

The Caliber and Shattaar Category During the Abbasid Era "132-334 AH/749-1055 AD"

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Summary :

The movement of Al-Ayyarin and Al-Shattar appeared during the Abbasid era as a result of the deterioration of their living conditions and their extreme poverty, but its emergence was during the strife of Al-Amin and Al-Mamun. They were supporting the army of the Caliph Al-Amin, so they plundered, stole, burned, and blocked roads, because the goal of these people was to exploit the strife and disturbances to express their goal and purpose and their boredom with the miserable economic conditions from which they were suffering. The Sultan was in many ways afraid of them. Sometimes they seek help because they are in committed social solidarity and have their own laws and customs that they follow, justifying their movement as being legitimate and expressing the taking of zakat money from the rich who have refrained from paying it to the deserving poor. This study aims to shed light on the difficult social conditions that prevail in Abbasid society and the revolutions carried out by these calibers as an expression of their boredom with the unfair distribution of wealth, using the descriptive and analytical approach to find out the secrets, natures, and circumstances that lead to the emergence of the Caliph and Shattar movement. Hence, we raise the following problem: **Who are the calibers and the Shattar ? To what extent did their anger last and how deep did it become within Abbasid society ?**

Within the scope of this topic, I have discussed many elements, including the definition of the terms Al-Yayyarin and Al-Shattar linguistically and terminologically, as well as the conditions that paved the way for the emergence of this movement, in addition to the types and genders of Al-Yayyarin. It also dealt with the military organization of the Al-Yayyarin and Al-Shattar movement, and finally I was exposed to the chronological development of the Al-Yayyarin movement. The study came out with a set of results, perhaps the most prominent and important of which is that the Al-Ayyarin and Shattar movement emerged as a popular movement dissatisfied with the authority and the state as a result of the deplorable economic conditions. This group considered their rebellion and departure from laws and customs as legitimate because the rich refrained from paying the zakat of their money to the poor, so they had the right to take it by force. The emergence of the Al-Ayyarin and Al-Shattar movement was on the scene of political events in the Abbasid era during the strife between Al-Amin and Al-Amin. And the safe.

Keywords : Al-Yayyarin, Al-Shattar, the Abbasid era.

Introduction:

The period of the Abbasid era is considered one of the most important periods of Islamic history, due to the development and prosperity it witnessed at all economic, scientific, social and other levels, which highlights the strength of the state and the Abbasid civilization. However, as a result of the unfair distribution of wealth among the segments of society, it led to the emergence of a group suffering from poverty, deprivation, deteriorating economic conditions, and poor living conditions, known as the *calibhs* and the *shtar*, which threatened the security and stability of the state, and their resentment almost extended to the caliphs and princes. And the governors express in this their right to a decent life enjoyed by the rest of the subjects. The importance of this topic lies in trying to know the origin of this movement or group in Abbasid society and their harsh living conditions that led them to plunder, plunder, block roads, and harm people. From here we raise the following question: **Who are the calibhs and the Shattar? To what extent did their anger last and how deep did it become within Abbasid society? Some sub-questions arise from this problem: What are the types and types of these calibhs? What is the prevailing military organization within this category?**

To study my research topic and cover it with the study, I relied on scientific material represented by the sources and references that research and study these topics, including the book “Meadows of Gold and the Minerals of the Essence” by Al-Masoudi, which is considered one of the most important sources that dealt with all topics of history in all political, economic, and military fields, based on the annual approach, which is based on arranging historical events according to the years, and it helped me a lot in studying the topic of my research.

Likewise, the book “Relief after Distress” by Al-Tanukhi, which is no less important than the source that preceded it, contains valuable scientific material that helped me cover some elements of the subject in the study.

There is also an important reference, which is Al-Yayyarān and Al-Shātār Al-Baghāda by its author, Muhammad Ahmad Abd al-Mawla, on which this study relied heavily, and other important sources and references that helped me in exploring this topic.

