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This article requires additional references to its quality that need to be established. Please help us develop this article by adding links to reliable sources. Non-imit statements can be challenged and deleted. Find the sources: Abbasid Caliphate - news newspaper (en) book scholar JSTOR (Learn how and when it's time to remove this template message) Abbasid Caliphate1517-12581261-750العابسة1261-750 (under Cairo Mamluk Sultanate)Abbasid Caliphate in its heyday, Cr. 850.StatusDecai capitalKufah (750–762)Baghdad (762–796, 809–836, 892–1258)Al-Raaqah (796–809)Samarra (836–892)Cairo (1261–1517)language Arab (central administration); various regional languagesAloislam religion (ruler); people of all faiths Khalif of the caliphate - 750-754 Al-Saffa (first) 1242-1258 Al-Mustashima (last caliph in Baghdad) Founded 750 Disbanded 1517 CurrencyDinar (gold coin)Dirham (silver coin)Fals (Silver coin)Fals (Silver Coin)Fals (Silver Coin)Fals (750 Copper Coin) Preceded by the replaced Umayyad Caliphate of the Ottoman Empire Fatimid Caliphate Mamluq Sultanat (Cairo) Dynasty Saffalid Abiyah Mongol Empire Abbasid Caliphate (Arabic: الخلافة العباسية , al-Hilafah al-Abbezia) or Abbasid (Arabic: العباسيون , al-Abbesillon was the second caliphate of Islam in power in Baghdad (now the capital of Iraq). The caliphate grew rapidly and made the Islamic world the center of world knowledge. The caliphate came to power after seizing it from Umayyad and conquering all its territories except Andalusia. The Abbasids were given to the descendants of the Prophet Mohammed's younger uncle, Abbas ibn Abdul-Muttalib (566-652), so they were also included in the Children of Hasim. He came to power in 750 and moved the capital from Damascus to Baghdad. It developed over three centuries, but slowly faded after the rise of the Turks, who were formerly part of the army of the caliphate they form, and known as the Mamluks. Within 150 years of taking power over Iran, the caliphate was forced to cede power to local dynasties, often called emirs or sultans. He sowed Andalusia to the fleeing descendants of Umayyad, Maghreb and Ifriki to the Aglabids and fatimid. Its total fall in 1258 was due to a Mongolian offensive led by Hulagu Khan, which destroyed Baghdad and left nothing to the knowledge gathered in the Baghdad library. Abbasid descendants, including the al-Abbasi tribe, now live in the northeast of Tikrit, now in Iraq. Introduction first bin Ali, Abbas's great-grandson, campaigned to restore state power to the family of hasidim's sons in Parsi during the reign of Caliph Umar ibn Abd al-Azez. In addition, during the reign of Caliph Marwan II, the conflict escalated, and finally, in 750, Abu al-Abbas al-Saffa managed to overthrow Umayyad Dawla and then was appointed caliph. The Abbasids managed to keep the caliphate in power for five centuries, reducing islamic leadership and promoting the scientific and cultural development of the Middle East. But in 940, the power of the caliphate dwindled when the Nearaba, especially the Turks (followed by the Mamluks in Egypt in the mid-13th century), began to gain influence and began to secede from the caliphate. However, the caliphate remains a symbol that unites Muslims. During his reign, the Abbasids argued that their dynasty could not be co-able. However, Saeed ibn Hussain, a Shiite Muslim from the Fatimid dynasty who claims to be a descendant of his daughter the Prophet Muhammad, claimed that he was a caliph in 909, leading to double rule in the North African region. At first he controlled only Morocco, Algeria, Tunisia and Libya. However, it began to expand its territory into Egypt and Palestine before the Abbasids finally reclaimed territory they had previously mastered, leaving only Egypt as Fatimid territory. The Fatimid dynasty disintegrated in 1171. While Umayyad survived and continued to lead the Muslim community in Spain, they regained the title of caliph in 929, until it was finally dropped back in 1031. To the golden peak Of Abbasid Kekalfahan is a continuation of the previous Kekalfahan from Omeiyada, where the founder of this caliphate was Abdullah al-Saffa ibn Muhammad ibn Ali ibn Abdullah ibn al-Abbas (may Allah spare him). The governance structure adopted by Abbasid Dawla varies according to political, social and cultural changes. His reign lasted for a long period of time, from 132 H (750 AD) to 656 H (1258 AD). Based on a change in governance and political patterns, historians usually divide Dawla Abbas's reign into five periods: the first period (132 H/750 AD - 232 H/847 AD), called the first Persian period of influence. The second period (232 G/847 AD - 334 H/945 AD) is called the first period of Turkish influence. The third period (334 G/945 AD - 447 AD/1055 AD), the rule of the Bani Buwayh dynasty during the reign of the Abbasid Caliphate. This period is also called the second Persian period of influence. Fourth period (447 H/1055 AD - 590 H/1194 AD), the reign of the Seljuks during the reign of the caliphate it is also often referred to as the second period of Turkish influence (under the control) of the Sultanate of Seljuk Raya (satajika al-Kubra/Seljuk agung). The fifth period (590 AD/1194 AD - 656 CE), the caliphate was free from the influence of other dynasties, but its rule was effective only around Baghdad and ended with the invasion of the Mongols. In the first period, Bani Abbas's rule reached its golden age. Politically, the caliphs are indeed influential figures and at the same time are the center of political and religious power. On the other hand, the prosperity of society reaches the highest level. During this period, it was also possible to prepare the basis for the development of philosophy and science in Islam. But after that period ended, Abbas's rule began to decline in politics, though philosophy and science continued to flourish. Abu Jaafar al-Manshur (754-775 AD) was subsequently replaced by Abu Jaafar al-Manshur (754-775 AD), with whom it was difficult