

HISTORY OF THE ABBASIDS II (PERIOD OF DEVELOPMENT AND DECLINE)

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ABSTRACT

Abstrak: Penelitian ini menganalisis perkembangan dan kemunduran Kekhalifahan Abbasiyah dengan menggunakan pendekatan kualitatif dan metode historis. Tujuan penelitian ini adalah untuk memahami faktor-faktor yang berkontribusi terhadap kemajuan awal dan tantangan yang dihadapi Kekhalifahan Abbasiyah hingga akhirnya mengalami kemunduran. Data dikumpulkan melalui studi pustaka dan analisis dokumen, meliputi manuskrip, kronik sejarah, dokumen administratif, serta karya ilmiah dan sastra dari periode Abbasiyah. Teknik pengumpulan data lainnya adalah analisis dokumen, yang membantu mengkaji isi dan konteks dari berbagai sumber sejarah yang relevan. Analisis data dilakukan secara deskriptif dan kontekstual untuk menggambarkan perkembangan dan kemunduran Kekhalifahan Abbasiyah dalam konteks sosial, politik, dan budaya. Validasi data menggunakan teknik triangulasi sumber untuk memastikan keakuratan dan kredibilitas informasi. Hasil penelitian ini menunjukkan bahwa kemajuan awal Kekhalifahan Abbasiyah didorong oleh inovasi dalam administrasi dan ilmu pengetahuan, sementara kemundurannya dipengaruhi oleh fragmentasi politik, kesulitan ekonomi, dan serangan eksternal. Penelitian ini diharapkan memberikan kontribusi signifikan terhadap pemahaman sejarah Kekhalifahan Abbasiyah dan prinsip-prinsip yang relevan dalam sejarah Islam.

Kata Kunci: Sejarah; Sejarah Peradaban Islam; Dinasti Abbasiyah

Abstract: This study analyzes the development and decline of the Abbasid Caliphate using a qualitative approach and historical method. This research aims to understand the factors that contributed to the early progress and the challenges faced by the Abbasid Caliphate until its eventual decline. Data was collected through literature review and document analysis, including manuscripts, historical chronicles, administrative documents, as well as scientific and literary works from the Abbasid period. Another data collection technique used was document analysis, which helps examine the content and context of various relevant historical sources. Data analysis was conducted descriptively and contextually to describe the development and decline of the Abbasid Caliphate in social, political, and cultural contexts. Data validation used source triangulation techniques to ensure the accuracy and credibility of the information. The results of this study show that the early progress of the Abbasid Caliphate was driven by innovations in administration and knowledge, while its decline was influenced by political fragmentation, economic difficulties, and external attacks. This research is expected to provide significant contributions to the understanding of the history of the Abbasid Caliphate and relevant principles in Islamic history.

Keywords: History; History of Islamic Civilization; Abbasid Dynasty



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A. INTRODUCTION

The history of the Abbasid Caliphate, particularly during its period of development and decline, represents an important era in Islamic civilization. Established in 750 CE after overthrowing the Umayyad Caliphate, the Abbasid Caliphate ushered in a new era marked by significant cultural, scientific, and intellectual achievements, as well as profound political and administrative reforms. During this period, the Abbasid Caliphate became a center of knowledge, attracting scholars from various regions and creating a fertile intellectual environment, leaving an indelible mark on global history (Amin, 2009).

The Abbasid development period was characterized by numerous advancements in science, art, literature, and technology. Baghdad, the capital of the Caliphate, was known as a cultural and scientific hub, with the establishment of the House of Wisdom (Baitul Hikmah) serving as a center for translation and research. Scholars and philosophers such as Al-Khwarizmi, Al-Razi, and Ibn Sina produced monumental works that not only advanced Islamic civilization but also made significant contributions to the development of global science.