First: The concept of the two calibhs and the two calibhs, linguistically and terminologically:

1-The concept of the two calamities in language : the plural of the calibh, which is the person who wanders around the earth a lot, or is the person who wanders around without doing anything¹.

In terminology: The movement of the two calibhs is a popular movement, as it includes among its ranks many people who work in trades, and although the markets in general were damaged by them and inflicted a lot of destruction, their primary target was merchants rather than people in the crafts, and one of the features of the calibhs was that they did not attack the owners of small goods whose value was less than a thousand dinars².

2- The concept of smart one in language : the plural of smart is one who is characterized by shrewdness and cleverness, or he is a malicious and immoral person.³

Terminologically: They are a group of the common people whose movement is characterized by a revolutionary character, especially against the ruling authority and those with money.⁴

Second: The conditions that paved the way for the emergence of the Al-Qayyar and Al-Shatar movement:

Some groups working in the Baghdad markets suffered from deprivation, hunger, and social contempt, and this explains their support for some anti-state movements or their resort to extremist methods that lack order and legitimate means, as the Caliph Al-Mahdi complained to those close to him that the people of the market, especially the merchants and money changers, spoiled the people's debts and promised them to disobey the authority, and thus the gap between the authority and the people of the market widened⁵.

During the siege of the city of Baghdad in the year 197 AH/812 AD, the people of Al-Karkh markets resisted Al-Ma'mun's army attacking the capital, Baghdad. Therefore, Taher bin Al-Hussein called the lands whose people he violated, the eastern city of Abu Jaafar, and the markets of Al-Karkh and its surroundings, "a house of sexual intercourse." As a result of the poor social conditions of some groups of people in the markets, the people of crafts, street vendors, and small merchants, whose markets and their merchandise stores were cluttered, and in many cases the people of the markets were They avoid clashing with the authority or its prominent workers out of fear for their interests. However, on the other hand, they cannot and will not remain silent when harm befalls them. A jewel merchant brought his grievances to the Caliph Al-Mu'tadid Billah when the police officer, Mu'nis Al-Khadim, took from him a jewelry necklace worth a thousand dinars. The Caliph then forced his police officer to return the contract to the merchant⁶.

The phenomenon of high prices and the high prices of materials and necessities usually led to riots among workers in the markets with limited income, and groups opposing the authority used the markets as centers where they gathered, especially in times of crises and strife⁷ . Merchants and sellers would gather in the Karkh markets and cooperate with each other because they felt the professional bond that bound them together.⁸

The calibers and Shattar began to appear during the strife between Al-Amin and Al-Ma'mun in the year 196 AH/811 AD and in the second siege of the city of Baghdad in the year 250 AH/864 AD during the war between Al-Musta'in and Al-Mu'tazz, and their power began to grow during the 3rd century AH/9th century AD and began to increase and threaten society, especially in the second half of the 4th century AH/10AD. Some of their members became professional in theft and made their goal plundering stores, markets, and the homes of the rich, and thus they became a source of rioting. Lack of security⁹.

The Al-Ayyareen and Al-Shatar movement also took on the character of violence and riot against the ruling men and the rich under the influence of the poverty, deprivation and deprivation it was suffering from¹⁰ .Where historical sources reported that one of Taher bin Al-Hussein's commanders underestimated the strength of these naked people, and he thought that they had no weapons compared to Taher's army, but his indifference to these people almost led him to his death, so he came to his senses and said: **"These are not people, these are devils."**¹¹

During the strife between Al-Amin and Al-Ma'mun in the year 197 AH/812 AD, the mandate of the Covenant was overturned by Caliph Al-Amin, and the city of Baghdad was besieged by Al-Ma'mun's soldiers led by Taher bin Al-Hussein. Devastation and destruction spread in the city, and its landmarks and lands were besieged and burned. Its roads were blocked, and the mob and the thugs remained. Hatem bin Al-Saqr had permitted looting and tampering in the city of Baghdad, as it was said about these nudists that they were They are the pest.¹²

