

Dearabization of Islamic Government during the Abbasid Dynasty

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Abstract

The Arabization movement was one of the government's political models during the Umayyad Dynasty. Arabization, known as ta'rib became a characteristic of the administration of the Umayyad dynasty, which influenced the socio-political life of Arab Muslims, the Mawali, and Dzimmi groups. The influence of social strata became a feature of the Arabization movement at that time. During the Abbasid dynasty, this movement began to fade, especially the problem of social strata that prioritized Arab Muslims. The Abbasid dynasty, from the point of view of Islamic civilization, generally continued the reign of the Umayyad dynasty, but some aspects of government changed, especially the issue of Arabization. This study focuses more on the impact of the reduced priority of Arab Muslims during the Abbasid dynasty. The demise of the Abbasid dynasty gave a new face to the development of politics, economy, government administration, education, and law enforcement aspects. This research is a type of qualitative research using qualitative descriptive analysis. This type of research is historical research with a socio-political approach to government. The qualitative method used in this study uses historical research methodology, namely heuristics, verification, interpretation, and historiography. Based on the heuristic aspect, the researcher used a literature study. The results of this study indicate that the existence of Dearabization had a significant impact on the reign of the Abbasid dynasty. The policies taken by the caliphs of the Abbasid dynasty gave a new color to the development of politics, economy, government administration, education, and law.

Keywords: Dearabization; Dzimmi; Government of Abbasid Dynasty; Mawali.

Introduction

The background of the establishment of the Umayyad Dynasty must begin with the spilled blood of the Umayyad people. The Abbasid dynasty won the dark beginning of Islamic dynastic politics by recording essential milestones in Islamic history. It was during this period that Islamic civilization reached its peak. All fields of science thrive. And new formulations of science that were not previously formulated formally are now emerging. At this time, medical science, body anatomy, astronomy, optics, Al Jabar, and others developed rapidly. This progress was supported by the Caliph, who was happy with modern science, Al Mamun (Suyuthi, 2001: 385).

The Abbasid dynasty (750-1258) is fascinating to study because this dynasty continued the previous caliphate system, namely the Umayyad dynasty (661-750), with a different concept, namely dearabization. Dearabization is reducing or eliminating the Arab style (Kusuma, 2014: 241). Based on this concept, it means that the Abbasid dynasty was able to develop along with the role of non-Arabs in the government system. One of the reasons why historians talk a lot about this dynasty is because it was the dynasty that reigned the longest and was blessed with longevity. It was also their period of power that had just started the bookkeeping of history (Syalabi, 1992: 13).

A characteristic of this dynasty was dearabization which contributed to its downfall. This process, in contrast to the Umayyad dynasty, which caused its demise more to Arab-centric and internal problems, namely divisions between tribes and conflicts between the royal family and the emergence of various groups that rebelled and undermined their power, such as Shi'ah, Sunni, and from the Abbas family. Uncle of the Prophet who would later replace their caliphate.

In the context of the periodization of the Abbasid dynasty, historians see it from various perspectives. Al Khudri, a professor of history from the Egyptian University

(Egyptian University), divides into five periods, namely:

1. A period of strength and work to build (100 years: 132-232 H).
2. The reign of the Turkish commanders (100 years: 232-334 H)
3. The reign of Bani Buyah/buwayhid (100 years: 334-447 H)
4. The reign of the Seljuks / Seljuqiyah (100 years: 447-530 H)
5. The period of turning back the political power of the Abbasid caliphs with the rampant warlords (125 years from 530 H until the destruction of the Abbasids under the invasion of Genghis Khan and his son Hulagu Khan of Tartar in 656 H.

Meanwhile, B. G Stryzewki divides this reign into five periods, namely:

1. The first period is called the Persian influence I (132 AH/750 AD to 232 AH/847 AD.
2. The second period is the Turkish influence I (232 AH/847 AD/ to 334 H/945 AD.
3. The third period is the reign of the Buwaihi dynasty, also known as the Persian II influence (334 H/945 AD to 447 H/1105 AD.
4. The fourth period is the reign of the Seljuk dynasty, also known as the influence of Turkey II (447 H/1105 AD to 590 H/1195 AD).
5. The fifth period was when the Caliph was free from other influences, but his power was only in Baghdad (590 H/1194 AD to 656 H/1258 M (Supriyadi, 2008).¹

The difference in periodization among historians is the same because they mapped this dynasty according to their research needs. So the results must be different because the point of view is also different. However, this difference is not something that needs to be questioned because history is indeed multi-interpreted. The goal is only one,

¹ Dedi Supriyadi M. Ag, *History of Islamic Civilization* (Bandung: Pustaka Setia, 2008) p. 128. Quoting Bojena Gajane Stryzewska *Tarikh al Islamiyah* (Beirut: al Maktabah at Tijariyah, tth, p. 330, see also Badri Yatim, *M.A History of Islamic Civilization* (Jakarta: Rajagrafindo Persada, 2008

namely, to make it easier for them to understand and conclude.

