HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

# THE ABBASID CALIPHATE DURING ITS PERIOD OF FLOURISHING (750–1258)

**Giyosov Babur Temurovich**
Doktor of Philosofy, Associate Professor. Alfraganus University
Tashkent,Uzbekistan Tel: 93. 386 96 66
Doi: https://doi.org/10.5281/zenodo.22173057

**Abstract:** During the 8th–11th centuries, the Baghdad Caliphate experienced a remarkable period of flourishing. In a state that held a special position in world civilization, highly educated and intellectually accomplished caliphs such as Harun al-Rashid and al-Ma'mun implemented consistent reforms in science, education, book production, translation studies, librarianship, construction, taxation, trade, foreign policy, and diplomacy. This scientific article analyzes numerous pieces of information and scholarly facts concerning innovative projects and their authors in the fields of science, technology, and technological development. The article also examines in detail the numerous privileges and opportunities created for scholars who devoted themselves to scientific research. Particular attention is given to the constructive policies of the caliphs, who played a central role in transforming a large library in Baghdad into a major center of learning and eventually into the renowned Bayt al-Hikma ("House of Wisdom"), as well as in establishing its high prestige and positive image. The article analyzes rare literary and philosophical works, educational manuals, dictionaries, research papers, literary works, astronomical discoveries, innovative technological developments, recommendations, book production, valuable translations, the copying of manuscripts, and the dissemination of these works to different countries of the world.

**Keywords:** knowledge, science, flourishing, scholars, rare works, opportunities, privileges, book production, translation studies, translators, caliph, discoveries, scientific works, incentives, prestige, image, reforms, ancestors, achievements, creative individuals, academy, results, literature, efficiency, foreign policy, diplomacy, trade caravans.

.

**Introduction.** It is well known that, as a result of the spread of Islam, caliphates emerged in the Arabian Peninsula and surrounding regions. After defeating the Umayyad Caliphate, the Abbasids came to power. Having inherited control over an enormous territory, Caliph Harun al-Rashid implemented consistent reforms aimed at developing science, construction, education, spiritual culture, and economic infrastructure. In particular, unprecedented achievements were made in science and education. In Baghdad, a large library was initially established, which later became the famous Bayt al-Hikma ("House of Wisdom"). Leading and experienced scholars from Central Asia, India, Khorasan, Persia, and Greece began arriving at this center of learning. As a result, a favorable creative environment based on solidarity, intellectual cooperation, friendly dialogue, tolerance, and various privileges was established, allowing highly talented scholars to conduct productive research.

At this academy, remarkable achievements were made in mathematics, astronomy, geometry, literature, logic, philosophy, translation studies, calligraphy, diplomacy, foreign policy, language studies, economics, taxation, biology, medicine, pharmacy, and other disciplines. Hundreds of innovative developments and rare discoveries emerged. Scientific expeditions were organized to various countries. Thus, hundreds of devoted scholars and their outstanding scientific works became successfully integrated into the international scholarly community. This creative process came to be

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

recognized as an important milestone in the development of Eastern civilization. This scientific article presents information and scholarly facts related to the development of science during the period of the Baghdad Caliphate, as well as various discoveries and innovative developments.

## LITERATURE REVIEW

This scientific article draws upon scholarly works and publications by Uzbek researchers on Islamic history, the history of the Baghdad Caliphate, the works of prominent historians and scholars concerning the history of science, and facts derived from manuscripts. The monograph East and West by the well-known Uzbek scholar Fazila Sulaymonova and the scholarly publication The Culture of the Early Renaissance in Central Asia by Academician Muzaffar Khayrullaev played an important role in shaping and enriching the content of this article. The article also makes effective use of the scholarly work of Bobur Giyosov, publications by foreign specialists, and facts obtained from Internet resources.

## RESEARCH METHODOLOGY

The methodology of this research is based on the fundamental principles of national ideology and spirituality, the views and ideas reflecting the constructive activities of the leadership of Uzbekistan, the philosophical approaches of Uzbek scholars corresponding to national interests, and the contribution of our ancestors to the development of world civilization.

## ANALYSIS AND RESULTS

The first Abbasid caliph was As-Saffah, the regnal name of Abu al-Abbas Abdullah ibn Muhammad, who ruled from 750 to 754.

One distinctive feature of the history of science in Central Asia, which possessed rich scholarly traditions, is that during the 9th–11th centuries many scholars originating from this region conducted productive intellectual activities far from their homeland, particularly in Baghdad. Caliph al-Ma'mun ruled parts of Transoxiana and Khorasan for a certain period. When he moved to Baghdad in 819, he took with him prominent scholars, engineers, craftsmen, architects, physicians, translators, calligraphers, military commanders, and other distinguished people from the region.

