

## The Distinction of Government Administration and Judicial Institutions in The Umayyad Dynasty

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### **Abstract**

*This paper aimed to reveal the government administration system's distinction in finance and justice that existed in the Umayyad. The Umayyad had the right side in improving government administration, finance, economy, and justice. To what extent was the reform and distinction of government administration, finance, and judiciary pursued by the Umayyad that led to society's benefit besides the atrocities he had ever made? The researchers conducted a library study with a descriptive analysis approach, collected sources, verified, and interpreted the policies and updates made by the Umayyad. The study showed the Umayyad had made distinctions and reforms that brought about a lot of benefits. Although they seemed the duplication of Persian and Roman governments, financial administration policies still referred to Islamic rules and were not influenced by Rome and Persia. The most significant reform was establishing the Mazalim Court separated from the ordinary judiciary. The perpetrators of this crime were not ordinary people but state officials handled directly by the caliph and judges who could act reasonably and act decisively. A vast area of neat administration supported the economic activity, and along with Islamic law, the Umayyad did not exercise a monopoly. However, this government lasted shortly for 90 years (661-750 AD) because of the power succession policy, the ruler's lifestyle, fanaticism, and political opponents' attack.*

**Keywords:** *administration; judicial institution; the Umayyad*

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### Abstrak

Tulisan ini bertujuan mengungkapkan distingsi sistim administrasi pemerintahan di bidang keuangan dan peradilan yang ada pada masa Bani Umayyah. Bani Umayyah mempunyai sisi baik dalam pembenahan administrasi pemerintahan, keuangan, perekonomian dan peradilan. Sampai di manakah pembaharuan dan distingsi administrasi pemerintahan, keuangan dan peradilan yang diupayakan oleh Bani Umayyah yang mengarah kepada kemaslahatan masyarakat di samping kezaliman yang pernah dibuatnya? Penulis melakukan studi pustaka dengan pendekatan analisis deskriptif, pengumpulan sumber, verifikasi dan memberikan penafsiran terhadap kebijakan dan pembaruan yang dilakukan oleh Bani Umayyah. Dari proses tersebut didapatkan distingsi dan pembaharuan yang dilakukan oleh Bani Umayyah yang juga banyak mendatangkan kemaslahatan. Penulis melihat pembaharuan yang terpenting adalah pendirian Pengadilan Mazalim yang terpisah dari badan peradilan biasa. Pelaku dari tindak pidana ini bukanlah orang biasa, akan tetapi pejabat negara yang harus ditangani oleh khalifah langsung dan hakim yang dapat berlaku adil dan bertindak tegas. Geliat perekonomian didukung oleh wilayah yang luas, administrasi yang rapi, dan seiring dengan syariat Islam Bani Umayyah tidak melakukan monopoli. Akan tetapi pemerintahan ini tidak berlangsung lama hanya dalam rentang waktu 90 tahun (661-750 M) disebabkan kebijakan suksesi kekuasaan, gaya hidup penguasa, fanatisme dan goncangan lawan politik.

*Kata Kunci:* adminstrasi; lembaga peradilan; bani Umayya

### المخلص

تهدف هذه الورقة إلى الكشف عن تميز نظام الإدارة الحكومية في المالية والعدل الذي كان قائماً في عهد بني أمية. بني أمية جانب جيد في تحسين الإدارة الحكومية والمالية والاقتصاد والعدالة. إلى أي مدى انتهج الأمويون الإصلاح والتميز في الإدارة الحكومية والمالية والقضاء بما يعود بالنفع على المجتمع بالإضافة إلى الفئات التي ارتكبتها على الإطلاق؟ أجرى المؤلف دراسة أدبية مع نهج التحليل الوصفي، وجمع المصادر، والتحقق من السياسات والتحديثات التي أجرتها بني أمية وتقديم تفسير لها. من هذه العملية، تم الحصول على الفروق والإصلاحات التي قامت بها بني أمية والتي جلبت أيضاً فائدة كبيرة. ويرى المؤلف أن أهم إصلاح هو إنشاء محكمة المظالم منفصلة عن القضاء العادي. إن مرتكبي هذه الجريمة ليسوا أشخاصاً عاديين ولكن مسئولين في الدولة يجب أن يتعامل معهم الخليفة المباشر والقضاة الذين يمكنهم التصرف بشكل عادل والتصرف بشكل حاسم. كان النشاط الاقتصادي مدعوماً بمنطقة واسعة من الإدارة الأنيفة، وإلى جانب الشريعة الإسلامية، لم يمارس الأمويون احتكاراً. لكن هذه الحكومة لم تدم طويلاً إلا في فترة 90 عاماً (661-750 م) بسبب سياسة الخلافة على السلطة ونمط حياة الحاكم والتعصب وصدمة المعارضين السياسيين.

