



DERABBIZATION, POLITICAL DEVELOPMENT, ECONOMICS, GOVERNMENT ADMINISTRATION, EDUCATION AND LAW IN THE ABBASID ERA

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ABSTRACT

This study uses a Literature Review (SLR) approach to explore the concept of Dearabization and the development of politics, economics, government administration, education, and law during the Abbasid era as the golden period of Islamic civilization. The study was conducted by collecting, analyzing, and synthesizing various primary and secondary sources in the form of books, journals, and relevant historical archives. Dearabization is understood as a process of expanding the Islamic cultural space that is no longer focused on Arab ethnic domination, but rather opens up opportunities for the integration of non-Arab nations, thereby accelerating intellectual and government dynamics. In the context of politics and government administration, a more organized bureaucratic structure emerged with the contribution of the Persian nation, while the economy developed rapidly through international trade and agricultural progress. Education gave birth to scientific institutions such as the Baitul Hikmah which became centers of translation and scientific study, while the legal field experienced a systematic codification of fiqh. Literature findings indicate that Dearabization actually strengthened Islamic civilization and led the Abbasid era to become a center of global progress. The implications of these findings for the development of contemporary Islamic civilization lie in inspiring adaptive, just, and knowledge-based governance. The Abbasid principle of derabbanization offers lessons on the separation of functions, bureaucratic professionalism, strengthening a productive economy, and inclusive education all of which align with modern challenges such as plurality, innovation, and accountability.

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Introduction

The Abbasid era is known as a golden era in Islamic history, marked by the development of various aspects of civilization, including politics, economics, government administration, education, and law. One prominent aspect of this period was the process of *dearabization*, namely the expansion of Islamic culture and knowledge that was no

longer focused on Arabia as the center of civilization but rather spread to Persia, Byzantium, and other regions, which then enriched the intellectual color of Islam. Dearabization was not interpreted as the erasure of Arab identity, but as an inclusive process that accepted non-Arab elements in the construction of knowledge. This became the foundation for the birth of a cosmopolitan and rational academic tradition in the medieval Islamic world (Rahman, 2014). This phenomenon then had a significant impact on the development of science and culture in the following era.

The political transformation during the Abbasid period also contributed to the advancement of civilization. The caliphate system began to adapt to Persian bureaucratic concepts, resulting in a more systematic and organized government structure. The caliph's power was assisted by viziers, secretaries of state, and other government institutions that played a role in formulating public policy. This demonstrated that politics no longer depended solely on the figure of the caliph, but rather on modern, institutional-based administration. This political reform contributed to the stability that supported the development of science and the economy (Hakim, 2017). These conditions made the Abbasid Dynasty a major force in the history of the Islamic world.

Besides political factors, economic progress was a crucial indicator in assessing the success of the Abbasid government. International trade flourished through land and sea routes connecting Baghdad with China, India, and Europe. Economic activities based on agriculture, industry, and the trade of consumer goods increased dramatically, generating significant revenue for the state. Government support for market development and urbanization also strengthened the position of the Islamic economy on the global stage (Abidin, 2018). Thus, the economy became a key pillar of intellectual and cultural progress.

The Abbasid administration grew into a complex bureaucracy with a well-organized documentation system. The concept of *the diwan*, adopted from Persia, was used to regulate state finances, defense, correspondence, and taxes. This bureaucratic pattern later became an effective governance model for other Islamic regions. Administrative reforms provided opportunities for equitable development, allowing for efficient management of the vast territories under its control. Studying this system is important because it offers a relevant historical model of governance for study in the context of modern public governance (Fauzan, 2016).

Education during the Abbasid period experienced a rapid revival, marked by the establishment of the House of Wisdom as a center for translation and knowledge development. Scientists from various nations were invited to research and teach, resulting in the integration of knowledge from various traditions, such as Greek, Persian, Roman, and Indian. Education focused not only on religious knowledge but also encompassed philosophy, medicine, astronomy, mathematics, and technology. This situation fostered the development of a generation of great scientists, such as Al-Kindi, Al-Farabi, and Ibn

Sina (Suryadi, 2019).