However, the Abbasid era was not without significant challenges. Over time, the Caliphate faced a series of internal and external pressures that eventually led to its decline. Political fragmentation, economic difficulties, and the emergence of strong regional dynasties gradually eroded the centralized power of the Abbasids (Yatim, 2017). The Mongol invasion in 1258 CE, which destroyed Baghdad, symbolized the end of Abbasid political dominance, although their influence continued to permeate the cultural and intellectual realms of the Islamic world.

This article aims to explore the complex trajectory of the Abbasid Caliphate during its development and decline periods. The research will examine the key factors contributing to the early prosperity and the challenges faced by the Abbasids in later years. By analyzing the socio-political, economic, and cultural dynamics of this period, the article seeks to provide a comprehensive understanding of the Abbasid legacy and its lasting impact on Islamic and global history (Karim, 2017).

Through an in-depth examination of primary sources and contemporary scholarship, this study will illuminate the multifaceted nature of Abbasid governance, highlighting both the achievements and the factors that led to its eventual decline. In doing so, the article will not only trace the historical path of the Abbasids but also offer valuable insights into relevant principles and lessons that can be drawn from this significant period in Islamic history.

B. METHOD

This research employs a qualitative approach with a historical method to analyze the development and decline of the Abbasid Caliphate. Data were collected through literature review and document analysis, including manuscripts, historical chronicles, administrative documents, and scientific as well as literary works from the Abbasid period. Primary sources were obtained from libraries, archives, and academic institutions, while secondary sources such as books, journal articles, and theses provided additional perspectives. The analysis techniques used were descriptive and contextual analysis to depict and understand historical events within their relevant social, political, and cultural contexts.

Data validation was carried out through source triangulation techniques to ensure the accuracy and credibility of the information used. The results of the analysis were compiled into a systematic and structured research report, including an introduction, literature review, methodology, research findings, discussion, and conclusion. With this structured and comprehensive methodology, the research aims to provide in-depth insights into the development and decline of the Abbasid Caliphate and to make significant contributions to the understanding of Islamic history.

C. RESULTS AND DISCUSSION

The Golden Age of Islam during the Abbasid Dynasty

a. History of the Founding of the Abbasids

Dinasti The Abbasid dynasty was founded in 132 AH/750 CE by Abul Abbas Ash-Shaffah, who also served as the first caliph. The Abbasid rule spanned a very long period, lasting five centuries from 132-656 AH/750-1258 CE. The establishment of this government is considered a triumph of the ideology once proclaimed by the Bani Hashim (Alawites) after the death of the Prophet Muhammad, asserting that the rightful rulers were his descendants and their children.

The birth of the Abbasid dynasty is closely related to the opposition movement launched by the Shi'ites against the Umayyad government. During the Umayyad rule, the Shi'ites felt oppressed and marginalized due to the policies adopted by the government. This unrest began with the killing of Husayn bin Ali and his followers at Karbala (Mahasnah, 2017).

The opposition movement against the Umayyads among the Shi'ites was led by Muhammad bin Ali, who had pledged allegiance as an imam to the Shi'ites. The main goal of Muhammad bin Ali's struggle was to seize power and the caliphate from the Umayyads, as the Shi'ites believed that the Umayyads were not entitled to be imams or caliphs. According to their belief, only the descendants of Ali bin Abi Talib were rightful leaders, whereas the Umayyads were not descended from Ali bin Abi Talib. Initially, this group used the name, Bani Hashim, without prominently featuring the name Shi'ah

or Bani Abbas, to garner public support. The Bani Hashim involved in this movement were descendants of Ali bin Abi Talib and Abbas bin Abdul Muttalib, who collaborated to overthrow the Umayyads (Aprianty, 2022).

The strategy used to overthrow the Umayyad dynasty was executed in two stages:

Stage One: The Secret Movement

The Abbasid propaganda was carried out with a well-planned strategy as a clandestine movement. However, Imam Ibrahim, the Abbasid leader who aspired to establish Abbasid rule, had his activities discovered by the last Umayyad caliph, Marwan bin Muhammad. Ibrahim was eventually captured by the Umayyad forces and imprisoned in Harran before being executed. Before his execution, Ibrahim entrusted his brother, Abul Abbas, to succeed him and instructed him to move to Kufa.

