Disintegration: Dynamics and Polemics of Umayyad and Abbasid Leadership

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ABSTRACT

Background. The Umayyad dynasty was the beginning of absolute monarchy in the Islamic concept of government. Muawiyah as the founder of the dynasty actually adopted from the two previous great empires of Byzatium and Persia.

Purpose. The aim of the Umayyad rule was to develop science. At the end of the Umayyad rule, around the seventh century, there were a number of revolts throughout the country.

Method. The writing of this article uses the manuscript review method, in this writing is the Disintegration of the Umayyad Dynasty and the Abbasid Dynasty in the Years 1000 - 1250 AD. the source used is secondary data where the author uses literature obtained from literature studies to several journals, books, and trusted articles. Writing with a study of several sources of books or journals is intended to get more complex data to make one complete writing.

Results. In the first period, the Abbasid dynasty faced many challenges and disturbances. Several political movements that undermined the government and destabilized it appeared everywhere, both internal movements of the Abbas family itself and from outside.

Conclusion. The situation of the Abbasid dynasty before the disintegration was relatively stable, the situation was seen that all the problems faced in the early period could be resolved properly. It is even famous in history that the first period of the Abbasid dynasty was a period of progress, where all lines of life experienced rapid progress.

KEYWORDS

Dynamics, Disintegration, Leadership

INTRODUCTION

The Umayyad dynasty was the beginning of absolute monarchy in the Islamic concept of government. Muawiyah as the founder of the dynasty actually adopted from the two previous great empires namely Byzatium and Persia (Nida dkk., 2023). The existence of the Umayyad Dynasty which ended in 750 AD did not end the existing system of absolute monarchy, it was continued by the Abbasids. During the reign of the Umayyad Dynasty, it lasted for 91 years with 14 caliphs (Zarnuji, 2023). According to Maidir Harun (Farid, 2023), various

advances during the Umayyad Dynasty were in the field of administration, for example, various government administrative institutions were formed that supported the leadership of the Umayyad Dynasty (Teguh dkk., 2023). There were many policies that occurred in the Umayyad Dynasty, including:

1. Separation of powers
2. Division of territory
3. Field of government administration
4. Financial organization
5. Organization of order
6. Judicial organization
7. Social and cultural
8. Arts and literature
9. Fine arts field
10. Architecture field

Thus the scientific development of the Umayyads reigned supreme. At the end of the Umayyad rule, around the seventh century, there were a number of revolts throughout the country. The most violent rebellion took place in Khurasan (B. Beribe, 2023). The culmination of all these rebellions was the war between Abu al-Abbas and the forces of Marwan II. The Syrian army led by Marwan was conquered by Abu al-Abbas' troops (Makniyah & Khotimah, 2023). Although Marwan managed to escape, he was always hunted from one place to another, and was captured in Egypt, then sentenced to death (Kuru, 2021).

The fall of Syria, especially with the collapse of the city of Damascus, ended the history of the Umayyad Dynasty and at the same time the rise to power of the Bani Abbas (Minarti dkk., 2023). The second dynasty after the Umayyad Dynasty was continued by the Abbasids, in the first period of the reign of the Abbasids there was a golden age (Yeltriana dkk., 2023). The prosperity of society at this time reached the highest level. In this period, the Abbasids also succeeded in preparing the foundation for the development of philosophy and science in Islam. The Abbasid caliphs continued the Bani Ummayah dynasty, the founder of this dynasty was a descendant of Al-Abbas, the uncle of the Prophet Muhammad (Mustajab dkk., 2023). The pattern of government is with political, social and cultural changes (Lathif, 2014).

The progress achieved by the Abbasids consisted of progress in the political field and the field of science and technology (Ulum dkk., 2023). The social field, for example, before the Abbasids came to power, the social life of the community was divided into several groups, according to the establishment of a group or class structure consisting of the first ruling class, namely Islamic Arabs who became rulers, the second middle class, consisting of non-Arab Muslims, the third is the non-Muslim group under the protection of Islamic rule and the last is the group of workers, consisting of young slaves (Nurzen dkk., 2022). This condition changed when the Bani Abbas came to power, these groups were no longer differentiated but blended together. The Bani Abbas dynasty ruled for approximately five centuries (Roshayanti dkk., 2023). In the second period, between 1945 AH/1258 AD. Abbas's political power began to decline, Abbas's territories were politically abnormal. Ties began to break one by one between the Islamic regions. In the West, Andalusia the Umayyad Dynasty had risen again by appointing Abdurrahman Nasr to be Amir al-Mukminin.

The disintegration of Bani Abbasiyah occurred in 1000-1258 AD. At this time the integrity of Muslims in the political field began to crack, the power of the caliph declined Baghdad can be seized and destroyed Hulagu (1258 AD), the role of the caliph as a symbol of the political unity of Muslims that had occurred (Fuadi & Mirsal, 2023). Disintegration in the political field actually

began to occur in politics at the end of the Umayah Bani period, but its peak was during the Daulah Bani Abbas, Abbas III and IV, especially after the Caliphs only became puppets, because the governors broke away from the central government (Caliph power) and proclaimed themselves as small Caliphs who were independent and fully powerful, then began to emerge small dynasties. Therefore, it is necessary to reveal how the situation of the Umayyad Dynasty and the Abbasid Dynasty before political disintegration, the presence of small dynasties during the Abbasid Dynasty, the causes of the collapse of the Umayyad Dynasty and the Abbasid Dynasty, and the causes of disintegration during the Umayyad Dynasty and the Abbasid Dynasty.

