Absolutism of The Caliphate During the Abbasid Dynasty

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ABSTRACT

The Abbasid Dynasty was the second Caliphate to rule Baghdad for more than five centuries (132H/750 AD to 656H/1258 AD) after conquering the Umayyad Caliphate against the background of the Umayyad Dynasty's oppression of the Abbasid Dynasty. During the five centuries of rule the Abbasid Caliphate reached its heyday in the field of science, both general science and religion. The Abbasid system of government refers to four aspects. In the first and third periods of Abbasid rule, Persian culture was greatly influenced and in this period more emphasis was placed on the cultivation of Islamic civilization and culture than territorial expansion. In the second and fourth periods influenced by Turkish culture which was very dominant in politics and government. While the fifth period was marked by the entry of the Seljuks into Baghdad until the fall of Baghdad to the Mongols. Each dynasty had its own style of leadership as well as the Abbasid Dynasty which applied absolutism in its leadership. Where the Caliph has authority over matters related to the state and religion. The caliph has unlimited authority and can only be replaced when the caliph dies.

INTRODUCTION

The development of Islamic civilization officially began when the Prophet Muhammad (PBUH) migrated from Mecca to Medina. Along with the development of the era, Islam continues to develop into a system of government that is getting bigger and wider. Islamic leadership began from the leadership of the Prophet SAW and continued during the time of Khulafaur Rashidin consisting of the four companions of the Prophet namely Abu Bakr Ash-Shiddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. After the reign of Khulafaur Rashidin ended, the leadership was continued by the Umayyad Dynasty. However, in the end the Umayyad dynasty that had led Muslims for more than 90 years collapsed due to the Abbasid invasion of Damascus. This invasion was carried out by the Abbasids because they felt it was more

appropriate to lead the Islamic Caliphate because Banu Hashim had a close kinship with the Prophet than the Umayyad Dynasty. Gaining great support and sympathy from the Shi'ites, the Abbasids promised to restore justice to the time of Khulafaur Rashidin (Abdurrahman, 2003).

The resistance of the Hashimites, especially the Alawites, arose from oppression by the Umayyads. This oppressed faction gathered strength to resist its oppressive regime. This resistance gathered strength from the descendants of Ali (Alawites) led by Abu Salamah, the descendants of Abbas (Abbasids) led by Ibrahim al-Iman, and the descendants of the Persians led by Abu Muslim al-Khurasany (Fadhillah, 2019). The descendants of Ali and Banu Hashim were always excluded from government politics during the Umayyad era because they were considered competitors since the time of Jahiliyyah. The politics of Arab domination also caused hurt to non-Arabs. Therefore, they supported the Bani Abbas movement. The Shi'a and Kharijites also undermined the Umayyads, causing the Daulah's power to be weaker. Muhammad ibn Ali al-Abbasi began to organize forces against the Umayyad Caliphate, namely the Shi'ites and the Persian population who were inclined to the Hashims. This movement was called the Hashemite movement. After the death of Muhammad ibn Ali al-Abbasi the leadership was continued by his son Ibrahim ibn Muhammad. The movement was also sustained by the propagandist Bukayr ibn Mahan (non-Arab). The movement grew stronger after the merger of Salamah and Abu Muslim al-Khurasani.

Power was gathered in the governorate area of the Persian Empire, with the support of the Arab commander Named Qahthabah. Qahthabah successively conquered Khurasan, Ray, Nahrawan, and Khufah. Qahthabah died during the battle of occupying the Caliphate. Then the leadership was handed over to Abu Salamah (Subarman, 2019). After Ibrahim al-Imam died, the movement was continued by his brother Abdullah ibn Muhammad, better known as Abu Abbas as-Ṣaffah. He then trusted and appointed Abu Muslim Al-Khurasani as a warlord. The combination of Abu Abbas as-Ṣaffah with Abu Muslim Al-Khurasani became a great force that was greatly feared by the Umayyads. Eventually, the Umayyad Dynasty suffered a defeat in battle. Caliph Marwan II and his 120,000 soldiers, who tried to defend by crossing the Tigris river to Zab Hulu (Great Zab), were defeated by the Banu Hashim group. Caliph Marwan II was killed in battle at Busir (al-Fayyum region). The death of Caliph Marwan II became the end of the collapse of the Umayyad Dynasty, as well as the beginning of the establishment of the Abbasid Dynasty. Abu Abbas as-Ṣaffah was the first caliph, while the center of power was placed in Kufa.