Stage Two: Open and Public Movement

This stage began after the secret letter from Ibrahim bin Muhammad to Abu Musa Al-Khurasani was exposed, instructing the killing of every Arab-speaking person in Khurasan. Upon discovering the contents of this letter, Caliph Marwan bin Muhammad arrested and killed Ibrahim bin Muhammad. The leadership of the opposition movement then fell to Abul Abbas Abdullah bin Muhammad as-Saffah, Ibrahim's brother.

Abul Abbas was fortunate, as Marwan bin Muhammad's government was already weakening, while the opposition movement was gaining increasing support from the people and expanding its influence. This situation further fueled Abul Abbas's determination to overthrow Caliph Marwan bin Muhammad. To this end, Abul Abbas dispatched his uncle, Abdullah bin Ali, to crush Marwan bin Muhammad's forces (Daulay et al., 2020).

A battle ensued between the forces led by Caliph Marwan bin Muhammad and those of Abdullah bin Ali on the banks of the Al-Zab Al-Shagirdi River in Iran. Marwan bin Muhammad's forces were overwhelmed, and he fled to Mosul, then to Palestine, Jordan, and finally to Egypt. Abdullah bin Ali pursued Marwan bin Muhammad's forces to Egypt, where another battle took place. Marwan bin Muhammad was eventually killed, as his forces had been severely weakened, on 27 Zulhijjah 132 AH/750 CE.

In 132 AH/750 CE, Abul Abbas Abdullah bin Muhammad was appointed and pledged as caliph. In his inaugural speech, he proclaimed, "I hope that our government (the Abbasids) will bring goodness and peace to you. Oh, people of Kufa, not intimidation, injustice, calamity, and so on. Our success, along with that of Ahlul Bait, is due to Allah's help (Mahasnah, 2017). Oh, people of Kufa, you are the focus of our affection, you have never changed in our view, even though the tyrannical rulers (the Umayyads) oppressed and mistreated you. You have been brought together by Allah with

the Abbasids, so be happy and honored. Know this, oh people of Kufa, I am Al-Saffah."

After officially becoming caliph, Abul Abbas did not choose Damascus as the capital of his government. Instead, he selected Kufa as the administrative center, for several reasons:

- 1) Many Umayyad supporters still resided in Damascus.
- 2) Kufa was far from Persia, despite the Persians being the backbone of the Abbasids in overthrowing the Umayyads.
- 3) Damascus was too close to the Byzantine Empire, which posed a threat to his government.

However, during the reign of Caliph Al-Mansur (754-775 CE), the city of Baghdad was built as the new capital of the Abbasid Dynasty.

b. The Period of Rule of the Abbasids

During the Abbasid dynasty's reign, the government administration varied in response to political, social, and cultural changes. Historians typically divide the Abbasid rule into four periods:

Abbasid Period I (132 AH/750 CE - 232 AH/847 CE)

This period began with Abul Abbas becoming the caliph and lasted for a century until the death of Caliph Al-Wathiq. It is considered the golden age of the Abbasid dynasty due to its successful expansion of territory. The Abbasid domain stretched from the Atlantic Ocean to the Indus River and from the Caspian Sea to the Nile River. Ten notable caliphs emerged during this time, contributing significantly to the spread of Islam: Caliph Abul Abbas ash-Shafah (750-754 CE), Al-Mansur (754-775 CE), Al-Mahdi (775-785 CE), Al-Hadi (785-786 CE), Harun Al-Rashid (786-809 CE), Al-Amin (809 CE), Al-Ma'mun (813-833 CE), Ibrahim (817 CE), Al-Mu'tasim (833-842 CE), and Al-Wathiq (842-847 CE).

