

FROM GLORY TO RUIN: THE DYNAMICS OF THE DISINTEGRATION OF THE ABBASID CALIPHATE IN BAGHDAD (750–1258 AD)

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Info Artikel	Abstract
<p>Keywords: Abbasid Caliphate, disintegration, Baghdad, Islamic history, political power</p> <p>Kata kunci: Daulah Abbasiyah, disintegrasi, Bagdad, sejarah Islam, kekuasaan polit</p>	<p>This research is a literature study that aims to comprehensively examine the process of disintegration of the Abbasid Caliphate in Baghdad from its heyday to its collapse in 1258 AD. As one of the most outstanding dynasties in Islamic history, the Abbasid Caliphate experienced a long period of progress in the fields of politics, economics, science, and culture. However, this glory gradually weakened due to various internal and external factors. Through an analysis of primary and secondary sources, this study finds that the disintegration of the Abbasid Empire was triggered by the weakening of the caliph's authority, the increasing influence of non-Arab military forces, internal political conflicts, and the fragmentation of the territory. External factors such as the Mongol invasion and the weakening of Islamic solidarity also accelerated the destruction of the center of government in Baghdad. This study confirms that the collapse of the Abbasid Caliphate was not the result of a single event, but rather the culmination of multiple multidimensional crises that occurred over a prolonged period. These findings are expected to enrich our understanding of the dynamics of political and social change in the history of classical Islamic civilization.</p> <p>Abstrak. Penelitian ini merupakan studi literatur yang bertujuan untuk mengkaji secara komprehensif proses disintegrasi Daulah Abbasiyah di Bagdad sejak masa kejayaannya hingga keruntuhannya pada tahun 1258 M. Sebagai salah satu dinasti terbesar dalam sejarah Islam, Daulah Abbasiyah mengalami periode panjang kemajuan di bidang politik, ekonomi, ilmu pengetahuan, dan kebudayaan. Namun, kejayaan tersebut secara bertahap melemah akibat berbagai faktor internal dan eksternal. Melalui analisis terhadap sumber-sumber primer dan sekunder, penelitian ini menemukan bahwa disintegrasi Abbasiyah dipicu oleh melemahnya otoritas khalifah, meningkatnya pengaruh militer non-Arab, konflik politik internal, serta fragmentasi wilayah kekuasaan. Faktor eksternal seperti serangan bangsa Mongol dan melemahnya solidaritas umat Islam juga mempercepat kehancuran pusat pemerintahan di Bagdad. Studi ini menegaskan bahwa keruntuhan Daulah Abbasiyah bukanlah hasil dari satu peristiwa tunggal, melainkan akumulasi krisis multidimensional yang berlangsung dalam jangka panjang. Temuan ini diharapkan dapat memperkaya pemahaman tentang dinamika perubahan politik dan sosial dalam sejarah peradaban Islam klasik.</p>

INTRODUCTION

Islamic history records the Abbasid Caliphate as one of the largest and most influential dynasties in the development of world civilization. Established in 750 AD after overthrowing the Umayyad Caliphate, the Abbasids ushered in a new era of Islamic rule that was more oriented towards science, culture, and state administration centered in the city of Baghdad. This city then became a symbol of glory and pride for Muslims, as well as a center of political, economic, and intellectual activity in the world.

Since its inception, the Abbasid Caliphate sought to build a strong and inclusive system of government. The first caliph, Abu al-'Abbas as-Saffah, succeeded in establishing political stability after a turbulent period of transition. His successor, Abu Ja'far al-Manshur, founded the city of Baghdad as the new capital, designed with an advanced urban layout and functioning as both the center of government and a symbol of the grandeur of Islamic civilization.

The Abbasid Caliphate reached its peak during the reign of Harun al-Rashid (786–809 AD) and his son, al-Ma'mun (813–833 AD). It was during this period that Baghdad became known as a city of science and culture. Advances in various fields such as philosophy, mathematics, medicine, astronomy, and literature demonstrated the high appreciation for science and culture in Islamic society at that time.

