

## ABSTRACT

Al-Hukkam (the ruling elite) and al-'ulama (scholars) are considered the most important groups in every society. If relations between them are solid and healthy, the entire society will be same. However, if relations are weak and degenerated, the entire society will become weak and eventually disintegrated. The problem of the rift between al-hukkam and al-'ulama appeared on the Islamic scene in the first period of the Umayyad state. Such problem had established itself only after virtually everything, including religious and intellectual affairs, became subservient to the political matters.

After the fall of the state of the Umayyads and assertion of the 'Abbasids on the helm of the Islamic state, things were not substantially changed, although the propaganda and the revolution of the 'Abbasids against the Umayyads were constructed upon numerous sweet and highly attractive promises. The 'Abbasids however, understood importance of al-'ulama and their role played in ruining the reputation of the Umayyads during the revolution. Hence, they decided to rely on them in shaping and propagating the reputation of the new ruling family. Furthermore, with their cooperation and support, they predicted, the implementation of the political, social and intellectual programs would be much easier and more effective. Support from the masses also could be easily generated for al-'ulama were often undisputed authority for them in many areas of life.

On the aforementioned conceptions, relations between al-hukkam and al-'ulama in the first period of the 'Abbasid state rested. There were among al-'ulama those who cooperated with al-hukkam and utterly supported their policies. There was another group, contrary to the first, who absolutely rejected cooperation and opposed many policies adopted by the government. We divide them into those with belligerent tendencies, and those with much moderate ones. There were also among al-'ulama those who firmly repudiated any involvement in the developments pertaining to the political life. Their main concern in isolation was purely religion and scholarship.

During the 'Abbasid revolution against the Umayyads, the province of Khorosan had been made its center. After the success of the revolution, especially in the early days of the state, 'Abbasids continued to rely very much on the physical as well as moral support and strength of the Persians. However, as the power was gradually becoming consolidated in the hands of the 'Abbasid family, the Persians were increasingly mistreated, deceived and betrayed. The clear target naturally was those who occupied high positions in the government and exercised vast authority. Consequently, many prominent Persians who initially contributed to the establishment of the 'Abbasid state were executed. This attitude towards the Persians was one of the reasons why heresy (az-zandaqah and ash-shu'ubiyyah) that slowly started to raise its ugly head in the second period of the Umayyad state, steadily and thoroughly expanded in the first period of the 'Abbasid state. The promulgators of these two evil phenomena used all possible approaches and means to destroy Islam and the Islamic community. Some of them were peaceful and polemical in nature, and were based on the logic and philosophical rationalizing. They were aimed at raising suspicions among the Muslims in the field of theology, and subsequently destroying it. This kind of attacks had to be carefully tackled by the same weapons: logical proofs and philosophical rationalizing. It became natural hereby for the theologians, particularly al-Mu'tazilah in the forefront, to secure the leading role in this kind of "defense". This resulted afterwards in establishing sound relations with almost all 'Abbasid's al-hukkam built upon deep affection and reverence. Al-Mu'tazilah exploited this situation and strove to impose their own views on al-hukkam, other al-'ulama and the rest of the Islamic community. Eventually they succeeded in converting al-Ma'mun who thereafter attempted to impose by force those religious views of al-Mu'tazilah as the official creed on the entire Ummah. This attempt, however, only aggravated relations between al-hukkam and al-'ulama on one side, and between al-Mu'tazilah and Ahlis-Sunnah wal-Jama'ah on the other.