In this vast state, the development of science, construction, taxation, trade, and political, diplomatic, and commercial relations with foreign countries produced significant positive results. Caliph Harun al-Rashid initially established a large library in Baghdad. Through increasing attention and support, it developed into the major scholarly institution known as Bayt al-Hikma (“House of Wisdom”). A famous school of translators was formed there, bringing together highly skilled philologists and linguists. Over several centuries, hundreds of remarkable works held by the institution were translated into numerous foreign languages. Some of these works remained at the scholarly institution, while others were delivered to partner countries through diplomatic envoys and trade caravans. In this way, skilled and experienced translators helped spread the fame and positive reputation of Bayt al-Hikma throughout the world.

Our ancestors who worked productively at Bayt al-Hikma demonstrated their exceptional scholarly abilities. The discoveries, innovative developments, translations, dictionaries, and educational manuals of prominent scholars became widely known in different countries. Copies of important works were produced and transported abroad by trade caravans. Thus, the “House of Wisdom” increasingly became integrated into the international scholarly community.

**Consistent reforms were implemented in various spheres:**

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

• Establishment and improvement of the state administration system;
• Construction and development of the "House of Wisdom," Bayt al-Hikma, in Baghdad, with renowned scholars from different parts of the world invited to the academy;
• Development of infrastructure, including famous markets, bridges, palaces, bathhouses, madrasas, libraries, hospitals, caravanserais, hotels, canals, irrigation channels, reservoirs, and other facilities;
• Development of science, art, culture, publishing, and translation studies. Representatives of different ethnic and religious communities, including Arabs, Jews, Indians, Persians, people from Transoxiana and Khorasan, Greeks, and Chinese, worked productively in translation;
• Promotion of architecture and traditional Eastern construction;
• Investment in agriculture, including irrigation, land reclamation, cultivation of new lands, grain production, fruit growing, expansion of date plantations and tropical fruit cultivation, and livestock breeding;
• Implementation of a rational taxation policy;
• Development of foreign policy and skilled diplomacy;
• Development of transport and commercial fleets;
• Further development of the military sector, including professional military training, weapons production, intelligence services, rapid postal communication, defense systems, customs administration, and related areas.

As a result, the Caliphate became one of the most prosperous, stable, magnificent, and economically developed states of its time. The creation and dissemination of the famous literary collection One Thousand and One Nights further enhanced the reputation of the country. The work was subsequently translated into numerous foreign languages.

A creative intellectual environment bringing together scholars, students, and researchers was established. The attitude toward scholars and intellectuals changed significantly in a positive direction. During this period, scholars were reportedly addressed with the honorific term "Hazrat."

**MAJOR FACTORS BEHIND THE ACHIEVEMENTS AND DEVELOPMENT OF THE ABBASID CALIPHATE**

• Peace, stability, and social security;
• Strong moral and financial support for science and scholars, including special privileges and favorable working conditions;
• Continuous attention to science, education, and intellectuals on the part of the caliphs;
• Expanding diplomatic, economic, technological, cultural, and scientific relations with foreign countries, including correspondence among scholars, exchange of experience, mutual visits, exchange of scientific literature and information, migration of talented students to the Caliphate, and organization of joint expeditions;
• The presence of internationally renowned scholars in Baghdad, which itself became an effective means of enhancing the prestige of the institution;
• Strong motivation for scholars arising from recognition of their works, discoveries, projects, and innovative developments;
• Establishment of one of the richest libraries in Baghdad;
• Favorable climate, abundant food and fruit, prosperity, and other natural and economic advantages.

Caliph al-Ma'mun was particularly generous toward scholars. He reportedly reviewed outstanding scientific and literary works and rewarded scholars with valuable gifts. As a result, scholarly activity became one of the most prestigious and financially rewarding professions. A

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

perception emerged that, after serving as a caliph, one of the most profitable occupations was engaging in science and writing outstanding books and works.

By the 9th century, increasing prosperity and rapid economic development led to major advances in engineering, mathematics, algebra, geometry, trigonometry, physics, geodesy, geography, linguistics, translation studies, chemistry, biology, commercial culture, astronomy, design, landscape art, architecture, medicine, pharmacology, literature, jurisprudence, theology, Quranic interpretation, hadith studies, Islamic culture, and other disciplines. Central Asian scholars and thinkers made a particularly significant contribution to this intellectual flourishing.

Ismail al-Bukhari, Abu Isa Muhammad al-Tirmidhi, al-Nasa'i, Abu Mansur al-Maturidi, a leading founder of Sunni kalam, Abu Salama al-Samarqandi, and the famous jurist Burhan al-Din al-Marghinani were among the prominent scholars originating from Central Asia.