The Bayt al-Hikmah (House of Wisdom) institution, founded by al-Ma'mun, became a center for scientific activities and the translation of works by Greek, Persian, and Indian scientists. These activities gave birth to great figures such as Al-Khawarizmi, Al-Farabi, and Ibn Sina, who became milestones in the advancement of world science. At that time, Baghdad was not only the heart of the Islamic world, but also the center of global civilization.

However, this glorious glory did not last forever. Over time, the Abbasid Caliphate began to face various challenges from within and outside the country. Political competition within the palace, power struggles between factions, and the increasing role of non-Arab military forces such as the Turks and Persians caused tensions and weakened the authority of the caliph as the supreme leader.

On the other hand, the emergence of local dynasties such as the Buwayhids, Seljuks, and Mamluks, which controlled strategic areas, narrowed the central government's sphere of control. Although they formally recognized the authority of the Abbasid caliph, these local rulers enjoyed extensive autonomy and were often even more powerful than the caliph himself. This phenomenon marked the process of power fragmentation that led to the political disintegration of the Abbasids.

In addition to political factors, economic weakness also contributed to the decline of the Abbasid Caliphate. The high cost of war, prolonged conflict, and declining agricultural productivity due to the destruction of irrigation systems in Iraq led to a decline in state revenue. This situation was exacerbated by corruption in the government bureaucracy, which further neglected the welfare of the people.

External factors also played an important role in accelerating the collapse of the Abbasid Caliphate. The Mongol invasion, which spread to the Middle East, posed a serious threat. In addition, the weakening of political solidarity in the Islamic world caused Baghdad to lose military and diplomatic support from other Islamic regions. This shows that a great power without unity is ultimately vulnerable to external attacks.

The disintegration that befell the Abbasid Caliphate not only resulted in the loss of political power, but also in a decline in science, economics, and society. Scientific activity in Baghdad began to decline dramatically, many libraries and study centers were destroyed, and the lives of the people changed from

prosperity to suffering. The tragedy culminated in 1258 AD when the Mongol army under the leadership of Hulagu Khan destroyed Baghdad and tragically ended Abbasid rule.

A study of the dynamics of the disintegration of the Abbasid Caliphate is important to understand how a great civilization could reach its peak of glory and then experience collapse. Through a literary study approach, this research attempts to trace the internal and external factors that played a role in the disintegration process. Thus, this study is expected to contribute to a broader understanding of the cycle of glory and decline in Islamic political history and to serve as a reflection on the dynamics of today's civilization.

RESEARCH METHOD

This study applies the literature review method as described by Fatimah, Hani, and Vionita (2023) to examine in depth the dynamics of the disintegration of the Abbasid Caliphate in Baghdad (750–1258 AD), from its heyday to its collapse. This approach was used to gain a comprehensive understanding through analysis of various scientific sources relevant to the research topic.

The research began with the collection of data from various sources, such as library collections, online databases, and reliable academic references. Each piece of literature obtained is then critically selected based on its relevance and credibility to the focus of the study. The sources used include classical and modern works that discuss in depth the process, factors, and implications of the disintegration of the Abbasid Caliphate in Baghdad from its heyday to its collapse.

RESULT

1. The Golden Age of the Abbasid Caliphate

The golden age of the Abbasid Caliphate, especially during the Abbasid I period (750–847 AD), is known as one of the most glorious phases in the history of Islamic civilization. During this period, the caliphate centered its intellectual activities in Baghdad, which later developed into a world center of knowledge. Relative political and economic stability in the early years of the caliphate allowed the state to provide significant support for research, education, and the translation of classical scientific works.¹

One of the key factors in the rapid development of science during the Abbasid period was the establishment of Bayt al-Hikmah (House of Wisdom), which served as a library, research center, and the largest translation institute of its time. Figures such as Hunain ibn Ishaq, Thabit ibn Qurra, and al-Kindi

¹ Analisis perkembangan awal Abbasiyah dalam Nurkholis, "Transformasi Peradaban Islam pada Masa Abbasiyah," *Jurnal Al-Turas*, Vol. 20 No. 2, 2014

played an important role in translating Greek, Persian, and Indian works into Arabic. This intellectual activity not only preserved classical knowledge, but also developed various new disciplines.²