Etymologically absolute means absolute, complete, and infinite. Absolutism views the values of life as unchanging and unrelative (Zuhri, 2015). According to the Big Indonesian Dictionary (KBBI) absolutism is a form of government without a basic law, a form of government with all power lying in the hands of rulers, such as kings,

emperors, dictators, and so on. Absolutism means a system of government that concentrates all power in one hand absolutely. In a large country the government must be absolute so as not to cause chaos and political instability (Juliyanto, 2022). This was in line with the wide scope of power of the Abbasid Dynasty, without absolute power it would lead to the weak power of the Abbasid Dynasty.

RESEARCH METHODE

This paper is the result of literature research or *Library Research* namely studies that examine various reference books and similar previous research results that are useful for obtaining a theoretical basis on the problem to be researched (Sarwono, 2006). Snyder argues that literature research has special characteristics that are used as a basis for developing research, including; This research is dealing directly with data or text not with field data, researchers are faced with sources that already exist in libraries or ready-to-use data (Fatha Pringgar & Sujatmiko, 2020). According to Arikunto, literature review includes processing research materials by reading and recording as well as collecting information from various sources (Arikunto, 2019). Then, according to Sari, the technique of collecting data in the form of verbal symbolic is collecting manuscripts to be analyzed (Sari & Asmendri, 2020). Mestika Zed explained that literature research was carried out for three reasons. First, the research problems studied can only be answered through literature research and the data cannot be obtained from field research. Second, literature research is needed as one of its own stages, namely preliminary studies (*Preliminary Research*) to understand more deeply the new symptoms that are developing in the field or in society. Third, library data remains reliable to answer research problems (Zed, 2014).

The primary sources in this study were obtained from books on the History of Islamic Civilization by experts that have been published, including Saeful Bahri's work published in 2020, Munir Subarman's work published in 2019, Badri Yatim's work published in 2014 and other works. While secondary sources consist of articles published in various accredited national and international journals.

The approach taken in this study is a qualitative approach where research whose data is presented orally rather than through statistical tests in data analysis. A series of actions related to reading and recording the necessary data, processing research materials and collecting data from libraries is a library study method with a qualitative approach. According to Hartanto, in the study, the researchers conducted a literature review study where the main goal was to build a theoretical foundation that could be achieved by collecting references consisting of several stages, then combined to make a decision (Hartanto, 2020).

Bungin said that the qualitative approach, in addition to being based on phenomenological and humanistic philosophy, also underlies his approach to empirical

philosophy, idealism, criticism, vitalism and rationalism. In positivist thinking, the qualitative approach is seen as a critique of postpositivism (Bungin, 2022).

A qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words of people and observable behavior (Moleong, 2017). Furthermore, Saryono explained that qualitative research is research used to investigate, find, describe, and explain the quality or specialty of social influences that cannot be explained, measured or described through quantitative approaches (Saryono, 2013).

Data collection in literature research is carried out first with documentation to find data in the form of notes, transcripts, books, newspapers, magazines, inscriptions, agendas and so on. This documentation is very important in qualitative research because the data is written in the document. Second, through observation used to observe and record what is contained in the source used (Bungin, 2003).

Analyzing qualitative data leads to content analysis. According to Frankle and Wallen in Sari that content analysis is a research that focuses on actual content and internal media features. This technique can be used by researchers to study human behavior indirectly through communication analysis such as books, texts, essays, newspapers, novels, magazine articles and so on (Sari & Asmendri, 2020). *Content analysis* carried out with six stages of work, namely (1) processing and preparing data by sorting and compiling data; (2) read all data; (3) coding all data by collecting pieces of text; (4) describe the setting, person, category and theme to be analyzed; (5) description; (6) interpretation (Creswell, 2014).