to deal with, especially Umayyad, Hawaridge and the Shiites. To consolidate his power, the main figures who may be rivals to him have been removed one by one. Abdullah ibn Ali and Shalhi ibn Ali, both of whom were his own uncles appointed by the governor of previous caliphs in Syria and Egypt, were killed for not being ready to serve him, al-Mansour ordered Abu Muslim al-Khurasani to do so, and then executed Abu Muslim al-Khurasani in 755 AD, fearing that he would be a contender. The original capital of the country was al-Hasimia, near Kufa. However, in order to further strengthen and maintain the stability of the newly created country, al-Mansour moved the capital to his newly built city of Baghdad, near the former Persian capital of Ktesifon, in 762 AD, so the center of the government of the Bani Abbas dynasty was at the center of the Persians. In this new capital, al-Manshur consolidated and governed his government, among other things, by establishing a kind of executive and judicial institution. In the field of management, he created a new tradition, appointing a vizier coordinator of the existing ministry, the first vizier was appointed Khalid bin Barmak, originally from Balkh, Persia. It has also established government reporting bodies, secretaries of state and the State Police in addition to improving the armed forces. He appointed Muhammad ibn Abdurrahman as a judge of the State judicial institution. Post posts that have existed since the Umayyad dynasty have been increased in their role with additional responsibilities. If before it was easy to deliver mail. During the al-Manshur time, the post office was tasked with gathering all the information in the regions so that the state administration could operate smoothly. Post office directors are instructed to report on a caliph. Caliph al-Manshur sought to recapture areas that had previously been liberated from the central Government and to strengthen security in the border areas. Among these efforts were the capture of fortifications in Asia, the city of Malatia, Coppadocia and Sicily in 756-758 AD in the north, his army crossed the Mountains of Taurus and approached the Bosphorus Strait. On the other hand, he reconciled with Emperor Constantine V and during the armistice of 758-765 AD, the Byzantines paid an annual tribute. His army also confronted Hazara Turkish troops in the Caucasus, Daylam in the Caspian Sea, Turkey in other parts of Oxus, and India. In the time of al-Manshur, the understanding of the caliph changed again. He said: I am the power of God on his land. In addition, unlike the Omayyad sovereigns, the Abbasid caliphs used throne titles such as al-Manshur, and later the title of throne was more popular than the real name. If the foundations of Abbasid rule were laid and built by Abu al-Abbas al-Saffah and al-Manshumum, the golden pinnacle of this dynasty lies on the seven caliphs after that, al-Mahdi (775-785 AD), al-Hadi (775- 786 AD), Harun al-Rasid (786-809 AD), al-Mamun (813-9 813 833 AD), al-Muahim (833-842 AD), Al-Vaick (842-847 AD) and al-Mutawakqil (847-861 AD). In al-Mahdi's time, the economy began to improve with improvements in the agricultural sector through irrigation and increased yields of minerals such as silver, gold, copper and iron. In addition, transit trade between East and West also carries a lot of wealth. Bashra has become an important port. The popularity of the Abbasids peaked during the time of Caliph Harun Al-Rasid (786-809 AD) and his son al-Mamoun (813-833 AD). The country's wealth has been widely used by Harun al-Rasied for social purposes, as well as in established hospitals, medical schools and pharmaceuticals. During this time there were at least 800 doctors. In addition, public baths are being built. Social security, social security, health, education, science, culture and literature were in the golden age. It was at this time that Islamic State was positioned as the strongest and most unsurpassed country. Al-Mamoun, Harun Al-Rasid's successor, was known as a caliph who was very much in love with philosophy. During his reign, the translation of foreign books was encouraged. To translate Greek books, he hired translators from Christians and other expert religions (wa laa haula laa quwwata illaa billaaah). He also set up many schools, one of his most important works was the construction of Baitul Hikmah, a translation center that serves as a college with a large library. It was during al-Mamoun that Baghdad became a center of culture and science. Al-Muassim, the next caliph (833-842 AD), gave the Turks an excellent opportunity to enter the government, their participation began as a guard army. Unlike the Umayyad Dawla, the Abbasid dynasty lacked the army system. The practice of Muslims has stalled since the war. Soldiers are specially embedded in professional soldiers. Thus, the military power of the Bani Abbas dynasty became very strong. However, during this period there are many political challenges and movements that hinder stability, both on the part of Abbas himself and from outside. Movements such as the remnants of Omayyada Bani and Abbas' interns, the al-Hawaridge revolution in North Africa, the Sindik movement in Persia, the Shiite movement and ethnic conflicts and religious streams of thought can be extinguished. From the picture above the Abbasids in the first period emphasized the development of Islamic civilization and culture, not the expansion of the territory. This is the fundamental difference between Abbas and the Umayyads. In addition, there are also prominent features of the Abbasan dynasty that did not exist during the Umayyad period. With the transfer of the capital to Baghdad, Abbas's government became far from the influence of Islamic Arabia. While the Umayyad dynasty was very oriented towards Islamic Arabia. In the first and third periods of Abbasid rule, Persian cultural influence was very strong, and in the second and fourth periods the Turks were very dominant in the politics and management of this dynasty. In the