Advances in medicine during the Abbasid period were also very significant. Figures such as al-Razi and Ibn Sina produced monumental works that transcended their time, such as al-Hawi and al-Qanun fi al-Tibb. The clinical observation and experimental methods they applied became an important foundation for the development of modern medicine.³ These innovations then spread to the Western world through the translation of works into Latin in the Middle Ages.⁴

In the field of mathematics, Abbasid scientists also made major contributions, particularly through the work of al-Khawarizmi, who introduced the concept of al-jabr (algebra) and the decimal number system adapted from Indian mathematics.⁵ These developments in mathematics became the basis for modern computing and had a major influence on the development of astronomy, geography, and trade.

Meanwhile, in the field of astronomy, large observatories were established in Baghdad and Damascus, enabling scientists to systematically observe the movements of celestial bodies. Figures such as al-Battani produced more accurate astronomical tables and corrected Ptolemy's data, which were used centuries later in Europe.⁶ In addition, observation instrument technology also developed rapidly, including improvements to the astrolabe and the creation of high-precision water clocks.

In the fields of literature and philosophy, figures such as al-Jahiz, al-Farabi, and Abu Nuwas contributed to the enrichment of intellectual heritage. Al-Jahiz's literary works, such as al-Bayan wa al-Tabyin and Kitab al-Hayawan, demonstrate a scientific and critical approach that reflects the high intellectual culture of the time.⁷ Meanwhile, the philosophical movement developed through a dialogue between Islamic thought and Greek philosophy, resulting in a tradition of Islamic philosophy that is still influential today.

Economic and trade progress during the Abbasid period was also an important factor in supporting intellectual advancement. Baghdad became an international trade center connecting China, India, East Africa, and Europe. Sophisticated banking and state administration systems accelerated capital turnover and promoted public prosperity.⁸ Road, postal, and waterway infrastructure was well managed to support economic and governmental activities.

Overall, the golden age of the Abbasid Caliphate reflected a combination of political stability, state support for science, and intense cross-cultural interaction. The intellectual and scientific legacy left behind

² Machrus, "Bayt al-Hikmah dan Tradisi Keilmuan Islam," *Jurnal Islam Nusantara*, Vol. 1 No. 2, 2017.

³ M. Zainal Abidin, "Kontribusi Ibnu Sina dalam Perkembangan Kedokteran," *Jurnal Kedokteran dan Kesehatan*, Vol. 10 No. 1, 2018.

⁴ R. Hidayat, "Pengaruh Ilmu Kedokteran Islam terhadap Barat," *Jurnal Sejarah*, Vol. 8 No. 1, 2016.

⁵ F. Ramadhan, "Al-Khawarizmi dan Kontribusinya pada Perkembangan Matematika," *Jurnal Integratif Matematika*, Vol. 3 No. 2, 2019.

⁶ S. Lestari, "Astronomi Islam pada Masa Abbasiyah," *Jurnal Sains dan Peradaban*, Vol. 5 No. 1, 2020.

⁷ A. K. Fadhilah, "Al-Jahiz dan Tradisi Sastra Arab," *Jurnal Lektur Keagamaan*, Vol. 12 No. 2, 2014.

⁸ Yusuf Hamdani, "Perdagangan dan Ekonomi pada Masa Abbasiyah," *Jurnal Tamaddun*, Vol. 17 No. 1, 2018.

became an important foundation for the development of global science. Many concepts, methods, and scientific works from the Abbasid period remain relevant in modern scientific traditions.⁹

2. The Beginning of Political and Power

The early stages of the political disintegration of the Abbasid Caliphate began to appear at the end of the 9th century AD, when the authority of the caliph weakened due to internal conflicts in the palace and the weakening of control over the provinces. This weakness stemmed from shifts in the bureaucratic structure and the increasing role of the vizier and military officials who monopolized political influence.¹⁰

The decentralization of government was an important factor in accelerating the collapse of the Abbasid central authority. Many governors were given broad authority over their territories, to the point where they were de facto more powerful than the caliph himself.¹¹ This measure was initially intended to maintain stability in distant provinces, but instead gave rise to semi-autonomous dynasties.

