

## **The Mystery of the Fall of the Abbasid Dynasty: Internal Conflicts and attacks that Shattered the Great Caliphate**

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### **Abstract**

The Abbasid Dynasty, founded by Abu Abbas al-Shaffah in 750 AD, played a significant role in the history of Islamic civilization. Replacing the Umayyad Dynasty, it marked the Islamic Golden Age, integrating various cultures and advancing knowledge, the economy, and civilization. However, the dynasty faced numerous challenges, including internal conflicts, a monarchical political system, and power struggles within the family, which led to instability and civil wars. This research was conducted using a library research method, with a qualitative approach and continued with content analysis., shows that the Abbasid Dynasty symbolized the rise of Islam and its advancements but was also entangled in internal conflicts and political weaknesses. Their downfall was accelerated by the emergence of smaller kingdoms and external threats, such as the Mongol invasion that destroyed Baghdad. The experience of the Abbasid Dynasty highlights the dangers of power without wisdom and justice, emphasizing the importance of humane leadership.

**Keywords: Abbasid Dynasty, Internal Conflicts, Mongol Invasion**

### **Abstract**

Dinasti Abbasiyah, yang didirikan oleh Abu Abbas al-Shaffah pada tahun 750 M, memainkan peran penting dalam sejarah peradaban Islam. Menggantikan Dinasti Umayyah, dinasti ini menandai Zaman Keemasan Islam, mengintegrasikan berbagai budaya dan memajukan ilmu pengetahuan, ekonomi, serta peradaban. Namun, dinasti ini menghadapi berbagai tantangan, termasuk konflik internal, sistem politik yang bercorak monarki, serta perebutan kekuasaan dalam keluarga, yang menyebabkan ketidakstabilan dan perang saudara. Penelitian ini, dilakukan melalui metode penelitian kepustakaan, dengan pendekatan kualitatif dan dilanjutkan dengan konten analisis, dengan hasil menunjukkan bahwa Dinasti Abbasiyah menjadi simbol kebangkitan Islam dan kemajuan, tetapi juga terjerat oleh konflik internal dan kelemahan politik. Kejatuhan mereka dipercepat oleh kemunculan kerajaan-kerajaan kecil dan ancaman eksternal, seperti invasi Mongol yang menghancurkan Baghdad. Pengalaman Dinasti

Abbasiyah menggarisbawahi bahaya kekuasaan tanpa kebijaksanaan dan keadilan, serta menekankan pentingnya kepemimpinan yang berperikemanusiaan.

**Kata Kunci: Dinasti Abbasiyah, Konflik Internal, Serangan Mongol**

## INTRODUCTION

The birth of the Abbasid Dynasty began when the power of the Umayyads began to weaken, which eventually led to the collapse of the dynasty in Damascus. In the midst of the internal conflict of the Umayyad Bani, the Abbasid Banu emerged as the successor to the leadership of the Muslims. The Abbasid leadership revolution that replaced the Umayyads received a lot of support, especially from Shi'a circles who saw an opportunity for change.<sup>1</sup> The Abbasid Dynasty was the second dynasty after the Umayyad Dynasty. In the heyday of Islam, the Abbasid dynasty had strong political power and was able to develop the golden age of Islam which was called the Golden Age.

The Abbasid era was the peak of the glory of the Islamic world with extraordinary civilizational achievements, especially in the era of Caliph Harun ar-Rashid and his son, Al-Makmun. However, setbacks and destruction occurred when the Mongols, under the leadership of Hulagu Khan, attacked in 1258 AD. Not only Baghdad was destroyed, but also the Islamic civilization that had flourished. The attack marked the end of the glory era of the Abbasids.<sup>2</sup> The rule of the Abbasids lasted for five centuries, from 750 to 1258 AD, replacing the leadership of the Umayyads and bringing significant changes in the history of Islamic civilization. This setback is characterized by various influencing factors and events. such as a poor political system, the establishment of small dynasties, Mongol attacks and so on.

The collapse of the Abbasid Dynasty had a profound impact on the political aspect, which is still felt today. Muslims were divided, and many Islamic countries fell into colonialism. The loss of the caliphate that used to unite the ummah led to uncertainty and fragmentation in the structure of Islamic government.<sup>3</sup> The decline of Islamic cultural

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<sup>1</sup> Nunzairina, "Dinasti Abbasiyah: Kemajuan Peradaban Islam, Pendidikan, Dan Kebangkitan Kaum Intelektual," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 2 (2020): 93, <https://doi.org/10.30829/juspi.v3i2.4382>.

