

Art and Industry in Abbasid Governance Era

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Abstract

Abbasid governance era has a special place in history and is considered a huge civilization area of economy, agriculture, industry, and art with its achievements. The aim of this article is to present the Abbasid civilization industry and art. From the art aspect, beautiful artwork, painting, architecture, and music were under severe considerations and stated how music and art were considered and valued by Abbasid caliphs in their artistic meetings. But in as a look toward the industry of the era, papermaking, glass work, carpet weaving, and others introduced as their industry. The result of this article stated some parts of Abbasid governance era art and industry besides their helpful civilization practices in which would be a helpful task for art and industry history fans.

Keywords: Islam, Abbasid, Art, Painting, Music, Industry

Introduction

Undoubtedly, Abbasid era civilization was a sign of Islamic civilization resplendency and worthiness due to the peak of economy, agriculture, industry, science, and art at this era. This article is about the biggest Islamic Civilization (Abbassi Civilization), and distribution of the article results in Afghanistan. It is a must for the society to make them aware of Abbasid civilization for development and enrichments. The subsequent aim is to asset Abbassi civilization's situation from the manner of industry and art to find out the power and weak points for the interested ones and highlight the importance of article with finding the following question's responses;

- What were Abbassi caliphs' roles in art and industry development and enrichment?
- What factors made industry development in the Abbassi era?
- What were the Abbassi era art characteristics?

Epiphany of Abbasid Caliph

In 750 A.C new chain named Abbasid substituted for Amavian, conquering Arabic lands, and was overset in internal wars. Most Abbasid supporters inhabited Mesopotamia and Iran, so Abbasid moved their capital from Damascus in Syria to Tigris road-coast in Baghdad and made many imperial palaces, masjids, and markets.

Baghdad became a worldwide trade center, and merchants filled Baghdad markets with spices, fabrics, scents, and other luxury goods. (Dan, 2005)

Abbasid era began from Nov. 750 A.C. Abul Abbas Saffah announced his caliph settlement in Kufa Mosque. People accepted their allegiance with him and knew him as the first Abbasid caliph.

Abbasid's invitation began with this slogan; (Invitation for the sake of holly prophet family satisfaction) was helpful when Alawi and Abbasid regime gathers were with this slogan.

Another factor for Abbasid's victory was their hidden fight when they Abbasid grandees and moved and visited all over Islamic cities and invited people with the cover of merchants, hajj, and holly places' visitors. Mohammad ibn Ali moved his grandees to suburbs at 718 A.C. It was the start time of systematic invitation for the Abbasid government. It found its armed form with Abu Muslim Khorasani leadership at 747 A.C.

It is clear that the Abbasid era began before 750 A.C. Thus, a social, political, and formative or civic situation of the era overtook on Abbasid regime history because Abbasid's invitation for forming an Abbasid government was based on a civic perception and backup in which had its share for the victory. (Maki, 2003)

Relation of Abbasid family to Holly Prophet gets to the Abbas who was the uncle of Holly Prophet. Hence, it was more acceptable for the Shia group rather than Umaya, who had their attempts for the satisfaction of the Sunni group as well.

Abbasi era had another important difference with Bani Umaya in which was Amavian governance, and religious leadership was exclusively under Arab experts while Abbasid era made their structure based on equality of Muslims. (Adler, 2005)

Aspects of Abbasid Governance

Abbasid caliphs had a luxurious life and never had a simple life as Holly Prophet (PBUH) or his partner had. They mostly adopted Iranian governance aspects and had their lives in huge castles, kept themselves out of regular people, and followed the dress-up of Iranian conquerors who dressed in beautiful silk cloths and wore long component hats in which made them become dictator governors.