Ethnic conflicts within the government structure also worsened the situation. Competition between Arab, Persian, and other non-Arab groups caused disharmony within the bureaucracy.¹² These ethnic divisions weakened political unity and opened up space for issues of loyalty that were no longer centered on the caliph.

The caliph's dependence on the Turkish army further exacerbated the political situation. The Turkish troops, who were originally recruited as palace guards, became a much more influential force and often interfered in the selection of the caliph.¹³ This caused the caliphate institution to lose its sovereignty, as strategic decisions were made by the military.

In addition to military factors, internal intrigues within the Abbasid dynasty added to the complexity of political problems. Power struggles between family members, political assassinations, and palace conspiracies weakened the legitimacy and stability of leadership.¹⁴ This instability in succession made the government increasingly fragile and vulnerable to outside forces.

The situation was further exacerbated by theological divisions among Muslims. Debates between the Mu'tazilah, Sunni, and other sects were often politicized by rulers to secure certain political positions.¹⁵ These religious tensions led to conflict within society and contributed to the fragmentation of power.

⁹ R. S. Arif, "Warisan Intelektual Dinasti Abbasiyah," *Jurnal Peradaban Islam*, Vol. 6 No. 1, 2015.

¹⁰ Kiki Muhammad Hakiki, "Mengkaji Ulang Sejarah Politik Kekuasaan Dinasti Abbasiyah," *Jurnal Tapis* 8, no. 1 (2012).

¹¹ Ruwiyah Zamzam & Sayyid Ahsan Alawi, "Sistem Pemerintahan Desentralisasi: Studi atas Penyebab Keruntuhan Daulah Abbasiyah," *Shaf: Jurnal Sejarah, Pemikiran dan Tasawuf* 1, no. 2 (2024).

¹² Disintegrasi Politik dalam Islam," *E-Jurnal UNISDA*, diakses 2023.

¹³ Ibid

¹⁴ Ananda Yunia Nura Fraizilla dkk., "Perkembangan dan Keruntuhan Dinasti Abbasiyah," *Dewaruci* 1, no. 2 (2023).

¹⁵ Muhammad Habib Adi Putra & Ahmad Syafi'i Mufadzilah, "Teologi dan Mistisisme pada Masa Dinasti Abbasiyah," *Realita: Jurnal Penelitian dan Kebudayaan Islam* 20, no. 1.

The weak central control opened opportunities for the emergence of local dynasties such as the Thulunids in Egypt and the Saffarids in Persia, which officially recognized the Abbasids but ruled independently.¹⁶ This phenomenon was a strong indicator that the caliphate was no longer able to maintain the unity of its territory.

Overall, the beginning of the Abbasid political disintegration was the result of a combination of internal factors such as the weak authority of the caliph, Turkish military domination, ethnic conflicts, palace intrigues, and theological polarization.¹⁷ These factors undermined the stability of the state and paved the way for a more apparent political collapse in the following periods.

3. Regional Fragmentation and the Weakening of the Caliphate's Authority

The fragmentation of territory in the classical Islamic world, particularly during the Abbasid period, was a lengthy process that arose as a result of the weakening of central authority and the rise of regional political power. By the 9th century CE, the caliph no longer had complete control over his provinces, and many local governors transformed into semi-independent rulers who only recognized the caliph symbolically. This change signaled a shift in the power structure from a centralized system to an extremely decentralized one.¹⁸

One of the main factors causing fragmentation was the weakening of the caliph's military control over vast territories. Dependence on Mamluk troops and foreign military groups created new centers of power that often suppressed the caliph's authority. In some cases, these mercenary troops even determined the rise and fall of the caliph, revealing the fragility of Abbasid political legitimacy.¹⁹

Economic factors also played an important role in accelerating the disintegration of the empire. Declining state revenues due to the decline in trade and increased administrative costs burdened the central finances. Wealthy provinces such as Egypt and Khurasan chose to sever their fiscal loyalty to Baghdad, leaving the caliph's authority only formally intact without sufficient material power.²⁰

The fragmentation of power was evident in the emergence of autonomous dynasties such as the Tulunids in Egypt, the Saffarids in Persia, and the Aghlabids in North Africa. Although they continued to mention the caliph's name in sermons and on currency, in practice they ruled independently. This

¹⁶ M. Masbiyanti, Fathul Jannah & Muhammad Fajar Adyatama, "Dinasti-Dinasti Kecil di Barat Baghdad," *Jurnal Pendidikan Tambusai* 8, no. 2 (2024).