الكلمة الرئيسية: الإدارية؛ القضاء؛ بني أمية

## INTRODUCTION

Allah revealed the message of Islam based on the belief of monotheism that was conveyed to all human beings through the Prophet PBUH. Islam regulates human life, interpersonal relationships, religions, and human relationships with animals and the universe. Sharia was introduced to regulate human life. Experts say human nature is tyrannical; therefore, it is necessary to have laws and regulations to regulate social relationships and activities. Shariah applies throughout space and time, where human beings are. Sharia can still be used and solve various forms of problems faced by human beings. It will address the formation of the Umayyad administration, which is outward in the manner of a caliphate and inwardly as an inherited government. According to Abu A'la al-Maududi, whatever form of state, as long as it still applies Islamic law, then the country is still considered as Darul Islam. This article also discussed the government body of the Umayyads, who organized the change of leadership. The discussion also includes the crown prince and subsequent state administration, justice, security institutions, including state protocol, guards, police, and soldiers who were not separated at that time.

Law is linguistically synonymous with justice and also means wisdom, which is part of science. While the judge is the executor who enforces and enforces the law. In Arabic, law, king and Sultan have relatively similar meanings. The Sultan is a law enforcer who has the power and authority to apply the law. God says:

*O you who believe, obey Allah and obey His Messenger, and ulil amri among you. Then if you disagree about something, then return it to Allah (the Qur'an) and the Messenger (its Sunnah) if you truly believe in Allah and the hereafter. That is more important (for you) and better as a result (Q.S. An-Nisa [4]: 59).*

Islam is the basis of the Muslim community's state, which is not independent of the law. Let Muslims punish with Islamic law. Allah said,

*Whoever does not judge by what Allah has sent down, then they are the disbelievers (Al-Maidah: 44).*

*Lo! Allah enjoineeth (you) to be just and do good, give to your kindred, and Allah forbids from abomination, wickedness, and enmity. He taught you so that you can take lessons (QS an-Nahl: 90).*

Many other verses related to law, sharia in different forms and dimensions related to military, civil, criminal, political, which have been applied for a long time during the Caliphate of Ar-Rashidin, The Umayyad, Bani Abbas, and finally the Ottoman (Meirison, 2019b). The legal system in Islam defines a state and its character, rules and pillars, and instruments. The Islamic system of administration and the Islamic government is a unique government system that exists in this world with all the shortcomings and defects carried out by the rulers (Emirialioğlu, 2016). Rasulullah has established the state of Madinah; he applied Islamic law to Muslims with divine justice. Orientalists like Arnold says, "Islam is a religion, a state, religion and a system of government (Arnold, 2003, p. 79).

## METHOD

The researchers conducted a literature study by collecting literature relevant to the Umayyad discussion, which included political, social, and cultural administration issues. Not only that, but the researchers also compared the reforms made by the Umayyad with Khulafa ar-Rashidin through primary and secondary literature. The literature comprised various

sources, both Arabic and Western sources. With a descriptive analysis approach, the researchers analyzed the content of these kinds of literature and reanalyzed events. This gave a unique description from previous writers who focused only on historical elements. By conducting a comparative study, the researchers read the Umayyad's steps and compared them with the previous Caliphs of ar-Rashidin. Almost all historical research always used library research with documentary data collection techniques. However, historical research data did not cover books or works but includes observations of historical relics in Syria's land, but also past events and historical analysis, intended to reveal the circumstances behind the existing historical evidence.

Therefore, the researchers search to find and collect sources comprising classic books such as the *Rusul wa al-Muluk* Date. The book discusses the influence of hedonism on the lives of the caliphs and their policies. Or various data relevant to the research topic, to find out all forms of past historical events or incidents. The researchers also examine the book *al-Kāmil fī al-Tārīkh* compiled by Ibn al-Atsīr or al-Aṭīr, which discusses the extensive area of The Umayyad as support for progress in various fields of government administration and finance. The researchers's secondary source refers to the book of Islamic dates compiled by Hasan Ibrahim Hasan, which discusses The Umayyad from various aspects. The researchers write the historical line of The Umayyad after obtaining a description and reinterpreting the events and policies taken by some Umayyad rulers. This article's novelty summarizes the positive side of the Umayyad in making reforms in the fields of government administration, finance, and justice that lead to relative prosperity.