These educational advancements had a direct impact on the development of Islamic law. Fiqh (Islamic jurisprudence) flourished with the emergence of major schools of thought that persist to this day. The jurists were given the opportunity to conduct *ijtihad* (Islamic jurisprudence), ensuring that Islamic law was not merely textually rigid but responsive to social change. The codification of hadith and the writing of fiqh books also intensified during this period. The emergence of the Qadi al-Qudhat as the highest judicial institution demonstrates how law became a primary foundation of the Abbasid government (Yusuf, 2015).

However, the process of derabbization has also given rise to debate regarding the identity of Islamic culture. Some believe that the open access to foreign elements can diminish the authentic value of Islamic teachings. However, many scholars assert that cultural assimilation is the primary driving force behind the advancement of Islamic civilization. This process allows for critical and rational scientific development, transcending ethnic boundaries. This argument serves as a crucial argument for deepening the analysis of the role of derabbization in the context of Islamic intellectual history (Hanafi, 2013).

Historiographically, the study of the Abbasid era has made significant contributions to the study of classical Islamic civilization. This dynasty established not only material prosperity but also spiritual and intellectual prosperity. The development of various disciplines, coupled with economic prosperity and political stability, makes it a rich academic resource. Research into aspects of derabbization, politics, economics, education, law, and government administration during this period is crucial for providing a comprehensive understanding of the socio-cultural construction of classical Islam (Firdaus, 2020).

To date, research on the Abbasids continues, using both historical and contemporary approaches. However, comprehensive studies linking derabbization to politics, economics, education, law, and government administration are still relatively limited. Yet, integrating these aspects can provide a comprehensive picture of the dynamics of Islamic civilization's progress. Therefore, this research is relevant in filling a gap in scientific research that has not been thoroughly explored (Rahim, 2021).

Taking into account the historical background and social dynamics of the Abbasid era, this study aims to examine how derabbization played a role in shaping political, economic, governmental, educational, and legal developments. The study was conducted through a literature review approach, drawing on various scientific journal articles and historical works. It is hoped that this research will not only enrich academic discourse on Islamic history but also serve as a reference in the development of an inclusive modern education and governance system. Therefore, this research is worthy of being conducted

as a scientific contribution to the study of Islamic civilization.

Method

The research method used in the study "De-Arabization, Political, Economic, Governmental Administration, Education, and Legal Developments in the Abbasid Era" is a Literature Review (SLR) with an emphasis on searching, evaluating, and synthesizing various relevant library sources such as Islamic history books, scientific journals, classical manuscripts, and academic articles discussing the dynamics of Abbasid civilization. The data collection process was carried out by identifying credible primary and secondary sources to obtain a historical picture of the de-Arabization process and the development of politics, economics, administration, education, and law during that period. Data were analyzed through reduction techniques, interpretation of historical context, and integration of findings to produce a comprehensive understanding of social change and Abbasid government policies. A historical-critical analysis approach and Islamic historiography were used to read the dynamics of derababization and the development of politics, economics, governmental administration, education, and law during the Abbasid Daula contextually and comprehensively (Mubaraq, 2023). The historical-critical approach emphasizes the examination of historical sources—both primary and secondary—by paying attention to the biases, political interests, and social backgrounds of their authors. Meanwhile, Islamic historiography attempts to reconstruct events by linking historical narratives to Islamic values and the intellectual traditions of the people, thus enabling a more complete understanding of the transformation of civilization during that era (Salih et al., 2025).

Funding and Discussion

Derabbization, Political Development, Economics, Government Administration, Education and Law in the Abbasid Era

The Abbasid era was a crucial period in Islamic history, marked by significant changes in various sectors of life, including politics, economics, governance, education, and law. Literature studies indicate that this phase was marked by the process of *de-Arabisation*, the opening up of non-Arab cultural interactions into the social and governmental system. This concept did not imply the elimination of Arab identity, but rather led to the integration of Persian, Roman, and other local cultural elements into the administrative system (Nasution, 2019). These changes instilled a new dimension in the development of Islamic civilization. In the political sphere, the Abbasid empire was known to be more cosmopolitan than its predecessors.