Representatives of different nations worked together in an atmosphere of cooperation. This can be regarded as an important example of tolerance. Abbasid caliphs attracted not only Greek scholars but also Indian intellectuals to Baghdad. Among them were skilled translators such as Kanka, Sanjahal, Shanka, Sindbad, and Bazikar. The Indian scholar Kanka, although a physician, was also proficient in Pahlavi. In addition to practicing medicine, he was seriously engaged in translation. He translated works from Sanskrit into Pahlavi and subsequently into Arabic. These scholars from India carried out highly complex and responsible tasks. Many of the translated works dealt with astronomy and mathematics.

The large library established under Harun al-Rashid became one of the largest and richest libraries in the world during the reign of Caliph al-Ma'mun. Hundreds of scientific works, innovative developments, discoveries, and translations were produced there. Our great ancestors also made a substantial contribution to its development.

Many rare and valuable books and manuscripts were brought to the “House of Wisdom” from foreign countries. Works from Greece, India, Iran, and Byzantium were sometimes acquired during military campaigns, while in other cases manuscripts were presented as gifts or brought through diplomatic relations, scholarly cooperation, and trade caravans.

Highly qualified interpreters and translators at the institution performed both written and oral translations. In particular, translators from Bayt al-Hikma participated in conversations and negotiations between Caliphs Harun al-Rashid and al-Ma'mun and foreign ambassadors, as well as in the preparation and signing of interstate documents.

One important achievement of translation studies was the translation of manuscripts written in ancient Greek into contemporary Greek and their presentation to the Greek world.

Works associated with famous scholars such as Socrates, Aristotle, Euclid, and Ptolemy were translated into Arabic, Persian, Sanskrit, and various other languages of Europe and Asia. Highly qualified translators worked productively at this distinguished institution. Successful translations and newly created scientific works were reportedly rewarded with valuable gifts, gold coins, and precious garments.

Among the translators were representatives of famous families, including the Jewish translator Masha'awayh of Basra, the Christian scholars Bakhtishu and Hunayn ibn Ishaq, and members of the family of Thabit ibn Qurra. They worked together in a friendly intellectual environment. Scholars of

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

Bayt al-Hikma translated the works of Hippocrates, Aristotle, Porphyry, Euclid, Galen, Archimedes, Ptolemy, and other great thinkers into Arabic and wrote commentaries on them.

One important astronomical work translated from Sanskrit into Arabic during the reign of Caliph al-Mansur was the Sindhind. An Indian scholar named Kanka brought this work to al-Mansur. It contained information concerning the movements of the stars and eclipses of the Sun and Moon. Al-Mansur entrusted the work to Muhammad al-Fazari for translation. In addition to translating it, al-Fazari created his own work entitled The Great Sindhind.

Works translated from the Persian Pahlavi language into Arabic included Shah Ziji or Shahriyar Ziji, Rustam and Isfandiyar, and Kalila wa Dimna. The latter was translated from Sanskrit into Persian and subsequently from Persian into Arabic by Ibn al-Muqaffa during the reign of al-Mansur.

These works made a substantial contribution to the development of science. Scientific literature was also increasingly produced in Arabic. Some scholarly literature divides translation activities under the Abbasids into three periods:

• First period: from the reign of Caliph Abu Ja'far al-Mansur to the death of Harun al-Rashid, approximately 754–809.
• Second period: the period associated with al-Ma'mun and the subsequent flourishing of translation and science, often regarded as the “Golden Age.”
• Third period: approximately 915–1050, extending into the second half of the 11th century.

During this period, Baghdad was also known for providing substantial remuneration for construction and architectural work. The famous Central Asian scholar Ahmad al-Farghani (ca. 798–895) was among the scholars who demonstrated the scientific achievements of his homeland in the Baghdad Caliphate. Through his works, he made a significant contribution to astronomy, geography, mathematics, irrigation, and geometry. He also developed sophisticated astronomical instruments for observing celestial bodies and their movements and contributed important discoveries to world science. In addition, the scholar was an accomplished hydraulic engineer.

He personally supervised an innovative project involving the construction of a nilometer on the Nile River. For several years, he managed this facility and involved scientific personnel in its operation. The nilometer played an important role for centuries in water management and agricultural planning in Egypt. The structure helped monitor water levels, manage water resources, and support irrigation planning. It also contributed to the prevention of drought-related difficulties and the distribution of water to agricultural areas.

The Egyptian people and government have long recognized the scholar’s important contributions. Egyptian students and young researchers continue to study Ahmad al-Farghani’s achievements and conduct academic research concerning his legacy.

One of the major achievements of literature during the period of the Caliphate is reflected in the famous historical collection One Thousand and One Nights.