Al-Suyuti mentions in his book History of the Caliphs that the siege of the city of Baghdad lasted fifteen months, and most of the Abbasids joined Al-Ma'mun's army, and only the Baghdad mob and the Harafsha remained with the Caliph Al-Amin to fight¹³. Historical sources also reported that the mountain tramps were on the side of Caliph Al-Amin in his war against his brother Al-Ma'mun, and this is what Taher bin Al-Hussein, the commander of Al-Ma'mun's army, said when his companions advised him to fortify himself at Rayy from the army of Ali bin Isa, the commander of the army of Caliph Al-Amin, as he stated: **"The people of Rayy are probably terrified... and with him are many Bedouins of the desert and many tramps in the mountains and villages."**¹⁴

One of the most prominent leaders of the Al-Ayyarān and Al-Shatār movement was Ibn Hamdi, the thief of Al-Baghdadi, who was famous for his jurisprudence. He did not attack those with small goods that were less than a thousand dirhams. If he took something from a merchant of average status, he divided it with him and left half of the money for him. When his situation worsened, Ibn Shirzad deposed on him in the year 332 AH / 945 AD, appointed him as a soldier and agreed to pay the Sultan every month fifteen thousand dinars. From what he and his companions stole, he took his plan for that, and he used to collect it from him, and he took the patents and the roses of the gold. Then, when Tawzun, he appointed Abu Abbas Ishkurj al-Dailami to the police in Baghdad, and he was arrested in the year 332 AH/945 AD, and Ibn Hamdi was killed, so the hatred of the thieves was reduced to the people and their evil was cut off¹⁵.

One of the most prominent people who was also famous for being a bully is Ishaq bin Khalaf, known as the son of the Hanafi doctor Al-Bahrani. He was interested in being a bully and associated with the clever, the arrogant, hunting with dogs, and favoring the owners of hornets, so he was imprisoned for a felony he committed¹⁶.

Al-Ayyarin and Al-Shatar justified their movement and theft of merchants' money and goods by saying that it was the right of zakat that the merchants refused to pay to those who deserved it, as the text stated: **"These merchants betrayed their trusts and withheld zakat on their money, so their money became consumed by it, and the thieves were poor in it. So if they took their money, even if they hated taking it, it was permissible for them because the essence of the money was consumed by zakat, and these people deserve to take zakat. Poverty, whether the owners of money like it or not »"**¹⁷.

Third: Types of calibres and their types:

The group of calibers consisted of the poor and destitute classes of the common people who live on the margins of society and at the foot of it, and from the merchants, who are street vendors who trade in shameful sales, as well as the craftsmen who are small craftsmen who

work in shameful crafts, in addition to the poor, the vagabonds, the unemployed, hooligans, swindlers, beggars, reprehensible gamblers, drugs, debauchees, thieves, and others. Suspects who are always the lords of prisons.¹⁸

Since these two calibers do not give any weight to custom, habit, fluctuation, or law, to the point that one of them would greet a woman in a crowd of people and they would meet each other, so you will find among the people the two calibers who are the owners of temptations and disputes, the people of armies and burial places, the people of kindness and bars, who have complaints and punishments, and among them are the murdered and the mutilated for various types of crimes, as history has seen these calibers with general pain that they are outlaws. Their movement is nothing but demagogic uprisings led by the lowly against the aristocracy and legitimacy. As for seeing this group from the point of view of the popular conscience as a popular revolutionary movement, its heroes are seen as fighting revolutionaries worthy of admiration and immortality¹⁹.