Definition of Dearabization

The term dearabization was once used by Ibn Hisham in the theme of the Khaibar war ghanimah concerning the division of Arab and Non-Arab Camels. In the incident in Khaibar, the Prophet Muhammad did the Arabization of Arabian horses and the Dearabization of non-Arab horses.

The Big Indonesian Dictionary states that the meaning of the word dearabization is as follows: De means eliminating, reducing, dehydration, degression (kbbi.kemdikbud.go.id, 2022). The word Arabization is the masdar form of the verb 'araba, which translates into Arabic (Amrulloh, 2017).

Based on the sub-words above, if they are put together, it will become the word dearabization, which means a process of reducing or eliminating familiarity. In this study, the term dearabization emerged after the term Arabization in the Umayyad dynasty, so it can be concluded that dearabization contradicts the term Arabization in the Umayyad period. The point of view taken from the term dearabization refers to the context of the Abbasid dynasty's model of government which reduces the specificity of Muslim-Arabs in the context of government.

Socio-Political Situation of the Caliph

At the beginning of his reign, the Abbasids were more under Persian rule. Whereas in the second and fourth periods, the Turks were more dominant in the government and politics of this dynasty. The Caliph has absolute power, which gets a direct mandate from God (Abu Bakar, 2008: 72). Politically, the caliphs were strong figures and the center of political and religious power at the same time.² This situation differed from the period after that; they were the caliphs under the influence of other powers. This difference is evidenced by various coups, provincial divisions, and

² This characteristic of government was adopted from the Persian government. It is proven by the words of al-Mansur "*Innama ana Sulthan Allah Fi al-Ardh*" See Badri Yatim, M.A History of Islamic Civilization (Jakarta; Rajagrafindo Persada, 2008), p. 52.

rebellious dynasties that began to emerge.

Caliphs who ruled during the Abbasid dynasty there were 37 caliphs; the first ten caliphs were considered instrumental in laying the foundation of government. But some say that the most respected period was the caliphate of Al Mahdi to Al Watsiq. In general, we can see the following:

No	Name	Contribution
1	As-Saffah (750-754M)	a. Successfully consolidated the Abbasid dynasty b. Stabilizing the political situation in the early days of the Umayyad and Shia sects.
2	Al-Mansur (754-775 M)	a. Founder and builder of the Abbasid dynasty b. To quell the rebellion that occurred in the country led by Abdullah bin Ali, Abu Muslim al-Khurasani ³ , Rawandiyah sect, Shia, Sunbad rebellion, Usthasis rebellion. c. Build the city of Baghdad d. Created a new tradition by appointing a vizier as the coordinator of the government from Persia to Barmak. e. Improve and improve the government structure, such as the state and others.
3	Al-Mahdi (775-785 M)	a. Improving the economic sector, especially in agriculture and mining products, and making Basrah port a transit port for eastern and western trade. b. Stop the division between the Abbasids and the Alawites, and promote the unity of the descendants of the ahl al-bait by paying attention to their welfare.
4	Al-Hadi (785-786 M)	Succeeded in quelling the rebellion by Husein bin Ali Ibnul and Yahya bin Abdullah.
5	Al-Harun (786-809 M)	Guaranteed social welfare, increased knowledge, and education.
6	Al-Mamun (813-833 M)	a. The rise of book translations b. Establishing Baitul Hikmah (Bayt Al Wisdom).
7	Al-Mu'tashim (833-842M)	Strengthening military power by employing Turkish people as bodyguards so that they are famous as Abbasid stabilizers.