LITERATURE REVIEW

The success of the Abbasids in handling the rebellion at that time further solidified their position and position as strong leaders. Power was still firmly in the hands of the caliphs (Suryaningsih, 2021). The situation at that time was very different from the previous period, after the first period passed the power of the caliphs became weaker, the caliphs were under the influence of other powers (Mutalib & Dylan, 2021). The situation was seen that all the problems faced in the early period could be resolved properly, even famous in the history of the first period of the Abbasid Dynasty was a period of progress, and in all lines of life experienced rapid progress (As-Sirjani et al., 2010).

In this period many Muslim scientists were born in the scene of civilization and culture. Bagdad as the capital of the State which became the center of civilization at that time, this period also succeeded in preparing the foundation for the development of philosophy and science in Islam (Mudinillah & Rizaldi, 2021). However, after the first period ended, the Abbasid government began to decline in the political field, although philosophy and science continued to develop.

There were several factors behind the decline of the Abbasid dynasty. Historians classify these factors into two, namely internal and external factors. Internal factors include the weakness of the appointed caliphs (Andra dkk., 2023), the emergence of small independent dynasties, economic decline, the emergence of heretical sects, and religious fanaticism (Arsul dkk., 2021). While the external factors include the crusades which are full of conflicts of belief, the Mongolian attack on Muslim countries and the impact of these factors resulted in the collapse and end of the Abbasid dynasty.

The progress achieved by the Abbasids consisted of progress in the political field and the field of science and technology (Muhammadong dkk., 2023). In the social field for example (Rahmah & Martin, 2022): Before the Abbasids came to power the social life of the community there were several groups, according to the application of a group or class structure consisting of the first ruling class, namely Islamic Arabs who became rulers, the second middle class, which consisted of Muslims who were not Arabs, the third group of non-Muslims they were under the protection of Islamic rule, the fourth group of workers they consisted of young slaves (Pathurohman dkk., 2023). This condition changed when the Abbasids came to power these groups were not differentiated again but there was renewal.

As we know, Abbasid power was controlled by the Buwaihi. The Abbasids were still recognized, but power was held by the Buwaihi sultans. The Buwaihi Dynasty's power over Baghdad was later usurped by the Seljuk Dynasty. Seljuk was a Turkic tribal leader from Turkestan. The rule of the Seljuk Dynasty triggered the crusades in several stages, which led to the weakening of Islamic power, plus the Mongolian army's attacks allied with the Christian churches, thus destroying the centers of Islamic power, until the fall of Baghdad into the hands of Khulagu kan (Alkhateeb, 2018).

RESEARCH METHODOLOGY

The writing of this article uses the manuscript review method, in this writing is the Disintegration of the Umayyad Dynasty and the Abbasid Dynasty in the Years 1000 - 1250 AD. the source used is secondary data where the author uses literature obtained from literature studies to several journals, books, and trusted articles. Writing with a study of several sources of books or journals is intended to get more complex data to make one complete writing.

In writing this article, the author started with 3 journals and several books as an initial basis in this writing, for example the journal "Disintegration of the Abbasid Dynasty" (Lasmi dkk., 2023). This article explains the beginning of the disintegration during the Abbasid Dynasty until its collapse (Kurniawan dkk., 2023). This journal contains many advances in the fields of education, politics, and until the Abbasid Dynasty period until its collapse. For example, the beginning of the Abbasid dynasty was established until many advances in the fields of education, politics, and until the collapse of the Abbasid dynasty.

The following journal with the title "Ummayah Dynasty (Andra dkk., 2023), Historical Studies and Progress" this journal provides information about the Bani Umayyah Dynasty, which is recorded in a history as a continuation of the khulafaurrasyidin, a government during the khulafaurrasyidin period that had carved the history of Islamic civilization for approximately 30 years, since the end of the prophetic message of Muhammad PBUH. However, in terms of its development it then turned into a royal system (Monarchy), whose transfer of power was carried out based on heredity (N. A. Putri dkk., 2023). This led to a shift in the Islamic system of government from a democratic system (shura) to a hereditary monarchy system (Saputra dkk., 2023) The long reign of the Umayyad Dynasty, approximately 91 years, was one of the factors that led to its glory, so that it was able to make a very large contribution to the development of Islamic civilization. Another journal that is also a reference for the author is a journal with the title "Political Disintegration During the Abbasid Dynasty" this research was written by Syaharuddin, this journal focuses mainly on providing information about the political situation during the Abbasid period, disintegration occurred because solidarity in the state had disappeared, the vast territory with diverse social backgrounds was not easy to unite (Maulida dkk., 2023). Many insubordination occurred and could not be resolved (Sari dkk., 2023). Thus resulting in the establishment of small dynasties (Susanti dkk., 2023). In addition, many disturbances attacked from outside, especially the Byzantines also signaled their threat where they collaborated with the crusaders who tried to dominate the Islamic world. threats from outside then strengthened the threat from within, namely competition between families within the Abbasid dynasty's power environment to compete with each other for important state positions.