<sup>2</sup> Azizah Nurtanti and Nuryuana Dwi Wulandari, "Masa the Golden Age Dan Kemunduran Dinasti Abbasiyah," *Jambura History and Culture Journal* 5, no. 1 (2023): 70–81, <https://doi.org/10.37905/jhcj.v5i2.20702>.

<sup>3</sup> Muhammad Amin, "Kemunduran Dan Kehancuran Dinasti Abbasiyah Serta Dampaknya Terhadap Dunia Islam Kontemporer," *El-Hekam* I, no. I (2016): 87–106.

civilization occurred around 1250 to 1500 AD.<sup>4</sup> Several studies have investigated the collapse of the Abbasid Dynasty and focused on internal and external factors. Luxurious lifestyles, corruption, and the hereditary system of power inheritance are the main internal factors that weaken this dynasty, according to Muhammad Amin (2016).<sup>5</sup> In addition, the Mongol raid that destroyed Baghdad in 1258 was an outside factor that accelerated its destruction.

Meanwhile, Mulia Safira (2023) talked about internal conflicts that occurred due to the monarchy's undemocratic system of power inheritance. Safira said that conflicts between family members, such as between Al-Amin and Al-Ma'mun, led to civil wars and political instability.<sup>6</sup>

According to Nuril Fathiha's (2021) research, internal conflicts, loss of control over vast territories, the emergence of small dynasties, and external attacks such as the Crusades and Mongol invasions were all factors that contributed to the decline of the Abbasid Dynasty.<sup>7</sup>

According to a number of studies, the failure of the Abbasid Dynasty was caused by internal conflicts, political instability, and external threats. In response to this phenomenon, this article aims to explore and explore various related aspects, including: (1) History of the Abbasid Dynasty, (2) Leaders of the Abbasid Dynasty, (3) Internal Conflicts, (4) Mongol Attacks.

## METHODOLOGY

This paper is based on the results of literature research, or Library Research, which is the use of various literature sources to obtain research data.<sup>8</sup> Literature research is also a method of collecting information and data by searching various sources of literature and references.<sup>9</sup> This research focuses on reviewing the literature to gain a deep understanding of written sources. Library Research is the activity of collecting information and data from various

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<sup>4</sup> Muhammad Basri et al., "Masa Kemunduran Peradaban Islam," *Jurnal Pendidikan Islam Al-Affan* 4, no. 2 (2024): 43–50, <https://doi.org/10.69775/jpia.v4i2.196>.

<sup>5</sup> Amin, "KEMUNDURAN DAN KEHANCURAN DINASTI ABBASIYAH SERTA DAMPAKNYA TERHADAP DUNIA ISLAM KONTEMPORER."

<sup>6</sup> Mulia Safira, "KEPEMIMPINAN PUTRA MAHKOTA TERHADAP RUNTUHNYA DINASTI ABBASIYAH," *Fusion* III, no. I (2023): 1–19.

<sup>7</sup> Nuril Fathiha, "Peradaban Islam Masa Dinasti Abbasiyah (Periode Kemunduran)," *ISTORIA : Jurnal Pendidikan Dan Ilmu Sejarah* 17, no. 1 (2021): 1–8, <https://doi.org/10.21831/istoria.v17i1.38076>.

<sup>8</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, III (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).

<sup>9</sup> Arfiani Yulia Aminati and Budi Purwoko, "Studi Kepustakaan Mengenai Landasan Teori Dan Praktik Konseling Resolusi Konflik Interpersonal," *Jurnal Bk Uncsa* 03, no. 2009 (2022): 222–35.

sources such as books, articles, journals, and relevant previous research. This process is carried out systematically with certain methods to find solutions to the problems faced.<sup>10</sup>

This study uses a qualitative approach, where data is presented verbally without statistical tests. The process involves reading, recording, and processing data collected from library sources, with a focus on in-depth analysis through a qualitative-based literature study method. According to Pinton Setya Mustafa et al., Qualitative research produces descriptive analyses that directly reflect the views of the participants, without the manipulation of variables, thus describing the authentic and natural meaning of their experiences or perspectives.<sup>11</sup>

In qualitative research, the researcher himself is the main instrument of data collection. They play an active role by observing, asking, listening, and collecting information directly. To ensure the validity of the data, the selection of resource persons cannot be arbitrary. Informants must be carefully selected so that the data is appropriate and valid, so that the results of the research are reliable and recognized as true.<sup>12</sup>

The data collection technique in this study is carried out through documentation, where the researcher collects references in the form of books and journals that are relevant to the topic.<sup>13</sup> After that, the references are analyzed to draw conclusions related to the research theme. The data analysis process involves data reduction, namely simplifying the information that has been collected, then the simplified data is presented, and finally verification is carried out to draw conclusions that are in accordance with the theme of Writing.

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<sup>10</sup> Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.