The contribution of the caliphs above was emphasized on the ability to

³ Killed for fear of his fame could shake the caliphate even though he was instrumental in founding the Abbasids. Badri Yatim, History ..hlm.117.

maintain the integrity of power, as evidenced by the many rebellions that were successfully suppressed, in addition to their contributions in other fields. Dearabization was also evident when the caliphs appointed ministers from non-Arabs, such as the Caliph As Saffah, who appointed ministers Khalid bin Barmak, Salamah Al Khallal, etc (Syalabi, 1992a:50). Barmak is the ratio to the Persians, namely Barmak. A person who contributed significantly to the Abbasid dynasty, so as-Saffah appointed him governor in Tabaristan and Mushal (Al Fiqi, 2009:97). Foreign policy relations also seemed strong when they cooperated in sending gifts and ambassadors to kings in European countries. For example, the Caliph Al-Mansur with Pepin, and Harun Al Rashid with Charlemagne, king of France (Syalabi, 1992: 208).

The Split of the Caliphate: The emergence of small dynasties

Globally, the political dynamics of the Abbasid era are as follows:

No	Year	Explanation
1	750-847 M	<ol style="list-style-type: none"> 1. The emergence of the Umayyad-Spanish in 756 2. Idrisiyah dynasty (789-926) 3. Rustamiyah dynasty (777-909) 4. Aghlabid dynasty (800-909)
2	847-945 M	<ol style="list-style-type: none"> 1. The rise of the Safariya dynasty (861-1003) 2. The rise of the Tahiri dynasty (810-873) 3. The Samanid dynasty(874-1005) 4. Tuluniyah dynasty 904 AD) 5. Hamdani dynasty (924-991)
3	945-1055 M	<ol style="list-style-type: none"> 1. Buwaihiyah dynasty 2. Ikhsyid dynasty (939-968) 3. Ghaznavid dynasty(877-1186)
4	1055-1258 M	<ol style="list-style-type: none"> 1. Fatimid dynasty (909-1160) 2. The emergence of the Seljuk dynasty 3. Ayubiyah dynasty (1174-1252) 4. Mamluk dynasty (1250-1517) 5. Murabithun dynasty (1056-1147) 6. Muwahhidun dynasty (1121-1269)

Based on the background of these dynasties, it is clear that there was competition between nations, especially Arabs, Persians, and Turks. In addition to

national backgrounds, these dynasties also had religious backgrounds, some with Shi'a and Sunni backgrounds. For this reason, historians argue that the emergence of disintegration between social forces and moral groups was the factor that led to the destruction of this dynasty. Over time, the blood between the conquerors has been mixed with the blood of the conquered, accompanied by their qualities and dominant positions. Slowly their empire was controlled by the nation they had conquered (Hitti, 2006:617).

Non-Muslim Citizens in the Caliphate

The peasants who were residents of the occupied territories of the Abbasid dynasty, such as Syria, Iraq, Iran, and Egypt, were included in the dhimmi group. They held fast to their native culture and language, Aramaic culture and language in Syria and Iraq, Iranian culture and language in Persia, and Coptic language and culture in Egypt. The dhimmi group felt that the concept of the Abbasid dynasty was different from the Umayyad dynasty, so they wanted to go to Baghdad and convert to Islam. The city of Baghdad was a destination for prosperity and security for Christians and Jews to occupy important positions. This phenomenon caused jealousy among Muslims, so they urged the Caliph to make strict rules, but they were only on paper and were not enforced consistently.

During the time of Aaron, the books of the New and Old Testaments were also translated into Arabic. A priest appointed by the Caliph was recognized and led all Christians in the kingdom. One of the most prominent features of Christianity in this dynasty was the spirit high enough that their aggressive church was able to send missionaries to India and China.

Another non-Muslim group is the Jews. They are positioned better than Christians, even though the Quran discredits them. Historians note that most of the owners of the currency exchanges were Jews, while most of the government employees were Christians. Even interestingly, when their leader would appear before the sultan, they wore embroidered silk clothes and white turbans decorated

with precious stones and were escorted by cavalry.

Another non-Muslim group is the Sabeans. Arabic *shabi'ah*, or *shabi'un*, singular *shabi'* from the madain (Aramaic) language meaning the baptist. There is no etymological connection with the word *saba'*, the name of a significant person in southwest Arabia (Hitti, 2006). They are a Judeo-Christian sect of the followers of Saint Yahya. Their place is in Palestine; their language is Mandaean. As mentioned in the Qur'an, the Babylonian Sabians also belonged to the dhimmi group in the kingdom's administration. Their famous figures who eventually converted to Islam were Abu Ishaq bin Hilal al Shabi', Ibn Washiyah, Jabir bin Hayyan, the chemist.