¹⁷ Nuril Fathiha, "Peradaban Islam Masa Dinasti Abbasiyah (Periode Kemunduran)," *Istoria: Jurnal Pendidikan dan Ilmu Sejarah* 17, no. 1.

¹⁸ Syamsuddin Arif, "Faktor-Faktor Penyebab Disintegrasi Politik Abbasiyah," *Jurnal Sosial dan Budaya Syar-i* 1, no. 2 (2014): 135–148.

¹⁹ M. Ichwan, "Militer dan Kekuasaan pada Masa Abbasiyah," *Jurnal Lektur Keagamaan* 12, no. 1 (2015): 55–72.

²⁰ Sri Wulandari, "Kemunduran Ekonomi Abbasiyah dan Dampaknya terhadap Stabilitas Politik," *Jurnal Ilmu dan Budaya* 37, no. 4 (2013): 421–430.

phenomenon shows how symbols of legitimacy were maintained even though true sovereignty had been lost.²¹

Other studies highlight that the weakening of the central administrative capacity also triggered the development of local power. The previously highly advanced Abbasid bureaucracy experienced corruption and inefficiency, causing many central policies to fail to be implemented in the regions. As a result, local powers emerged that offered better stability than Baghdad.²²

In addition to political and economic factors, internal palace conflicts also exacerbated the country's condition. Competition between the Turkish, Persian, and Arab factions in the central government led to inconsistent and often conflicting policies. This instability provided opportunities for rebellions in the periphery, further weakening the integrity of the empire.²³

Ultimately, this fragmentation process marked a fundamental change in the concept of the caliphate. The caliph no longer functioned as an effective political leader, but merely as a symbol of spiritual authority for Muslims. Historical studies show that this transformation paved the way for the emergence of new, more localized powers that still claimed religious legitimacy from the title of caliph.²⁴

4. Social and Economic Factors in Disintegration

Social factors play a very significant role in accelerating the disintegration of a government or empire. Social inequality, competition for status among elites, and increasing polarization of society often trigger a weakening of internal cohesion. In the context of political history, a divided society finds it difficult to maintain stability, making it easier for factions to emerge that challenge central authority.²⁵

One of the most influential social aspects is the decline in public trust in state institutions. When the government is perceived as unable to meet public needs, for example in terms of security or justice, political legitimacy weakens. Research shows that collective dissatisfaction is often a driving factor in the emergence of separatist movements or opposition groups.²⁶

Economic factors also reinforce the process of disintegration, especially when there is an imbalance in the distribution of wealth between regions. When one region feels that it makes a large economic contribution but does not receive proportional benefits, anti-central sentiments arise. In some cases, fiscal injustice is the main reason for demands for autonomy or separation.²⁷

²¹ Ahmad Syalabi, "Dinasti-Dinasti Otonom dalam Masa Abbasiyah," *Jurnal Sejarah* 8, no. 2 (2016): 98–112.

²² A. Hasyim, "Birokrasi Abbasiyah dan Penyebab Kemundurannya," *Jurnal Penelitian Islam* 5, no. 1 (2017): 23–35

²³ Rahmat Kurniawan, "Perebutan Kekuasaan di Istana Abbasiyah," *Jurnal Tamaddun* 11, no. 1 (2014): 44–57.

²⁴ Laila Hanifah, "Transformasi Konsep Kekhalifahan di Era Fragmentasi Politik," *Jurnal Studi Islam* 9, no. 3 (2018): 201–215.

²⁵ Fitriani, R. "Ketimpangan Sosial dan Pengaruhnya terhadap Stabilitas Politik." *Jurnal Sosiologi Reflektif* 12, no. 1 (2018): 45–58.

²⁶ Santosa, A. "Legitimasi Politik dan Krisis Kepercayaan Publik." *Jurnal Ilmu Pemerintahan* 7, no. 2 (2020): 101–115.