Abbasid Period II (232 AH/847 CE - 334 AH/946 CE)

This period began with the death of Caliph Al-Wathiq and ended with the rise of the Buwaihiyah family in power. After Al-Wathiq, Al-Mutawakkil ascended the throne, marking the rise of Turkish influence. Following Al-Mutawakkil's death, Turkish generals managed to control the government. Four caliphs during this time were regarded more as symbolic figures than effective rulers: Al-Muntasir (861-862 CE), Al-Musta'in (862-866 CE), Al-Mu'tazz (866-869 CE), and Al-Muhtadi (869-870 CE). This era, known as the period of disintegration, saw numerous regions break away from Abbasid control, becoming independent territories such as Spain, Persia, and North Africa.

The Abbasid Caliphate in Baghdad eventually fell under Turkish control. For safety, the caliph sought help from the Buwaihiyah dynasty. The Buwaihiyah dynasty was powerful because it controlled Baghdad, the center of the Islamic world and the caliph's residence. By the end of the tenth century, the Abbasid sovereignty had weakened significantly, with no authority outside Baghdad. Abbasid power was divided into the Buwaihiyah

dynasty in Persia (932-1055 CE), the Samanid dynasty in Khurasan (874-965 CE), the Hamdanid dynasty in Syria (924-1003 CE), the Umayyad dynasty in Spain (756-1030 CE), the Fatimid dynasty in Egypt (969-1171 CE), and the Ghaznavid dynasty in Afghanistan (962-1187 CE).

Abbasid Period III (334 AH/946 CE - 447 AH/1055 CE)

This period started with the rise of the Buwaihiyah dynasty and lasted until the arrival of the Seljuks in Baghdad. The influence of the Turkish generals continued, with the caliphs serving as figureheads while real power was wielded by the Turkish military leaders. During this time, the Abbasid Caliphate experienced significant fragmentation, with various regions asserting their independence from Baghdad's control (Sunanto, 2007).

Abbasid Period IV (447 AH/1055 CE - 656 AH/1258 CE)

This period began when the Seljuks took control of the Abbasid government. The Seljuk era ended in 656 AH/1258 CE when the Mongol army invaded and conquered Baghdad, marking the end of the Abbasid Caliphate's political dominance and significantly impacting the broader Islamic world, particularly the eastern regions.

c. The Glory of the Abbasid Civilization

During the first period of Abbasid rule, the dynasty reached its golden age. Politically, the caliphs were strong leaders and served as both political and religious authorities. At the same time, the prosperity of society reached its highest levels. This period also laid the groundwork for the development of philosophy and science in Islam (Ifendi, 2020).

Islamic civilization and culture flourished and reached their peak during the Abbasid era. This was because the Abbasids placed more emphasis on the development of Islamic civilization and culture rather than territorial expansion. This focus on cultural and intellectual development was the key difference between the Abbasid and Umayyad dynasties (Nunzairina, 2020).

The height of the Abbasid dynasty's glory occurred during the reigns of Caliph Harun al-Rashid (786-809 CE) and his son Al-Ma'mun (813-833 CE). Under Harun al-Rashid's rule, the state was prosperous, wealth was abundant, and security was assured despite some rebellions. The empire's territory extended from North Africa to India.

Educational institutions during the Abbasid period experienced rapid development and progress, significantly influenced by the advancement of the Arabic language, both as the administrative language (a practice established since the Umayyad era) and as the language of knowledge. Additionally, two factors played crucial roles in the progress of science:

- a) The assimilation of the Arabic language with other languages that had previously advanced in science occurred during the Abbasid era. During this period, many non-Arabs converted to Islam. This assimilation was effective and valuable, contributing significantly to the development of knowledge in Islam. Persian influence was particularly strong in the field of science, and Persians made substantial contributions to the development of knowledge,

philosophy, and literature. Indian influence was evident in medicine, mathematics, and astronomy. Greek influence was reflected in the translation of various scientific works, especially in philosophy.

- b) The translation movement occurred in three phases. The first phase was during the reigns of Caliphs Al-Mansur and Harun al-Rashid. During this phase, many books on astronomy and logic were translated. The second phase took place during the reign of Caliph Al-Ma'mun until the year 300 H. Many books on philosophy and medicine were translated during this phase. The third phase occurred after the year 300 H, particularly after the production of paper began. Subsequently, the range of scientific fields translated expanded significantly.