<sup>11</sup> Pinton Setya Mustafa et al., *Metodologi Penelitian Kuantitatif, Kualitatif, Dan Penelitian Tindakan Kelas Dalam Pendidikan Olahraga*, 2022.

<sup>12</sup> Thalha Alhamid and Budur Anufia, "Instrumen Pengumpulan Data," *STAI Sorong* 11, no.1(2019):1–14

<sup>13</sup> Ardiansyah, Risnita, and M. Syahrani Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *Jurnal IHSAN : Jurnal Pendidikan Islam* 1, no. 2 (2023): 1–9, <https://doi.org/10.61104/ihsan.v1i2.57>.

## DISCUSSION

### *History of the establishment of the Abbasid Dynasty*

During the reign of the Umayyad Dynasty Umar bin Abd. Aziz, there was a movement led by Ali bin Abdullah, the grandson of Abbas bin Abdul Muttalib, to overthrow the Umayyad Dynasty. The group worked closely with the Persians and Shi'ahs, who felt marginalized by the Umayyads. The alliance took advantage of the Umayyad weakness and spread propaganda of equality and reform to non-Arab areas. Ibrahim bin Muhammad led this movement, especially after the great support of the Khurasan region and the presence of Abu Muslim al-Khurasani, a great general.

After Ibrahim died, his brother Abul Abbas took over the leadership and founded the Abbasid Dynasty after capturing Kufa and winning the battle on the Zab River against the Umayyad forces. In 750 AD, Damascus fell and Marwan II, the last Umayyad caliph, was killed. However, the Shi'a group, which helped the movement, did not gain political advantage and returned to opposition to the Abbasid government.<sup>14</sup>

According to Siti Zubaidah (2016) the Abbasid Caliphate, also known as the Banu Abbasids, is the second most powerful Islamic caliphate in Baghdad, which is currently the capital of Iraq.<sup>15</sup> By translating and maintaining the scientific traditions of Greece and Persia, this caliphate made the Islamic world the center of science. The Abbasids controlled most of the Islamic territory, except Andalusia, after the fall of the Umayyad. This dynasty belongs to the Banu Hashim and comes from the uncle of the Prophet Muhammad, Abbas bin Abdul-Muttalib. In 750 AD, this caliphate emerged and moved its capital from Damascus to Baghdad.

The Abbasids flourished for two centuries, but with the rise of the Turks, who had previously been part of the army of the caliphate and called the Mamluks, everything began to fall apart. They lost power for 150 years to the Aghlabid and Fatimid dynasties, which ruled Iran, Andalusia, the Maghreb, and Ifriqiya. The Mongol invasion under Hulagu Khan in

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<sup>14</sup> Syamruddin Nasution, *Sejarah Peradaban Islam, Yayasan Pusaka Riau*, III, vol. 11 (Pekanbaru: Yayasan Pusaka Riau, 2013)

<sup>15</sup> Siti Zubaidah, *Sejarah Peradaban Islam*, ed. Nurika Khalila Daulay, I (Medan: Perdana Publishing, 2016).

1258 caused the Abbasid caliphate to collapse in its entirety. The attack devastated Baghdad and ended a major science center in the city's library.<sup>16</sup>

According to Anwar Sewang (2015) Founded by Abul Abbas Ash-Shaffah in 132 AH/750 AD, and its first Caliph was Abdullah Ash-Shaffah bin Muhammad bin Ali bin Abdullah bin Abbas, the Abbasid dynasty lasted for five centuries, from 132 AH/750 AD to 656 AD. The idea of the Banu Hashim that the descendants of the Prophet should have power motivated the political victory of the Abbasid Dynasty. The three main centers—Humaima, Kufa, and Khurasan—played an important role in the struggle to establish the Abbasid dynasty before its founding. Muhammad bin Ali laid the foundation of the Abbasid dynasty's power when they settled in Humaimah.

At first, the Abbasid movement was carried out in secret. However, Marwan bin Muhammad, the last Umayyad Caliph, found out and arrested Ibrahim, their leader, who was later killed. Before he died, Ibrahim told his brother, Abul Abbas, to take the lead. He then moved to Kufa to continue the struggle. Together, Abul Abbas conquered Kufa and expelled the Umayyad army. With Abul Abbas as the first caliph and Kufa as the first center of government, the Abbasid Dynasty emerged after the death of Marwan bin Muhammad.<sup>17</sup>

From some of the above opinions, it can be concluded that in 750 AD, Abul Abbas Ash-Shaffah founded the Abbasid Dynasty in response to the movement led by Ali bin Abdullah, the grandson of Abbas bin Abdul Muttalib, who allied with the Shi'a and the Persians. Taking advantage of the weakness of the Umayyad Dynasty, this movement gained widespread support, especially from the Khrasan region. After Ibrahim bin Muhammad died, Abul Abbas took over the leadership. He founded the Abbasid Dynasty after defeating the Umayyad forces in a battle on the Zab River.