Another non-Muslim group, namely Zoroastrians (Magis), was mentioned in the Quran. Including the dhimmi group. After the conquests became the state religion, his fire temples were preserved in all the provinces of Iran and Iraq, India, and various places in eastern Persia. Although the Qur'an does not discriminate against pagans, this dynasty allowed religious freedom and religious communities outside of Islam to develop. Dearabization, as well as a boomerang in spiritual matters, also colored this dynasty

Economics

Vast dynastic power and a high level of civilization were achieved by involving extensive international trade networks. The earliest traders were Christians, Jews, and Zoroastrians but were later replaced by Muslim Arabs, who preferred trade to farm. Ports such as Baghdad, Basra, Siraf, Cairo, and Alexandria soon developed into land and sea trade centers.

At the time of Al Mansur, their traders had arrived in eastern China (Supriyadi, 2008). In the west, the Islamic traders reached Morocco and Spain. Even a thousand years before de Alesseps, Caliph Harun had the idea of digging a canal that would later be known as the Suez Canal. However, conditions in the Arabian Mediterranean then did not support maritime trade.

In the home industry, Kufa then had produced silk or half silk for head coverings which are still used today under the name kufiyah. Tawwaj, Faza, and other towns in Faris have several first-class factories that make carpets, embroidery, brocades, and long dresses for the upper class. Such goods are known as thiraz. From Persian, where the name or code of the sultan or Caliph is embroidered on it. No less critical industry is the manufacture of writing paper, introduced in the mid-8th century from China to Samarkand, occupied by Muslims in 704, which was seen as unrivaled. The art of processing jewelry is also experiencing its heyday. Pearls, sapphires, rubies, emeralds, and gems were highly favored by royal royalty. One of the most famous stones in Arabic history is the large ruby, which was once owned by several Persian kings and engraved with Aaron's name when he acquired it for 40 dinars.

The agricultural sector developed rapidly in the early Abbasid dynasty because the center of its government was in a very fertile area on the banks of the river. Abandoned farmlands and destroyed villages in various kingdom areas were repaired and rebuilt gradually. They rebuilt their irrigation in the Tigris-Euphrates valley area and made new irrigation, thus forming a perfect network. The products of native Iraqi crops consisted of wheat, rice, dates, sesame, cotton, and hemp. Peanuts, oranges, eggplant, sugarcane, and flowers such as roses and violets also thrive. Plantations are also thriving in the circular city area of Bukhara. A citrus tree related to citron and lemon, This is a bitter kind, Arabic Abu *shufayr*. English vocabulary, orange entered through Spanish from the Arabic vocabulary *naranj* which comes from the Persian language, *narang*. Lemon comes from the Arabic *laymun*, the Persian language, lemonade (Hitti, 2006). Originated from India or Malay, which then had moved to western Asia, the area around the Mediterranean. Finally, the Arabs in Spain brought it to Europe. Sugarcane plantations in Fariz and Ahwaz and their well-known processing inspired plantations on the Syrian coast to grow sugar cane, from which the crusaders later introduced sugar cane and sugar to Europe.

Based on the explanation above, it can be understood that in the economic field still cannot be separated from trade relations with non-Arabs, this can be seen from the names of the goods they sell and the trading terms they use during trading are more or less influenced by Persia, Turkey, and others.

Government Administration

The head of state is a caliph who, in theory, holds all power. He could and delegated his civil authority to a vizier.⁴ Judicial authority to a judge (Qadhi), and military power to a general (amir), but the Caliph himself remained the final decision maker in all government affairs. In carrying out the duties and functions of his government, Baghdad's caliphs followed the Persian administration pattern. Because of the absolute power of the caliphate to the extent that their people give excessive titles such as the Caliph of Allah (the representative of Allah) and *zhill Allah 'ala al-ardh* (the shadow of God on earth). Such titles were first given to al Muatawakkil (847-861) and continued until the last days of the Ottoman Turks (Hitti, 2006)

Under the Caliph, there was a vizier whose duties were heavily influenced by Persian tradition. The vizier acts as the right-hand man of the Caliph. In the Barmaki dynasty, a vizier had the authority to appoint and dismiss governors and judges, of course, with the approval of the Caliph. He could even inherit his position from generation to generation.