Collecting data in this research, the author uses editing, organizing, and finding techniques. Editing is the first stage after collecting as much data as possible (Johanna dkk., 2023). This stage is the main function to re-examine the data that has been obtained in order to obtain other data. Then it is complete, clear in meaning and also harmonized between one data and other data. Then the Organizing stage is the stage where the data that has been filtered is then tidied up using based on the writing framework that has been made (L. R. Putri dkk., 2023). After that, the final stage is the finding stage where the author will analyze the data that has been tidied up using the theory or rules that have been determined for this research. From here, the answer to the problem formulation at the beginning of the writing can be found. The next stage in the research method of this article is content analysis. As we know, content analysis is a series of agendas to scientifically examine the content of the message conveyed (Kamaluddin dkk., 2023). From this analysis the author will focus

on the message conveyed as a whole through the Umayyad Dynasty and the Abbasid Dynasty to then answer the problem formulation (Husna dkk., 2022). This analysis is basically divided into two, namely qualitative content analysis where this analysis describes the content of the message or material in depth through the context and process of the source document (Qureshi dkk., 2022). Second, a conventional quantitative analysis that will be more relevant in communication media research (Yakir dkk., 2023). Because this type of analysis tends to look at the content of the media on certain issues and is quantified by summing up the frequency of occurrence of the discussion of the problem.

RESULT AND DISCUSSION

In the first period, the Abbasid dynasty faced many challenges and disturbances. Several political movements that undermined the government and destabilized it appeared everywhere, both internal movements of the Abbas family itself and from outside. However, everything was handled well. The success of the Abbasid rulers in overcoming this domestic turmoil further solidified their position and position as strong leaders. Power was truly in the hands of the caliph. This situation was very different from the period that followed. After the first period passed the Caliphs were very weak. They were under the influence of other powers.

Politics

The Abbasid dynasty was attributed to Abbas bin Abdul Muttalib, the uncle of the Prophet. The Abbasid dynasty was named because the founders of this dynasty were attributed to the descendants of al-Abbas, the uncle of the Prophet Muhammad. The Abbasid dynasty was founded by Abdullah al-Saffah ibn Muhammad ibn Ali ibn Abdullah ibn al-Abbas. Its rule lasted for a long period of time, from 132 AH (750 AD) - 656 AH (1258 AD).

In its later years, the Amawiyah Daulah was in a politically unstable state, with rebellions or riots occurring there as a result of power struggles within the Umayyad family itself. And it also developed firqahs, namely the Shi'a sect, the Khawarij sect, and the Murjiah sect and all its splinter schools, such as Imamiat, Zaidiat, Qaramithah, Azariqa, Shafariyat, Ajaridah, Abadiyat within the Khawarij sect. All of these began as religious groups, but gradually became political groups with extreme ambitions (Saleh & Semesta, 2014).

The Abbasids used this condition to consolidate all those who were unhappy with the rule of the Amawiyah Daulah. Bani Abbas gathered them into a secret movement that had long been built. The underground movement of the Abbas family began when the caliphate was held by Caliph Umar bin Abdul Aziz in 99 - 101 H./717 - 720 AD, his impression was very weak to the Hashimites and also disliked bloodshed. Officially this movement began to manifest its activities after the caliphate was held by Hashim bin Abdul Malik in 105 - 125 H./724 - 743 AD. And peaked during the reign of Marwan bin Muhammad 127 - 134 H./744 -750 AD (Al-Khudari, 2016).

The leader of this movement was Muhammad, a great-grandson of Abbas. Muhammad put forward the Hashimites' claim to the throne and opposed the untrustworthy Umayyads by continuously emphasizing their disregard for the cause of Islam. This movement The Abbas family secretly orchestrated tactics under very careful and very active propaganda and managed to gain followers, especially in Khurasan. The Abbas family raised its banner on behalf of the Bani Hashim family, in fact, at first supporting the return of the caliphate to the descendants of Ali b. Abi Talib. But later, they formed their own movement secretly. From here on, in addition to easily gaining the support of the Mawaly, especially the Persians and also from the support of the Shi'a party who fought for the return of the caliphate to the descendants of the Alawiyin.

During the reign of the dynasty, the pattern of government adopted varied according to political, social and cultural changes. Based on the changes in government and political patterns, Badri Yatim divided the reign of Bani Abbas into five periods, namely:

1. First Period 132 AH/750 AD - 232 AH/847 AD, called the First Persian influence period.
2. The Second Period 232 AH/847 AD - 334 AH/945 AD, called the period of the first Turkish influence.
3. Third period 334 AH/945 AD - 447 AH/1055 AD, the reign of the Buwaih dynasty under the Abbasid caliphs. This period is also called the second Persian period.
4. The Fourth Period 447 AH/1055 AD - 590 AH/1194 AD, the reign of the Bani Seljuk dynasty under the Abbasid caliphs, usually referred to as the period of the second Persian influence. second Turkish influence.
5. Fifth Period 590 AH/1194 AD - 656 AH/1258 AD, the caliph's period was free from the influence of other dynasties, but his power was only effective around the city of Baghdad.

The reign of Bani Abbasiyah became four periods, namely: (Samsul MunirAmin, 2010)

1. Period of Daulah Bani Abbas I, namely from the birth of daulah bani Abbas in 132 H (750 AD) until the death of caliph al-Watsiq 232 H (847 AD).
2. The period of Daulah Bani Abbas II, lasted from the caliph al-Mutawakkil until the establishment of the Buwaihi daulah in Baghdad.
3. The period of Daulah Bani Abbas III, from the establishment of the Buwaihi daulah until the entry of the Saljuks into Bagdad.
4. The period of Daulah Bani Abbas IV, from the entry of the Saljuqs into Bagdad until the fall of Bagdad into the hands of the Mongols under the leadership of Hulagu Khan.