The caliber movement also included several races of loyalists, including the Abyssinians, the Sudanese, the Nubian Berbers, the Africans, the Saqlabis, the Sinud, the Indians, the Nabataeans, the Persians, the Turks, the Kurds and others. Among these stood out the Persians, then the Sinud and the Persian Indians mixed with them from the Ahamara, the Asawra, the Siabja and the Zat, and the latter prevailed along the way. Basra and fear the way.²⁰

Fourth: The military organization of the Al-Ayyarin and Al-Shatar movement:

The Al-Ayyarin and Al-Shatar movement was characterized by a military and civilian organization, as the military aspect was characterized by the fact that for every ten corporals there was a captain, for every ten captains there was a commander, and for every ten commanders there was an emir²¹. The platoon consisted of ten individuals and had a corporal, the company consisted of ten platoons and had a captain, the battalion consisted of ten companies and had a commander, and the legion consisted of ten battalions and had a commander, and each one of these had a mount of mounted equipment according to his rank²². As for their clothing and military uniform, it was characterized by poverty, as the head was covered with a helmet and sometimes tartars or caps made of black-dyed karatis. As for the upper part of the body, it was covered with a bare garment or a burlap or burlap shirt, and the lower part of the body was surrounded by a loincloth or tian, both of which were tied around the body with a band called a hemian or takka. As for the feet, they were bare²³.

The badges of these calibres were represented by bells and red and yellow wool worn around their necks. Wearing these two colors is an imitation of the emblem of the Indian Buddhist monks, who wear red and yellow. In case of alert for war, the calibres would use reed trumpets and cow horns and gather to banners of rags tied on reed spears, and their weapons would be held in the right hand by a halberd or a spear of reeds. A cane, in the left hand is a slingshot for throwing stones, and under the right armpit is a clearing filled with stones and bricks²⁴. As for the civil organization of the movement, it includes the internal administrative aspects, and they have a secret place where they meet away from sight, and they distinguish themselves from the rest of the people²⁵.

In the beginning, the calibers, despite their large number, did not have places to shelter them, as their shelters were bathrooms, mosques, and roads, in addition to markets, cemeteries, jungles, ruins, caves, and prairies, so that their huge numbers could be accommodated. As for their livelihoods, it depended on the spoils of war, royalties, and taxes that they imposed on wealthy people in the countryside and urban areas, as well as The result of plunder and plunder from these rich people, and this was sometimes with the knowledge and opinion of the state.²⁶

There were several incidents recorded in history. In the year 197 AH/812 AD, the faithful Caliph was unable to provide support to the caliphs in exchange for defending the city of Baghdad, so his commander, Hatem bin Al-Saqr, permitted them to plunder, so they went to war with the soldiers of Tahir bin Al-Hussein at Bab Al-Shammasiyya and looted from them a lot of belongings, horses and weapons²⁷.

Fifth: The chronological development of the Al-Ayarayen and Al-Shatar movement:

The activities of the vagabond movement in the pre-Islamic era were directed mainly against the social body and its goal was rebellion against the social and economic system of a social group that found itself a victim of this unjust system and did not accept it and rebelled against it. The result of this was that they were divided among their tribes and separated from them and were inflicted with malice and meanness. It was the order of their tribes to depose them and reject their presence. The conflict began between the two sides since these people were found. The tramps themselves are outside the laws, customs and tribal traditions, deprived of everything²⁸.

In the Abbasid era, the caliphs and the Shattar appeared during the days of the two Caliphs, the Mahdi and Al-Rashid (158-193 AH). They were referred to as the vagabonds and the vagabonds, and they spread throughout the mountainous country of "Iraq Al-Ajam," which was then filled with reddish Khurramite groups. To limit the influence of these vagabonds, the Caliph Al-Mahdi built for them the city of Sisir on the borders of Hamadan and housed them there, but they rose. By destroying it, he fortified it and rebuilt it, the Caliph Al-Rashid, and installed a garrison of a thousand soldiers in it. And if the Caliphs Al-Mahdi and Al-Rashid had limited the power of these brave and brave men, then the faithful Caliph brought them closer to him and they recognized him. During the strife with his brother Al-Ma'mun, he called for help from these tramps, and they helped him²⁹.