administration of the state, in the time of Bani Abbas was the position of a vizier, which led to the heads of departments. This position was not in the Omeiyada government. A new professional army was formed during the rule of Bani Abbas. There used to be no professional swat. As described above, the culmination of the development of Islamic culture and thought occurred during the reign of Bani Abbas. However, this does not mean that it completely stems from the creativity of the rulers of Bani Abbas himself. Some of them began with the beginning of the rise of Islam. In education, for example, educational institutions began to develop at the beginning of Islam. At that time, the institution consisted of two levels: Maktab/Kuttab and the mosque, which is the lowest educational institution, where children know the basics of reading, counting and writing; and where young people learn the basics of religious science, such as interpretation, hadith, fiction and language. The level of deepening where the students who deepen your knowledge, get out of the field to study one or more experts in their fields. In general, science requires religious sciences. His teachings took place in mosques or in the homes of interested scientists. For the son of the ruler, education can take place in the palace or in the house of the ruler, calling them scientists-experts. These institutions later flourished during the reign of Bani Abbas, with the creation of libraries and academies. The library at that time was more of a university, because in addition to books, there were also people who could read, write and discuss. The development of educational institutions reflects the development and development of science. This is very much determined by the development of the Arabic language, both the administrative language that has been in place since Omeiyada and the language of science. And Allah is omniscient, omniscient. During Abbas's rule, many non-Arab settlers entered Islam. Assimilation is effective and valuable. Peoples gave a certain share in the development of science in Islam. Persian influence, as mentioned, is very strong in management. In addition, the Persians were very well educated in the development of science, philosophy and literature. The influence of India is observed in medicine, mathematics and astronomy. Meanwhile, Greek influence has come through translations in many areas of science, especially philosophy. Translational movement takes place in three stages. The first stage, during the time of Caliph al-Mansour in Harun al-Rasid. At this stage, which is widely translated are works in astronomy and mantic. The second stage lasted from the time of caliph al-Mamun to 300 G. Widely translated books were in the field of philosophy and medicine. The third stage occurs after 300 H, especially after the paper is created. Translated areas of science are expanding. The influence of the culture of a developed nation, mainly through translation, has brought not only advances in general science, but also religious science. In the field of interpretation, from the very beginning two methods were known, the first interpretation, the interpretation of bi al-ma's, which is a traditional interpretation, accepting the interpretations of the prophet and comrades. Second, the interpretation of bi al-ra'i, a rational method that relies more on opinions and thoughts than hadiths and the opinions of comrades. Both methods evolved during the reign of Bani Abbas. However, it is clear that Bi al-ra'i (rational interpretation) is strongly influenced by the development of philosophical and scientific thought. The same can be seen in fiqh and especially in theological sciences. The development of logic among Muslims has greatly influenced the development of two fields of science. Four Majaba priests lived during the first Abbasid rule. Imam Abu Hanifa (700-767 AD) in his legal opinion was influenced by the development struck in Kufa, a city at the height of Persian culture, whose public life has reached a higher rate of progress. Therefore, this sect uses more rational thinking than hadith. His pupil and his late disciple, Abu Yusuf, became Kadri al-Kudhat during the time of Harun al-Rasid. Unlike imam Abu Hanifa, Imam Maalik (713-795 AD) used many hadiths and traditions of the Medina people. The views of the two sects of the law were mediated by Imam al-Shayya (767-820 AD) and Imam Ahmad Ibn Khanbal (780-855 AD), who restored the majab system and common sense in the Prophet's hapet and instructed him to hold on to the prophet and the understanding of the Prophet's companions. They did this to preserve and cleanse the teachings of Islam from the culture and customs of non-Arabs. In addition to the four founders of the great majab, during the reign of Bani Abbas, many other Mutahids freely published their opinions and founded their medjab. However, as his followers did not prosper, these thoughts and sects disappeared over time. There were eeric traditions that existed during the Omeiyad period, such as Khawaridge, Murgia and Mutazila. However, his development of thinking is still limited. Mutallia's rational theology appeared at the end of Omeiyad's reign. However, his more complex and perfect thoughts were formulated only during the reign of Bani Abbas in the first period, after contact with Greek thought, which brought philosophical thought and rationalism in Islam. Mutallia's most thought-provoking figures are Abu al-Khuzail al-Alai (135-235 H/752-849M) and al-Nazzam (185-221 H/801-835M). Ash'ariya, a traditional school of theology in theology initiated by Abu al-Hasan al-Ashari (873-935 AD), born during the Abbasan period, was also largely influenced by Greek logic. This is true because Al-Asiari was previously a follower of Mutasela. The same applies to literature. The writing of the hadith also developed rapidly during Abbas's time. This can be mainly due to the availability of means and transport, which facilitates the work of hadiths and writers. The influence of translation