Apart from the two opinions mentioned above, everyone has the right to interpret a historical fact, depending on the point of view used in seeing the expanse of history that lies before him. According to Dedy Sufriyadi, the first period of the reign of Bani Abbas reached its golden age. Politically, the caliphs were truly powerful figures and were the center of political and religious power at the same time. On the other hand, public prosperity reached its highest level. Period ini juga berhasil menyiapkan landasan bagi perkembangan filsafat dan ilmu pengetahuan dalam Islam. Namun, setelah periode ini berakhir, pemerintahan Bani Abbas mulai menurun dalam bidang politik, meskipun filsafat dan ilmu pengetahuan terus berkembang.

Abul Abbas al - Saffah, sebagai khalifah pertama Daulah Abbasiyah selain mengelola sendi-sendi Daulah, beliau juga menggunakan sebagian waktunya untuk memerangi panglima-panglima Arab yang menjadi penolong Bani Umayyah dan tidak setia kepada Bani Abbas. Abul Abbas al-Saffah pada mulanya memberikan ampunan umum (amnesti) terhadap keluarga Umayyah hingga mereka bebas bergerak di mana saja, terutama di Syiria dan Palestina serta lembah Irak.

Balai penghadapan khalifah sering hadir seorang tokoh Umayyah, yakni Sulaeman, putra khalifah Hisyam ibn Abdul Malik, Akan tetapi berbagai pengaruh terhadap khalifah, sehingga menghawatirkan akan bencana menimpa daulahnya. Sulaeman ibn Hisyam ditangkap kemudian dijatuhi hukum mati dari sinilah bermula kebencian kembali terhadap turunan Umayyah, mereka dikejar dan dibantai. Jarum dendam terhadap keluarga Umayyah was more firmly entrenched in the regions of Syria and Palestine. Emir Abdullah ibn Ali, the caliph's uncle Abul Abbas, who was Emir of Syria and Palestine was based in Damascus. He committed the most sadistic mass murders that marred Islamic history.

The Umayyad family in both regions was an elite layer, and once they were invited to a banquet at the residence of Emir Abdullah, a magnificent castle dating back to Roman rule, including the former residence of the Umayyads in the past. Some 90 guests were present, mostly

Umayyad dignitaries. Everyone who came was greeted with ceremonial honors, then taken through a winding road, when they arrived in a room they were treated to delicious food, after which they were slaughtered by the guard. History records that wide mats were spread, where the palace guards feasted, ate, drank, while hearing the moans of the dying victims. The tragedy was a black stain on the history of the Banu Abbas.

Behind the bloody incident, there was a young man named Abdul Rahman The Umayyad elite managed to escape and later founded a dynasty. Umayyad Spain. Similarly, Safah severely penalized those who helped him establish the Abbasid dynasty. He killed Abu Salama, a man who was instrumental in establishing the dynasty of the sons of Abbas, on suspicion of transferring the caliphate to the Alawin family or commonly called the descendants of Ali bin Abi Talib. In addition, Abu Muslim Khorasan wanted to kill him but did not. Success was prevented by death which took over, and the caliphate was succeeded by his sister al-Mansur. In 754 AD Abu Ja'far al-Manshur ascended the caliphate, succeeding his brother Abul Abbas al-Saff.

To consolidate his power, the main characters who might have been his opponents were eliminated one by one. Abdullah b. 'Ali and Salih b. 'Ali, both his own uncles who were appointed governors of Syria and Egypt by the previous caliph, were killed because of their unwillingness to serve him. Abu Muslim al-Khurasani on the orders of Abu Ja'far. Abu Muslim himself because he was afraid of being a rival, he was executed in 755 AD. Besides wresting his position from his rivals, al-Mansur reorganized the Abbasid system of government. At first the capital of the state was al-Hashimiyah near Kufa. However, to further stabilize and maintain the stability of the newly formed state, al-Mansur moved the capital in 762 CE to his newly founded city of Bagdad near the former Persian capital of Ketshipton. Hence the Abbasid government among the Persians in the center of the country.

In his role in government, he created a new tradition of appointing a vizier as the coordinator of departments, the first being Khalid bin Barmak, who hailed from Balkh, Persia. In addition to reforming the armed forces, he established the National Academy of Protocol, the Secretariat of State and the National Police. He appointed Muhammad ibn Abd al-Rahman as a judge in the state courts. The postal service that had existed since the Umayyads took on a greater role with the addition of additional duties. Previously only for the delivery of letters, at the time of Mansour the postal service was responsible for collecting all information in the area so that the state administration could run smoothly. Caliph al-Mansour attempted to reclaim areas previously liberated from the central government and establish security along the borders. This included capturing the Asian stronghold of Matalia in the Copdocia region (Kuntowijoyo, 2018).