During the strife that took place in Baghdad between the years 200-202 AH / 816-818 AD, its representative, Ibn Sahl, turned a blind eye to the fear that Al-Shattar spread among the wealthy people due to their excessive looting and plundering, especially in the year 201 AH / 817 AD³⁰ . Historical sources confirmed that during the reign of Caliph al-Ma'mun, the immoral people of the Harbiyyah and the Shattar in Baghdad were harming people, blocking the road, and seizing boys and women openly. They were taking children from their fathers, and no one could stop them. They were also plundering people's possessions and money, and even the Sultan could not control them. They were forcing passers-by on the road and ships, and guarding the orchards, and the people among them were in great affliction³¹.

During the reign of Caliph al-Mu'tasim Billah, the headquarters of the capital was moved from Baghdad to Samarra in the year 221 AH/836 AD. The scholars and jurists were tested by the plight of the creation of the Qur'an, and Imam Ahmad ibn Hanbal was tortured and beaten with whips. During his reign, the tyrants and the tyrants were curbed, especially their leader Abu al-Haytham, who was thrown into prison and had eighteen thousand whipped separately. Ibn Taher ibn also sought help from Al-Hussein provided them with bullets, asked for their aid, and treated them for the first time as soldiers. He made them the recipients of duties and livelihoods, "salaries." He appointed for them a commander named Yantwih, and recommended that they be provided with a terrace of high calibers and a claw full of stones for shooting. He assigned the work of the rifles to one of his commanders called Muhammad ibn Abi Aoun. The caliber was as long as the caliber was when he stood behind it with his jacket³².

The Abbasid state also succeeded in eliminating the Zanj revolution with the help of the soldiers who were supposed to join the Zanj due to the deterioration of their living conditions, but the Abbasid state noticed this and approached the two forces bordering the capital, Samarra, and paid them salaries to attack the Zanj, and it was allowed to do so. The Al-Ayyariyin movement flourished during the era of Buyid influence due to their inclination towards Shiism by virtue of their being Zaidi Shiites, and the Ayyariyin's turn to Sufism by virtue of their adherence to the principle of Sufi fatwa³³.

Also, the Persians themselves were the mainstay of the Ayyaran movement, or Ayyaran, as in their language, and their Ayyarans had their strong organization in Nishapur Maru, and their leader was sometimes called Sar Ayyaran and sometimes he was called the chief of the boys. Therefore, the Buyid era was the era of the control of the Ayyarans³⁴.

At the end of the year 362 AH/973 AD, the threat of the two calibers intensified and they did what seemed to them because the successor to the vizier Abu al-Fadl al-Shirazi, who was Muhammad ibn Baqiyya, continued to oppress the people until the administration was corrupted by him and the districts were ruined. The threat of the calibers was renewed when Abu Taghlib's forces threatened the city of Baghdad in the year 363 AH/974 AD, and strife broke out between the Sunnis and Shiites, and the control of the calibers was limited to the western side, which Sedition spread there while the eastern side was safe³⁵.

During the Seljuk era, the calibers were not mentioned by name. Rather, they were called thieves and thieves. It was limited to mentioning their actions without their expressive name, and sometimes they were given names that matched their deteriorating social, economic, and political conditions. After two years of Seljuk rule in Iraq, there was no mention of the caliber movement until the year 449 AH/1057 AD during the reign of the well-known Sultan Rukn al-Din bin Seljuk. Baggharlbak started talking about the two bullets in a strong manner, and Ibn al-Nasawi excused himself from the police mandate in Baghdad because it was seized by thieves and thieves³⁶.

Unemployment spread in some cities among the common people, especially among the people of the city of Baghdad. Some members of the common people were wandering in the markets in search of livelihood by plundering and plundering, especially the groups of calibers who increased in the city of Baghdad at the end of the second century AH and the eighth century

AD. They used to walk naked except for what covered their private parts, and they strapped old slingshots around their waists and carried bags full of stones and gravel³⁷.