## FINDINGS AND DISCUSSION

One content of sharia is to regulate the relationship between the state and society, in law, economy, culture, education, domestic and foreign politics in a state of war and peace (Meirison, 2020). Islamic rules are perfect rules for all human life that are flexible for all humanity. Especially in today's world, Islam is the only alternative to repair the entire order of human life, which has been damaged for a long time (Hofmann, 1999, p. 78). As a Muslim, refer to Islamic law including the government system that implements Islamic law in any form and is implemented as efficiently as possible.

### Al-Khilafah

*Khilafah* linguistically is a replacement, which means to replace the position of the previous person. The caliph is the highest leadership of the country, his congregation from the word *Khilafah* (Fīrūzābādī, 1999, p. 776). Terminological leadership is the successor of Rasulullah in applying Islamic sharia law. The Caliph toward Muslims regarding religion and the world was a successor to Rasulullah PBUH. Ibn Khaldun said, "the caliphate is the bearer of sharia responsibility in matters of the hereafter and the world, it is a reference in that matter" (Ibn-Ḥaldūn & Rosenthal, 1981, p. 57). All the problems of the world refer to it, which is also the benefit of the hereafter. This caliph is a representative of the creators of the Sharia or a representative of God on earth in preserving the religion, politics of the world. The position of the caliph is the position of Rasulullah SAW, who leads the Muslims and must be obeyed. Rasulullah practised sharia, including *hudud* law and *qisas* (Islamic crime law). Therefore, Rasulullah is a worldly and spiritual ruler. After the Caliphate of ar-Rashidin ended, the Umayyad State stood firm. The Caliphate has become a dictatorial government. Muslims can no longer express their opinions and protest in front of the rulers, as was done during the Caliphate of ar-Rashidin. Still, with the blessing of the Prophet's hadith, a community of Muslims justified the attitude of the Umayyad, who said,



*The Prophet (peace and blessings of Allaah be upon him) said: "You will find after me (later) a leader who did good to you with his good deeds, he acted unjustly with his tyranny, so you listened to them, and you obeyed (his command) all right (which is not contrary to the Shari'ah 'in) and pray behind them, then if their deeds are good then it is for you and for them, and if they do evil, then it will befall you and they will bear it (responsible) (HR. Hisham bin 'Urwah from Abi Shalih and Abu Hurairah).*

Imam Tabari concluded from the two Hadiths above, "A Muslim must accept and obey a leader whether or not he likes him (hated) unless the leader orders him to commit immorality, then he is not obliged to obey them" (Tabari2012 ,p. 71). Caliph Abu Bakr Siddiq said,

*Imam Syafii said: Obedience to a leader (Muslim) who wins (has been in power) even though he is a tyrant and his evil law is "Obligatory," that is to avoid slander (more incredible), and if they leave (makar) from the leader is an infidel if he dies, he belongs to death in a state of ignorance (such as the dead who do not believe).*

But if they are the wicked, oppressive, and evil leaders who command acts of immortality, then the law is "Haram" to obey them. As the Prophet (peace and blessings of Allaah be upon him) said,

*"Narrated by Ibn Umar from the Messenger of Allah, may Allah bless him and grant him peace, he said: There is no obedience to the creatures in disobedience."*

Muawiyah appointed his son as his successor, a hereditary system of government emerged in Islam. The country moved from the caliphate system of government to a hereditary kingdom (Nurhasan, 2018). Only Islamic sharia was still applied relatively at that time. The climate created an Arab tribe that depended on ethnicity and was created by Islam into a civilized nation. They re-influenced by the non-Muslim system, namely Byzantium and Persia (Sasanid), which had been conquered previously by Umar bin Khattab (Meirison, 2019a).

When the Umayyad came to power in 660 AD, their religious belief had diminished little by little. People are no longer obedient to their leaders and all their policies because they see the many injustices committed by The Umayyad and their families. Therefore, to control the Umayyad requires violence and strength, like what was said by Muawiyah bin Abu Sufyan.

