

Research Article

The Roles of The Persian People To The Glory of The Abbasiyah Dynasty In The Time Of Caliph Harun Al-Rashid (786-809 AD)

Ibnu Rusydi¹, Didin Saepudin², Murodi³

1. Fakultas Agama Islam Universitas Wiralodra Indramayu, ibnurs@gmail.com
2. Universitas Islam Negeri Syarif Hidayatullah Jakarta, didin.saepudin@uin.jkt.ac.id
3. Universitas Islam Negeri Syarif Hidayatullah Jakarta, murodi@uin.jkt.ac.id

Copyright © 2023 by Authors, Published by Risalah: Jurnal Pendidikan dan Studi Islam. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by-sa/4.0>).

Received : June 29, 2023

Revised : August 5, 2023

Accepted : August 15, 2023

Available online : September 14, 2023

How to Cite: Arip Purkon. 2023. "Batasan Aurat Perempuan Dalam Fikih Klasik Dan Kontemporer". *Risalah, Jurnal Pendidikan Dan Studi Islam* 9 (3):1046-61. https://doi.org/10.31943/jurnal_risalah.v9i3.542

Abstract. This paper aims to study and analyze how far the roles of the Persians to the glory of the Abbasid dynasty during the Caliph Harun al-Rashid (786-809 AD). The research method is a historical method which is a process of critically examining and analyzing past records and relics. This study concludes that the reign of Caliph Harun al-Rashid was a period of Persian domination. This is because *first* The policy of the Abbasid dynasty in the early days was to provide great opportunities and opportunities for the *Mawali* of Persian descent in various fields of government. *Second*, the strong Persian influence is marked by the move of the capital to Baghdad, which is located in an area that is heavily influenced by Persian culture. *Third*, the position of prime minister (*wazir*) was entrusted to a family of Persian descent, namely the Barmak family. The ministers of Persian descent were given full powers to carry out their duties in the government. *Fourth*, the Baitul Hikmah Library which is a center for research, development, and transfer of knowledge is led by a Persian and employs many Persians.

Keywords: Abbasid Dynasty, Caliph Harun al-Rashid, Persia, Islamic History

INTRODUCTION

The progress of the Islamic government and its civilization reached its golden age during the Abbasid dynasty during the time of the Caliph Harun al-Rashid.

Perhaps there are not many Muslim rulers after the Prophet Muhammad and his four companions who have attracted as much admiration as the Abbasid Caliph Harun Rashid in Baghdad. Harun al-Rashid was the fifth Abbasid Caliph. He ruled from 786 to 809 AD, an era considered the golden age of Islam. The achievement of Caliph Harun al-Rashid was the golden age of the Abbasid Dynasty (Kennedy, 2015). He was the fifth Caliph who ruled during the Abbasid dynasty from 786 to 809 AD. Together with his son Caliph Al-Ma'mun (813-833 AD) he paid great attention to knowledge, science, and intellectuals, making Baghdad the center of the city. intellectuals and science at that time.

Caliph Harun al-Rashid is a phenomenal figure of the Abbasid dynasty caliph. He is *Amir al-khulafa wa ajalla mulk al-dunya* (Commander of the Caliphs and Greatest Kings in the World) said Shauqi Abu Khalil (Khalil, 1996). It is different with Muhammad Rajab Bayumi who mentions the Caliph Harun al-Rashid as the figure of *al-Khalifah al-Alim* (Khalifah who is educated, clever, and clever) (Bayumi, 2000). Harun al-Rashid was the son of al-Mahdi, he was the fifth caliph succeeding his brother from the caliphate of the Abbasid dynasty and reigned until 809. His father's full name was caliph Muhammad al-Mahdi ibn Abdullah al-Mansur ibn Muhammad ibn Ali ibn Abdullah ibn Abbas ibn Abdul Muttalib. His mother was a woman from Yemen named Jurashiyah and nicknamed Khaizuran, intelligent and religious woman. Khaizuran is also known as a good mother and spends a lot of money on sadaqah (Khalil, 1996). Harun al-Rashid became caliph replacing his brother, namely Musa al-Hadi in 170 H. The territory of the Caliph Harun al-Rashid very broad, and perhaps the widest in the Islamic caliphate, from the very tip of North Africa, the Mediterranean region to the Hindustan of East India. The military and army strength of the Harun al-Rashid era was extraordinary. The figure of Harun al-Rashid himself much respected European kings such as King Charles Magne of France.