Persian involvement in the state bureaucracy paved the way for more systematic administrative and diplomatic rationality. The literature confirms that the model of government shifted from clan-based rule to one based on institutions and state

bureaucracy (Hidayat, 2021). This transformation provided structural strength, enabling the Caliphate to endure for more than five centuries. Initial political stability laid the foundation for scientific advancement.

The process of *de-arabiization* is evident in the dominance of Persian traditions in government structures. The vizier, a strategic position derived from ancient Persian administrative models, replaced the dominance of the Quraysh tribe in earlier times. The strengthening of the secretariat, archiving, and public administration occurred through the adoption of Persian as the language of bureaucracy in many regions (Rahmawati, 2020). This situation provided space for the growth of an intellectual culture that was not solely Arab-centric. Diplomatic relations between regions also increased rapidly.

Economically, the Abbasids demonstrated a developed international trade system, with Baghdad serving as the center of the global economic network. Sea and land trade routes developed, connecting East and West. Trade in textiles, spices, metals, and paper generated significant fiscal growth (Mukhlis, 2018). Budgetary availability influenced the development of educational and research institutions. Economic stability was also supported by a more structured and professional tax system.

This economic progress was also supported by innovations in the financial system. Bankers and merchants used checks (*suftajah*) as a means of long-distance transactions. The market system was managed under the supervision of a *muhtasib* (*religious authority*) who ensured proper regulation (Siregar, 2022). Cross-cultural trade sparked intellectual exchange, making the Islamic civilization of the Abbasid era a gateway to world knowledge. Paper production in China ushered in an information revolution that accelerated the spread of knowledge.

Students and scholars received financial support for the development of study houses and libraries. The House of Wisdom (Baitul Hikmah) became the largest center for translation and scientific study of its time. Scholars from Greece, Persia, India, and Rome translated philosophical, medical, mathematical, and astronomical literature into Arabic (Kurniawan, 2021). This process broadened the horizons of Muslim thought. The modern Western world subsequently benefited from this scientific leap.

In education, madrasas and study circles became early models of higher education. The curriculum focused not only on religious knowledge but also encompassed science and rationality. Education was open to various ethnicities and cultures, marking a *cosmopolitan phase of intellectual life*. Educational institutions produced great scholars such as Al-Khwarizmi, Ibn Sina, Al-Farabi, and Al-Ghazali (Anwar, 2020). This educational transformation remains a global legacy to this day.

Dearabization also encouraged linguistic pluralism in education. Arabic remained the primary language of learning, but Persian, Syriac, and Greek elements enriched the technical academic vocabulary. This established a new scientific terminology with a strong

foundation. A scholarship system for students fostered a conducive academic climate (Mahfud, 2022). The literacy movement grew rapidly, producing thousands of manuscripts and scientific papers. Scientific exchanges became centers of academic discussion.

Within the legal structure, *fiqh* underwent extensive codification. Four major schools of thought emerged and the *qadi* (judge) was established as a formal judicial institution. The state regulated law through written regulations to maintain social stability (Rahman, 2019). The court administration system facilitated dispute resolution. The institution of *hisbah* became a check on public morality and the market. These reforms made Islamic law more adaptable to social realities.

Law and power are not completely free from political influence. However, the literature shows that *ulama* (Islamic scholars) retain freedom to issue *fatwas*. *Muftis* and *qadis* often act as critical mediators between the rulers and the people (Siregar, 2022). This creates checks and balances in governance. Strengthening legal institutions also minimizes the practice of absolute political violence. Legal modernization serves as a model for the Islamic legal administration system.