*A Bedouin Arab asked Mu'awiyah bin Abu Sufyan. O Amir al-mu'minin, how can you become a governor in Syria for twenty years, then you rule the Muslim country as a caliph for twenty years? Mu'awiyah said, "I do not use my tongue (warning), if there is enough money (to quell protest), I will use my whip if it is verbal enough, and I will use my sword when the whip is enough; if I have to use a sword then I will use it. Even if my relationship with my political opponent is only a hair, I will never break it. How could this happen? If anyone is hostile to me, I will still do good to him, and if anyone wants to be my friend, I will appreciate it (Hitti, 1970). "*

The term caliph is still echoed by this authoritarian government. Yazid bin Muawiyah addressed the Quraish and Arab leaders during his coronation as the Umayyads' new ruler in 680 AD. A new title was given to Muawiyah bin Abu Sufyan, namely Nasir li Haqillah, helper of Allah's rights. In contrast, his son Yazid bin Mu'awiyah was given al-Mustlai ala Ahli Zaigh which means a place to ask for help against deviant people. Meanwhile, the al-Mu'tamin blade's title was given to Marwan bin Hakam; the Umayyad caliphs divided their time specifically in running the government, such as receiving public complaints. Muawiyah bin Abi Sufyan ordered his maid to bring a chair to the mosque so that he could lean back to support his back, which was already heavy from overeating. Then, Bedouin Arabs, slaves, and women faced him with filing cases and complaints so that the caliph could resolve them.

This was the political situation during the time of Muawiyah and his successors. The mistake made by Marwan bin Hakam was that he appointed over one successor. He also appointed the first, second, and third substitutes. This is how the relay system continues to experience fighting and bloodshed in the Umayyad's leadership succession (Sali, 2019). The choice of a plural successor was one cause of the Umayyad dynasty's collapse because it had caused divisions among The Umayyad family, who continued to face continuous rebellion (Hawting, 2000, p. 39). However, every Islamic government has shortcomings except for Rasulullah and Khulafa ar-Rasyidin. The shortcomings the Umayyad rulers never expected except during the time of the Caliph Umar bin Abdul Aziz who had carried out total reform and returned the wheels of government to the right path by the teachings of Rasulullah PBUH and the Khulafa ar-Rashidin.

### **The Mandate of the Covenant**

The province of al-Ahd is the appointment of a powerful caliph to his successor as a caliph. The person appointed fulfills the caliph's requirements by consulting with people who believe in the Umayyads' caliph. When the caliph dies, then the leadership will automatically move to the caliph, who has been appointed as the successor. This happened during Abu Bakr Sidik when he appointed Umar bin Khattab as his successor before he died. But The Umayyad appointed his grandchildren as his successors. The king was appointed by the king who was still of his lineage. This selection is based on the power shaft, which is "Only The strong survive." It differs from the real concept of the Caliphate, which is a reference in religion and the world for the benefit of the people (Rivai & Anwar, 1998, p. 47). The principle of the appointment of the covenant mandate carried out by the Umayyads began in 679 AD—natural political change in situations of crisis, division, and regional separatism. Coupled with the wish of Muawiyah, he stated himself, "After the Umayyads, holding power, did not want other parties to take it, the Umayyad were part of Quraish (Ibn-al-Aṭīr, 2010, p. 351/3).

The principle of leadership succession made by Muawiyah bin Abi Sufyan is a real deviation in the appointment of leaders in the Islamic ummah history. To seek his idea's legality, he summoned Abdurrahman bin Abi Bakr to give him an opinion. Abdurrahman bin Abi Bakr replied, "Do not apply Roman customs; when Hercules dies, a new Hercules will come. Because of the divisions between Muslims, this system was born. This system was deemed illegal since the caliphs had not yet chosen successors from their families. Previous appointments were appointed, such as Abu Bakr, who appointed Umar bin Khattab as a replacement, but he deserved the position. Umar bin Khattab appointed three successor candidates before he dies and, after his death, was almost there and was elected through deliberation and the most votes. The appointment of Ali bin Abi Talib was based on the allegations made by his senior friends (Išš, 1996, p. 79). After Ali was martyred, Bani Hashim and his friends who lived in Medina gave Hasan bin Ali allegiance. But the Muslim community living in Syam embraced Muawiyah. Muslims have two caliphs. One in Medina and one in Sham. Six months later, Imam Hasan met with Muawiyah and held peace talks. Here there was a peace agreement between Muawiyah and Hasan bin Ali. Hasan will abandon his Caliphate and hand it over to Muawiyah. The condition was after Muawiyah died, the caliph would move to Hasan bin Ali. Since then, the Islamic world is back about. Muslims only have one power: Hasan bin Ali is much younger than Muawiyah's companions. From human calculations, Muawiyah may die first. It turned out that Muawiyah had a long life. He was caliph for 20 years. When there were signs of his Caliphate's end, it was already blowing that the caliph would move to Hasan bin Ali among the Umayyads. To avoid the transfer of power from the Bani Umayyah to the Bani Hashim, from the Bani