During the reign of Caliph Harun al-Rashid (786-809 H), Islam experienced a golden age. Baghdad reached its zenith, becoming more magnificent than ever before. Harun al-Rashid had a deep love for poets, scholars, and philosophers, who flocked to Baghdad from all corners. One of the main supporters of the rapid growth of knowledge was the establishment of a paper factory in Baghdad. Initially, Muslims imported paper from China, and the establishment of paper factories was closely linked to the development of Islamic universities (Ibrahim, 2021).

This paper factory spurred the rapid copying and production of manuscripts, as all books were handwritten at the time. The printing press emerged in 1450 CE, invented by a governor in Germany. In major Islamic cities, bookstores also served as non-formal educational and teaching facilities.

The popularity of the Abbasid era was also marked by the wealth utilized by Caliph Al-Rashid for social purposes, such as hospitals, medical education institutions, and pharmacies. During his reign, there were about 800 doctors. Public baths were also established. Social welfare, health, education, knowledge, culture, and literature reached their golden age during this period. This was when the Islamic State positioned itself as the strongest and unmatched country (Intan, 2018).

The knowledge that developed during the Abbasid era includes:

Medicine

Initially, medical knowledge existed during the Umayyad period, as evidenced by the existence of the Yundisapur and Harran medical schools. The Abbasid dynasty produced many famous doctors, including:

- Hunain Ibn Ishaq (804-874 CE), known for his expertise in ophthalmology and translating books from foreign languages into Arabic.
- Ar-Razi (809-1036 CE), famous for his expertise in smallpox and measles. He was the chief physician of a hospital in Baghdad. His notable medical work is "Al-Hawi."
- Ibn Sina (980-1036 CE), whose renowned work "Al-Qanun Fi At-Tibb" served as a textbook for universities in Europe and Islamic countries.
- Ibn Rushd (520-595 H), known as a pioneering doctor in vascular research and smallpox.

Quranic Exegesis (Tafsir)

During this period, two main schools of thought emerged: Al-Mathur exegesis and Tafsir Bir Ra'yi. The first school focused more on Quranic verses, Hadith, and the opinions of the companions. The second school emphasized logic (reason) and text. Prominent exegesis scholars of this time include:

- Ibn Jarir al-Tabari (d. 310 H) with his work "Jami' al-Bayan fi Tafsir Al-Qur'an."
- Al-Baydawi with his work "Ma'alim al-Tanzil."
- Al-Zamakhshari with his work "Al-Kashshaf."
- Ar-Razi (865-925 CE) with his work "Al-Tafsir al-Kabir."

Hadith Studies

During the reign of Caliph Umar Bin Abdul Aziz (717-720 CE) from the Umayyad dynasty, efforts to collect and compile Hadith began. However, the most notable development of Hadith studies occurred during the Abbasid period. Prominent Hadith scholars of this time include:

- Imam Bukhari (d. 256 H), who compiled 7,257 Hadiths and verified 4,000 authentic Hadiths, compiled in his book "Sahih Bukhari."
- Imam Muslim (d. 251 H), known for his book "Sahih Muslim."
- Other notable Hadith scholars include Abu Daud (d. 257 H), Al-Tirmidhi (d. 287 H), Al-Nasa'i (d. 303 H), and Ibn Majah (d. 275 H).

Islamic Jurisprudence (Fiqh)

The Abbasid era is considered the foundational period for Fiqh, developed by renowned scholars whose influence persists today. Among the prominent scholars are:

- Imam Abu Hanifah (810-150 H), who favored rationalism and Ijtihad.
- Imam Malik Bin Anas (93-179 H), who preferred Hadith and limited the use of reason.
- Imam Shafi'i (150-204 H), who sought to reconcile the Ahl al-Ra'yi and Ahl al-Hadith schools in Fiqh.
- Imam Ahmad bin Hanbal (164-241 H), known for his strict and less flexible approach in Fiqh. Their works, such as "Al-Muwatta'," "Al-Umm," and "Al-Risalah," are still available today.