The famous Central Asian scholar al-Zamakhshari, Abu al-Qasim Mahmud ibn Umar ibn Ahmad (1075–1144), was a linguist, writer, and scholar of Arabic grammar, prosody, jurisprudence, Quranic interpretation, and hadith. After failing to receive sufficient recognition in his homeland, he conducted scholarly activities in Marv, Nishapur, Isfahan, Damascus, Baghdad, and the Hijaz. He deeply studied Arabic grammar and lexicography, as well as the dialects, proverbs, and customs of

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

local tribes. The scholar produced many of his major works in Baghdad and Mecca. He authored more than fifty works.

His famous work Al-Mufassal ("The Detailed Book on Grammar"), completed in 1121, represented a major contribution to the study of Arabic grammar. His contribution was recognized by prominent scholars of the Arab world. The Muslim scholarly community honored al-Zamakhshari with the distinguished title Jar Allah ("Neighbor of God"). His works have been translated into numerous languages.

The architectural remains of the Abbasid city of al-Mansur were reportedly demolished in 1870 under the Ottoman governor Midhat Pasha.

Caliph Harun al-Rashid attached particular importance to maintaining security and stability within his realm. Traditional accounts describe his strict approach to protecting trade caravans and public order.

Unfortunately, dark clouds eventually appeared over the Baghdad Caliphate. Hulagu, a grandson of Genghis Khan and commander of the Mongol forces, advanced toward Baghdad. The caliph and his court reportedly believed that the city's strong walls would prevent the Mongol army from entering. However, the Mongol forces possessed powerful siege equipment and advanced military technology for that period. These factors gave them a decisive advantage.

The Mongols breached the city's defenses and entered Baghdad. The ensuing destruction resulted in enormous human and cultural losses. Numerous manuscripts, dictionaries, rare works, historical letters, diplomatic correspondence, and examples of art and culture were destroyed or thrown into the Tigris River. This catastrophe represented one of the greatest intellectual and cultural losses in the history of the Islamic world.

The famous "House of Wisdom," libraries, homes, markets, caravanserais, mosques, parks, irrigation systems, workshops, mills, bakeries, and other institutions were destroyed. Large numbers of inhabitants were killed, and the intellectual, cultural, and economic infrastructure of Baghdad was devastated.

Thus, the Abbasid Caliphate of Baghdad came to an end with the Mongol conquest of Baghdad in 1258. The last Abbasid caliph in Baghdad was al-Musta'sim. The political history of the Abbasid Caliphate involved many territorial changes, and at different stages regions such as Hamadan, Rayy, and Khuzistan were incorporated into or associated with Abbasid political authority.

The peoples of Central Asia, including the ancestors of the Uzbek people, made a substantial contribution to the spread of Islam, scholarship, and culture across different regions. Religious commitment, intellectual activity, scholarship, and cultural exchange played an important role in this historical process. Fidelity to one's convictions, perseverance, steadfastness, and commitment have traditionally been regarded as important qualities among the peoples of Central Asia.

## REFERENCES

1. Sulaymonova, F. East and West. Tashkent: Uzbekistan, 1997.
2. Authentic Stories about the Powerful Caliph Harun al-Rashid, the Wit of Abu-Nuwas and the Cleverness of Juha. Edited by B. Ya. Shidfar. Translated from Arabic by R. Aliev and D. Yusupov. Moscow: Nauka, 1976. 304 p.
3. Tukhliyev, B. Yusuf Khos Hajib's "Kutadgu Bilig". Tashkent: Uzbekistan, 1991.

HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

4. Ibn Abi Usaybi'a. Vol. 2, pp. 32–33.
5. Giyosov, B. “On the Activities of the School of Translation Studies at Bayt al-Hikma.” Science Time. International Scientific Journal. DOI: http://doi.org/10.5281/zenodo.17939293, pp. 258–263.
6. Giyosov, B. “Important Factors in the Formation of a Translator.” In: Current Problems of Translation and Translation Studies: Modern Trends and Approaches. International Scientific Conference. Department of Romance-Germanic Languages, Uzbekistan State University of World Languages. Tashkent, 2025, p. 54.
7. Khayrullaev, M. M. The Culture of the Early Renaissance in Central Asia. Tashkent, 1994.
8. Ibragimov, A. We, the Uzbeks... Tashkent: Sharq, 1999. 377 p.
9. Fisher, R. et al. The Harvard Method of Negotiation. Translated from English by Tatyana Novikova. Moscow: Mann, Ivanov and Ferber, 2022.
10. Seven Important Skills of a Good Translator. Repetitor Online. https://repetitoronline.com
11. Saadi Shirazi. Gulistan. Translated by Mullo Murodkhuja. Tashkent: Fan Publishing House, 2005.
12. Lippert, J. Ibn al-Qifti’s Ta'rikh al-Hukama. Leipzig, 1903.