Umayyah family, someone poisoned Hasan bin Ali. So Hasan bin Ali died by martyrdom. However, the Bani Hashim camp transferred the power agreement to Husain bin Ali. He was Hasan's sibling, so he had the right to replace Hasan as caliph after Umawiyah's death. However, politics is not as expected. Muawiyah did not give power to Husain bin Ali but appointed the crown prince, Yazid. This means that after Muawiyah's death, Yazid will be the caliph. This disappointed Husain's camp. They are angry because they feel betrayed. As someone who felt he was Imam Hasan's heir, Husain then asked permission from his senior friends in Medina to come out against Yazid. Husain then headed for Iraq and was intercepted by Yazid's soldiers until finally Husain Syahid. The question is, why did Muawiyah appoint Yazid and not to the existing agreement with Hasan? According to Ibn Taymiyyah, Muawiyah deliberately appointed Yazid because he was afraid that if he used the shura system, the Muslims would fight for power again. As a result, there was bloodshed among Muslims (Saad, 2000, p. 221). So Yazid's election was Umawiyah's *ijtihad*.

Between the Umayyad and Hashim, a war broke out, and a bitter war broke out (Tabari 2012, p. 211). The possibility of conflict occurring is very high—appointment of Yazid to avoid more significant harm. Muawiyah's friend was excellent. He is known as a very generous and forgiving person. Sunnah experts see the bloodshed between Ali and Muawiyah as a difference in doing *ijtihad* and seeking the truth.

After handing over the caliph's power, Hasan came to Medina and was welcomed by the people. This is because the Prophet's grandson came back to the place of Islam, which had been victorious since the Prophet Muhammad was still alive. In Medina, too, Hasan was not involved in politics and focused on worship. After giving up the Caliphate, the two figures, Hasan and Muawiyah, died. Hasan, 46 years old to be precise at 28 Safar 50 H, was poisoned. Some sources say that the cause of the poisoning was his wife's doing. Al-Hamid Al Husaini said that the one who poisoned him was Ja'dah bint Al-Asy'ats on the orders of Muawiyah, who promised a reward. However, other sources say that Hasan died because of another wife. However, Yazid bin Muawiyah, who was named the successor of the leadership, was also known to hate the descendants of Ali bin Abu Talib, especially Husein, Hasan's younger brother. He was in Medina and was forced to leave. Inevitably, that was what made Yazid and his troops in Damascus slaughtered Husayn and his followers in Karbala. Precisely on October 10, 680 AD / Muharram 61 H.

### **Government Administration System**

Prophet Muhammad has formed the embryo of the Islamic government system. He sent friends to the tribes who had just converted to Islam to teach Islam and carry out financial administration and uphold justice. It's just that the judges double as governors, zakat collectors, and administrative staff. After the Islamic state's territory expanded during the Caliphate, especially during Umar bin Khattab, there was a division of administration so that the government could run well. The region is divided into the Ahwaz and Bahrein region, the Shajistan and Karaman region, Tiberistan, Khurasan. Umar bin Khattab made the Persian region into three areas and divided the road into two. The country of Syria is divided into two, and the province of the Caliphate in Africa into three areas (Ibn-Kaṭīr et al., 2009, p. 243). Umar bin Khattab was the administrator who built the Islamic state administration system. He arranged the administration neatly by the development of the area.

Umar bin Khattab prioritized a centralized system that was easily controlled by the central government. Umar sent governors who sometimes served as judges to decide civil and criminal cases in the Islamic state's expanding territory. The governor's function is to become an imam when praying, completing cases, leading soldiers in war, and collecting zakat (Muhammad Zuhaili, 1995, p. 21). Umar chose his employees who came from Arab



nations because they first understood Islamic sharia. Umar did not just let the officials he appointed work with no supervision. He advised the officials he appointed to fear Allah and always do good deeds. Umar bin Khattab received complaints from the public regarding the activities of the officials and employees he appointed. Sometimes he carried out inspections from region to region without the knowledge of the officials and employees. The Umayyad divided the country into fourteen regions, which were called provinces. Provinces are not the same size as one another (Ibn Sa'īd, 1995, p. 34).

