

ANALYSIS OF THE CAUSES OF THE DISINTEGRATION OF THE GOVERNMENT OF THE ABBASIYAH DYNASTY (1000 M-1250 M)

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Abstract

This article will explore why and what factors led to the decline of the Abbasid dynasty after the first period. This research is motivated by the historical fact that in the second period, the glorious period and the ideal government that had been built by the predecessors gradually degraded until finally this dynasty collapsed. One of the causes is none other than disintegration. This article aims to review several things related to how the consolidation and disintegration of the Abbasid dynasty was? And also the factors causing the disintegration of the Abbasid dynasty? The research findings show that the disintegration of the abbasiyah dynasty (1000-1250) AD was caused by none other than two factors, namely internal factors such as loss of social solidarity, extent of power, competition between institutions. Meanwhile, external factors were caused by, among others, Byzantine attacks, coalition crusades.

Introduction

Bani 'Abbasids managed to hold the power of the caliphate for three centuries, re-consolidating Islamic-style leadership and fostering knowledge and development of Middle Eastern culture. It was at this time that the heyday of Islam which experienced a golden peak at that time various advances in all fields experienced an increase such as education, economics, politics and the system of government (Arifa, 2021). But in 940 the power of the caliphate waned when non-Arabs, particularly the Turks (and later the Mamluks in Egypt in the mid-13th century), began to gain influence and began to separate from the caliphate (Hamarneh, 2021).

Even so, the caliphate persists as a symbol that unites Muslims (Kamali, 2021). During his reign, the Abbasids claimed that their dynasty was unrivaled. But then, Sa'id Bin Husain, a Muslim (Ingalls, 2021).

The Shi'ah of the Fatīmiyyah dynasty claimed to be descended from their daughter the Prophet Muhammad, claiming to be Caliph in 909, giving rise to dual power in North Africa (Halm, 2021). At first he only controlled Morocco, Algeria, Tunisia and Libya (Boulahia-Kheder, 2021). But then, he began to expand his territory to Egypt and Palestine (Tuhvatullin, Epshteyn, Pichygin, & Sultanova, 2021), before finally the Bani 'Abbasiyah managed to reclaim the area they had previously controlled (Abdullah & Al-Ansari, 2021), leaving only Egypt

as the territory of the Bani Fatimids (Naylor, 2021). The Fatīmiyyah dynasty then collapsed in 1171. While the Umayyads were able to survive and continue to lead the Muslim community in Spain, they then reclaimed the title of Khalīfah in 929 (Coope, 2021), until it was finally overthrown in 1031.

This article will review several matters relating to how the consolidation and disintegration during the Abbasid dynasty? (Córdoba & Santalla, 2021) And also the factors that caused the disintegration of the Abbasid dynasty? After the era of Khulafaur Rasyidin was over (Nazhifah & Karimah, 2021), the government was replaced by rulers who formed power with a family or dynasty power system (Saragih, Suhayatmi, & Zulham, 2021). Starting from the rule of Muawiyah ibn Abi Sofyan who formed the Umayyad Dynasty (661 to 750 AD), the democratic system of government turned into a hereditary monarchy (kingdom hereditary) (Anckar, 2021). Muawiyah's caliphate was obtained through violence and diplomacy, not through deliberation, elections or a majority vote. The hereditary succession of leadership began when Muawiyah required all his people to declare allegiance (bai'at) to his son, Yazid ibn Muawiyah, who would later succeed him. In this case, it seems that Muawiyah still uses the term caliph, but he gives a new interpretation of the words to glorify the position. Muawiyah called the caliph of Allah in the sense of a ruler appointed by Allah. This period of disintegration occurred after the government of the first period of the Abbasids reached its golden age, in the next period the government of this dynasty began to decline, this was marked by the decline of the Caliph's power in the political field due to divisions. The Caliphate's central politics had shifted to the regions. The government of the Abbasid State did a lot of actions that did not please the people which resulted in the people keep away from the central government and establish small governments in the regions, as a result the central central power will lose its role if it is not declared paralyzed, then the Caliph is only a symbol.