By the time of al-Mansour, the notion of caliph changed again. His famous statement was, "Innamā anā Sulthān Allah fi ardhihi (I am the authority of God on earth)". Thus, in his view, the concepts of caliph and Its continuation to the next generation was God's order, not man's, nor was it merely the Prophet's continuation from the time of al-Khulafa al-Rashidun. Moreover, unlike the Umayyad monarchs, the caliphs of the Abbasid dynasty wore "thrones" on their heads, such as Mansur, who was the "throne" of Abu Jafar. "Throne" was more popular than his real name. If the foundation of the Abbasid dynasty was laid and built by Abbas and Abu Jafar Mansour, then the heyday of the dynasty was during the seven caliphs namely, Mahdi in 775-785 AD, al-Hadi 785-786 AD, Harun al-Rashid 786-809, al-Ma'mun 813-833 AD, al-Mu'tashim 833-842 AD, al-Watsiq 842-847 AD and al-Mutawakkil 847 AD-861 AD.

To confront the Roman Empire, Caliph Al-Mahdi sent an army in 163 CE. As a result, he managed to conquer Asia Minor up to the Bosphorus and the fortress of Samarus. Among other things, in order to make it impossible to fight the Umayyads in Andalusia with the participation of

men, he established friendship with King Karel Grote. Then in the following period, Caliph Mahdi faced a period of unrest that arose from within and was soon quelled, among others by Yusuf Biram in the Khorasan region, by Abdul Yashikari in al-Jazirah Riots In northern Iraq, riots by Yasin al-Tanimi, the leader of the Khawarij sect, exposing the zindic views that were considered contrary to Islam. Moreover, in Hadi, there was resistance to the oppression of the Shia and Kawarij people everywhere. These two groups had always rebelled during the Umayyad period, and especially during the Abbasid period.

Hadi was also forced to face the Alawiyin group in Medina led by Husayn bin Ali bin Hasan, the great-grandson of Saidina Ali bin Abi Talib. The battle was won by Husayn, and the people of Medina appointed a caliph. A few days later, Hadi sent Mohammad bin Suleiman to confront Hussein. The battle took place at Wadi-Fuqah (between Mecca and Medina). In this war, Hussein escaped, Yahya bin Abdullah fled to the country of Delam, where he became emir. The Abbasid dynasty, especially under Harun Rashid and Mamun, underwent many political and governmental changes. The openness of the Abbasid regime occurred during the reign of the two caliphs. Many of the scribes scattered throughout the Abbasid bureaucracy were from Khorasan. Groups played a strong role. Certain minorities, such as the Jews, were involved in taxation.

Economy

Economic development is one of the leading issues when discussing a country, because the main measure of progress of a country or nation is determined by economic factors. The first period of the Abbasid Dynasty (132-232 AH/750-847 AD) is known as the Progressive Period. Since the establishment of this daulah, the income was very large. Caliph al-Mansour really laid a very solid foundation for the economy and finances of the state. Al-Mansur died during the caliphate. After taking charge, it reached 810 million dirhams. Al-Mansur's success was due to his focus on agriculture or industry and trade.

Agriculture flourished because the capital city of Daura itself was located in an area best suited for agricultural development. Agriculture was the main source of national income, so from the beginning the Abbasid government paid attention and introduced special policies for farmers. The Abbasid government not only gave importance to agriculture, but also industry, recommending that people develop industry so that local industries could flourish, for example, the field of testicles has its own characteristics.

In addition to raw material industries from agricultural and plantation products and livestock, there were also industries from mining products such as silver, copper, zinc and iron. The areas controlled by the Abbasids from the beginning were industrial centers, such as Khorasan, Damascus, Kufa and Bagdad. Every effort was made to promote trade and facilitate its routes, for example:

1. Wells and resting places were built on the roads through which the trade caravans passed.
2. Built trading fleets.
3. Fleets were built to protect the country's coasts from attack.

From the middle of the seventh century to the beginning of the eighth century, the areas controlled by the Abbasid dynasty were conquered by the Muslims. One of the conquered areas became a socio-political unit known as the Islamic world. Furthermore, the Islamic world was an economic region integrated into a network. Thus, since the 8th century, especially during the Abbasid period, there have been trade centers such as Bagdad, Damascus, Basra, Kufa, Medina, Kairawan and cities in Persian lands. The trade relations between the Arab world, especially with the universities, were Chinese university during the Abbasid period, had been established by the time of the second Caliph al-Mansour. The earliest Arabic source that mentions Arab and Persian

relations with India and China comes from the travel reports of Suleiman al Tajir and other Muslims from the 3rd century Hijri Merchants (Pulungan, 2022).

In the mid-8th century, there was an exchange of ambassadorial visits. In 8th century Chinese records, the word amir al-mukminin is pronounced hanmi mo mo ni: Abu al-Abbas, the first caliph of the Abbasid Daura dynasty. A bo lo ba: And Aaron, Alan. During the caliphate, many Muslims settled and lived in China. In the West, Muslim traders had reached Morocco and Spain. Muslim trade brought dates, sugar, cotton, woolen cloth, and utensils from rain and ice cream. Muslims even imported goods such as spices, camphor, and silk from as far away as Asia.

Merchants from Basra sent their wares to far-flung places on steamships, each carrying goods worth more than a million dirhams. An uneducated owner who ran factories in Basra and Baghdad gave a hundred dinars a day to the poor, and the rich were appointed as vizier by the caliph al-Mu'tashim. Western Asia became the center of the carpet, silk, cotton and Vail industries. Persian and Iraqi looms produced tapestries and fine fabrics. Mrs. al-Musta had a tapestry, valued at 130 million, which featured various patterns of golden birds and was decorated with rubies and other precious stones.