Baghdad became the center of power and science in the Islamic world thanks to the Abbasid dynasty, which was attributed to the uncle of the Prophet Muhammad, Al-Abbas. Following the Greek and Persian scientific traditions, the Abbasids became the second caliphate to rule for five centuries. Although initially flourishing, the Abbasids began to collapse as a result of the rise of the Turkish dynasty and other local dynasties. The Abbasid dynasty ended with the Mongol invasion in 1258 AD, which destroyed Baghdad.

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<sup>16</sup> Zubaidah.

<sup>17</sup> Anwar Sewang, *Sejarah Peradaban Islam* (Parepare: STAIN Parepare, 2015).

At first, the Abbasid movement was carried out in secret. However, it was after the resistance to the last Umayyad caliph, Marwan bin Muhammad, came to an end, which resulted in the establishment of the Abbasid Dynasty, with Abul Abbas as the first caliph.

### *Abbasid Sultans*

In the long history of the Abbasid Dynasty, there were a number of sultans who played an important role in carving glory and challenges for the Islamic caliphate. Here are some of the names of Abbasid sultans who recorded their traces in the pages of history, carrying visions, policies, and events that shaped Islamic civilization:<sup>18</sup>

**Tabel 1.** Sultan or leader of the Abbasid Dynasty) Source : Anwar Sewang 2015 (History of Islamic Civilization),<sup>19</sup> Abdul Syukur Al-Azizi 2017 The Most Complete History of Islamic Civilization (Tracing the Great Traces of Islamic Civilization in the West and East)<sup>20</sup>

No.	Names of Sultans	Period of Government	Government Periodization
1	Al-Shaffah (abu al-abbas)	750-754 AD	
2	Al-Mansyur	754-775 AD	
3	Al-Mahdi	775-785 AD	
4	Al-Hadi	785-786 AD	
5	Harun Al-rasyid	786-809 AD	
6	Al-Amin	809-813 AD	
7	Al-Ma'mun	813-833 AD	
8	Al-Mu'tashim I	833-842 AD	First Period (Golden Period)
9	Al-Watsik	842-847 AD	
10	Al-Mutawakkil	847-861 AD	
11	Al-Muntasir	861-862 AD	
12	Al-Musta'im	862-866 AD	
13	Al-Mu'taz	866-869 AD	
14	Al-Muhtadi	869-870 AD	

<sup>18</sup> Dar Al-'Ilmi, *Atlas Sejarah Islam (Sejak Masa Permulaan Hingga Kejayaan Islam)*, Kaysa Media, 1st ed., vol. 11 (Jakarta: Kaysa Media, 2011).

<sup>19</sup> Sewang, *Sejarah Peradaban Islam*.

<sup>20</sup> Abdul Syukur Al-Azizi, *Sejarah Terlengkap Peradaban Islam (Menelusuri Jejak-Jejak Agung Peradaban Islam Di Barat Dan Timur)*, 2017.

15	Al-Mu'tamid	870-892 AD	
16	Al-Mu'tadid	892-902 AD	
17	Al-Muktafi	902-912 AD	Second period (Entry of the Turkish nation)
18	Al-Muqtadir	912-932 AD	
19	Al-Qahir	932-934 AD	
20	Ar-Radhi	934-940 AD	
21	Al-Muttaqi	940-943 AD	
22	Al-Mustakfi	943-946 AD	
23	Al-Muti'	946-974 AD	
24	Al-Ta'i' atau Ath-Tha'i Lillah	974-991 AD	
25	Al-Qadir	991-1031 AD	Second period (Entry of the Turkish nation)
26	Al-Qa'im	1031-1075 AD	
27	Al-Muqtadi	1075-1094 AD	
28	Al-Mustazhir	1094-1118 AD	
29	Al-Mustarshid	1118-1135 AD	
30	Al-Rashid	1135-1136 AD	
31	Al-Muqtafi	1136-1160 AD	
32	Al-Mustanjid	1160-1170 AD	
33	Al-Mustadi'	1170-1180 AD	
34	Al-Nasir	1180-1225 AD	
35	Al-Zahir	1225-1226 AD	
36	Al-Mustansir	1226-1242 AD	Fourth period (Entry of the Saljuks)
37	Al-Musta'sim	1242-1258 AD	

The Abbasid Empire is divided into the following periods:

***The First Period (750-847 A.D.)***

Begins with the Iron Hand: Most people know that Abu Abbas founded the Abbasid Empire. This is so called because, in addition to the Abbasid Dynasty, two other dynasties ruled within the Abbasid Empire. Apparently, for four years, he did not come to power. His successor, Abu Jakfar al-Mansur (754-775 AD), made real developments. He ruled ruthlessly, which ushered in the heyday of the Abasiyah



Empire. The policy of regional expansion was still very important at the beginning of the Abasiyah Dynasty. The government of the Abbasid Empire was established by Abu Abbas as-Safah and Abu Jakfar al-Mansur; The next seven caliphs, ranging from al-Mahdi (775–785 AD) to al-Wasiq (842–847 AD), reached their peak. The golden period of the dynasty lasted during the reign of Caliph Al-Jakfar's successor and reached its peak during the reign of Harun Al-Rashid. The Caliphs made a lot of art, especially literature and culture.

### ***Second Period (232 H/ 847 AD - 334H/ 946 AD)***

There was a conflict between the Arabs and Persians from the time of Caliph Al-Mukasim (833-842 AD) and earlier, which prompted the policy of Caliph Al-Mukasim to add a Turkish element to the army of the Abbasid caliphate. Caliph Al-Mutawakkil, who lived from 842 to 861 AD, was an example of a weak caliph. Currently, there are still rebellions, such as Karamitah in Bahrain and Zanj in the lowlands of southern Iraq. The important factors that contributed to the decline of the Bani Abas during the period were First, the territory had to be controlled by slow communication. Secondly, the army relies heavily on them because of their professionalism. Third, the army faced financial problems due to their great financial responsibility. The caliph could no longer force taxes to be sent to Baghdad after the collapse of military power.

### ***Third Period (334 H/946-447 H/1075 AD)***

The Banu Buwaihi controls the Abasiyah State. The situation of the Caliph became worse than before, especially because the Banu Buwaihi adhered to the Shi'a sect. As a result, the Caliph's submission became like an employee who was ordered and paid. At the same time, the Banu Buwaihi divided their power into three votes. Ali was in charge of the southern part of Persia, Hasan was in charge of the northern part, and Ahmad was in charge of al-ahwaz, Referee, and Baghdad. During this period, Baghdad had transitioned into the center of Islamic government to the Shiraz, led by Ali bin Buwaihi.

### ***The Fourth Period (447 H/1075 A.D. -590 A.H./1199 A.D.)***

The Seljuks ruled the Abbasid Empire during the fourth period. His presence was the result of the Caliph's invitation to stop the power of the Banu Buwaihi in

Baghdad. The Caliph's condition has indeed improved, not least because his religious power has returned after the Shiites ruled it for some time.

The Abbasid dynasty went through four different periods, ranging from a period of strong prosperity under strong leadership to collapse due to internal strife, military dependence, and intervention from other dynasties such as the Banu Buwaihi and Seljuk. Each era marked a shift in power, with the caliphate gradually losing political control but retaining religious power.<sup>21</sup>

### ***Internal Conflict***

Internal divisions and rebellions in the region led to chaos within the Abbasid Dynasty, which resulted in a decline in the political power of the Caliph. The regions began to form their own governments after the central government lost control. Turkish ministers and mercenaries dominated politics and the military, while the caliph became only a symbol. Internal factors such as the poor Political System, Civil Wars, Abandonment of Islam, Vast Territory, and the emergence of small kingdoms, as well as external factors such as Mongol invasions, led to the decline of the dynasty until it collapsed in 1258 AD, when Baghdad was destroyed by Hulagu Khan.<sup>22</sup> The Internal Conflict of the Abbasid dynasty is as follows:

#### ***Political System***

The political system of the Abbasid Dynasty still inherited the tradition of the political system of the Umayyad Dynasty, namely regarding the inheritance of power.<sup>23</sup> The Umayyad Dynasty required the determination of the inheritance of the caliphate by descent, by making the leadership of the caliphate outward. His main move was to kill the Prophet's companion, Umar bin Khathab, as well as Uthman. In this case, the descendants of his family have the right to choose a crown prince from the caliph family who had just come to power at that time. The Abbasids did not pay attention to strength, spirituality, and charisma at all, as they used the method of the caliphate in the time of Khulafaur Rashidin. The Abbasids used a hereditary monarchy system. In this case, the political office occupied by a servant of Allah, namely the caliph, is automatically inherited to the descendants of the ruling family.

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<sup>21</sup> Sewang, *Sejarah Peradaban Islam*.

<sup>22</sup> Kartika Sari, *Sejarah Peradaban Islam, SHIDDIQ PRESS*, I (Bangka Belitung: SHIDDIQ PRESS, 2015).

<sup>23</sup> Safira, "Kepemimpinan Putra Mahkota Terhadap Runtuhnya Dinasti Abbasiyah."