RESULT AND DISCUSSION
Founding of the Abbasid Dynasty

The establishment of the Abbasid Dynasty was established after a long struggle and social revolution against the Umayyad Caliphate. The Abbasid Caliphate was formed after a long process and a reliable revolutionary strategy. The revolutionary strategy underlying the formation of the Abbasid dynasty was *first*, composed an underground force by Muhammad bin Ali bin Abdullah bin Abbas. *Second*, through continuous, covert propaganda efforts about the right of the caliphate that should be in the hands of Banu Hashim, not Banu Umayyah. *Third*, the use of non-Arab Muslims (*Mawali*) who have long felt numbered and ostracized. *Fourth*, blatant propaganda carried out after the clashes of arms in 120 A.H. The main actor behind this was Abu Muslim al-Khurasani (one of the Abbases) announcing a rebellion against the Umayyads by raising a black flag as a symbol of rebellion (Hakim, 2006).

The seeds of rebellion actually appeared during the reign of the eighth caliph Umar bin Abdul Aziz (717-720 AD). The eighth caliph of Banu Umayyah was known to be liberal and tolerated the activities of the Shi'a family. This rebellious movement was

started by the brothers of Bani Abbas, such as Ali bin Abdullah bin Abbas, Muhammad and Ibrahim al-Imam. But all these rebellions failed. Meanwhile, one of the pioneers of the uprising movement Ibrahim al-Imam died in prison after being caught, after serving a prison sentence for treason. A new revolt attempt was succeeded in the hands of Abu Abbas as-Saffah by slaughtering all the maneuvers of the Umayyads, including the caliph Marwan II who was in power at that time (Karim, 2007).

Abu Abbas as-Saffah was the first caliph of the Abbasids. As-Saffah was born in 108 AH in al-Humainah, a place near al-Balqa'. He grew up and grew up there. Ibn Jarir al-Thobari said:

وكان بدء ذلك- فيما ذكر عن رسول الله ص- انه اعلم العباس ابن عبد المطلب انه تؤول الخلافة إلى ولده، فلم يزل ولده يتوقعون ذلك، ويتحدثون به بينهم.

"The beginning of the Caliphate of Bani Abbas was that the Holy Prophetsa informed Abbas (his uncle) that the Caliphate would be in the hands of his posterity". Since then Bani Abbas imagined the coming of the caliphate (As-Suyuthi, n.d.).

Periodization of the Abbasid Dynasty

The Abbasid dynasty of the First Period (132 AH/750 AD-232 AH/847 AD), is called the period of first Persian influence.

In this phase the Abbasid State could be said to be a continuous unity of power. This is because all Abbasid leaders or caliphs had no personal politics. They all walk on politics together. All the major events that occurred at that time, proceeded in general waves, such as bringing down the Arabs and putting the Persians first. Then put the Turks ahead of the Arabs and Persians. At this time there was also a revival in the fields of science and literature, accompanied by a revival of freedom of thought in research, discussion and debate (Pribadi et al., 2023).

The Abbasid dynasty Second Period (232 AH/847 CE-334 AH/945 AD), is called the first period of Turkish influence.

After al-Wasiq's death, his son al-Mutawakkil succeeded him between 847-861 CE by dividing his power among his three sons by dividing three territories. The western territories were given to al-Muntansir (861-862 AD) who only ruled for six months due to his death, then the Turkish officials appointed al-Musta'in (862-866 AD) as caliph. During his reign, the state of the country was so unhealthy that paying soldiers' salaries was very difficult. The Turkic generals Bugha and Wasif forced him to cede power to al-Mu'tazz (866-869 CE). Once in power, al-Mu'tazz eliminated all his rivals including Bugha and Wasif. But not long after he remained as caliph, the generals finally forced him to give up power. Later Turkish generals appointed al-Wasiq's son, Muhtadid bi Allah (869-870 AD), as caliph. Eleven months later suffered the same fate as his predecessor. The generals eventually appointed Mu'tamid (870-892 AD), as caliph. From the next caliph al-Mu'tadid (892-902 AD) to al-Mustaqfi (944-946 AD) power had begun to be controlled by the emirs of the Buwaih dynasty.