Muslims who believed in the simple life approach and equality of Muslims, they peevd of Abbasid caliphs while most of Abbasid believed that a huge empire would not be run with simplicity. (Don, 2005)

Abbasid chain had the claim that they began new and modern justice period with pietism and wealth with a right reservation for Islamic Socials' leadership because of the truth that they were ancestors of Holly Prophet (PBUH) and also thought they had the acceptance by Allah whose government

would be better than the previous one with not much of political change. (Abry, 1380)

Abbasid Caliphs' Periods

Abbasid caliph's period was more than 500 years it means estimated from 750 A.C to 1224 A.C, then downed by Mongol and conquered Baghdad. Abbasid era divided into five parts:

1. Iranian infiltration (750 to 850 A.C)
2. Turk's infiltration (850 to 950 A.C)
3. Boya Ancestor infiltration who were Shia and Iranian (948 to 1065 A.C)
4. Turk Salajagha infiltration which was Sunni as well (1065 to 1208 A.C)
5. The weakness of the Salajagha era and new comparative power if the Abbasid era (1208 to 1274 A.C) (Barzgar, 2007)

Community Relation in the Abbasid Era

Farmers in the Abbasid era were inherited land tenants who were working on lands permanently in which means the owner was as feudalism. Farmers were under direct exploitation of government via direct finance workers or renter influence. Farmers were kept by the army, who were selected by the governor to keep them and land, and they provide services to the army as well. On the other hand caliph, and his family lands were not included in the tax.

Another ownership became regular called EQTA (Feudality = the lord gives the land to someone to work on it) under the control of governance employees for temporary or as a gift by the governor. Still, it became permanent as time passed on.

Tribute for government lands and ZAKAT for property lands were received by the government. Still, the revenue of endowment lands was not deposited to a government fund, and this caused the Abbasid government could not make farmers' situation better in comparison to the previous government. Farmers had to pay advanced tax, duties, or any other charges. They had to tolerate the tough situation. (Grantooski, 1980)

Abbasid Empire Economic foundation

Trade made Islam expand and had a great share to bring comfort and ease to people and made a

new level of Arab capitalism who collected many monies. They visited and invested their property for new agriculture methods in newly conquered lands by Islam. New crops were imported from the east as; cotton, melon, orange, lemon, sugar cane in which called for the rehabilitation of irrigation system for agriculture, and they rehabilitated or newly formed.

The empire was located among the Mediterranean Sea and Indian ocean in which brought government financial empowerment as the result of empire expansion. (Korzin, 2007)

Agriculture and industry boomed properly; Shiraz and Isfahan drinks were globally famous and exported to distanced cities. Silk weaving in Mussel, Hallab, and Damascus was established, and Arabs started to extract mines, salt, sulfur, marbles, iron, plumb, and others, and they benefited from the mentioned mines. (Lobun, 1979)

In the Abbasid era, some schools were made for agricultural discussions. People provided their perception of agriculture, different plants, and capability of soil and selected different fertile for different plants in which cause agricultural developments.

Maamon made fewer land tax from half into 2/5. Babel, Iraq and ice land, and Iran tax were the same as protocoled by conquered Arabs with locals in the north of Iran and Khorasan.

The following cultivation was regular in Andalusia; wheat, grain, corn, and fruits like orange, pear, quince, fig, grape, and pomegranate. Some places could have banana corps besides the boom for rice, sugar cane, and olive. Linen, cotton, and berry tree were a lot of agricultural cultivation. (Hassan, 2001)

Art in the Abbasid Era

Amawi was a follower of Byzantium, but the Abbasid era was not a Byzantium follower in completion of architecture, painting, and art industry, and they accept to follow local and Iranian models, especially Sassanid era.

Unfortunately, there is less information about the Sultan or minister-related luxury palace of Baghdad, Masjid, and other public complexes. Destroy as the result of internal war, Moghul attack, flood, and other destroyable causes were so that even though their

places are mentioned in Thousand and One Night Story Books or other literary works, there is no sign of them to find the exact place. The highest lightning wreckage belongs to Samara wreckage, which is out of Baghdad's latest temporary capital for Abbasid governor (836-889). The biggest Masjid in which was made by Motavakel with a seven thousand Dinar budget, was a shape of a square rectangle with many roofs and Indian effects on windows engraving.