movement is observed in the development of science especially in astronomy, medicine, philosophy, chemistry and history. In the famous astronomical region, the name of al-Fazari as an Islamic astronomer who first composed the astrorob. Al-Fargani, known in Europe as Al-Faragun, wrote a summary of astronomy translated into Latin by Gerard Cremona and Johannes Hispalensi. In the field of medicine are known as al-Razi and Ibn Sina. Al-Razi was the first person to distinguish between smallpox and measles. He was also the first person to write a book on pediatrics. After that, the science of healing was in the hands of Ibn Sina. Ibn Sina, who was also a philophile, managed to find a circulatory system in humans. Among his works is al-zunnun fi al-Tibb, which is the first medical encyclopedia in history. In the optical field, Abu Ali al-Hasan ibn al-Khaytami, who in Europe is known as Alhazen, is known as a man who challenges the notion that the eye sends light to prominent objects. According to his theory, it is an object that sends light into the eye. In chemistry, the famous name is Jabir ibn Haiyan. He argues that metals such as lead, iron and copper can be converted into gold or silver by mixing a particular substance. In mathematics, known by the name of Muhammad ibn Musa al-Havarisimi, who also owns astronomy. It was He who created the algebra. The word algebra comes from the title of his book, al-Jabr wa al-Mukobala. In the area of famous history, the name al-Masodi. He is also an expert in geography. Among his works are Mururu al-Zahab wa Maaajin al-Jawahir. Famous figures in philosophy include al-Farabi, Ibn Sina, and Averroes. Al-Farabi has written many books on philosophy, logic, soul, stateohed, ethics and interpretations of Aristotle's philosophy. Ibn Sina also wrote many books on philosophy, the most notable of which was Asi-Siffa. Averroes, better known in the West as Averroes, had a great influence in the West in philosophy, so there was a tradition called Averroism. During this caliphate, the Islamic world experienced a massive rise in science. One of the great innovations of this time was the translation of works in the field of knowledge, literature and philosophy from Greece, Persia and the Indian subcontinent. Many thinkers were born today, many of them non-Muslims and non-Arab Muslims. They played an important role in translating and developing the work of Greek and Hindu literature, as well as pre-Islamic science into European Christian communities. Their contribution led to the famous Greek philosopher Aristotle in Europe. In addition, in this day and age have witnessed the discovery of geography, mathematics and astronomy Euclid and Claudius Ptolemy. These sciences were later corrected again by some Islamic figures such as Al-Biruni and so on. Such was the political and cultural progress that the Islamic Government made in classical times, progress that was unparalleled at the time. At this time, political progress goes hand in hand with the development of civilization and culture, so that Islam reaches a golden age, glory and glory. This golden age peaked, especially during the reign of the First Abbas, but after that period, Islamic civilization also experienced a period of decline. Wallahul Muta en. Mamluk Influence Main article: Mamluks of the Abbasid Caliphate were the first to organize the use of a slave-owning army called Mamluki in the 9th century. Formed by Al-Mamun, these slave armies were dominated by Turks, but were also heavily populated by Berbers from North Africa and Slavs from Eastern Europe. This is an innovation, as mercenaries from Turkey were previously used. However, Mamluk's army helped make this difficult for the Abbasid Caliphate, because of the different conditions that existed in the Muslims at that time eventually the caliphate became only a symbol, and even this army of Mamluk, then known as Bani Mamlak succeeded in power, which initially took the initiative of seizing the power of the Ayubid kingdom, which at the time was the arm length of the Abbasid caliphate. It was because the Ayubid rulers at the time were less assertive in leading the kingdom. Bani Mamlak founded his own sultanate in Egypt and moved the capital from Baghdad to Cairo after numerous attacks by the Tatar army and the destruction of Baghdad itself following the Mongol invasion of Hulagu Khan. Although the ruling Bani Mamlak continued to declare itself under the (symbolic) rule of the caliphate, the Caliph of Abbasids remained the head of state. The influence of Bani Buwayh's main article: the Buwayhia dynasty Another factor that led to the decline of Abbas Bani's political role was the struggle for power at the center of the government, allowing the office to remain under Abbas's rule, because the caliph was already considered a sacred religious office and could no longer be challenged, while power could be established in centers and regions far from the center of the government in the form of small independent dynasties. Among other factors that led to the decline of Abbas's political role was the power struggle at the center of the government. In fact, this was the case with previous Islamic governments. However, what happened to the Abbasid government is different from what it used to be. During the reign of Bani Abbas, there was often a struggle for power, especially at the beginning of its founding. However, in times of as seen in the second period, although the caliph was powerless, there were no attempts to seize the positions of the caliphate from the hands of Abbas. All that existed was an attempt to seize his power, allowing the position of the caliph to remain in Abbas's hands. This is because the caliph is considered a sacred religious position and can no longer be challenged. Although power can be established both in the center and in areas far from the center of power in the form of small independent dynasties. The Turkish army seized power. In their hands, the caliph is like a puppet who can do nothing. They