Modeling of Islamic Civilization

Islamic civilization, as a masterpiece dedicated to the world by Muslims, is a creation of the first generation of its emergence. From the revelation of Islam to the Prophet Muhammad (peace be upon him) to the succession of succeeding generations, the Islamic University exhibited the splendor of Islamic civilization that culminated in the glory when it ruled the Abbasid Caliphate at the peak of its civilization. MAKASS The whole world has succeeded in building an advanced civilization, even the Islamic civilization at that time reached its peak, surpassing the era of its existence. Muslim knowledge is sourced from the Qur'an and As-Sunnah. By assimilation between non-Arabs and Arabs, especially Persians, general science was born into a civilization characterized by Islam. Under Mansour, the division between religious and general sciences was clear.

The X century of Maschi is called ahad of daulah Islamiyah development in which the Islamic World, from Cordova in Spain to Multan in Pakistan, experienced development in all fields, especially in the fields of science, technology and art. The Islamic world at that time was advanced, victorious and prosperous, while the Western world was still dark, ignorant and primitive. Later, when Muslims left the Arabian Peninsula, they found the Greek treasury. It is said to be the Greek treasury because at the time Islam came, Greek science was dead, only the books remained. The extraordinary achievements of the Muslims during the Umayyad period, which could conquer the Roman and Persian territories, were soon followed by even greater achievements in the field of science in the following century. The study of knowledge that began with the Umayyads became a massive endeavor during the Abbas period.

Definition of Tafsir

Tafsir is taken from the word fassara - yupassiru - interpretation which means information, explanation or description. In terms of terms, tafsir means explaining the meaning of the verse of the Qur'an, the circumstances of the story and the cause of the passage of the verse with a memorization that shows the meaning of the zahir.Pengertian Tafsir According to some experts:

1. According to al-Jurjani, tafsir is explaining the meaning of the verse, its situation, its story, and the reason for which the verse was revealed, with the words that indicate it clearly.
2. According to az-Zarkazyi, tafsir is a knowledge that can be understood kibullah revealed to the Prophet Muhammad SAW, explaining the intent, removing the laws and wisdom.
3. According to al-Kilbyi, tafsir is to analyze the Qur'an, explain its meaning and explain what it wants by its text or by its signal or by its najwah.

4. According to Sheikh Thorir, tafseer is to clarify a passage that is difficult for the listener to understand with a description that explains the meaning by mentioning its muradhif or what is close to it or it has a clue to it through a path.

Differences:

1. Tafsir: Explaining the meaning of the verse, sometimes at length, complete with an explanation of the laws and wisdom that can be drawn from the verse and often accompanied by a conclusion of the content of the verses.
2. Ta'wil: Shifting the meanings of the verses of the Qur'an from their original and correct meanings to other meanings that are vague and obscure.
3. Translation: only changing words from Arabic into other languages without giving an explanation of the meaning of the content at length and not concluding from the content.

Types of tafsir

1. Tafsir bil-ma'tsur (bir-riwayah)
2. Tafsir bir-ra'yi (bid-dirayah)
3. Tafsir Isyari (bil isyarah)
4. Tafsir bil izdiwaji (mixed) 4)

Conditions during the Abbasid period allowed this, considering that the Arabic language had been perfected. Complete vocabulary of Arabic letters, punctuation marks, and vowels. The grammar was perfect. The paper industry discovered by Tai Ellen in China in 105 AD could be cultivated during the time of Harun Rashid. The material knowledge stored in memory or recorded on paper, whether related to religion or not, was enough to encourage scientific writing to take place systematically. Group disputes among Muslims and between Muslims and non-Muslims have also inspired a serious pursuit of knowledge in various fields by scholars.

The movement to build knowledge on a large scale was pioneered by Caliph Ja'far al-Mansur. After he founded the city of Bagdad (144 AH/762 CE) and made it the capital of the country. He attracted many scholars and experts from various regions to come and live in Bagdad. He stimulated efforts to write religious sciences, such as fighi, tafsir, tawhid, hadith, or other sciences such as language and history. However, what received more attention was the translation of science books that came from outside. "Before the Abbasid Dynasty, the center of power of the Islamic world always boiled down to the mosque. In the Abbasid dynasty, the mosque was used as the center of education, and we know that there were two levels of scientific and technological development, namely:

1. Maktab/kuttab and mosque, which is the lowest educational institution, where children know the basics of reading, counting and writing and teenagers learn the basics of religious science.
2. The level of deepening, students who want to deepen their knowledge, go outside the area or mosques and even to the homes of their teachers."

Educational institutions during the Abbasid dynasty experienced rapid development and progress. This was largely determined by the development of Arabic, both as an administrative language that had been in effect since the Umayyads, and as a science. In addition, this progress was at least determined by two things, namely as follows:

1. The occurrence of assimilation between Arabic and other nations that had previously experienced developments in the field of science. During the reign of the Abbasites, many non-Arab nations converted to Islam. The assimilation took place effectively and was of value The nations gave a certain share in the development of science in Islam. The influence of Persia, as already mentioned, was very strong in the field of government. In addition, the

Persians contributed a lot to the development of Islamic Universities in the fields of science, philosophy and literature. Indian influence is seen in the fields of medicine, mathematics, and astronomy. Meanwhile, Greek influence entered through translations in various fields of science, especially philosophy.