Furthermore, intellectual culture flourished through open discussions between philosophy and theology. The debate between the *Mu'tazilites* and *Ahlu Sunnah* became a highly dynamic intellectual space. The early Abbasid government tended towards *Mu'tazilite* rationalism, but this shifted during the *Al-Mutawakkil* era, returning to *Sunni* orthodoxy (Hidayat, 2021). This situation demonstrates the flexibility of thought in Islamic history. This intellectual struggle enriched the scientific treasury.

In social terms, *dearabiasi* encouraged social inclusivity regardless of ethnicity. Rulers accommodated non-Arabs in the military, government, and education. Multi-ethnic interactions gave rise to complex architectural aesthetics, literary customs, and cultural traditions (Nasution, 2019). Baghdad developed as a cultural melting pot. The arts of calligraphy, music, and poetry reached their peak. This richness of art became the global aesthetic identity of classical Islam.

The development of the Abbasid government was also marked by the emergence of a provincial system with controlled autonomy. Regional governors were given the authority to manage local fiscal matters but were required to pay central taxes. This structure was effective during its early glory, although it was eventually weakened by rebellion and decentralization (Rahmawati, 2020). Internal political conflicts affected the state's stability in its later period. However, the bureaucracy's contribution remains monumental to the history of Islamic administration.

Literature analysis shows that a crucial factor in the Abbasid's success was opening the door to external influences. The integration of Greek philosophy and Islamic theology resulted in a rational intellectual tradition. Scientists such as *Al-Kindi* and *Al-Farabi* bridged metaphysical theory to the Islamic world (Kurniawan, 2021). Advances in

astronomy were evident in observatories capable of measuring the Earth's rotation. This subsequently inspired the European Renaissance.

The translation process became a milestone in the transformation of Islamic epistemology. Ibn Sina's medical textbook, *Canon of Medicine*, was used in Europe until the 17th century (Mahfud, 2022). Advances in mathematics stemmed from Al-Khwarizmi's discovery of algebra. Astronomical calculations became the basis for determining the Islamic calendar. The integration of sciences proved that the Abbasid era was the intellectual pinnacle of Islamic civilization. *Derabbization* broke down barriers and expanded the network of knowledge.

In discussions of political economy, the literature highlights the strong relationship between power and capital. The state utilized taxes on agriculture, trade, and the craft industry as sources of finance. Fiscal sovereignty supported military stability and infrastructure development (Mukhlis, 2018). Highways, ports, and irrigation systems were built to facilitate the distribution of goods. State financial management served as a strong foundation for social development.

The SLR study demonstrates a connection between scientific advancement and economic prosperity. The state provides research funding and prizes for scientists who successfully discover new theories. A culture of intellectual appreciation fosters healthy academic competition, a trait rarely seen in previous eras (Anwar, 2020). The symbiotic relationship between science, economics, and governance creates an ecosystem of advanced civilization. *The Baitul Mal concept* serves as an effective state bank.

In the legal field, the literature describes the integration of fiqh and administrative legal systems. The Hanafi school of thought is widely used in government jurisprudence due to its flexible nature. Local customary law is also considered in rulings (Rahman, 2019). The concept of jurisprudence is formed through collective ijtihad. The judicial structure separates civil, criminal, and economic law. This legal development serves as a model for modern Islamic states.

Furthermore, *the dearabiasi* created a socio-scientific dynamic through a more rational adoption of Persian culture. The *vizier system*, the *diwan institution*, and the state secretariat strengthened the central bureaucracy (Rahmawati, 2020). Tax administration was meticulously recorded, even using accounting. Internal political conflicts, such as Shia rebellions and local dynasties, disrupted stability at the end of the period. However, the governmental structure continued to make historical contributions (Stanley et al., 2001).

Discussions on education demonstrate a shift in learning models from traditional individualism to formal institutionalism. The Nizhamiyah Madrasah is an example of an early, systematic university with a curriculum, classes, and diplomas (Mahfud, 2022). This system was later emulated by the Western world. Academic traditions took root through debate, halaqah (Islamic gatherings), and public discussions. This was the forerunner of

the modern university. The Abbasid era became a paradigm for universal scholarship.