The Abbasid dynasty of the Third Period (334 AH/946 CE-447 AH/1055 AD), is called the period of Persian influence of the second.

To release the caliph from Turkish influence, the caliph al-Mustaqfi (944-946 AD) was forced to invite and ask for help from the Buwaih leader, Ahmad ibn Abu Shuja' to expel the Turkish army. After defeating the Turks, Ahmad made the caliph weak and founded the Buwaih dynasty under the title Mu'izz al-Daulah. He ruled as chief vizier and took power over the Sunnis. He abolished the sovereignty of the caliph and installed Mukti, the son of the caliph Muqtadir as caliph. After Mu'izz, his son, 'Izz al-Daulah came to power (967 AD). Since then absolute power was in the hands of the viziers/sultans of the Buwaih dynasty. Izz al-Daulah was then deposed by Adud al-Daulah (son of Imad al-Daulah) in a struggle for the post of amir al-umara. Progress in various fields began as early as the Mu'izz period, but in the era of 'Adud al-Daulah in various fields especially science and scientific activities advanced rapidly reaching its peak. His domain extended from Ispahan to Shiraz and from the Caspian Sea to the Persian Gulf, after Mu'izz's death (983 AD) his sons adopted the titles Shams al-Daulah and Shams al-Millah. It was later overthrown by his brother, Sharaf al-Daulah (983-989 CE). After Sharaf al-Daulah died, there was no capable Buwaih sultan, until later in the 25th century, Qadir bi Allah or Abul Abbas Ahmad al-Qadir (991-1031 AD) ruled, but the Abbasid Dynasty became divided. With weakness they invited the Seljuks to take control of Baghdad politics in 1055 AD which marked the end of the Banu Buwaih / Buwaih dynasty and the beginning of the Seljuk dynasty which also marked the beginning of the fourth period of the Abbasids.

The Abbasid dynasty of the Fourth Period (447 AH/1055 CE-590 AH/1194 AD), is called the second period of Turkish influence.

The emergence of the Seljuk dynasty as a Turkic power originating from the area stretching from Kyrgyzstan to Bukara originating from several small tribes of the Ghuz tribe in the Turkistan region. At that time they were not yet united, then united by Seljuk ibn Tuqaq. Therefore, they were called Seljuk people. After Seljuk ibn Tuqaq died, leadership was continued by his son, Israel. Namum, Israel and later his successor Michael, his brother were captured by the Ghaznavid rulers. The next leadership was held by Thugrul Bek. This last Seljuk leader defeated Mas'ud al-Ghaznawi, ruler of the Ghaznavid dynasty (429 AH/1036 CE). After this success, Thugrul proclaimed the founding of the Seljuk dynasty. In 432 AH/1040 CE this dynasty received recognition from the Abbasid caliph in Baghdad (Fadhillah, 2019).

Abbasid Dynasty Fifth Period (590 AH/1194 AD-656 AH/1258 AD), In this period famous for the caliph period free from the influence of other dynasties, but his power was only effective around the city of Baghdad (Yatim, 2014)**.**

This period was a time when many dynasties were born and broke away from Baghdad's rule during the reign of the Abbasids. The reason for the dynasties retreating

and separating from the Abbasids was the rivalry between nations, especially between Arabs, Persians and Turks. In addition, the question of nationality also contributed to the separation of dynasties from the Abbasid state. Other factors that arose were religious differences, the wide scope of Abbasid power so that central communication with the regions was difficult to carry out and the factor of the caliph's dependence on the armed forces that was less than optimal in his duties (Zaidan, 1978). Later in this period was ended by invasions from the Mongols (Riyadi, 2014).

Abbasid system of government

The Islamic and non-Islamic system of government that had been implemented by the previous leadership became the basis for the ongoing rule of the Abbasid Dynasty. The scholars had supreme power in the Abbasid dynasty. Therefore, this dynasty implemented a theocratic form of government in which religion and government were both interrelated and government policies were based on religious values and teachings. But in the process of electing the leader of his country still applies the monarchy system, namely by appointing two sons who are then chosen to replace their parents as kings (Puspaningrum & Wulandari, 2023).