Sufism

Prominent Sufi scholars emerged during the Abbasid period. Imam Al-Ghazali, a notable Sufi scholar, left behind works like "Ihya' Ulum al-Din," which consists of five volumes. Al-Hallaj (858-922 CE) wrote a book on Sufism titled "Al-Thawasshin," and Al-Qushayri (d. 465 H) authored "Al-Risalat al-Qushayriyat fi Ilm al-Tasawwuf."

Mathematics:

Translations from foreign languages into Arabic led to significant contributions in mathematics. Notable Islamic mathematicians include:

- Al-Khwarizmi, the author of "Al-Jabr wal Muqabalah" (algebra) and the inventor of the number zero.
- Abu al-Wafa Muhammad Bin Muhammad Bin Ismail Bin al-Abbas, is known for his expertise in mathematics.

Pharmacy

Notable pharmacists during the Abbasid era include:

- Ibn al-Baitar, whose famous works include "Al-Mughni" (on medicines) and "Jami' al-Mufradat al-Adawiyah" (on medicines and nutritious foods).

The Abbasid period saw the establishment of many academic institutions. For example, during the reign of Caliph Al-Mustansir (1226-1242 CE), the Mustansiriyah University was founded in Baghdad. This university surpassed European universities with its comprehensive faculties. Professors were paid based on the number of students in their faculties, with each student and professor receiving one gold dinar monthly. Each faculty had no fewer than 3,000 students. Students could eat at the common student kitchen free of charge, and the university had a large library. Students who wished to copy books or write new ones were provided with paper, pens, and ink. Additionally, a hospital was built for student health checks, setting an example for European universities (Daulay et al., 2021).

The period of Islamic decline during the Abbasid dynasty

a. History of the decline of Islam during the Abbasid era

During the Abbasid Dynasty, Islamic civilization and culture flourished and reached their zenith. This period of growth was primarily due to the Abbasid Dynasty's focus on developing Islamic civilization and culture rather than expanding its territory. The pinnacle of the Abbasid Dynasty's success occurred during the reigns of Caliph Harun al-Rashid (786-809 CE) and his son Al-Ma'mun (813-833 CE). Under Harun al-Rashid's rule, the state experienced prosperity, abundant wealth, advances in knowledge, ensured security, and territorial expansion stretching from North Africa to India. However, the golden age of Islam did not last; it ended when Baghdad was destroyed by Mongol forces under Hulagu Khan in 1258 CE (Amin, 2009: 11).

All the city's buildings, including the Golden Palace, were demolished by the Mongol forces. They destroyed the libraries, which were repositories of knowledge, and burned all the books within them. In 1400 CE, the city was attacked again by Timur's forces, and in 1508 CE by the Safavid Empire's troops.

Many historians have proposed theories regarding the factors behind the decline of the Abbasid Dynasty. In this writing, the author highlights the perspectives of two scholars, William Montgomery Watt and Badri Yatim. According to William Montgomery Watt, several factors contributed to the decline of Islam during the Abbasid period: the vastness of the Abbasid Empire, reliance on mercenary armies, and economic deterioration (1990: 165-166).

b. Factors of Islamic Decline during the Abbasid Era

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According to W. Montgomery, several factors contributed to the decline of the Abbasid Caliphate:

1. Vast territorial expanse: The Abbasid Empire's extensive territory made communication between the center and the provinces challenging. This geographical distance strained governance and reduced mutual trust between rulers and local administrators.
2. Professionalization of the military: The reliance of the caliphate on a professional military created a high dependency on these forces. As military expenditures grew, financial strains on the state increased, especially when the military strength waned, making it difficult for the caliph to enforce tax collection effectively.
3. Financial difficulties: The Abbasid state faced financial hardships due to the substantial costs associated with maintaining mercenaries and other military expenses. When military capabilities declined, the caliphate struggled to maintain economic stability, affecting its ability to sustain administrative functions and public services.