Research Method

This method is a qualitative method. This research was conducted based on the theory of past history, then it was concluded and written into the latest manuscript.

Result and Discussion

The Disintegration of the Abbasids

This period of disintegration occurred after the government of the first period of the Abbasids reached its golden age, in the next period the government of this dynasty began to decline, this was marked by the decline of the Caliph's power in the political field due to divisions. The Caliphate's central politics had shifted to the regions. The government of the Abbasid State did many actions that did not please the people which resulted in the people distancing themselves from the central government and establishing small governments in the regions, as a result the central central power lost its role if it was not said to be paralyzed, then the Caliph was only a symbol.

According to Ibn Khaldun, actually the decline of the Abbasid power began to be seen since the beginning of the ninth century. This phenomenon may coincide with the arrival of leaders who have military power in certain provinces that make them truly independent. The Abbasid military power at that time began to decline. Instead, the Abbasid rulers employed professional people in the military, especially the Turkish army with the new slavery system described above. The appointment of members of the

Turkish military, in subsequent developments, turned out to be a major threat to the caliphate's power. Moreover, in the first period of the Abbasid dynasty, national fanaticism emerged in the form of the *syu'u arabiyyah* (national/anti-Arab) movement.

As a result of that all the weak Abbasid Caliphs asked for help from a strong dynasty in the area to help him overcome the pressure of the Sultan who had first entered the government of the Abbasid State.

The emergence of small dynasties of the Bani Abbasids

These small dynasties emerged during the reign of the Bani Abbas, the emergence of these small dynasties as well as the beginning of the decline of the Abbasids. This was due to the lack of coordination between the small dynasties and the central government in Baghdad. Another thing that triggered the decline of the Bani Abbas was a very wide Islamic area consisting of various ethnic and tribal varieties. These minor dynasties include:

a. Umayyad dynasty in Spain

The first province that was separated from Baghdad's rule was the Umayyad Dynasty in Spain. Five years after the Abasiyyah dynasty was founded, a descendant of the Umayyads who survived the massacres managed to establish a great power in 756 AD in Cordova, Spain. In this way he relinquished power from Baghdad. For several years before AD 750 in Spain there were fighting between various Arab and Barber groups. In 755 AD it is known that there was a young prince grandson of the Caliph Hisham named Abdurrahman who was in Gibraltar, North Africa. By the supporters he was brought to Spain and managed to defeat his enemies. For thirty-two years his government has only experienced stability. Then continued by his descendants until 1031 AD.

In the tenth century this dynasty experienced its glory by establishing a monarchy. He faced his enemy, the Fatimids, by giving him the title "Amir Al Mu'min". His strength in the military field was built by recruiting Barbers from Africa and slaves brought from all over Christian Europe (Shaqailiba). In the last years of the tenth century power shifted to the *hijab* (financial minister).

At the beginning of the eleventh century the Spanish Umayyads finally disappeared in 1031 AD. Previously, there had also been altercations with the government of the Hammudiyah family, Malaga, Aglecires. After 1031 AD, Muslim Spain experienced political divisions.

b. Rustamiyah dynasty

Soon after the liberation of Spain there was a revolt in Tripolitania based on theology that ended the Abbasids over most of North Africa. In 752 some of the Barber tribes of Jabal Nefusa, who adhered to the Kharijite sect of Ibadiyah as an anti-Arab expression, occupied Tripoli and the following year Cairun.