In miniature pics, the infiltration effects of Manawi is cleared in a way that Motasem S/O Haroon Al-Rashid embellished his palace walls in Samara with a naked woman. Motawakal S/O Haroon Al-Rashid at his empire era when his temporary capital was boomed. Among all other pictures on his palace walls, there were pictures of church and monks in which surely was the effect of artists trained in Byzantium. Manuscripts pictures such as stimulus animations seem to be adopted like the Holly Prophet (PBUH), raising toward sky animation. It might be adopted its primary plan from Greece Tantric or Assyrian winged cow with a human head. Christians have their share on book designs art.

BID PAY story series (willow foot) and Maqamat Hariri Book (Hariri Manuscript of Officials) are among the oldest manuscripts in which designed with miniature, and it seems that the recent work author was from Basra (deceased 1122 A.C). However, both are still the primary resources of Arab Literature. Miniature with history belongs to the first of 13th century shows that their artists were trained in Christian schools and then converted to Islam and developed their special arts with their aged customs and traditions.

Miniature art and goldsmith on the mirror was almost on its evolution stage at Antioch, Damascus, Soor, and other Phoenician cities. There is some sample of dishes, glasses, vases, pitchers, and lights related to these centers or old Islamic centers in which now are found in Louver, Britain, Arab Cairo, and Metropolitan museums. (Hatta, 2003)

Hariri Manuscripts of officials, work of Yahya S/O Waseti was one the most famous books in Abbassi Era. High lightening miniature methods of the era throughout Characteristics of this works is its characteristics in a way that faces, characters, moods, and locations bring back a memory of Bible

for location paintings but still have big differences including; science is designed in one level without any depth, and most of the plants are imaginative with no realism factors and put the color and shapes with personal intention where he desired. (Shayesta Far, 2009)

As the writer believes, this article is a figurative work of miniature for the Abbasid era that shows around the figures (Backgrounds) are simple and mostly worked without any worked-elements with empty spaces. Figures cloths are under the effects of European Byzantium works with a lot of folds and cloth shape fallen shows these influences of European styles. (Figure 1)



Figure 1: Dodinar Figures from Hariri Officials Books Baghdad, 1237 A.C. (fa.wikipedia.org)



Figure 2: Figure of Man and Woman in Bird shape, Egypt, Islamic Art Museum (jwica.ut.ac.ir)

Figure 2 shows a man with a woman in the shape of a bird-related to fourth century Hijri (after Prophet Migration) and Abbasid School. Based on the researcher's perception, the painting has a symbolic shape, which introduces the situation of man and woman in the era in a way that the symmetry of shape cleared man and woman equal situation at the era. In the middle of the picture and between figures, there

is a tree in which indicates symbolic for cohabitation of man and woman.



Figure 3: Woman Musician, Austria National Library (twice.ut.ac.ir)

Figure (3) indicates to woman situation in the Abbasid era as well, and the painter believes that; this figure with simple face shows the wine drink party in a way that under the figure there are glasses and wine container and wine glasses are on the hand of attendees who are an influencer and wealthy of the era. A woman figure in the center of the painting, and a woman musician is on the right side of the figure in which shows the situation of woman in the Abbasid era.

Filip wrote about Abbasid art as follows: beautiful decorative shapes have left from the tiling and good scripts, mostly seen in tombs, schools, masjids, and Dervish convents.

Music abominable and painting disclaimer was ineffective; Haroon Al Rashid court and his successors had stunning effects on ineffective acts, and half of it was due to musician groups, singers and dancers and other entertainers in which were present in simultaneous musical celebrations handled by Caliph Haroon Al Rashid. Based on heard stories, there were about 2000 performers' participations. His son Amin (809-813 A.C) prepared a celebration so that there was the applause of men and women to the doom just for show off.

Musla was the favorable musician of Haroon Al Rashid, who then became a courtier of his debauch.

Student and successor of Ibrahim Mukhreq were selling meat with signing songs when a woman singer met him and bought him from his father, who was a butcher and she trained him. Young singer when became Haroon Al Rashid servant he could

attract the attention of his guardian and became free out of a servant and received 1000000 Dinar gift and received the honor to be next to the caliph.

Old musicians were not aware of the scientific aspects of music, and most were local performers who were experts and followers of local methods. But when special artwork of Greece appeared, mathematic and scientific aspects of the music industry were produced, and Hanin S/O Isaq (deceased 873 A.C) translated two articles for theoretical music aspects of Aristotle.