The system of government built by Caliphs Abu Abbas as-Saffah and Abu Ja'far al-Manshur succeeded in making the Abbasid Dynasty reach the peak of its glory under the leadership of Caliph Harun ar-Rashid in 170-193 AH and continued by his son, Al-Makmun in 198-218 AH. The Abbasid dynasty made four aspects as a reference in the government system including aspects of the Caliph, Wizarah, Kitabah, and Hijabah.

Aspects of the Khalifa (Fusion of Politics and Religion)

Political factors must be considered at the time of allocating religion. This was done to ensure that the king's authority was legitimate and had to be obeyed by his subjects. The caliph also had proper authority over matters relating to the state and religion. This shows that the caliph has unlimited authority and his successor can only be replaced at the death of the caliph.

Wizarah Aspect

Wizarah is one part of the government that assists the duties of the head of state. There were two types of viziers during the Abbasid dynasty, namely wazir at-tafwidh and wazir at-tanfidz. A vizier who has authority in deciding the various policies of the state is wazir at-tafwidh. While the vizier of at-tanfidz only has the duty to carry out the policies that have been determined by at-tafwidh.

Aspects of Kitabah

In the reign of the Abbasid dynasty, it was necessary to establish a vizier katib. Katib itself can be interpreted as staff or employees who help the vizier carry out his duties.

Aspects of Hijabah

Hijabah in the reign of the Abbasid Dynasty can be interpreted as the personal bodyguard of the caliph known as hajib and tasked with protecting and guarding the security of the caliph. In essence, the vizier was responsible for various policies of the system of government which were later endorsed by the caliph. The decision of the caliph is final and must be obeyed by anyone, especially in terms of finances, taxes, state revenue, and the welfare of the people. The Caliph is firmly responsible for the above-mentioned issues (Anisa et al., 2023).

Absolutism of the Abbasid Caliphate

Abu Abbas was the founder of the Abbasid dynasty, he declared himself the first caliph. Abu al-Abbas likened himself to as-Saffah (The Butcher). Whoever his enemies were purged with the sword. This is a reflection of the vengeance since the Umayyad dynasty, because the descendants of Bani Abbas felt more entitled to the leadership of the Caliphate. The legitimacy of the State was affirmed by al-Mansur (754-775) who stated that "*Innama ana Sultan Allah fi Ardh*(Verily I am God's dominion on His earth) (Yatim, 2014).

The Abbasid Caliphate combined religious and political power, which was aimed at strengthening positions, ensuring that the king's authority was legitimate and that his subjects had to obey and legitimizing their rule over the people. The use of religion in this government is seen in al-Manshur's statement that he is God's representative on his earth (*Zhill Allah fi al-Ardh*), al-Manshur's statement shows that the caliph ruled based on God's mandate, not the people's choice. Therefore, his power is sacred and absolute and must be obeyed by the people, because the caliph rules in matters of state politics and religion at the same time. The caliphs of Bani Abbas eventually claimed themselves to be the shadows of God on earth (*the shadow of God on the Earth*) and the caliph of God, not the caliph of the Prophet. Based on this principle, the power of the caliph was absolute. This shows that the caliph has unlimited authority and can only be replaced when the caliph dies (Nurfazillah, 2020).

CONCLUSION

Based on the description above, it can be concluded that: (1) The establishment of the Abbasid Dynasty was motivated by the Umayyad Dynasty's Oppression of the Abbasid Dynasty. The politics of Arab domination also caused hurt to non-Arabs (Mawali). Therefore, they supported the Bani Abbas movement. (2) The reign of the Abbasid Dynasty is divided into five periods, namely, the first Abbasid Dynasty Period (the first Persian influence period), the second Abbasy Dynasty Period (the first Turkish influence period), the third Abbasy Dynasty Period (the second Persian influence period), the fourth Abbasy Dynasty Period (the second Turkish influence period), and the fifth Abbasy Dynasty Period. (3) The Abbasid dynasty government system was

carried out by following four aspects as a reference, namely, aspects of the Caliph, Vizarah, Kitabah, and Hijabah. (4) The power of the Abbasid caliph was absolute. This shows that the caliph has unlimited authority and can only be replaced when the caliph dies.

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