The Abbasid governor of Egypt was forced to send expansion westward before being able to recapture Cairun but was unable to assert his rule any further. After spending some time in Cairouan (Qayrawan), the center of Arab orthodoxy and power in the Magrib, a group of worshippers went to West Algeria led by Abdurrahman Bin Rustam. He is of Persian descent. He founded the Kharijiyya base in Tahert in 761 AD. In 777 AD he became the Imam of the Ibadiyah in North Africa. The center around Taher is associated with the Ibadiyah in Aures, Tripolitania and Southern Tunisia. Groups in the south such as the Vezan oasis recognize the spiritual leadership of the Rustamid priests. His reign was continued by his descendants until the arrival of the Fatimids in 909 under the Rustamids, Tahert experienced tremendous material prosperity, became the northernmost terminal of one of the Trans-Saharan caravan Routes, and came to be called Little Iraq. Tahert binds a cosmopolitan population, including Parsi and Christian groups. In addition, Tahert is also a center for scholarship. Its great historical war was to become

the gathering place and nerve center of the Kharijites throughout North Africa and even beyond North Africa. The Rustamiyah were surrounded by enemies, namely the Shia Idrisiyyah in the west and the Sunni Aghlabiyah in the east. Therefore, the Rustamiyah allied with the Spanish Umayyads even received subsidies from them, but the rise of the Shia Fatimids in Morocco was fatal for the Rustamiyah as well as the other dynasties. another local dynasty in Maghrib. Even in 909 AD Tahert fell into the hands of Fatimiah.

c. Idrisiyah dynasty

The territory of the Idrisiyah dynasty was Magribi (Morocco). This dynasty was founded by Idris I bin Abdullah, grandson of Hasan bin Ali bin Abi Talib, and was a dynasty of the first to be Shia, especially in Morocco and North Africa. The greatest Sultan of Idrisiyah was Yahya IV (292 H/905 AD-309 H/922 AD) who succeeded in restoring Volubilis, a Roman city into the city of Fez. The Idrisiyah dynasty played a role in spreading Islamic culture and religion to the Barbarians and natives. This dynasty collapsed after being conquered by the Fatimid dynasty in 374 H/985 AD. The Idrisiyah dynasty, among others, left the Karawiyyin Mosque and the Andalusian Mosque which was founded in 244 H/859 AD.

d. Aghlabiyah dynasty

The seat of government of the Aghlabiyah dynasty was in Qairawan, Tunisia. The territory of the Aghlabiyah included Tunisia and North Africa. The first leader of this dynasty was Ibrahim bin al-Aghlab, a commander of Khurasan. Aghlabiyah played a role in replacing Latin with Arabic and making Islam the majority religion. This dynasty succeeded in occupying Sicily and most of Southern Italy, Sardinia, Corsica and even the Alps coast in the 9th century. The Aghlabiyah dynasty ended after being conquered by the Fatimid dynasty. The relics of this dynasty include the Qairawan Grand Mosque and the Great Mosque in Tunis.

e. Tulunid dynasty

The Tulun dynasty was an Islamic dynasty whose reign ended the fastest. The territory of the Tulun dynasty included Egypt and Syria. Its founder was Ahmad bin Tulun, the son of a Turk who was sent by the governor of Transoxania (Uzbekistan) to bring tribute to the Abbasids. The Tulun dynasty which ruled for 38 years ended when it was defeated by the forces of the Abbasid dynasty and after the caliph Syaiban bin Tulun was killed.

The Tulun dynasty recorded various achievements, including the following:

1. Build magnificent buildings, such as the Fustat Hospital, Ibn Tulun Mosque, the palace of the caliph which later became a very valuable Islamic historical relic.

2. Repairing the nilometer (water measuring device) on Raufah Island (near Cairo), which was first built in 103 H/716 AD during the reign of the Umayyads. With the return of this tool, Egyptian irrigation became smooth and in turn greatly helped in increasing the agricultural production of the Egyptian people.

3. Successfully brought Egypt to progress, so that Egypt became the center of Islamic culture visited by scientists and all corners of the Islamic world.

f. Ikhsidiyah dynasty

After the fall of the Ibn Tulun dynasty, Egypt was again under Baghdad's rule, but in 935 AD Egypt was again controlled by another dynasty, namely the Ikhsidiyah dynasty, to then fall into the hands of the Fatimid caliph in 969 AD.