are elected and caliphs in accordance with their political desires. After it was usually in the hands of the Turks in the second period, in the third period (334-447 H/1055 AD), the Abbasids were influenced by the Shiites Bani Buvaich. Influence of the main article by Bani Seljuk: Seljuk Raia Sultnate After the fall of the power of Buwayh Bani into the hands of Bani Seljuk or Saadjik al-Kubro (Great Seljuk), the position and position of the Caliph Abbasids were a little better, not least its authority in the field of religion was restored, even as they continued to maintain integrity and security to stop the decline of important factors that led to the decline of Abbasan at this time, so that many regions were liberated, was: the latitude of the territory of Abbasid Daula while the central communication with this area was difficult. At the same time, the level of mutual trust between the rulers and the executors of power is very low. With the professionalism of the armed forces, the caliph's dependence on them is very high. Public finances are very complex because the costs incurred for mercenaries are enormous. At the same time, the power of the caliph was declining, the caliph could not force Baghdad to deliver taxes. The period of disintegration (1000-1250 AD) As a result of the wisdom that emphasized the development of Islamic civilization and culture rather than political issues, some provinces on the periphery began to get out of control of the rulers of Bani Abbas, in various ways, including the uprisings led by local leaders, and they managed to gain full independence. Disintegration in politics actually began at the end of the Omeiyada period. But if we talk about Islamic policy on a historical trajectory, there will be disagreements between the Omeiyad government and the government of Bani Abbas. The territories of Omeyyad, from its founding to its dissolution, were parallel to the boundaries of Islamic rule. It is not entirely true to appeal to the Abbas government. The rule of this dynasty has never been recognized in Spain all of North Africa, with the exception of Egypt, is intermittent and mostly nominal. Even in reality, many areas are not controlled by the caliph. In real terms, these areas are under the control of the governors of the Eyyu. His relationship with the caliphate is characterized by tax payments. It is possible that the Abbasid caliphs were sufficiently satisfied with the nominal recognition of some provinces, with the payment of tributes. The reason is that perhaps the caliphs were not strong enough to force them to submit to it, the ruler Abbas Bani focused more on the development of civilization and culture than on politics and expansion. As a result of wisdom that emphasized the development of Islamic civilization and culture rather than a political issue, some provinces on the periphery began to elude the Bani Abbas rulers. This can happen in one of two ways: a local leader leads a rebellion and succeeds in gaining full independence, such as the Omeiyadas in Spain and Idrisida in Morocco. A man appointed by the governor of the caliph, his position has become stronger, such as AglIabiyyah daulah in Tunisia and Thahirids in Khurasan. With the exception of Umayyad in Andalusia and the Idrisids in Morocco, the provinces initially remained obedient to pay tribute as they watched the stabilization of Baghdad, and the caliphate was able to overcome the upheaval. But by the time the caliphate's rule disappeared, they had escaped Baghdad's rule. They not only undermined the power of the caliph, but also tried to take control of the caliphate itself. According to Ibn Khalidun, the actual collapse of Abbas's rule began to be seen from the beginning of the ninth century. This phenomenon may coincide with the arrival of leaders who have military power in some provinces that make them truly independent. The Abbasid armed forces at that time began to suffer from setbacks. Instead, the Abbasid rulers hired military specialists, especially the Turkish army, with a new system of slavery, as described above. The appointment of this member of the Turkish armed forces in subsequent events posed a serious threat to the rule of the Caliph. Moreover, during the first period of the Abbasid dynasty there was already national fanaticism in the form of shu-u-Arabiya (national/anti-Arab) movement. It is this movement that inspires many political movements, in addition to religious issues. Apparently, the caliphs were unaware of the political dangers of national bigotry and religious traditions, so although it felt in almost every aspect of life, as in literature and scientific papers, they did not mean that fanaticism, even among those involved in national and religious conflicts. This period of disintegration occurred after the rule of the first Abbasid period reached its golden age, during which the dynasty's rule began to decline, especially in the field of politics. One reason is the ruler's penchant for living luxuriously and the weakness of the caliph in the leading wheels of government. The end of the Seljuk dynasty over Baghdad or the Abbasid caliphate was the beginning of the fifth period. During this period, the Caliph of Abbasids was no longer under the rule of a certain dynasty, although many Islamic dynasties stood. Some are quite large, but most are small dynasties. The Abbasid caliphs are already independent and back in power, but only in and around Baghdad. This narrow area of the Caliph's rule shows its political weakness. It was at this time that the Mongolian and Tatar armies invaded Baghdad. Baghdad can be captured and destroyed without any meaningful resistance. The destruction of Baghdad as a result of an offensive by the Mongolian army is the