As a result of this comfortable life for one people and the misery of others, two movements emerged, one of which was to eradicate immorality in the city of Baghdad, enjoining good and forbidding evil, and working to reform the conditions of people and society without departing from the authority. This movement was led by Khaled al-Darboush, and the other was led by Sahl bin Salama al-Ansari, who saw fighting everyone who disagreed with him. The asceticism movement also spread under the leadership of Bashar and Abu Nawas³⁸.

One of the reasons that led to the emergence of the Al-Ayaran movement was the heavy taxes that were imposed on rural residents, so they were forced to flee to the cities to hide and get rid of their creditors to the debtors. Thus, he descended little by little in the social ladder until he reached the point of becoming a professional in theft and blocking the roads of people and merchants³⁹.

As a result of this widespread misery among the popular classes in the countryside and cities, it was a prominent motive for the emergence of many social movements that found widespread support in three social groups: the peasants, the slaves, and the humble popular class in the cities. Also, during the period of conflict between the Caliph Al-Amin and his brother Al-Ma'mun after the death of the Caliph Harun Al-Rashid (170-193 AH), the poor were able to control the city of Baghdad and seize power for a short period due to the conflict between the two brothers over the rule. Caliphate after the faithful Caliph annulled the covenant guardianship document left by his father, Harun al-Rashid, and removed his brother from the covenant mandate and pledged allegiance to his young son⁴⁰.

One of the motives that led to the emergence of the Two-caliber movement was an attempt to challenge the central government to get out of the cycle of misery and misery, as well as in order to obtain spoils through plunder and plunder, in addition to evading hard work and the hardship of living as a result of the difficult deteriorating circumstances and conditions that this class suffered from, out of the desire for a bright future and a better life than the one they were living⁴¹.

The calibers are also called thieves, mobs, scoundrels, scumbags, and scoundrels, but their effectiveness and concepts reveal a social movement, as they were poor, especially street vendors and people in the markets, or rather, craftsmen and craftsmen. They were seen as people without an identity or place in society, and although some praise their courage, there are others who wink at them that their motives are lowly materialistic. The calibers also call themselves bullies, and this was an expression. Fatwa is common among them and they are also called smart people, so we see that there is a connection between the words fatwa and ayyar, which indicates that fatwa began as a movement among the common people and that in this period it lacked the moral teachings that it later acquired during the time of Caliph Al-Nasir (614 AH - 1217 AD)⁴².

These boys had a leader in every city, and the bully movement was not limited to the cities of Basra and Baghdad only, but it spread to other cities. The caliphs also moved against the authority and the owners of wealth, as they attacked merchants, notables, and policemen, and

imposed taxes on the markets as much as they could. The cities and markets were harmed by their effectiveness, but their target was merchants, not craftsmen. Rather, they were not exposed to small dealers in buying and selling simple goods and merchandise⁴³.

Some of the leaders of both calibers were famous for their jurisprudence and their kindness to women, the poor, and those with limited financial means. Later, these calibers wore trousers instead of loincloths, and the tightening continued with the use of water and salt in place of wine. The leadership organization of this movement became according to three ranks equivalent to the ranks of craftsmen and craftsmen, namely the sheikh, the captain, and the student. The futuwa movement spread in Iraq, the Levant, and Iran, and it included among its followers people. From the middle and poor class, as among them were merchants, servants and bartenders, and the Futuwa movement went through three stages, as it began as an aristocratic equestrian movement and then developed in the thirteenth century AD into a movement for the middle class and finally became a general movement in the fifteenth century AD. This movement was hostile to authority and continued its hostility for a long period of time⁴⁴.

Caliph Al-Nasir tried to benefit from the fatwa movement and direct it in the interest of the state. Therefore, he headed it and outlined its goals in his famous circular that he issued in the year 604 AH/1207 AD. When the Mongols overthrew the Abbasid state in Iraq, the status of the people of the country was weakened under the rule of the Mongols, and official support for the fatwa movement was removed⁴⁵. The term "Bani Sasan" was also used to refer to a people of reckless calibre, clever and fraudulent, who roamed the regions and were creative in inventing tricks to get money⁴⁶.