For thirty years Egypt was ruled by governors who submitted to Baghdad, but in 935 AD another Turkish officer Muhammad bin Tughj was appointed governor and in difficult times succeeded in establishing himself as ruler of Egypt. Because of his powerful position, he was given the title "Ikhsid" as a sign of power and was given the

authority to autonomy. The title is used in Central Asia to mean a prince or ruler. So that Ibn Tughj and his descendants were given the name Ikhsidiyah.

Ibn Tughji defended himself against the commander-in-chief of the caliphate and against Hamdanyah in Syria. But unfortunately his two sons were only puppets, while the real power was in the hands of the slave, his name was Kafur. He was appointed regent for his sons before Ibn Tughjah died.

In the year 966 AD after the death of Ali (son of Ibn Tughjah) Kafur became a ruler whose power was not limited. Thanks to Kafur's movement, Fatimah's power along the north African coast was restrained, as was the Hamdaniyah dynasty in Syria. After the death of Kafur (968 AD) In Fustat, a grandson of Ibn Tughj was adopted who was weak and his time was short. Kafur was famous as a person who loved literature and art, so he was asked to live in his palace a famous poet named Al-Mutanabbi.

g. Hamdaniyah dynasty

To the north, Egypt's Iksidiyah had a strong competitor, the Hamdaniyah dynasty. This dynasty was first founded in northern Mesopotamia with Mosul as its capital (929-991 AD). They are descendants of Hamdan ibn Hamdun from the tribe Taghlib who succeeded in seizing Syria in 994 AD and defending it until 1003 AD Abu Hayya, a son of Hamdan whose name was used as the name of the dynasty was appointed Governor of Mosul by the caliph in 905 AD he received the honorary title "Nasir Addaulah".

He served until 292 AD He expanded his territory into Syria Hamdan's army commanded by his brother called Sayf Addaulah who conquered Alepo and later became known as a patron of literature. The princes of Hamdan are considered to be sympathetic to Shi'ism` but their Shi'aism in whatever form is moderate and it is not proven that this ideology influences general policy. The third ruler was Abu Talib who was called Ghandanfar (lion) was not lucky enough to confront the great ruler of the Buwaihiyah dynasty, Amir Addalwi. He expelled Abu Taghlib. Then the two brothers of Abu Taghlib returned to power in Mosul thanks to the Buwaihiyah dynasty and ruled for a while until the Ukailiyah (family of Arab emirs) came.

Sayf Addaulah achieved fame in Arab history mainly because of his great attention and support in the field of education, and to a lesser extent, because of his actions to revive the spirit of resistance against the enemies of Islam from among Christians after a long absence by Muslim rulers.

Hamdaniyah is known as a patron of literature, because Hamdan himself was an Arab poet, even though they ruled in a prosperous area that had many centers of trade and activity, but Hamdaniyah still showed a bit of irresponsible and destructive Baduwi character. Syria and Algeria were forced to suffer the ravages of war. Geographer Ibn Haukal notes that the greed of the emirs only exacerbated the misery there.

From this it can be understood that the background of the small dynasties above, which liberated or separated themselves from the Baghdad government was due to the competition between nations for power, in addition to the religious understandings that each of them adhered to.

This political division did not hinder the trade routes that passed through the city of Baghdad. But after the development of the political economy continued to decline, the caliph's power became weak, even within the city of Baghdad itself it could no longer be controlled. The extravagant and opulent life of the Palace had resulted in a waste of budget and financial shrinkage which was later exacerbated by the exploitation or loss of metal resources by the actions of the invaders who controlled large parts of Baghdad.

2. Disintegration Factors

As the saying goes, there is no ivory that is not cracked, that's what happened in the Abbasid dynasty. Although the Abbasid dynasty was the golden age of Islam, the golden

age was not eternal or eternal. There were times when that golden age had a setback. The period of decline in a civilization is a necessity, because it is one of the links in the life cycle, namely birth, growth, development, and death (destroyed).

In the history of the Abbasid rule, it is seen that the caliphs were strong and the ministers tended to act as heads of civil servants. However, if the caliphs are weak, then the wheels of government will not go well.