The love for science is marked by the widespread transfer of knowledge and knowledge of the intellectual works of the Persians, Byzantines, Syrians, and Greeks through translation projects into Arabic. During the Abbasid dynasty, translation activities were increasing, organized, and supported by the government. Scholars, translators, and intellectuals at that time, namely Hunayn Ibn Ishaq (873 M) who translated many of the monumental works of Galen (131-201 BCE), Aristotle (384-322 BCE), and Plato (428-348 BCE). Other translators such as Ya'qub ibn Ishaq al-Kind (796-873) also translated many Greek intellectual works in the fields of mathematics, logic, philosophy, medicine, astronomy, politics, and others (Lesmana, 2013).

During the early Abbasid reign, there was a shift in the monarchical model of the Arab kingdom where previously during the Umayyad Caliphate, Arabization was more familiar. This shift was reflected in the politics of succession, where during the Umayyad dynasty only children of noble Arab mothers could become caliphs. The first five caliphs of the Abbasid dynasty were descended from non-Arab mothers, namely, al-Mansur , al-Hadi, and Harun al-Rashid. This could be a deliberate policy by the early generations of the Abbasid caliphs in order to limit the claims of other clans and dynasties who felt more entitled to the caliphate (Marsham, 2009). When comparing the Abbasid dynasty with the previous government, namely the Umayyad dynasty, al-Jāhiz said: The Abbasid dynasty was ruled by non-Arabs and Khurasan people, while the Bani Marwan Umayyad government was entirely Arab (Al-Jahiz, tt). Some modern

historians strengthen Jahiz's view by saying that the political victory of the Abbasid dynasty was the victory of the Persians over the Arabs and the control over the power of the government bureaucracy. They named the early period of the Abbasid caliphate the Period of Persian domination. However, Umar Faruq rejected this view and considered that it was merely an appreciation and acceptance of non-Arab civilization which was more prominent in the Abbasid Caliphate compared to the previous period (Umar, 1985).

METHOD

This research is historical research. So the method used in this research is historical research. The historical method here is the process of critically examining and analyzing past records and relics (Kuntowijoyo, 1985). In a more specific sense, Dudung Abdurrahman explains that historical research is a systematic set of rules and principles for collecting historical sources effectively, evaluating them critically and proposing a synthesis of the results achieved in written form (Abdurrahman, 1999).

DISCUSSION

Contributions of the Persians during the Caliph Harun al-Rashid

The contact of the founders of the Abbasid dynasty with the Persians began during the Umayyad dynasty. When carrying out a propaganda effort to overthrow the Umayyads, Ibrahim bin Muhammad bin Ali appointed a Khurasan national named Abu Muslim al-Khurasani. Abu Muslim also helped al-Saffah get the seat of the caliphate, during the time of al-Shaffah he got an important position, namely being a leader in Khurasan. During the reign of Abu Ja'far al-Mansur, Abu Muslim's power was getting stronger and it was feared that he would carry out a rebellion, so he was killed on the orders of the caliph (al-Isy, 2012).

During the first Abbasid dynasty, the Persians also joined the ranks of the army along with the Arabs. In addition, to help oversee the Abbasid territories, a system of governors, tax registrar, judges, and letter holders was established. Persian influence which is also very evident is the use of the titles caliphs which denotes the meaning of caliphs of Allah. This culture is a culture that was used previously by the Persian empire who had the notion that the divine blood had flowed in their veins. Another influence is the judges and Qadi also use the cap as did the Persians, there is also the *Majalis al-Ghina*, and others. When al-Fadl bin Sahl, a Persian minister of al-Ma'mun died, the caliph changed black to green. He ordered to change the flag and black cap to green while this color is the color usually used by Kisra and Majusi (Nupiah, 2007).