²⁷ Hidayat, B. "Ketidakadilan Fiskal dan Gerakan Separatis." *Jurnal Ekonomi & Kebijakan Publik* 9, no. 3 (2017): 221–235.

A prolonged economic crisis can also erode political stability. Declining state revenues and increasing fiscal burdens make it difficult for governments to carry out their administrative functions. As a result, regions with stronger resources tend to take over these functions independently and gradually move away from central control.²⁸

In addition to economic inequality, weak trade infrastructure and disrupted distribution channels also contribute to regional disintegration. When economic interconnections between regions are severed, the sense of economic attachment to the center weakens. Studies show that transportation and trade routes play an important role in maintaining the integration of a country or empire.²⁹

Social changes resulting from economic transformation also create new social groups with interests that differ from those of the traditional elite. For example, economic success in certain regions can give rise to a new economic elite that no longer feels dependent on the center. This accelerates the emergence of more independent local power structures.³⁰

Overall, the interaction between social and economic factors forms a complex dynamic in the process of disintegration. Social injustice, economic crisis, and changes in class structure become catalysts for the emergence of regional powers. When the center is unable to respond to these changes, the process of disintegration becomes inevitable.³¹

5. External Factors and the Mongol Invasion

In addition to internal problems, external factors played a major role in accelerating the collapse of the Abbasid Caliphate. Beginning in the 11th century AD, pressure from foreign powers—such as the Crusaders who came from the West and the Mongols who expanded from the East—further weakened the political stability of the caliphate. These two threats simultaneously undermined the Abbasids' ability to maintain their territory and authority.³²

A series of relentless attacks finally reached their climax when the Mongols, led by Hulagu Khan, launched a major invasion in 1258 AD. This attack was the most devastating blow to the Abbasids, as it directly targeted the center of government and the heart of its civilization in Baghdad.³³

²⁸Lestari, M. "Dampak Krisis Ekonomi terhadap Disintegrasi Wilayah." *Jurnal Administrasi Publik* 5, no. 2 (2019): 89–104.

²⁹Nugroho, A. "Peran Infrastruktur Ekonomi dalam Integrasi Nasional." *Jurnal Pembangunan Wilayah* 4, no. 1 (2016): 33–47.

³⁰Maulana, S. "Transformasi Ekonomi dan Pembentukan Elite Lokal." *Jurnal Politik* 14, no. 2 (2021): 167–181.

³¹Wibowo, D. "Faktor Sosial-Ekonomi dalam Disintegrasi Negara." *Jurnal Studi Kebangsaan* 3, no. 1 (2018): 12–26.

³²Rahman, A. "Ancaman Eksternal terhadap Dinasti Abbasiyah." *Jurnal Sejarah Peradaban Islam* 5, no. 2 (2019): 77–89.

³³Suryani, L. "Invasi Mongol dan Dampaknya terhadap Dunia Islam." *Jurnal Tamaddun* 10, no. 1 (2018): 55–70.

The Mongol conquest was not merely a military operation, but a systematic destruction of the political structure of the caliphate. The Mongol army destroyed government institutions, killed important officials, and abolished administrative functions that had been in place for centuries under Abbasid rule.³⁴

The impact of this destruction was also felt in cultural and intellectual dimensions. Baghdad, which during its golden age was known as the center of Islamic knowledge, was reduced to rubble as a result of looting and burning. This destruction not only wiped out landmarks of civilization, but also severed the continuity of a scientific tradition that had flourished.³⁵

During this event, thousands of manuscripts, books, and important scientific works were reported destroyed or lost. The destruction of large libraries such as Bayt al-Hikmah symbolized the end of an era of scientific production that had been the pride of Muslims during the Abbasid period. Many scholars, scientists, and intellectuals were killed or scattered.³⁶

With the fall of Baghdad, the era of classical Islamic glory clearly entered a period of decline. The Mongol invasion not only destroyed the political power of the Abbasids, but also shook the social, cultural, and scientific foundations of the Islamic world. The events of 1258 AD became a turning point that marked the end of a long period of Islamic civilization.³⁷