Greece Kandi became the perfection of Arabic music school known as a philosophe by us, and he is allied for the first person who used musical note in Arab music. There were some other philosophes and doctors who had a perception of music. The biggest musical note writer not only in the Islamic context but also for the medieval era was Farabi, who was a master lute musician. His translated works were music in western Europe beside Ibn Sina and Ibn Rushed studies. (Hatta, 2003)

At Haroon Al Rashid Caliph period and beginning of third Hejri century, there was a peak of Iranian art in the Caliphs' court. As mentioned was the result of the Baramaka family's special attempts. There are clay dishes with painting, rooks of cheese which carved by ivory and silk, and golden fabrics with figures are left from this period in which is a sign of continual art from the Sasaki era. (Biani, 2008)

Architecture and Decorative Architect

One of three outstanding works of art of Abbasid in the middle of the second century of Hijry belongs to Baghdad at Mansoor era in which sat up on 141 and was assessed properly with important details. The city plan was circular (about 2000-meter diameter), which was not a new plan to Islamic writers' perception. Mansoor gathered engineers and experts from all over Islamic lands and introduced Baghdad as Dar-Ul-Salam land. As this city was located in the center of the world from a geographical perspective, it must have kingdom mode and style in structure. Hence, special bricks were produced, and the foundation of the city was paved at the time in which specified by the astronomers.

Out of the circle, there were houses and shops with massive walls, and four-long and roof-covered

street crossed the process. Each street with glorious gates on two floors and a special system from arches and passages connected to the outer part was a ditch. (Atingauzen, 2007)

Industry in Abbasid Era

Trade in the Abbasid era relied on internal industry and agriculture or would not prosper. Production of the hand-craft industry was common all over Abbasid conquers. Western Asian was the center of industries like; cotton and silk carpet and rug with wool, silk, colored silk cloths, tablecloth, the cloak of courtiers and other equipment of house and kitchen. There were perfect and number one carpet and cloth production in Iran and Iraq factories. Mother of Mustaein had a carpet that earned one hundred thirty million Dirham because birds' figures were illustrated by gold and their eyes were by ruby stones and other expensive stones.

There was a type of cloth weaving from the 12th century, which was called Atari, then Tabi became the trade name of this cloth. Spanish-Arab simulated this cloth and export Italy then it became famous in France and Italy and other European countries.

There was a famous silk cloth named Kufa in which is still famous and produces in Kofa beside Harir mode production. There were a lot of factories in Toj, Fasa, and other Fars cities where carpets, colored silk, and marked cloths were produced as a ceremonial gift for government families as credit and also should be mention that such cloth with a sign of caliph or sultan was called Taraz. There were factories in Shushtar and Shush cities of Khuzestan where weaved a floral cloth named Damascus that included images by a golden string. There was also a silk-made curtain with lines of string beside other famous products, including wool, hair, and silk robe. Some other wool cloaks with strings and color silks and thick silken cloths production were in Shiraz.

European women in medieval were purchased waved silk cloths named Tafta from their cities shops on the other hand Khorasan and Armenia carpet, curtain, cloak, and tablecloth were famous either.

At the beginning of Medieval, the world wide trade center was in Bokhara, Asia, when it was famous for producing a type of carpet special to pray. To know about industry and trade development

in Transoxiana, a list of exports to another city in which brought by Moghadasi is enough to review; soap, carpet, copper candlestick, tinny dishes, wool cloak, skin, amber, honey, hunting falcon, scissors, needle, knife, sword, bow, meat, Slav-Slaves, Turk Slaves and other things.

Stools, Tables, candlesticks, vases, pottery, and kitchen furniture were made in Sham and Egypt. Damyati cloth was made in Damyat Egypt, and Tennisi cloth was made of Tennis city, which was famous worldwide while Iranian were producing the same product. Artifacts of the Pharaohs era flourished by Egyptian merchants more easily.