This system often produced caliphs who were not yet emotionally and spiritually immature, some even very young. Their dependence on advisers often led to betrayal by those closest to them who were supposed to support the government. The leaders who result from this system are often more focused on living in luxury, far from the reality of the people. This weakness in leadership fuels social unrest, creating an opening for instability and protests from various groups of society.<sup>24</sup>

According to Shaykh Muhammad Al-Khudari At the beginning of the Abbasid Dynasty, the power struggle began to be seen when Abul Abbas As-Saffah, the first caliph, appointed his brother, Ja'far, as crown prince to succeed him. However, after Ja'far's leadership, the position of crown prince shifted to Isa bin Musa bin Muhammad bin Ali. The strategic error arose when Abul Abbas As-Saffah chose more than one crown prince, creating complicated succession conflicts and creating instability in the leadership structure.<sup>25</sup>

This mistake showed the human side of the government based on family loyalty, but instead caused internal friction that weakened the foundation of Abbasid power. An overly complex succession became the beginning of a dispute that would later undermine the power of the dynasty.

### ***Bloodshed (Civil War)***

Power struggles in the monarchy often occur during the change of caliphate and the appointment of crown princes in the caliph's family. Tensions arise when there are parties who feel that they do not get their rights and the incompatibility of the caliph in ruling. The fatal mistake that the Abbasid Dynasty made was to appoint more than one crown prince, which became a source of chaos and disaster. Despite knowing the risks, they still followed the electoral model of their predecessors, which led to their destruction.<sup>26</sup>

Subsequent caliphs did not take lessons from history, instead often prioritizing their own sons and ignoring the promises that had been imprinted. One of the prominent

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<sup>24</sup> Anisa Izjtihad Maulidyfil'ard et al., "Menilik Jejak Dinasti Abbasiyah Dalam Perspektif Sejarah, Periodisasi, Dan Sistem Pemerintahan Yang Mewarnai Peradaban Islam," *Jurnal Ilmiah Multidisiplin* 1, no. 12 (2023): 182–87, <https://doi.org/10.5281/zenodo.10430582>.

<sup>25</sup> Safira, "KEPEMIMPINAN PUTRA MAHKOTA TERHADAP RUNTUHNYA DINASTI ABBASIYAH."

<sup>26</sup> Nurtanti and Wulandari, "Masa the Golden Age Dan Kemunduran Dinasti Abbasiyah."

bloody events was the civil war between the Caliph Al-Amin and Al-Makmun. Al-Amin broke his oath by revoking the power of his brother, Al-Qasim, and appointing his son as his successor. Fear of rivalry sparked a conflict between the two, which eventually led to Al-Amin's death. Afterwards, Al-Makmun led in a state of rebellion, as a result of the negative impact of the civil war, which included:

- 1) Rebellions in different regions
- 2) Decline in government revenue
- 3) Loss of public trust in the Abbasid government

In Al-Amin's time, the state budget was instead used to hire female conservators, rather than for the benefit of the community, which further lowered the people's trust in the post-Harun Ar-Rashid government. This power struggle continued in the subsequent caliphs after Al-Makmun.<sup>27</sup>

### ***Abandoning the Teachings of Islam***

According to Muhammad Amin, the most dominant factor in the decline of the Abbasid dynasty was that Muslims abandoned their teachings.<sup>28</sup> If the leaders and officials of the Abbasid Dynasty had always followed religious teachings and stayed away from prohibitions, perhaps the decline of the dynasty could have been prevented. Islam emphasizes justice, responsibility, and integrity in leadership. In its heyday, the Abbasids flourished thanks to leaders who applied these principles. However, over time, the lavish lifestyle and power struggles weakened the dynasty. If they stick to religious teachings, corruption and injustice can be avoided, and the stability of the dynasty may be maintained, preventing the eventual decline.

### ***Extent of the Territory***

The vast territory of the central government makes it difficult for the central government to supervise the local officials assigned to it, as well as facing great challenges in maintaining stability and security throughout the region.<sup>29</sup> Limited surveillance and long distances hinder effective control, making areas more vulnerable to

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<sup>27</sup> Safira, "KEPEMIMPINAN PUTRA MAHKOTA TERHADAP RUNTUHNYA DINASTI ABBASIYAH."

<sup>28</sup> Amin, "Kemunduran Dan Kehancuran Dinasti Abbasiyah Serta Dampaknya Terhadap Dunia Islam Kontemporer."

<sup>29</sup> Basri et al., "Masa Kemunduran Peradaban Islam."

internal conflicts and insurgencies. In addition, slow communication and inadequate infrastructure exacerbate the situation, making the central government unable to respond quickly to threats. As a result, many regions began to act autonomously, eroding central authority and weakening the dynastic power as a whole.