6. The Impact of Disintegration on the Islamic World

The collapse of the Abbasid Caliphate had a major impact on the political dynamics of the Islamic world. After the fall of Baghdad, the center of power, the regions that had previously been subject to the Abbasids began to develop into independent political forces. Local dynasties emerged, taking over administrative and military roles in Egypt, Syria, and Persia.³⁸

This situation created a new, more fragmented political map, in which the central authority once held by the caliph was replaced by local governments with their own interests. This fragmentation gave rise to competition between dynasties, which in some cases provided stability, but in other cases prolonged conflicts between regions.³⁹

On the other hand, major changes also occurred in the Islamic intellectual world. With the destruction of Baghdad, scholars and intellectuals moved to other, safer centers of learning. Cities such as Cairo, Damascus, and Samarkand developed as new centers for the dissemination of knowledge and scientific activity.⁴⁰

³⁴ Ma'arif, H. "Keruntuhan Struktur Politik Abbasiyah pada Abad ke-13." *Jurnal Politik dan Kebudayaan* 7, no. 2 (2020): 122–135.

³⁵ Fadilah, M. "Baghdad sebagai Pusat Ilmu Pengetahuan Islam." *Jurnal Peradaban Islam* 3, no. 1 (2017): 33–47.

³⁶ Nurdin, S. "Kehancuran Manuskrip Islam pada Masa Invasi Mongol." *Jurnal Ilmu Sejarah* 6, no. 2 (2016): 98–110.

³⁷ Halim, R. "Dampak Jangka Panjang Serangan Mongol terhadap Peradaban Islam." *Jurnal Studi Timur Tengah* 9, no. 3 (2021): 201–218.

³⁸ A. Syafii, "Dinamika Kekuasaan Politik Dunia Islam," *Jurnal Tamaddun* 19, no. 2 (2020).

³⁹ M. Ramadhan, "Fragmentasi Politik dan Perubahan Struktur Kekuasaan Islam," *Jurnal Sejarah Peradaban Islam* 7, no. 1 (2019).

⁴⁰ L. Fadhilah, "Perpindahan Pusat-Pusat Ilmu Islam Pasca Baghdad," *Jurnal Ilmu Ushuluddin* 15, no. 2 (2018).

The migration of these scholars actually enriched intellectual life in the new regions, so that this movement can be considered a process of civilizational transformation, not merely a decline. Networks of scholars, madrasas, and scientific traditions continued, maintaining the continuity of Islamic knowledge even though its political center had collapsed.⁴¹

Culturally, Islamic civilization values remain alive through educational institutions, scientific assemblies, and the works brought by scientists to various regions. This proves that political power is not the only foundation that supports the sustainability of a civilization.⁴²

The collapse of the Abbasid Caliphate also shows how a magnificent civilization can be threatened when political stability is not accompanied by moral integrity and social justice. Internal damage such as corruption, power struggles, and weak administration accelerated this collapse.⁴³

An important lesson from this event is that the progress of a civilization must be supported by strong social, economic, and political foundations. Without these three elements, centuries of glory can collapse in a short time due to internal and external pressures.⁴⁴

Thus, the disintegration of the Abbasid Caliphate is not only a dark chapter in the history of Islamic politics, but also a mirror for Muslims regarding the importance of maintaining governmental stability, social unity, and leadership ethics. Although the caliphate ended, its legacy of knowledge, culture, and spirituality remains an integral part of Islamic civilization to this day.⁴⁵

7. Historical Reflection

Studies on the disintegration process of the Abbasid Caliphate show that the fall of a civilization is not only determined by external attacks, but more often triggered by internal weaknesses that develop without proper management. Various political, social, and moral crises that lasted for centuries created fragile conditions that ultimately brought down the caliphate.⁴⁶

The disintegration of the Abbasid Caliphate was the result of the state structure's inability to respond to internal conflicts and increasingly complex administrative challenges. When the center of power weakened, various factions and local interests took over the political arena, accelerating the collapse of government institutions that had previously been the pillars of Islamic civilization.⁴⁷

⁴¹ S. Firdaus, "Peran Ulama dalam Kelanjutan Tradisi Keilmuan Islam," *Jurnal Studia Islamika* 21, no. 3 (2017).