The sheer number of provinces led to decentralization which was impossible to avoid apart from the difficulty of communication at that time. A governor as a provincial leader is divided into two: namely, the Emirate of *'ammah* who has the highest power to regulate military affairs, appoint and supervise court judges, collect taxes, maintain order, protect the official school of thought of the state from all forms of irregularities, organize police administration and become the imam of prayers. Friday. The governor is a particular authority (*khasshah*) with no judicial or taxation

⁴ After the caliphate of Khulafa al-Rashidun the vizier later became an institution or department. The first vizier of the Abbasid dynasty was Khalid bin Barmak who the Caliph al Mansur appointed.

regime. However, most of these classifications are only theoretical, as a governor's power increases based on his abilities, the Caliph's weakness, and his distance from the center of government.

The primary source of state income is taxes. However, the exciting thing is that taxes from other nations, ransoms, protection taxes from non-Muslims (*jizyah*, land taxes (*kharaj*), and taxes taken from non-Muslim merchandise that enter Islamic territory are always taxable. It is the largest and is the primary source of state income from non-Muslims. According to al Mawardi, this *jizya* tax system adopted the al Badal al-Askari system (tax paid to free oneself from military obligations), which was imposed by the Ottoman dynasty on its non-Muslim people. Again, the element of de-absorption is felt in this system of government.

Military Organization System

The new professional army was formed during this dynasty; before, there was no particular professional army. The regular army in the early days of the Abbasid dynasty consisted of infantry (*harbiyah*) armed with spears, swords, and shields, arrow troops (*ramiyah*), and cavalry (*fursan*) wearing head and chest armor and armed with long spears and axes. Al Mutawakkil introduced the style of carrying the sword on the waist as practiced by the Persians, not on the back, as did the Arabs. Military forces were built relying on Persian troops and Byzantine Roman patterns.

The decline in the military power of the Abbasid dynasty occurred when al Mutawakkil began to form foreign troop units. The policy undermined the conditions needed to maintain the troops' morale. The total power and policies given to the governors gave birth to the forerunner of the feudal system in this dynasty.

Field of education

Dearabization was increasingly felt when Nidham al Muluk, a minister from Persia in the Seljuk caliphate, Sultan Alp Arslan and Maliksyah, who was also a supporter of Umar al Khayyam built the an Nidamiyah education academy in (1065-1067). This madrasa was created as a theological center, especially for those who study

the teachings of the Shafi'i school and Ash'ariyah theology. Madrasah Nida'iyah became a model for constructing other academies spread across the Khurasan region, Iraq and Syria. At that time, building a madrasa was considered an honorable act in Islam. The Seljuk dynasty, similar to the Buwaih dynasty and other non-Arab sultans who wielded great power over the lives of Muslims, competed with each other for the development of the arts and higher education.

Education does not only develop in madrasas or formal institutions but also in mosques and in the homes of people considered 'alim' in their fields (Yatim, 2008). Historians recorded halaqah-halaqah or educational circles found in every city, even Palestine, Syria, Egypt, and Faris. Even the circles discussed not only religious material but also linguistics and language. This phenomenon led to the formation of educational centers in noble houses. And such associations only existed during the Abbasid dynasty.

The mosques also functioned as libraries and became a reference for the vibrant treasures of Islamic scholarship. They were supported by the proliferation of bookstores that are almost one street filled with more than a hundred bookstores, not to mention a library that is indeed created to store catalogs or manuscripts or ancient manuscripts. Even the manuscripts are made of Egyptian papyrus patchwork, and Chinese paper. The ancient Arabic word for paper is *Kaghad*, probably from China and was absorbed into Persian and then absorbed into Arabic. At this time, the best quality papers were produced in the cities of Syria and Tripoli. and a leather roll. The concept of margin (edge of the page) is also well known.

The artistic and architectural point of view of the building is very recognizable. It has a non-Arabic pattern, such as the Samarra mosque, whose altar resembles the altar of a Christian church, in front of which stands a tower similar to the Ziggurat building from ancient Babylon. The remains of the Abbasid dynasty buildings found in Raqqa in the eighth century and Samarra show the influence of Asian architecture, especially Persian, with the characteristics of curved or oval domes, semicircular

aisles, spiral towers, curved main ceilings, and ceramics. Glazed walls and metal roofs.

In the field of fine art, at least we can see it at the time of the Caliph Al Mu'tashim, who decorated the walls of his palace with watercolor paintings depicting naked women and hunting scenes which were thought to be the work of Christian painters. His successor caliph, Al Mutawakkil, hired a Byzantine artist to decorate his palace. Perhaps the original legacy of this dynasty is the calligraphy popularized by their artist, Yaqut Al Mu'tashimi, whose name is immortalized as a yaqut writing style. During the Abbasid period, the art of book decoration and the illumination of the Koran emerged, which reached its golden peak in the Seljuq and Mamluk periods. Even this field of art shows a significant influence from the Christian tradition of Jacob and Nestor (Hitti, 2006). Seeing this phenomenon, it seems that the prohibition from Islamic theologians on all forms of artistic representation is not strong enough to stop the development of art in Islamic history, even in dynasties.