2. The translation movement took place in three phases. The first phase was during the time of the caliphs al-Mansur to Harun al-Rashid. During this phase, a large number of works in the fields of astronomy and Mantica were translated. The second phase lasted from the time of Caliph Ma'mun to 300 BC. The most translated books were in the fields of philosophy and medicine, and the third phase occurred after 300 CE, especially after the creation of paper. During the Abbasid period, the science and method of tafsir began to develop. Especially the two methods of interpretation bi al-ma'tur and bi al-rayi, in the field of hadith, at that time only refinement, recording and companion memory. In this era the UIN began to be classified systematically in chronological order.

The classification is very strict, so we recognize the classification of Sahih, Dhaif and Mandha hadith. MAKAS even raised sanad and matan criticism to see the narrators of robbers and takalil narrating hadith. In the field of fighi, during this period, legendary fuqaha were born, such as Imam Hanifah (700-767 AD), Imam Malik (713-795 AD), Imam Syafi'i (767-820 AD) and Imam Ahmad bin Hambal (780-855 AD). The science of laghah grew rapidly because the Arabic language was maturing and needed a comprehensive science of language.

The author explains that the linguistics in question are nahwu, sharaf, ma'ani, bayan, badi, arudh and insya. Advances in technology (science) have actually been engineered by Muslim scientists. These advances are as follows.

1. Astronomy, this science through the work of India Sindhind then translated by Muhammad bin Ibrahim al-Farazi (777 AD). He was the first Muslim astronomer to make an astrolabe, which is a tool for measuring the height of stars. In addition, there were other Islamic scientists, such as Ali ibnu Isa al- Aasturlabi, al-Fargani, al-Battani, Umar al-Khayyam and al-Tusi.

2. Medicine, at this time the first famous doctor was Ali ibnu Rabban al-Tabari. In 850 AD rang the book Firdaus al-Hikmah Other figures are al-Razi, al-Farabi, Ibou Sina.

3. Chemistry. The father of Islamic chemistry is Jabir ibnu Hayyan (721-815 AD). Actually, there are many other famous Islamic chemists such as al-Razi, al-Tuqrai who lived in the 12th century AD.

4. History and geography. During the Abbasid period the most famous historians of the 3rd century AH were Ahmad bin Ya'kubi, Abu Jafar Muhammad bin Jafar bin Janir al-Tabari. Later, the most famous geographer was ibnu Khurdabazah (820-913 CE).

The popularity of the Abbasid dynasty reached its peak during the time of Caliph Harun al-Rashid (786-809 AD) and his son Al-Ma'mun (813-833 AD). Harun al-Rashid utilized much of his wealth for social purposes. Hospitals, medical colleges and pharmacies were established. By his time, there were already at least 800 doctors. Public baths were also built. The highest level of prosperity was realized at the time of this caliph. Social welfare, health, education, science, and culture and literature were all at the forefront of the Islamic state during this period. Al-Ma'maun, al-Rashid's successor, was known as a caliph with a great love for knowledge.

During his reign, the translation of foreign books was encouraged. To translate Greek books, he hired skilled translators from Christianity and other religions. He also established a number of schools, one of the most important of which was the construction of the Bait al-Hikmah Translation Center that functioned as a university and a large library. It was during Manan's time that Bagdad

began to emerge as a center of culture and science. The next caliph (833-842 CE), Al-Mu'tashim, gave the Turks great opportunities to enter the government, and their involvement began with the bodyguards. Unlike the Umayadadura period, the Abbasid dynasty reformed the military system, and the practice of Muslim participation in war stopped. Soldiers underwent specialized training to become professional UNIVERSI fighters. As a result, the military power of the Abbasid Dynasty became very strong.

In addition, there are some important features of the Abbasid dynasty, which did not exist during the Umayyad period, namely:

1. By moving the capital to Bagdad, the Abbasid government distanced itself from Arab influences. At the same time, the Umayyads had great respect for the Arabs. During the first and third periods, the Abbasid rule had a strong influence on Persian culture; during the second and fourth periods, Turkey dominated the dynasty's politics and governance.

2. In terms of organizing the state, during the Abbasid dynasty there was the position of vizier in charge of the heads of various departments. This position did not exist in the Umayyad government.

3. During the reign of Bani Abbas, a new professional army was formed, previously there were no specialized professional troops.With the establishment of the Abbasid daulah, several socio-political changes occurred. A prominent change was the emergence of the Mawali, especially the Iraqi Persians.

Political Map of the Abbasid Dynasty The Occurrence of Disintegration

The development of civilization and culture as well as the great progress that the Abbasid dynasty had achieved in the first period had made businessmen to live luxuriously, even tending to be conspicuous. The caliphs wanted to be more luxurious than their predecessors. The luxurious lives of these leaders were emulated by the wealthy and the children of officials. This condition gave an opportunity to the professional Turkish soldiers who were originally appointed by the caliph al-Mu'tashim to take the situation of the government. Thus their efforts succeeded, until the real power was in the hands of the Turkish army. in their hands, while the Abbasid power that he had established began to slowly crumble and this was the beginning of the dynasty's downfall (Hassan Ibrahim Hassan, 1989).