beginning of a new howl in Islamic history called the Middle Ages. As can be seen from the Abbasid caliphate period, the period of decline began in the second period. However, the causal factors of failure did not come suddenly. Seeds were visible already in the first period, only because the caliph during this period was so strong that they did not develop. In the history of Abbas's rule it was clear that if the caliph was strong, ministers would usually act as chief public servants, but if the caliph was weak, they would have the right to control the wheels of government. In addition to the weakness of the caliph, many other factors forced the Abbasid caliphate to retreat, each of these factors related to each other. Some of them are: the rivalry between the Abbasid caliphate was founded by the Abbasids, who merged with the Persians. The alliance was formed against the backdrop of similarities between the two factions at a time when the Omayyads came to power. Both are equally oppressed. After the establishment of the Abbasid Caliphate, the Abbasid dynasty retained the alliance. According to Ibn Khaldun, there were two reasons why the Abbas dynasty chose the Persians over the Arabs. It is difficult for Arabs to forget Umayyad. At the time, they were first-class citizens. The Arabs themselves were divided by askhabiya (tribal). Thus, the Abbasid caliphate was not created above the traditional askha intos uh. The Persians were not satisfied. They wanted a dynasty with kings and servants from Persia as well. The Arabs, meanwhile, thought that blood was flowing on their bodies Blood (race) is special and they consider a low non-Arab nation (ajam). In addition, the territories of the First Period Abbasids were vast, covering various countries such as Morocco, Egypt, Syria, Iraq, Persia, Turkey and India. They were united with the Semites. Apart from Islam, at that time there was no consciousness that firmly knitted various elements. As a result, in addition to the fanaticism of Arabism, there was also fanaticism of other peoples, which gave rise to the Shuubia movement. This national fanaticism seems to have been abandoned by the authorities for prosperity. Meanwhile, the caliphs had a new system of slavery. Persian or Turkish slaves were officers and soldiers. They were given a dynastic nasab and received a salary. Abbas considered them servants. This system of slavery increased the influence of the Persians and Turks. Because of their large amount and strength, they felt that the country was their; they have power over the people based on the power of the caliph. The tendency of every nation to dominate power has been felt since the beginning of the Abbasid Caliphate. However, since the caliphs are powerful people who are able to maintain the balance of power, political stability can be maintained. After al-Mutawakkil, the weak caliph, ascended to the throne, the domination of the Turkish army was unstoppable. Since then, Abbas's rule has effectively ended. Power is in the hands of the Turkish people. That position was then taken by Bani Buwaih, the Persians, in the third period and then switched to the Seljuk dynasty in the fourth period as described earlier. The emergence of dynasties was born and some who broke away from Baghdad during the Abbasid caliphate, among them: Persians: Tahirids in Khurasan, (205-259 H/820-872 AD). Shafahids in the Far, (254-290 H/868-901 AD). Samanides in Transoxania, (261-389 H/873-998 AD). Bani Sajia in Azerbaijan, (266-318 H/878-930 AD). Bani Buwayh, who even controls Baghdad, (320-447 H/ 932-1055 AD). Turkish: Tulunia in Egypt, (254-292 H/837-903 AD). Ihsydia in Turkestan, (320-560 H/932-1163 AD). Gazanavides in Afghanistan, (351-585 H/962-1189 AD). Bani Seljuk/Saladzika and its affiliates: a. The Great Seljuk, or Great Seljuk, was founded by Rukn al-Din Abu Talib Tukri/Beck ibn Mikail ibn Seljuk ibn Tuqaq. He controlled Baghdad and ruled for about 93 years (429-522H/1037-1127 AD). And Sultan Alib Arcelan (may Allah pardon him) won the First Crusade over Roman Emperor IV and captured him. B. Seljuk Kirman in Kirman, (433-583 H/1040-1187 AD). c. Seljuk Syria or Sham in Syria, (487-511 H/1094-1117 AD). d. Iraqi Seljuk in Iraq and Kurdistan, (511-590 H/1117-1194 AD). e. Seljuk Ruum or Asia, (470-700 H/1077-1299 AD). Kurds: al-Barzukani, (348-406 H/959-1015 AD). Abu Ali, (380-489 H/990-1095 AD). Al-Ayubia (564-648 H/1167-1250 AD) was founded by Sultan Shalahuddin al-Ayyubi after a successful third period of the crusade. Arabs: Idrisiya in the Maghreb (172-375 H/788-985 AD). Aghlabiyyah in Tunis (184-289 H/800-900 AD). Dulafya in Kurdistan, (210-285 H/825-898 AD). Alawia in Tabaristan, (250-316 H/864-928 AD). Hamdanium in Aleppo and Maushile, (317-394 H/929- 1002 AD). Mazyadiyyah on The Hill, (403-545 H/1011-1150 AD). Ukailiyyah in Maushil, (386-489 H/996-1 095 AD). Mirdasia in Aleppo, (414-472 H/1023-1079 AD). Self-proclaimed caliphate: Umayyad in Spain. Fatimids in Egypt. There was clearly an international rivalry against the backdrop of dynasties, especially between Arabs, Persians and Turks. In addition to national origin, the dynasties are also religiously diverse, some of them of Shiite and Sunni origin. The economic downturn of the Abbasid caliphate has also suffered economic setbacks along with political setbacks. In the first period, Bani Abbas's rule was a rich government. The incoming means more than those that go out, so Baitul-Mal is full of treasures. Large sums of money were received from al-Haraj, a kind of tax on products. After the caliphate entered a period of decline, government revenues decreased and spending increased. The decline in incomes of the population was caused by the narrowing of the territory, the number of riots that undermined the economy of the people, tax credits and the number of small dynasties that have been liberated and no longer pay tribute. Meanwhile, spending has increased, in part because of the lives of caliphs and officials increasingly generous. This type of spending is becoming more diverse, and officials are committing corruption. Unstable political conditions have caused the country's economy to shake-marit. On the contrary, poor economic conditions have weakened the political power of the second Abbasid dynasty, a factor that is interconnected