They also ignore the prohibition of fiqh experts on music and musical instruments in the art of music. At least during the time of Al Mahdi this field of music was developed. Many Greek works were translated into Arabic. For example, a Christian physicist Nestor translated Aristotle's works into Arabic under the titles *Kitab al masa'il* (problemata) and *Kitab fi la-nafs* (de anima). Likewise, the works of Aristotle, Nichomachus son of Aristotle, and Pythagoras were also translated into Arabic. At this time, the terms *musiq*, *urghin* (organ), *qitar* (guitar) and technical terms derived from Greek were also included in the Arabic vocabulary, one of which, organ, was clearly of Byzantine origin. Thus it can be said that the scientific-mathematical side of music that developed in Arabic took its theoretical sources from the Greeks; still, their original music was Arabic-style.

The field of law

After the Romans, the Arabs were the only people in the Middle Ages who gave birth to the science of jurisprudence. And from it developed an independent system called fiqh, which was taken from the Qur'an and Hadith. In this dynasty originated

the famous four schools of thought. One of the founders of the first school of thought in the world, Imam Abu Hanifah, the grandson of an enslaved Persian, was also embraced by the former Ottoman Caliphate of India and Central Asia and even became an official school. Apart from the negative side of the Caliph's treatment of them, it is narrated that Imam Abu Hanifah was imprisoned, whipped, and finally poisoned because of the problem of Imam Abu Hanifah's refusal to lead the judiciary in his time. Imam Malik was also tortured naked so that he would be insulted because Imam Malik mentioned a hadith that he did not like (Fouda, 2003). Imam Al Mawardi, the expert on Islamic state administration, also lived during this dynasty. He was very influential, became a high-ranking official, and received an honorable position during the caliphate of Qadir (Sjadzali, 1990).

The influence of the centuries-old Roman-Byzantine law in Syria, Palestine and Egypt is also a matter of principle in methodology. The rules related to guardianship, and wills, borrowing and renting as well as in other trade relations are thick with Jewish influence, rabbinic and *talmudic* traditions make dearabization clearly visible in this dynasty.

The works of ethics and morality based on the Qur'an and hadith, although there are very many in number, do not dominate all Arabic literature. Anecdotes, proverbs and aphorisms with Indo-Persian nuances also take part in these works. Examples of philosophical works with a Greek style such as Aristotle's Nichomachean Ethics through Neo-Plato and Neo-Pythagorean sources have also been translated into Arabic into Kitab al-akhlaq by Hunayn or his son Ishaq which later became the basis of Islamic moral philosophy ('moral science).

Conclusion

Based on the explanation above, several conclusions can be drawn with the advantages of the dearabization concept, namely period I (132 H / 750 AD to 232 H / 847 AD). This phase manifests several advances, including first, the Caliph is

positioned as an absolute leader. The period of leadership since the caliphs Harun Al Rashid and Al Watsiq. Second, the emergence of book translators from Christian groups and other religions so that they experience developments in the field of science. Third, the emergence of the development of science, philosophy, and literature.

Period II 847 AD - 945 AD has the characteristics of Turkish influence. The advantage factor of de-absorption in this period was the construction of the city of Samara. The existence of Derabization as a characteristic of the intervention of non-Arabs showed that the Arabs did not have supremacy in the government of the Abbasid dynasty. The main advantage of dearabization is that there is assimilation between Islamic power and non-Arabs so that new things emerge in their government. One that stands out is the movement to translate Greek, Persian, Turkish, Roman and Indian sciences as a stock of Islamic civilization.

From this perspective, the disadvantages of the dearabization concept can be seen from the end of 945 AD to 1055 AD. Several things due to dearabization include. First, the Turks started to get important positions to have autonomous power. The Caliph at that time was only a puppet of the government. Second, the emergence of a dynasty from the Persians, namely the Buwahiyah dynasty, began to undermine the power of the Abbasids. From 1055 AD - 1194 AD the effect of dearabization was the influence of Turkey by establishing control in the Abbasid body. The caliphs only have authority in the field of religion.

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