Meanwhile, according to Dr. Badri Yatim, M.A., additional factors contributed to the Abbasid decline:

1. Inter-ethnic rivalries: The Abbasid Caliphate was founded by the Abbasid family in alliance with Persian factions, initially forged out of a shared sense of oppression under the Umayyad rule. However, over time, these alliances led to increased competition among different ethnic groups for power and influence, further destabilizing the caliphate.
2. Economic deterioration: Economic decline coincided with political instability. Initially wealthy, the Abbasid administration saw diminished revenues over time, leading to economic hardships and strain on state finances.

3. Religious conflicts: Religious fanaticism became intertwined with national issues during the Abbasid period, leading to sectarian divisions. Various religious factions such as the Mu'tazilites, Shiites, Sunnis, and other groups emerged, complicating efforts to unify religious beliefs under Abbasid rule.
4. Crusades: External pressures from Crusader campaigns significantly impacted the Abbasid Caliphate. These military expeditions, motivated by religious zeal, posed continual threats and diverted attention and resources from internal governance and defense.
5. Mongol invasions: The devastating Mongol invasions, particularly under Hulagu Khan, dealt a fatal blow to the Abbasid authority. The ruthless Mongol assaults ravaged Islamic territories, leading to the weakening and eventual surrender of Abbasid power to Mongol forces.

c. The End of the Decline of the Abbasid Power

The end of the Abbasid Caliphate came with the destruction of Baghdad by Mongol forces led by Hulagu Khan in 1258 CE. Hulagu Khan, brother of Kublai Khan who ruled in China extending to Southeast Asia, and of Mongke Khan who tasked him with reclaiming western territories from China under his domain. Baghdad was devastated and leveled to the ground. Initially, Hulagu Khan sent an offer to the last Abbasid Caliph, Al-Mu'tashim Billah, to cooperate in suppressing the Assassin movement. The caliph did not comply with the offer, which enraged Hulagu Khan. In September 1257 CE, Hulagu Khan raided the region of Khurasan and launched attacks there. He issued an ultimatum to the caliph to surrender, but the caliph refused, leading to the Mongol attack on January 17, 1258 CE.

During the destruction of Baghdad, the caliph and his family were killed in an area near Baghdad, marking the end of the Abbasid Caliphate. The conquest took only a few days; the Mongol army not only destroyed the city of Baghdad but also decimated the Islamic civilization, including invaluable books housed in the House of Wisdom, works of immense value created by the Islamic community. These books were burned and thrown into the Tigris River, causing its waters to turn from clear to dark black due to the ink seeping from the books.

D. CONCLUSION

The Abbasid Caliphate represents a golden age and the pinnacle of Islamic civilization. During this period, the nation experienced immense wealth and the people enjoyed high standards of living. The center of Islamic civilization saw rapid advancement, producing numerous prominent scholars in various fields. In medicine, figures like Avicenna (Ibn Sina) and Averroes (Ibn Rushd) emerged, contributing significantly to the field; by this time, there were over 800 doctors in Baghdad alone. In mathematics, Al-Khwarizmi, known for inventing the concept of zero, stood out. Additionally, there were notable developments in religious sciences, including the fields of tafsir (Quranic exegesis), kalam (Islamic theology), Islamic philosophy, and

Sufism, each producing distinguished scholars. Under the rule of Caliph Harun Al-Rashid, public welfare reached its zenith, with extensive construction projects including hospitals, irrigation systems, and public baths. However, towards the end of the Abbasid rule, the Islamic world faced severe decline. This deterioration was due to both internal and external factors, culminating in the devastating Mongol invasion. The Mongol forces destroyed the center of Islamic civilization in Baghdad and obliterated the House of Wisdom, which housed invaluable books authored by Islamic scholars. This marked the end of an era of unparalleled prosperity and intellectual achievement.

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