and inseparable. The emergence of enetic traditions and tribal fanaticism. Religious fanaticism is closely linked to the issue of citizenship. Since the Persian ideals were not fully achieved, frustration prompted some of them to spread the teachings of Manism, zoroasterism and zoroasterism. The emergence of this movement, known as the Sindique movement, teased a sense of faith in the caliphs. Al-Mansour went to great lengths to eradicate it, even Al-Mahdi felt the need to create a special position to oversee the activities of the people of Sindik and to carry out a hgna in order to eradicate heresy. None of this, however, prevented them from doing so. Conflict between believers and from very simple forms, such as polemics about doctrine, to armed conflicts that shed blood on both sides. Examples of armed conflict are the Al-Afsin and Karamita movements. By the time the movement began to corral into a corner, its supporters had taken refuge in Shiite teachings, so many Shiite traditions were seen as gulat (extreme) and considered deviant by the Shiites themselves. Shiites are known as a political tradition in Islam that collides with Ahlussunnah. Conflicts often arise between them, sometimes also related to the ruler. Al-Mutawakkil, for example, ordered the destruction of Hussein ibn Ali's tomb in Karball. But his son, al-Muntashir (861-862 AD), again allowed the Shiites to visit Hussein's grave. The Shiites once ruled the Abbasid Caliphate through Bani Buwayh for more than a hundred years. The Idrisid dynasty in Morocco and the Fatimid Caliphate in Egypt were two Shiite dynasties that liberated from Sunni Baghdad. Religious conflicts are not limited only to conflicts between Muslims and zindik or Ahlussunna and Shia, but also between schools of Islam. Mutazilah, which is usually rationally accused of ziazia by salary. The dispute between the two factions escalated with al-Mamoun, the seventh caliph of the Abbasid dynasty (813-833 AD), making Mutazil the official sect of the state and making the Michnu. During the time of al-Mutawakil (847-861 AD), the Mutazil sect was abolished as the flow of the state and Sunnis rose again. Hanbali's intolerance of the rational mutasel, seen by philosophers, narrowed the intellectual horizon, even though the Salafists sought to restore Islam solely in accordance with those worn by the Messenger of Allah. Mainstream Mutasela bounced during Bani Buwayha's Time. But during the Sunni Seljuk dynasty, the removal of mutazela began to occur systematically. With the support of the ruler of Asi'ariya, the tradition flourished and succeeded. Al-Ghazali's thoughts supporting this tradition have become a key feature of Ahlussunna. These thoughts have so far had a negative impact on the development of Islamic intellectual creativity. In connection with the religious conflict, Saeed Amir Ali said: The religion of the Prophet Muhammad (peace and blessings of Allah to be on it) is Islamic, as well as the religion of Alaichis Salam Jesus, topped by division and division from within. Disagreements on abstract issues that cannot be sure of a life that has an end always cause more bitterness and bitter hostility than disagreements on things that are still in the environment Person. It's about the free will of man ... caused a complex mess in Islam ... The view that the people and the head of religion is impossible ER ... The cause of perishable precious souls The threat because of what is mentioned above are internal factors. In addition, there are also external factors that lead to the weakening and eventual disintegration of the Abbasid caliphate. The Crusades lasted several waves or periods and absorbed many victims. An attack by the Mongolian army on Islamic State territory. As mentioned, European Christians were called to go to war after Pope Urban II (1088-1099 AD) issued his fatwa. The Crusades also burned the spirit of resistance of Christians in Islamic territory. However, among the Eastern Christian communities, only Armenians and Lebanese Maronites were interested in crusades. The influence of the crusade was also seen in the Mongolian invasion. It is noted that Hulagu Khan, commander of the Mongolian army, hated Islam very much because he was strongly influenced by Buddhists and Nestorian Christians. Christian churches were associated with anti-Islamic Mongols and solidified in the pockets of ahlu books. The Mongolian army, destroying Islamic centers, helped restore Jerusalem. The main article of the crusade: This crusade took place in 1095 AD, when Pope Urban II called on Christians in Europe to wage a holy war, restore the freedom of pilgrimage in the temple of Magdis, controlled by the rulers of Seljuk, and prevent the influence and invasion of Muslim armies over Christian territory. As before, the army of Sultan Alp Arcelan (may Allah pardon him) in 464 AD, which had only the power of 20,000 - 30,000 (2) soldiers, in which case it defeated the Roman army in 40,000 - 70,000 euros, consisting of the Roman armies, Guza, al-Akraja, al-Hajra, France and Armenia, this event was known as the event Oferik. Although the Muslims managed to defend their territories from the Crusaders, the losses they suffered to a large extent because of the war occurred on its territory. These losses have made the political power of Muslims weaker. They are not one, but they are divided. Many small daw members were liberated from the central Abbasid government in Baghdad. The Mongol invasion and fall of Baghdad's Main Article: The Ilhanate Dynasty In 565 AD/ 1258, the Mongolian army of 200,000 arrived at one of the doors of Baghdad. Khalif al-Mustashima, the last ruler of Abbas's children in Baghdad (1243- 1258), was utterly helpless and unable to stop the typhoon of Hulagu Khan's army. During Ibn Alkam, a Shiite, wanted to give him a chance by deceiving the Caliph. he told the caliph: I met them for a peace treaty. Hulagu Khan wanted to marry his daughter Abu Bakr ibn Mushasim, the son of the caliph. Thus, Hulagu Khan will guarantee your