In the context of strengthening themselves politically, the Abbasids gave great opportunities and opportunities to the *Mawali people* of Persian descent in various fields of government. Mawali is a non-Arab group that has embraced Islam. Such is the way in prioritizing the Persians, so that it seems that they are superior to the Arabs. Even during the reign of the four caliphs, starting with al-Mansur until the next three, there was one family that was very influential and played a major role in the government. He is a Barmakiah family whose head is Khālid ibn Barmak. Khalid was appointed *wazir* by al-Mansur and his descendants held that position under later caliphs. The Barmakiah family are all famous for being clever. This family actually started to be appointed as a minister since al-Saff āh , it's just that he has not been

given a role that is wide enough compared to the time of al-Mansur (Zaidan, 1978). The government of Harun al-Rashid is assisted by a *wazir* whose name was Yahya ibn Barmak, especially after his mother Khaizuran died 3 years after the caliphate's rule. Yahya ibn Barmak was also assisted by his relatives and family. Thanks to him, the Barmak people were able to control the Abbasid government for several years (Fathurrahman, 2017).

Government system

The administrative system of government in the early days of Islam was still simple and assimilated with foreign cultures in the administration of government. In Syria and Egypt, many Arabs adopted the Roman system, while in other areas such as Baghdad they adopted the Persian system. The Islamic administrative system in the early days was driven more by the spirit of religion and high morals, which dominated almost all areas of government and administration at the time of the Prophet and Khulafa al-Rashidun, although later there was a setback due to the weakness of power and politics due to extravagant life and the moral decline of some of the caliphs of the Umayyad and Abbasid dynasties. However, there are also caliphs who have noble, just and civilized character shown by Caliph Umar ibn Abdul Aziz, Harun al-Rashid, and al-Ma'mun (Husaini, 1966).

Abbasid dynasty was an Islamic caliphate after the fall of the Umayyad dynasty. The founder of this dynasty was Muhammad ibn Ali ibn Abdullah ibn Abbas who declared the establishment of the Abbasid dynasty in 749 in Kufah. The Caliphate of the Abbasid dynasty was founded on the basis of the propaganda of religious observance with the support of the *mawali*. Therefore, the Caliphate of the Abbasid dynasty can also be considered as *Daulah Jami'u al-Shu'b al-Islamiyyah* (a state for all Muslims), where the Arabs became less dominant in the elements of their government. The Persians exercised bureaucratic power and controlled many political positions and that was different from the Umayyad Caliphate which relied on Arabs (al-Fakhuri, 1986).

Ahmad Amin explained that during the caliphate al-Mansur the state administration system had been formed by imitating the Persian system. This system is the *wazir* (prime minister) system. Khalid ibn Barmak was the first to be appointed *wazir*. At first he headed the finance department (*diwan al-Kharaj*) then in 765 AD he became governor of Tabaristan. Barmak's descendants also remained ministers during the reign of Harun al-Rashid. This may be due to al-Rashid's gratitude to Yahya al-Barmaki. Yahya defended al-Rashid in front of the caliph al-Hadi when he was about to give the crown prince to his son. Al-Rashid's affection for Yahya and his family was very high, in fact all state affairs were handed over to him. The Barmak family got an abundance of wealth that almost rivaled the wealth of the caliph (Amn, tt). However, since 187 H, the direction of al-Rashid's policy changed by carrying out massacres of the Barmak people.

The position of ministers in the early days was entrusted to the Barmak family who in the Abbasid government played an important role. In addition to the minister, the position of advisor to the caliph as well as educator of the royal family was once held by this family. progress in the field of administration and politics of the Abbasid dynasty was the role or figure of a *wazir* (prime minister) whose duties were heavily

influenced by Persian traditions. The authority of a wazir is very broad. He coordinates and oversees all the departments in the government. The *wazir* in this case is the right hand of the caliph (Nasution, 1985). When the Barmak family controls this position, he has the right to appoint and fire government employees, regional heads and judges, of course with the approval of the caliph.

The reign of the Caliph Harun al-Rashid the Abbasid dynasty followed the pattern of government of the previous Abbasid caliphs. The pattern of government applied varies according to political, social, economic and cultural changes. The political system run by the Abbasid dynasty included: a). The Caliphs remained of Arab descent, while the ministers, commanders, governors and other officials were selected from Persian descent and mawali. b). The city of Baghdad is used as the capital of the country, which is the center of political, economic, social and cultural activities, c). Science is seen as something very important and noble, d). Freedom of thought as a right is fully recognized, e). The ministers of Persian descent were given full power to carry out their duties in the government (Hashimy, 1979).