The role of women in education has also increased in some literature. Many women were involved in teaching hadith and literature. Social openness to knowledge is evidence of cultural progress. However, access was not entirely equal (Nasution, 2019). This demonstrates that social development at that time remained multifaceted. Nevertheless, women's contributions remained significant.

The SLR results also show that Abbasid progress was inseparable from the support of knowledge production technology. The paper industry accelerated the reproduction of information. State libraries housed hundreds of thousands of manuscripts. Scholarly travel became a part of the scientific culture (Hidayat, 2021). Cross-city studies fostered international scientific networks. Knowledge transcended space. This was the epistemological strength of Islamic civilization.

Literature analysis also indicates that the peak of the Abbasid Empire occurred between the 8th and 10th centuries CE. Its decline began to manifest due to political disintegration and Turkish military dominance. Economic factors weakened due to internal conflicts and the shift in global trade routes (Siregar, 2022). Nevertheless, its intellectual legacy endured. Its influence was continued by Andalusia and the Seljuk Turks. Islamic civilization remains a global benchmark.

The relationship between *deradicalization* and scientific advancement demonstrates that cultural openness is key to progress. The integration of external ideas led to innovations in knowledge and law. Stable politics fostered a developed economy and a strong education system. Organized government administration enabled the accumulation of national wealth (Anwar, 2020). The result was the triumph of universal Islamic civilization, from which the modern world draws much inspiration.

Overall, the SLR found that the Abbasid era was the pinnacle of Islamic civilization, driven by cultural collaboration, intellectual inclusiveness, and pro-science state policies. *Dearabism* was not a rejection of the Arabs, but rather an expansion of civilization's horizons. The synergy between stable politics, a strong economy, well-organized administration, advanced education, and flexible laws created the foundations of a great civilization (Rahmawati, 2020). This serves as a historical lesson for modern development.

Thus, the literature review demonstrates the historical continuity between scientific traditions, state power, and cultural networks. The Abbasid era demonstrates that cultural openness accelerated innovation. This discussion emphasizes that *deradicalization* was not a threat, but rather a strength of civilization. Global cultural integration strengthened scientific and legal structures. This is relevant for the Islamic world today, as it seeks to return to progressive intellectual traditions.

Conclusions

The conclusion of the literature review (SLR) on *Dearabization, Political, Economic,*

Governmental Administration, Education, and Legal Developments in the Abbasid Era shows that the process of dearabization did not mean the complete elimination of Arab identity, but rather the expansion of Islamic civilization through the assimilation of Persian, Roman, and other non-Arab cultures, thus giving rise to more cosmopolitan intellectual progress. In the political sphere, the Abbasid government centralized the power structure while still providing administrative participation for various ethnicities, which had an impact on stability and expansion of power. Economic development was marked by the advancement of international trade, the widespread use of dinars and dirhams, and the development of industries such as textiles and paper that supported intellectual activity. Government administration underwent reforms with the use of an organized bureaucratic system, including the emergence of viziers and diwans as coordinating elements of the government. Meanwhile, in the educational sector, scientific institutions such as the Baitul Hikmah (House of Wisdom) grew rapidly, producing many scholars, and the translation of foreign works flourished. In the legal sphere, the codification of Islamic jurisprudence was carried out through the major schools of thought, thus becoming the basis for reference for Muslims in resolving social problems. Thus, the Abbasid Era became a golden milestone in Islamic civilization, showcasing the integration of culture, thought, and social innovation that had a broad impact on the development of the Islamic world and global civilization up to the modern era. The implications of these findings for the development of contemporary Islamic civilization lie in inspiring adaptive, just, and knowledge-based governance. The Abbasid principle of derabbanization offers lessons on the separation of functions, bureaucratic professionalism, strengthening a productive economy, and inclusive education—all of which align with modern challenges such as plurality, innovation, and accountability. By contextually reinterpreting these historical practices, contemporary Muslim societies can formulate a model for civilizational development that is rooted in Islamic values while also responsive to the demands of the times.

Conflict of Interest

The manuscript author has absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript

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