position. it did not want anything but obedience, as your grandparents did for seljuk sultans . The caliph accepted the offer, and he came out with some followers with pearls, precious stones and other precious gifts to be given to Hulag Khan. Gifts were distributed to Hulagu among his commanders. The caliph's departure was followed by the rulers of the court, consisting of jurisprudence; However, Hulagu Khan's words exceeded the expectations of the caliphate. What the vizier said is not true. All of them, including the vizier himself, were killed one by one with a gasp from the neck. This brutal murder ended the Abbasid rule in Baghdad. The city itself Baghdad was destroyed to the ground, as well as other cities through which the Mongolian army passed. Despite the devastation, Hulagu Khan established his rule in Baghdad for two years before continuing to travel to Syria and Egypt. The fall of Baghdad in 1258 AD into the hands of the Mongols not only ended the rule of the Abbasid caliphate there, but also marked the beginning of a period of political decline and Islamic civilization, as Baghdad as a cultural center and an Islamic civilization rich in the treasures of science, also disappeared Mongolian troops led by Hulagu Khan. The chronology of the Abbasid Caliphate 750 - Abu al-Abbas al-Saffa became the first Abbasid caliph. 752 - The beginning of the Abbasid Caliphate. 755 - Abdullah ibn Ali's uprising. The murder of Abu Muslim. 756 - Abd al-Rahman I creates the Umayyad kingdom in Spain. 763 - Construction of the city of Baghdad. Defeat of the Abbasid army in Spain. 786 - Aaron al-Rasid becomes caliph. 792 - Attacks in northern France. 800 - Scientific rules are beginning to emerge. Algebra was created by Al-Havarismi. 805 - Campaign against Byzantium. Captured the island of Rhodes and Cyprus. 809 - death of Aaron al-Rasid. Al-Amin was appointed caliph. 814 - Civil war between al-Amen and al-Mamoun. Al-Amin was killed and al-Mamoun became caliph. 869 - Sanj Rebellion. The first uprising and one of the largest slaves in the Abbasid caliphate. 1000 - The Great Mosque of Cordoba was built. 1005 - Multan and Gur are taken prisoner. 1055 - Baghdad is captured by the Turkish army Seljuk. The Abbasid-Seljuk government began around 1258, when Mongolian troops destroyed Baghdad. 1071 - Manzikert Events. Sultan of the Alps defeated the combined crusader led by Emperor Romanos IV Diogenes. 1072 - Sultan of the Alps Arcelan conquers Central Asia (Anatolia), and continued the siege of the Kingdom of Byzantih. 1085 - The Christian Army captures Toledo, Spain. 1091 - The Normans take over Sicily, Muslim rule there ends. 1095 - The first crusade begins. 1099 - Crusaders capture Baitulmukaddis. They killed all the people. 1144 - Noor al-Din captures Edess from the Crusaders. The Second Crusade begins. 1187 - Salahuddin al-Aubby captures Baitulmukaddis from the Crusaders. The Third Crusade begins. 1194 - The Muslim army captures Delhi, India. 1236 - Crusaders capture Cordoba, Spain. 1258 - Mongolian army attacks and destroys Baghdad. Thousands of people died. The fall of Baghdad. End of the Abbasid Kingdom in Baghdad. The khalif's pedigree below is the ancestry of the Abbasid caliphs, from Abbas ibn Abdul-Mutkhalib to the last Caliph of the Abbasids, to rule Baghdad. ABBAS founded Abbasids Ibn Abbas Ali Muhammad Ibrahim 1. AS-SAFFAH (c. 750-754) 2. AL-MANSOUR (c. 754-775 Moses 3. AL-MAHDI (c. 775-785) 5. AR-RASID (c. 786-809) 4. AL HADI (c. 785-786 Ibrahim al-Mubarak 6. AL-AMIN (c. 809-813) 7. Al-MAMUN (c. 813-833) 8. Al-MUTASIM (c. 833-842 al-Kasim al-Mutaman 9. AL-VACIK (c. 842-847) 10. AL-MUTAWAKKIL (c. 847-861) 12. AL-MUSTA'IN (k. 862-866) AL-MUKHTADI (C. 869-870) 13. AL-MUS TAS (c. 866-869) 11. Al-MUNTASHIR (c. 861-862) al-Muwaffak 15. AL-MUSAMID (C. 870-892) 16. Al-MUTIDHID (c. 870-902) 17. AL-MUKTAFI (c. 902-908) 18. AL-MUSTADIR (c. 908-935) 19. Al-Sahir (c. 932-934) 22. AL-MTAFFI (c. 944-946) 20. AR RADHI (c. 934-940) ISHAK 21. AL-MUTTAZI (c. 940-944) 23. Al-MUTHI (c. 946-974) 25. Al-Kadi (c. 991-1031) 24. ATH-THAI' (k. 974-991) 26. Al-Zaim (c. 1031-1075) 27. AL-MUSICTADI (c. 1075-1094) 28. AL-MTAHIR (c. 1094-1118) 29. AL-MUTARSID (c. 1118-1135) 30. AL-MUZTAFI (c. 1136-1160) 30. AR-RASID (c. 1135-1136) 32. AL-MUSANJID (c. 1160-1170) 33. AL-MUSTADHIK (c. 1170-1180) 34. AN-NASHIRI (c. 1180-1225) 35. AJ-SAHIR (c. 1225-1226) 1. AL-MUSTANSHIR IIPower in Cairo 36. AL-MUTANSHIRE (c. 1226-1242) 37. AL-MUSTA'SHIM (k. 1242-1258) Note: k. is the year of the power of numbers, is a sequence of the number of people becoming a caliph. Name capital letters of the caliph in power. Abbasid Caliphate in Cairo Al-Mutanshire II 1261 Al-Hakim 1262-1302 Al MUsaqfi I 1302-1340 Al-Watik I 1340-1341 Al-Hakim II 1341-1352 Al-Mutadukil I 1352-1362 Al-Mutawaqqil I 1362-1383 Al-Watik II 1383-1386 Al-Mutasim 1386-1389 Al-Mutawaqqil I (return Resolution) 1389-1406 Al-Mustain 1406-1414 Al-Mutatid II 1414-1441 Al-Mustaqqi II 1441-1451 Al-Kaim 1451-14 1455 Al-Mutanjid 1455-1479 Al-Mutawakkil II 1479-1497 Al-Mutamsik 1497-1508 Al-Mutawakkil III 1508-1517 Help - Markham, Paul. Battle of Manzikert: a military disaster or a political failure?. a b Haldon 2001, p. 172 Quote error: Disabked mark; the name Haldon173 is defined repeatedly with different content - Norwich 1991, p. 238 ganaislamika.com. Received on February 22, 2019. Al-SyTHI, Imam; HOULAFa, History of the rulers of Islam. Jakarta: AL-KAUTSAR, 2006. ISBN 979-592-175-4 Other sources of Abbasid history, Muhammad Soub, PT. Star Moon. The date of Islami, Ibn Khaldun. Al-Bidaya Van Nihaya, Ibn Katsir. See also the Umayyad caliph, derived from the of the zlt/ref bani umayyah dan abbasiyah pdf. perbedaan bani umayyah dan abbasiyah. perbedaan karakteristik bani umayyah dan abbasiyah. persamaan bani umayyah dan abbasiyah. masa kejayaan islam bani umayyah dan abbasiyah. perang bani umayyah dan abbasiyah. sejarah bani umayyah dan abbasiyah. pendidikan islam pada masa bani umayyah dan abbasiyah

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