Capital Relocation

The entire territory of the Persian Empire fell into the hands of the Muslims during the reign of Caliph Umar ibn al-Khattab. During the reign of the Caliph Umar ibn al-Khattab, Saad ibn Abi Waqqash was sent to fight the Persians and succeeded in winning the war in al-Qhadisiyah. After winning the victory in al-Qhadisiyah, the Muslim troops managed to seize the city of Madain which is the capital of Persia (Yahya, 1985). But Persia was a different matter. Although Persia has been completely controlled, however Persia is an Indo-European people, not a Semitic. They have their own ancient civilization, a proud history, and a language that will not be subdued. Many Persians accepted Islam and embraced Islam, but they would not be Arabized (Ansary, 2010). During the reign of Harun al-Rashid, the greatness and prosperity of Baghdad was ranked far above other areas, including Constantinople, the capital of Byzantium (Amin, 2014).

One of the first significant changes made by the Abbasids was the relocation of the administrative capital. During the Umayyad dynasty the capital was Damascus, but after the Abbasid dynasty came to power their caliphate chose a more centralized city as their capital. The city's official name was *Medina al-Salam*, later known as Baghdad. The decision not to occupy Damascus as the seat of government of the Abbasid dynasty seems to have been caused by the great support of the people of Damascus to the Umayyad dynasty. Sociologically, the people had been controlled and influenced by Muawiyah because he had been governor there for a long time. The Abbaiyah dynasty brought a large number of Persian masses, who were treated by Arabs during the Umayyad dynasty as second-class citizens. Khlaifah al-Saffah did not seem to want to take a greater risk of dealing with the population of Damascus, most of whom still supported the Umayyad dynasty (Saepudin, 2009).

Arabic is the official language of the country with the second language being Persian. The strong influence of Persia was marked by the move of the royal capital eastward to Persia during the time of al-Mansur and the building of Baghdad in 145/762 near the center of the Sasanid city which was the heart of the Persian world (Nasr, 2003). Baghdad became the political, military, and administrative capital and

was given the title *Madina al-Salam* (city of salvation). The city of Baghdad is increasingly complete with the construction of magnificent buildings such as educational facilities, arts, health hospitals, libraries, mosques and palaces. Although during the time of al-Mutawakkil the capital had moved back to Damascus (Cobb, 1999). The city of Baghdad is the capital of the country, the center of government, the center of political, socio-economic and cultural activities. Baghdad became the largest cultural center of the Islamic world and perhaps the whole world in the ninth and tenth centuries (Lapidus, 2002).

The field of architecture in the Abbasid era in general cannot be denied as a result of the influence of Asian traditions, especially Persian. The general and main characteristics of the architectural form at that time were the curved or oval shape of the dome, semi-circular aisles, spiral towers, and the roof was always covered with metal (Hitti, 2014). When declaring Baghdad as the capital city, al-Mansur dubbed this place *Madinah al-Salam*. The city of Baghdad in al-Mansur 's design is circular in shape, which is a typical Persian design. Even this circular shape design is a fairly careful calculation. Besides the pattern is a typical Persian pattern, this pattern also turned out to be cheaper. Strategically, circular patterns are more difficult to penetrate, because they do not have corners which in some cases become the weak point of a building (Petersen, 2011).

Knowledge Transfer and Translation

The occurrence of assimilation between Arabs and non-Arabs greatly encourages development in the field of science. The intense assimilation caused many non-Arabs to embrace Islam. So that by converting to Islam, they can contribute to the development of knowledge in Islam. Like the influence of the Persian nation which is very good in organizing the government system, mastery in philosophy and literature (Amin, tt).

The social conditions during the reign of Harun al-Rashid can not be separated from the attention and development of the world of education carried out. The development of education that occurs cannot be separated from the intervention of Harun al-Rashid, one of which is through the construction of a library, namely Baitul Hikmah. The development of science that occurs is not only focused on religious knowledge alone, such as the science of the al-Qur'an, *qira'at*, hadith, fiqh, kalam and others, but also develops linguistics and literature, philosophy, logic, metaphysics, mathematics, natural sciences, geography, astronomy, music, medicine, and chemistry. In addition, the translation of Greek and Persian books into Arabic was also carried out. The widespread transfer of intellectual works of the Persians, Byzantines, Syrians, and Greeks through translation projects into Arabic shows the love and seriousness of the caliph for science. During the Abbasid dynasty, it is known as an increase in translation activities and carried out in an organized manner, even this step is sponsored and supported directly by the government (Amin, 2014) .

