; al-Tabari, v. 37:17, 71, 81].

In conclusion it can be said that, when the Arab caliphs' distrust of their tribes grew, they turned to the usage of mercenaries made up of Central Asians, such as the Faragina, Turks, and Ushrushans. Faragina military force distinguished out among these troops as the Caliphate's elite army.

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