Dr. Hassan Shubar believes that as a result of the rise in prices in the city of Baghdad, the public and private people revolted and called for help and broke the pulpits. The leader, Hamid bin Al-Abbas, was storing grains, which led to the looting of a large number of the delicatessen shops. One of the orders of the Caliph, Al-Muqtadir Billah, was to prepare an army with Gharib Al-Khal, so he fought the common people, so they fled from his hands and entered the mosque through Bab Al-Taq, so he appointed the doors of the mosque and took those who were in it. He imprisoned them, beat some of them, and cut off the hands of those who were known to be corrupt. After that, Caliph Al-Muqtadir Billah ordered the opening of the wheat and barley stores that belonged to Hamid bin Al-Abbas and the mother of Caliph Al-Muqtadir, and to sell what was in them, so prices became cheaper and people settled⁴⁷.

The traveler Ibn Battuta mentioned that the youths of the city of Konya have a chain of transmission in fatwa that goes back to the Commander of the Faithful, Ali bin Abi Talib, may God be pleased with him, and these young men wear trousers, just as Sufis wear a rag.⁴⁸ As a result of the unfair distribution of wealth between the classes of society, it led to a disparity between these classes, economically and socially. There are those who have huge sums of money, and there are the destitute who only have what is needed for the day. Thus, this affected the interconnectedness of the structure of Abbasid society, and the imposition of taxes increased despite the weakness of the public's income, in addition to the emergence of the nobles and the tyrants, who increased corruption in the country due to the weakness of authority⁴⁹.

The relationship between the Ghurids and the Abbasid Caliphate was characterized by friendliness, which suggests the possibility of the Ghurid Sultan joining the Fatwa forces established by the Caliph An-Nasir li-Din Allah⁵⁰.

The class of the common people or the common people appeared, and there is no doubt that a percentage of these people deviated from proper behavior and were known for their bad morals and became a source of corruption and disorder in society. From this group appeared in the cities of Iraq, the group of the Ayarayan and the Shattar, whose movements were characterized by a revolutionary nature against the rulers, which increased their danger when they became an armed organization under a unified presidency that took into account their affairs, which led some of them to become professional in theft and aggression against others and their property until they became a source of anxiety. And chaos and instability, as in the cities of Egypt these people were called deviants and savages such as Al-Balasia, Al-Zaar, Al-Harafish and other names that embody their shameful actions⁵¹.

Conclusion:

At the conclusion of this presentation on the movement of Al-Ayyarin and Al-Shatar in the Abbasid era, a number of results become clear to us, perhaps the most prominent of which are:

- ❖ The Ayyarin and Shattar factions emerged as a popular movement dissatisfied with the authority and the state as a result of the miserable economic conditions and difficult living conditions they were suffering from as a result of the unfair distribution of wealth.
- ❖ This group considered their rebellion and departure from the laws and customs to be legitimate because the rich refrained from giving the zakat of their money to the poor, so they had the right to take it by force and sword and to dominate the necks of these rich people.
- ❖ The movement of Al-Ayyaar and Al-Shatar was represented by robbery, plundering, and blocking of roads, especially the route of commercial convoys. They also exploited the occurrence of strife in order to stir up unrest and problems within the state.
- ❖ The emergence of the movement of Al-Ayyarin and Al-Shatar on the scene of political events in the Abbasid era was during the strife that occurred between Al-Amin and Al-Ma'mun. They supported Caliph Al-Amin in his war against his brother Al-Ma'mun.
- ❖ The power and influence of these people was such that the Caliph did not feel safe from them and could not control them. Rather, he often sought their help when crises and conflicts occurred within

The headquarters of the Caliphate, and this popular movement has its own military organization and laws that they follow without prejudice to this system.

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