In the beginning, the form of poetry or literature only quoted from the stories of the Jahiliyah period. The development of the model was abandoned and seen as a model of classical poetry. The classic poetry model was replaced by a new model poetry form which is a mix between culture and religion, with more Persian nuances. Literary progress, one of which is also marked by the appearance of famous literary

figures such as Abu Nawas among the masterpieces about love. Love poetry is known as *ghazal poetry*, which is a model of short love poetry that ranges from five to fifteen stanzas, following the model of Persian poets who have long developed the model of poetry before the Arabs know him. Another figure has the name of Abu Tamam (d. 843) as a court poet of Baghdad, among his works such as *diwan* and the collection of writings *diwan al-hamasah*, containing poems of praise for bravery in the field war. Other figures include the names of Abu al-Ala' al-Buhturi (820-897), Ibrahim al-Maushili, Siyat, Ibn Jami and figures in other fields such as poets, comedians, musicians, singers, dancers, and others (Hitti, 2014).

Bait al-Hikmah which means house of wisdom or house of knowledge, is a center, academy, as well as a translation bureau. Bait al-Hikmah was founded in the time of the Caliph al-Mansur, and second opinion saw that the house of wisdom was founded in the time of Harun al-Rashid. (Algeriani, 2017). Bait al-Hikmah was a center of scholarly activity where books from Greek, Syriac, and Persian were translated into Arabic by Arab scholars. Bait Hikmah was the first major library in Baghdad during the Abbasid dynasty as well as the center of the most famous Islamic library in history (Hitti, 2014). Bait al-hikmah librarians were great scholars, chosen for their knowledge of science and books. Their activity is to collect and translate scientific books. Persians are also still employed at Baitul Hikmah. The director of the Baitul Hikmah library himself was a Persian, Sahl ibn Harun. So that at the time of al-Ma'mun Baitul Hikmah, apart from being a library, it developed into a center for study and research activities. So it is undeniable that Baitul Hikmah made an extraordinary contribution to the development of Muslim scholarship in its time. Under the rule of al-Ma'mun, Bait al-Hikmah not only functioned as a library but also as a center for astronomical and mathematical study and research activities. In 832 AD, al-Ma'mun made Bait al-Hikmah in Baghdad the first academy, complete with binoculars, a library, and a translation institute (Nurhakim, 2017). Bait al-Hikmah as a center of knowledge has stored evidence and recorded the glorious history of Islam and the Abbasid dynasty in the past.

CONCLUSION

The reign of Caliph Harun al-Rashid was a period of Persian domination. This is because *first*, one of the political movements of the Abbasid dynasty in the early days was to provide great opportunities and opportunities for the *Mawali people* of Persian descent in various fields of government, so that they seemed politically superior to the Arabs. *Second*, the strong Persian influence is marked by the move of the capital to Baghdad, which is located in an area that is heavily influenced by Persian culture. The move of the royal capital eastward to Persia during the Caliph Ja'far al-Mansur. *Third*, the position of prime minister (*wazir*) was entrusted to a family of Persian descent, namely the Barmak family. The ministers of Persian descent were given full powers to carry out their duties in the government. *Fourth*, the Baitul Hikmah Library which is a center for research, development and transfer of knowledge is led and employ by Persians.