Glasswork in Seda and Sor and other cities of Sham was a sign of Phoenician old industry rehabilitation that is the oldest glasswork industry after Egypt and was known as Safa and Zarafat. Syrian enamel and engraving glass was made in Europe after the crusade to decorate churches. There were orders for decorative furniture for Glass dishes and Sham vases. Floral enamel lanterns were hanging in Masjids and palaces. Damascus was the center of mosaic and tile making. There were four or six angle bricks glazed with flowers and bushes to décor buildings, internal and external front walls with gray-blue, gray amethystine, garlic mode, red or light yellow colors. Tile making industry was originally from Allamian and Ashur Era and inhabited Damascus to the end of eighteen centuries.

Paper industries came from China to Samarkand in the middle of the eighth century in which was glorious. Muslims conquered Samarkand in 87 Hijri, but Baghdad established a paper factory before the eighth century. Then, other factories were established. Other paper factories related to Egypt before 87 Hijri or maybe later, Morocco about 494 Hijri and Spain about 545 Hijri with different white and color papers.

Paper-making industries moved from Islamic Spain to Italy and Christian Europe in the twelfth and thirteenth centuries. Finding new methods of publication via separated alphabets (1450-1455) became a helpful manner for cultural and public education practice in Europe and America.

Pearls, sapphires, emeralds, and diamonds are favorable jewelry of the Government family, but the special social lower classes were turquoise and ruby.

The abundance of gold and silver helped to circulate jeweler making and goldsmith industry in the empire in Khorasan where marble and mercury were found, and Transoxiana land gave ruby, azure, and antidote beside that lead and silver is related to Kerman, pearls from Bahrain and turquoise came from Neyshabour. (Hatta, 2001)

Result

Abbasid Civilization was one the most glorious Islamic civilization which empowered after Amawaian to have a former-civilization background. Religious groups' disputes with Amawaian paved the ground for coming Abbasid groups. Abbasid political fight methods are considerable; they sent their people for invitation and people attraction in a suburb before taking power to infiltrate among people and use the opposition attitude against Amawaian.

Abbasid civilization's foundation developed due to their governing methods and perception.

One of Abbasid civilization's characteristics was that when they got the power, they formed their economic foundation by innovation in governing. The state economy developed first via agricultural affair tuning beside tax and financial affairs regulations settlements from farmers, in a way that increased state treasury level. One of the main weak points for Abbasid civilization belonged to the caliph and their family, who never paid the tax, while at the beginning of Abbasid governing farmers financial condition was not good and with bad life condition under overwhelming work pressure.

Mansoor, the second Abbasid caliph, gave a discount for tax and gave a share of crops to farmers as an innovation, which increases the financial statement of farmers. They developed their army for governing empowerment so that land was in the hand of farmers for being accessible for army services. Lands in the Abbasid era was used as a gift for the encouragement of those who were competent as a motivation tool.

Abbasid made special decisions for consolidation of power, like as they put the control of lands to farmers and asked them to do military service, which caused more interest and encouragements of the army and brought more efforts to keep the power stable.

Abbasid highly considered art, especially about local art though Byzantium art effects were touchable in Abbasid art manner. Abbasid caliphs paid attention to music artists as well, mostly to glorify and embellished their parties.

Technical subjects of painting cases without basic changes were debating in Baghdad School, and painting and miniature were a part of book contexts. Worked face gestures were in a way that they were similar to Semitic; elongated nose faces covered with black stubble. Dark, wounded, and the rough butler was another Arabic art character in the paintings. Abbasid era painting represented a woman's place in the era and showed their dignity in the Abbasid era.

Another characteristic of the era belongs to shapes and animals' shapes besides more-thick-painting of people; they are short and width with specified and explicit body shapes. In painting and figures, the background color is almost hidden or is in a way that is not considered. Colored used in painting and figures are limit, but their harmony is accurate and delicate. The figures and paintings are not separable from the papers and are a part of the context.

Industrial development in this era was glorious, and they had dominance in industrial production and exported goods such as carpets, clothes, and rugs to other countries. Paper making in the Abbasid era was a huge achievement of the era in which moved to Islamic Spain after that Italy and then to Christian Europe. This was a sign of industry move from Islamic lands to Christian-Europe in the Abbasid era.

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Glass making industry had noticeable development Abbasid era.

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