### ***The emergence of small kingdoms***

According to Badri Yatim in Nuril Fathiha, the territory of the Abbasid Dynasty from its inception until its collapse included various countries such as Turkey, Morocco, Syria, Iraq, Egypt, Persia, and India.<sup>30</sup> Although many of these territories were not directly fully controlled by the caliphs, the Abbasid influence was still felt through the local leaders who represented the central power. These relationships with leaders were often characterized only by their obligation to pay tribute, rather than by full control from the center, creating loose political dynamics and prone to division.<sup>31</sup>

The political power of the Abbasid Dynasty only lasted in its early period. However, after that, their power began to weaken. In the following period, the dynasty experienced disintegration, where significant political divisions occurred. Outside of Abbasid rule in Baghdad, new governments emerged that marked the end of single Abbasid rule. This period began from the reign of al-Mutawakkil to al-Muntashim, which clearly showed that the central power was no longer as strong as before, and the Abbasids were slowly falling apart.

Entering the second period, the prestige of the Abbasid caliphate declined drastically. In this situation, military commanders began to take power from the caliph. However, their power did not last long because there was an internal dispute between them, coupled with tyranny that made the people not support their leadership. This condition triggered the beginning of disintegration, where the Islamic world began to be divided into small kingdoms.

During the Abbasid period, various small dynasties appeared, such as the Rustanid Dynasty (144-296 H/ 761-908 AD), the Idrisiyah Dynasty (172-364 H/ 789-975 AD), the Aglabiyah Dynasty (184-296 AH/800-909 AD), the Thahiriyah Dynasty (205-259 AH/821-873 AD), the Shaffariyah Dynasty (254-295 AH/868-908 AD), the Samanid

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<sup>30</sup> Fathiha, "Peradaban Islam Masa Dinasti Abbasiyah (Periode Kemunduran)."

<sup>31</sup> Andi Syahraeni, "Dinasti-Dinasti Kecil Bani Abbasiyah," *Jurnal Sejarah Dan Kebudayaan* IV, No. 1 (2016): 95–96, [Http://103.55.216.56/Index.Php/Rihlah/Article/View/2587](http://103.55.216.56/Index.Php/Rihlah/Article/View/2587).

Dynasty (261-389 AH/875-999 AD), the Tuluniyah Dynasty (254-292 AH/868-905 AD), the Hamdaniyah Dynasty (317-394 AH/929-1003 AD), Ikshidiyah Dynasty (323-358 H/934-969 AD), Buwaihiyah Dynasty (334-447 H/945-1055 AD). Fathimid Dynasty (297-567 AH/909-1171 AD), Qaramitah Dynasty (258-418 AH/871-1027 AD), Gaznawiyah Dynasty (351-582 AH/1187 AD), Saljuk Dynasty (429-701 AH/1037-1302 AD), Ghuriyah Dynasty (439-628 AH/1231 AD), Khawarazmiyah Dynasty (491-628 AH), Artaqiyah Dynasty (449-521 AH), Atabikiyah Dynasty (516-579 AH), Ayyubid Dynasty (567-648 AH/1172-1250 AD), Umawiyah Dynasty in Andalus, Murabithin Dynasty (453 AH), Muwahhidin Dynasty (524 H), Ban Marin Dynasty (610 H), Banu Zayyan Dynasty (including Banu Abdul Wadd) 633 H, Hafsiyyin Dynasty(625) H.<sup>32</sup>

The separation of territory from the Abbasid Dynasty occurred due to several factors. First, the Abbasids focused more on the progress of civilization than on political expansion, making room for distant regions to become independent. Second, the Abbasids were not recognized in Spain and North Africa, except Egypt, so these territories formed small dynasties. Third, granting too broad autonomy makes central control weaker, accelerating division.

There were many internal and external factors that contributed to the chaos that engulfed the Abbasid Dynasty. An internal system of succession of power centered on the monarchy inheriting power resulted in an emotionally immature caliph and a lack of leadership, which relied on advisors who often betrayed. Civil wars, such as those between Al-Amin and Al-Makmun, exacerbated internal conflicts and led to social and political divisions. In addition, things got worse because it abandoned the teachings of Islam and a lavish lifestyle, and its vast territory made surveillance difficult. As a result, many regions began to act autonomously and independently. Externally, the destruction of this dynasty was accelerated by the Mongol invasion by Hulagu Khan in 1258 AD. The decline of the Abbasids was accelerated by the division and the emergence of small kingdoms.