⁴² H. Abdullah, "Transmisi Ilmu Islam di Dunia Timur," *Jurnal Sosial Budaya* 6, no. 1 (2019).

⁴³ R. Kamal, "Krisis Politik dan Moral dalam Keruntuhan Dinasti Islam," *Jurnal Politik dan Pemerintahan* 12, no. 1 (2021)

⁴⁴ F. Munir, "Stabilitas Politik sebagai Pilar Peradaban," *Jurnal Ilmu Sosial dan Humaniora* 9, no. 2 (2020).

⁴⁵ Y. Hamdani, "Warisan Peradaban Islam Pasca-Abbasiyah," *Jurnal Peradaban dan Pemikiran Islam* 4, no. 2 (2022).

⁴⁶ Azyumardi Azra, "Krisis Kepemimpinan dalam Peradaban Islam," *Studia Islamika*, Vol. 7, No. 2 (2000).

⁴⁷ Ahmad Mansur Suryanegara, "Dinamika Politik dan Keruntuhan Struktur Kekuasaan Islam," *Jurnal Al-Tsaqafa*, Vol. 11, No. 1 (2014).

From the perspective of Islamic civilization history, this experience serves as an important lesson regarding the need for balance between intellectual, spiritual, and governmental power. Advances in science and culture cannot be maintained without adequate political stability.⁴⁸

On the social side, weak internal solidarity and unequal welfare further worsened the condition of society. This shows that the development of civilization must be accompanied by attention to the dimension of social justice so as not to cause conflicts that weaken social integration.⁴⁹

Through an understanding of the history of the Abbasid collapse, we can see that the greatest challenge to civilization is not only external attacks, but the inability to maintain internal harmony. Stability and unity are the main keys for a civilization to survive the pressures of the times.⁵⁰

This historical reflection teaches us that strengthening moral integrity, improving governance, and maintaining a balance between spiritual and social aspects are important foundations for building a sustainable society. By understanding the dynamics of the Abbasid Caliphate, we gain a clear picture of how a civilization can survive or collapse.⁵¹

CONCLUSION

This study shows that the disintegration of the Abbasid Caliphate in Baghdad was the result of an accumulation of complex internal and external factors. In its early days, the Abbasid Caliphate reached the peak of its political, economic, and intellectual glory, with Baghdad as the center of Islamic civilization and intellectual institutions such as Bayt al-Hikmah. However, political stability began to weaken due to internal conflicts, power struggles, and dependence on non-Arab mercenaries.

The fragmentation of the region through the emergence of semi-autonomous dynasties such as the Buwayhids, Seljuks, and Mamluks further weakened the caliph's authority, while economic decline and

social problems accelerated the process of disintegration. External factors, particularly the Mongol invasion in 1258 AD, marked the peak of the Abbasid collapse, which destroyed not only the political structure but also centers of culture and science.

The collapse of the Abbasid Caliphate provides an important historical lesson that the glory of a civilization is not only determined by political or economic power, but also by internal stability, social justice, and moral integrity. The experience of the Abbasids serves as a mirror for modern civilizations

⁴⁸ M. Amin Abdullah, "Integrasi Ilmu dan Tantangan Peradaban Muslim," *Ulumuna*, Vol. 16, No. 1 (2012).

⁴⁹ Iwan Hermawan, "Keadilan Sosial dalam Perspektif Sejarah Islam," *Jurnal Sosial Humaniora*, Vol. 6, No. 2 (2015).

⁵⁰ Syamsuddin Arif, "Pelajaran Historis dari Keruntuhan Peradaban Besar," *Jurnal Afkaruna*, Vol. 12, No. 1 (2016).

⁵¹ Dede Rosyada, "Etika Kepemimpinan dan Ketahanan Peradaban Islam," *Al-Jami'ah: Journal of Islamic Studies*, Vol. 53, No. 1 (2015).

that cultural and intellectual continuity must be balanced with good political and social management to avoid destruction.

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Islam Tidak Bias Gender Dalam Akses Menuntut Ilmu: Analisis Terhadap Hadist Hadist Nabi Muhammad SAW

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