BIBLIOGRAPHY

- Abdurrahman, Dudung, (1999) *Metode Penelitian Sejarah*. Jakarta: Logos Wacana Ilmu, 44
- al-Fakhuri, Hanā (1986), *al-Jami Fi Tarikh al-Adab al-Arab*. Beirut: Dar al- Jayl, 518
- Algeriani, (2017) The House of Wisdom (Bayt al-Hikmah) and Its Civilizational Impact on Islamic libraries: A Historical Perspective, *Mediterranean Journal of Social Sciences*, Vol 8 No 5, 179
- al-Isy, Yusuf, (2012), *Dinasti Abbasiyah*, translation of Arif Munanda. Pustaka al-Kautsar: Jakarta, 27-28
- Al-Jahiz, (tt). *al-Bayan Wa al-Tabyan*, Jilid 3. Beirut: Dar Fikr, 336
- Amin, Ahmad (tt), *Dhuha al-Islam* , jilid I. Cairo; Lajnah al-Ta'lif wa al-Tarjamah wa al-Nasyr.
- Amin, Samsul Munir, (2014). *Sejarah Peradaban Islam*. Jakarta: Amzah, 146.
- Ansary, Tamim, (2010). translated. *Dari Puncak Bagdad; Sejarah Dunia Versi Islam*, Jakarta: Penerbit Zaman. 148
- Bayumi, Muhammad Rajab, (2000), Harun al-Rashid; *al-Khalifah al-Alim Wa al-Faris al-Mujahid*. Damaskus: Dar Qalam.
- Cobb, Paul M, (1999). Al-Mutawakkil's Damascus; A New Abbasid Capital?, *Journal of Near Eastern Studies* , Vol. 58, No. 4, <http://www.jstor.org/stable/546160>.
- Fathurrahman, Muhammad (2017). *Sejarah Peradaban Islam*. Yogyakarta: Penerbit Garudahawaca, 165.
- Hashimy, (1979), *Sejarah Kebudayaan Islam*. Jakarta: Penerbit Bulan Bintang, 73.
- Hitti, Philip K. (2014). *History of the Arabs* , translators: R. Cecep Lukman Yasin & Dedi Slamet Riyadi. Jakarta: PT Serambi Ilmu Semesta .
- Husaini, S. (1966). *Arab Administration*. Lahore: Muhammad Ashraf, 285.
- Kennedy Hugh, (2004). *The Prophet and The Age of The Caliphates: The Islamic Near East From The Sixt to the Eleventh Century*, Harlow England: Pearson Education Limited, 145
- Khalil, Shauqi Abu (1996). *Harun al-Rashid; Amir al-Khulafa Wa Ajalla Muluk al-Dunya*. Damaskus: Dar al-Fikr .
- Fi Tarikh al-Islam*, Beirut: Dar Fikr, 327
- Kuntowijoyo, (1985). *Pengantar Ilmu Sejarah*. Yogyakarta: Bentang, 74
- Lapidus, Ira M, (2002). *A History of Islamic Societies*. Cambridge: Cambridge University Press, 8
- Lesmana, Maman (2013). Hunayn Ibn Ishaq dan Sejarah Penterjemahan Ilmu Pengetahuan Ke dalam Bahasa Arab, “*Susurgalur, Jurnal Kajian Sejarah & Pendidikan Sejarah*,” No. 1, Vol. 1.
- Marsham , Andrew, (2009) *Ritual of Islamic Monarchy, Accession and Succession in the First Muslim Empire* . Edinburgh: Edinburgh University Press , 210
- Nupiah Ali, (2007). Ali Nupiah, *Pola dan Perkembangan Pendidikan Islam pada Periode Abbasiyah*, in Samsul Nizar (ed.), *Sejarah Pendidikan Islam* (Jakarta: Kencana, 67.
- Nurhakim, Imam (2017), *Kebijakan Khalifah al-Ma'mun Tentang Pendidikan Islam An-Nidzam*: *Jurnal Manajemen Pendidikan Dan Studi Islam*, 4(1), 31-42

- Nasr, Seyyed Hossein, (2003) *Islam; Religion, History, and Civilization*. Harper SanFrancisco, 2003, 141
- Petersen, Andrew, (2011). *Baghdad (Madinat al-Salam)*, <http://islamic-arts.org/2011/baghdad-madinat-al-salam>.
- Saepudin, Didin, (2009). *Sejarah Politik Islam*. Jakarta: Pustaka Intermedia,
- Umar, Faruq, (1985). *al-Tarikh al-Islami Wa Fikr Qorn al-Isrin (Dirasah Naqdiyyah Fi Tafsir al-Tarikh)*. Bagdad: Maktabah Nahdah.
- Yahya, Mukhtar, (1985), *Perpindahan-Perpindahan Kekuasaan di Timur Tengah*. Jakarta: Penerbit Bulan Bintang, 41
- Zaidan, Jurji, (1978). *History of Islam Civilization*, New Delhi: Kitab Bhavan, 164