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<sup>32</sup> M Masbiyanti, F Jannah, and M F Adyatama, "Dinasti-Dinasti Kecil Di Barat Baghdad: Peradaban Islam Saat Disintegrasi Desentralisasi Kekuasaan Bani Abbas," *Jurnal Pendidikan Tambusai* 8 (2024): 17658–69, <https://jptam.org/index.php/jptam/article/view/14889>.

### *Mongol Attacks*

The Mongolian people are native to Central Asia. the farthest part of China. consisted of various tribes united by Genghis Khan.<sup>33</sup> In 1258 AD (565 AH), about 200,000 men from the Mongol army arrived at the gates of Baghdad. The last Abbasid ruler, Caliph Musta'shim, could not withstand a massive invasion led by Hulagu Khan.<sup>34</sup>

Hulagu Khan sent an ultimatum to the Caliph to step down and requested that the outer city walls be destroyed, but the Caliph ignored it. As a result, in 1258, Hulagu Khan knocked down the walls of the capital. Al-Mu'tashim then surrendered and went to the headquarters of the Mongolian troops.<sup>35</sup>

As the last ruler of the Banu Abbas in Baghdad (1243-1258), Musta'shim was unable to resist the Mongol forces led by Hulagu Khan. In this very important situation, the caliphate's vizier, Ibn Alqami, tried to take advantage of the situation by deceiving the caliph by saying that Hulagu Khan wanted to make a peace treaty by marrying his daughter to Abu Bakr Ibn Mu'tashim, the caliph's son. The Caliph's conviction led him to walk away with a precious gift for Hulagu. However, he and his followers were brutally murdered upon arrival. This assassination ended Abbasid rule in Baghdad, and the city collapsed. Before going to Syria and Egypt, Hulagu Khan remained in power for two years. In addition to ending the rule of the Abbasids, the fall of Baghdad marked the beginning of Islamic decline, as Mongol raids destroyed the city's cultural and scientific center.<sup>36</sup>

The Mongol forces not only destroyed Baghdad, but also destroyed Islamic intellectual works. Ink makes the water of the Tigris River black because books from Baitul Hikmah are thrown into it.<sup>37</sup> In addition, hundreds of thousands of people were brutally murdered and their bodies strewn the streets. This invasion not only destroyed the city, but also ended the Abbasid Dynasty and began the decline of Islam.<sup>38</sup>

The Mongol attack on Baghdad under the leadership of Hulagu Khan in 1258 AD was an important event in Islamic history that had a major impact on political and cultural power.

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<sup>33</sup> Sewang, *Sejarah Peradaban Islam*.

<sup>34</sup> Zubaidah, *Sejarah Peradaban Islam*.

<sup>35</sup> Fathiha, "Peradaban Islam Masa Dinasti Abbasiyah (Periode Kemunduran)."

<sup>36</sup> Zubaidah, *Sejarah Peradaban Islam*.

<sup>37</sup> Muhammad Hafis, "Eksistensi, Intelektual, Disintegrasi, Abbasiyah," *Tuah Riau, Jurnal Pendidikan Agama Islam* I (2024): 106–19.

<sup>38</sup> Abdul Muid, "Peradaban Islam Pada Zaman Dinasti Bani Abbasiyah," *IAI Qomaruddin Bungah Gresik* I (2021): 1–12.

Caliph Musta'shim was able to defend the city, but his inability to respond to Hulagu's ultimatum showed the weakness of his leadership. In this crisis situation, the vizier Ibn Alqami took advantage of the Caliph's disagreement by offering a peace treaty, which ultimately led to betrayal, which resulted in the murder of the Caliph and his followers. In addition to destroying Baghdad's infrastructure, the attack also destroyed Islamic intellectual property, with important books burned and dumped into the Tigris River. The mass murder and destruction of the city marked the end of the Abbasid rule and the beginning of the decline of Islamic civilization. As a result, this invasion changed the course of history, destroying the era of Islamic prosperity, and plunged it into a long period of decline.

## CONCLUSION

The Abbasid Dynasty, which was born from the struggle and hope of the people to replace the Umayyad Dynasty, created a golden era of Islam that was rich in knowledge and civilization. Through the leadership of Abu Abbas al-Shaffah and the control of Baghdad as the center of power, the Abbasids managed to integrate various cultures and traditions. However, despite its initial glitter, the dynasty was inseparable from internal conflicts, a weak political system, and a power struggle that led to civil war.

Over time, this instability was exacerbated by the rise of small kingdoms and outside challenges, such as the Mongol invasion, which devastated Baghdad and marked the end of this dynasty. In the course of history, we learn that inherited power is not always accompanied by wisdom and integrity. Supposedly, a wise and sensitive leader who is sensitive to the needs of his people can prevent the collapse caused by greed and injustice. The Abbasid Dynasty reminds us of the importance of upholding the values of humanity and justice in every leadership.

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