There are various opinions that explain the factors that led to the decline and destruction of the Abbasid dynasty, including the following:

According to W. Montgomery Watt, several factors caused the disintegration of the Abbasids, including: 1) The extent of the Abbasid dynasty's territory, while the central community with the regions was difficult to do, besides the level of trust (mutual trust) among the rulers and government executives was very low. 2) With the professionalization of the armed forces, the Caliph's dependence on the military is very high. 3) State finances are very difficult because the costs incurred for mercenaries are very large.

Meanwhile, according to Dr. Badri Yatim, MA, the disintegration was caused by competition between nations, economic downturn, religious conflicts and external threats such as 1) the Crusades that lasted several waves and claimed many lives, 2) the Mongol army attack on Islamic territory caused the Islamic power to weaken, let alone Hulagu Khan's attack with

Mongol forces caused the Abbasid power to weaken, and finally surrendered to the Mongol power.

In addition, there are several sources of causes for the disintegration of the Abbasid government which are divided into internal factors and external factors. The internal factors include 1) the weak spirit of state patriotism, causing the spirit of jihad taught by Islam to be powerless to withstand all tantrums that come, both from within and from outside, 2) the loss of trustworthiness in all agreements made, resulting in moral damage and humility. Budi destroys the good qualities that have supported the country so far, 3) does not believe in one's own strength. In overcoming various rebellions, the caliph invited foreign powers. As a result, these foreign powers took advantage of the caliph's weakness. 4) Fanatical madhhab competition and struggle between the Abbasids and the relentless Alawiyah caused the strength of the Muslims to weaken, even to pieces. 5) Dualism of government; de jure held by the Abbasids, but de facto driven by professional soldiers from Turkey who were originally appointed by Al-Mu'tasim to take control of the government. 6) The practice of corruption by the authorities is accompanied by the emergence of unprofessional nepotism in various provinces. 7) The pattern of state administration that tends to highlight the military.

While the external factors include 1) prioritizing the development of Islamic civilization and culture rather than politics. 2) Certain provinces on the outskirts began to release from the grip of the Abbasid rulers. They not only separated themselves from the power of the caliph, but they also rebelled and seized the center of power in Baghdad. 3) The Abbasids received indirect attacks from the Crusaders in the Western world. 4) The Abbasids received a direct attack from the Mongols who came from the East to the territory of Islam.

Those were the factors that caused the Disintegration of the Abbasid Dynasty (Fancy & Green, 2021). The political fact is that after the fall of the Abbasid dynasty, Muslims were polarized into minor schools and nations, so that they had their own political and social and religious tendencies. This causes the emergence of difficulties in determining the person who has full authority over Mecca. This reality cannot avoid the emergence of a number of disputes and conflicts between groups.

Conclusion

The situation of the Abbasid dynasty before its disintegration was relatively stable, it was seen that all the problems faced in the early period could be resolved properly. Even famous in history, the first period of the Abbasid dynasty was a period of progress, where all lines of life experienced rapid progress. This period is a period of development of civilization and culture, in this period many Muslim scientists were born in the realm of civilization and culture. Science progressed, Baghdad as the capital city of the country became the center of civilization, many scientists came to Baghdad. During the time of al-Ma'mun, an institution known as Bait al-Hikmah was built which functioned as a university. The study of science is carried out here, everyone is free to use it. In addition, the Bani Abbas erased the social strata that separated Arabs and non-Arabs as happened during the Umayyad dynasty, which later gave birth to a tribal ideology, namely Arabism.

Disintegration occurs because solidarity within the state has disappeared, the vast territory of power with various social backgrounds is not easy to unite. There was a lot of disobedience going on that couldn't be resolved. This resulted in the establishment of small dynasties. In addition, many disturbances that attacked from outside, especially the Byzantines also signaled the threat, where they formed a coalition with the Crusaders who were trying to dominate the Islamic world. Threats from outside then strengthen the threat from within, namely competition between families within the power of the Abbasid dynasty to compete with each other for important state positions.

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