The struggle for power between al-Amin and al-Ma'mun was motivated by the rivalry between the Arabs who supported al-Amin and the Persians who supported al-Ma'mun. But the caliph al-Mutawakkil, who was the beginning of the Abbasid political decline, was a weak caliph. During his reign, the Turks managed to seize power quickly. After al-Mutawakkil died, it was they who elected and appointed the caliph. Hence, power was no longer in the hands of the Abbasids, who attempted to break away from the Turkish officers, but always failed. Twelve caliphs in this second period, only four of whom died natural deaths, the rest were assassinated and removed from the throne by force.

There were two things that led to the decline of the Abbasid daulah, namely:

1. The caliphs failed to unite their vast territories into a single political bond. One obvious factor was the sheer size of the territory to be controlled, especially in view of the lack of communication with the territory.

2. Dependence on mercenaries, which in turn is closely related to developments in military theology.

At the end of the Abbasid period, which began with the Seljuk period, the Manzikari incident occurred in 1011 AD, which was an expansion movement carried out by Alep Arselan with a force of 15,000 soldiers, successfully defeating a Roman army of 200,000 consisting of Romans, Ghuz,

al- Akraj, al - Hajr, French and Armenians. However, the factors that caused the decline did not come suddenly. In the history of abbasid power it is seen that when the caliph is strong, the ministers tend to fight as the head of the civil service, but if the caliph is weak, they will have the power to organize the wheels of government.

The Independent Dynasties in the East of Baghdad

Disintegration in the political sphere had actually begun to occur at the end of the Umayyad era. However, talking about Islamic politics in the trajectory of history, there will be differences between the Umayyad government and the Abbas government. This is not entirely true to apply to the reign of the Abbasids.

The dynasty's rule was never recognized in Spain and the rest of North Africa, with the exception of Egypt where it was intermittent and mostly nominal, Its relationship with the caliphate was marked by the payment of tribute (Soraya et al., 2021).

It is possible that the Abbasid caliphs were quite satisfied with the nominal recognition of certain provinces, with the payment of tribute. The reasons are, First, perhaps the caliphs were not strong enough to make them submit to them, Second, the Abbasid rule emphasized the development of civilization and culture rather than expansion politics. As a result of this policy that emphasized the development of Islamic civilization and culture rather than political issues, certain provinces in the periphery began to escape the grasp of the Abbasid rulers (Brownstok et al., n.d.).

The following small dynasties broke free from the Abbasid rule in the eastern part of Baghdad:

1. Samanid dynasty (203 AH/819 AD-395 AH/1005 AD)
2. Safarid dynasty (253 AH/867 AD-900 AH/1495 AD)
3. Buwaihi dynasty (333 AH/945 AD-447 AH/1005 AD)
4. Saljuk Dynasty (469 AH/1077 AD-705 AH/1307)

The author concludes that the existence of these small dynasties is evidence of the decline in the Islamic world. It is clearly illustrated how unity is no longer visible, there is no prestige that can unite them. Even what the prophet Muhammad feared, about the attitude of Muslims returning to the jahiliyah era was proven by the competition between groups, tribes and sects within the Muslim community. In fact, the nationalism that the West introduced to Islam was not born in the West. The birth of nationalism in the Islamic world occurred at the beginning of disintegration, namely during the establishment of the Abbasid Dynasty, where many small dynasties freed themselves from the rule of the Bani Abbas Dynasty with different ethnic backgrounds. However, according to the West, nationalism is a seed from the Islamic world itself that was planted in the Islamic world when the unity of Muslims was really fragile (Syukur, 2015).

CONCLUSION

The situation of the Abbasid dynasty before the disintegration was relatively stable, the situation 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 was a period of civilization and culture development, during this period many Muslim scientists were born in civilization and culture. Science progressed, Bagdad as the capital city became the center of civilization, many scientists came to Bagdad. At the time of al-Makmun, built an institution known as Bait al-Hikmah which serves as a university.

The study of science was carried out here, everyone was free to use it. In addition, the Abbas dynasty abolished the social strata that separated Arab and non-Arab societies as happened during the Umayyad dynasty, which then gave birth to the tribal understanding, namely Arabism. The

abolition of this social stratum gave the Mawali the widest opportunity to work in the life of the state, but in later developments, the tribal spirit that re-emerged during the reign of the Umayyad dynasty and was abolished during the Abbasid dynasty, was not completely erased. The remnants of the tribal spirit continued to develop due to ethnic competition between Persians, Arabs and Turks within the Abbasid dynasty. The existence of such competition was because the Abbasid dynasty's territory was getting wider with different social backgrounds. Meanwhile, there was no unifying platform between these diverse ethnic groups, as during the time of the Prophet and the khulafaurrasyidin. The rift developed from the first to the fourth and fifth periods of the Abbasid dynasty's reign, after which each tribe established its own dynasty, which stood and ruled alone without any interference from the Abbasid dynasty. With the many small dynasties that liberated themselves, disintegration reached its peak. Disintegration occurred because solidarity within the state had been lost, the vast territory of the empire with diverse social backgrounds are not easy to unite. Many divisions occurred that could not be resolved. This resulted in the establishment of small dynasties. In addition, many disturbances attacked from outside, especially the Byzantines also signaled the threat, where they were in coalition with the Crusaders who tried to control the Islamic world. External threats then reinforced the existence of internal threats, namely competition between families within the Abbasid dynasty's power circle to compete with each other for important state positions.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.
Author 4: Formal analysis; Methodology; Writing - original draft.
Author 5: Supervision; Validation.

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