Arab countries are divided into:(Ibn Kathīr, 2012, p. 256)

1. Hijaz, covering the Hijaz as a whole, Makkah is the capital of the Hijaz.
2. Yemen, covering all parts of Yemen, comprises Tihamah Yahan (Yemeni desert) and Nejed, Hadramouth, Aden, and others.
3. Oman is a small province in the southeastern part of the Arab country.
4. Al-Hijr, its capital, is al-Ahisa, which covers the entire land of Yamamah.
5. Iraq, covering the areas of Kufah, Basrah, Wasith, and al-Madain.
6. Helwan, covering the Samra area '.

The Jazeera region covers the Old Assyrian state, an area between two rivers, the Dijlah and the Euphrates. Then the government of Syria comprised the countries of Damascus, Hamas, Palestine, Jordan. The last independent territory of Egypt was Morocco. The Eastern region during the time of the Umayyad Dynasty was the region behind the Amu Darya and the Syr Darya rivers, the state comprising Samarkan, Khurasan, Mesopotamia, Khawarizmi, and Bukhara. Daylam Region, which is in the South-East Sea of Qazvin, and the ar-Rihab region in the Southwest of Qazvin. Some areas are then left, such as the Persian region, the Ahwaz region, Karaman, and Sind (Ibn-al-Aṭīr, 2010, p. 379/4).

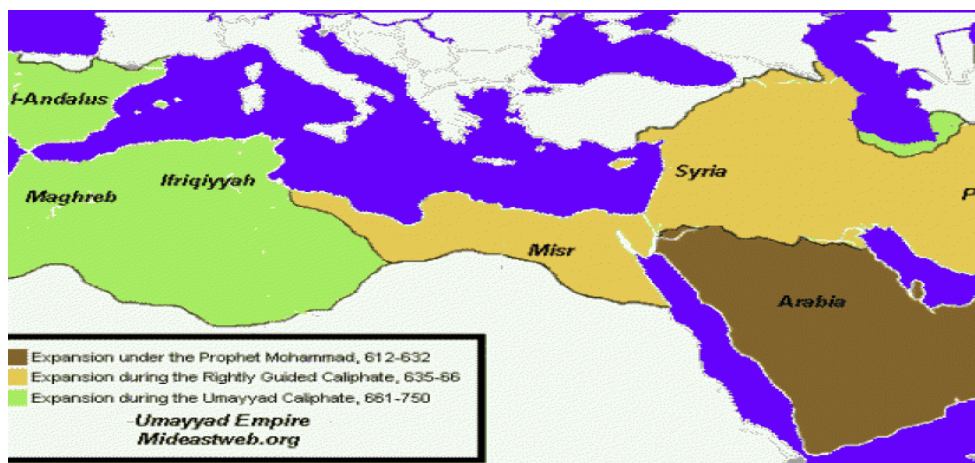


Figure 1 The Ummayad Empire

The Umayyad's inclusive government is autonomous regional spending borne by the region and the province in building infrastructure. The Umayyads raised their loyal governors even though the governor had a very evil nature towards the people he led. Such as Hajjaj bin Yusuf at-Tsaqafi who beheaded tens of thousands of Iraqis and destroyed the Kaaba. The power of the governor during the time of the Umayyads was absolute. It could even kill with no responsibility, as Hajjaj bin Yusuf at-Tsaqafi, and Ziyad bin Abih did. Governors can collect public property without the caliph's consent (Ibn-Kaṭīr et al., 2009, p. 171).



## State Administration Agency

### Bureaucrats and Judiciary

Muawiyah bin Abi Sufyan was the first founder of The Umayyad state and was also an accomplished bureaucrat. It has laid the foundation and foundation stone in building a solid-state administration. Then after that, it was perfected by Abdul Malik bin Marwan. He added a system of economic and financial controls to prevent inflation due to currency friction with the East Roman Empire. The reforms made by Abdul Malik bin Marwan are (Farah, n.d.):

1. The bureaucracy was named in Persian ad-Dawawin.

The meaning is a note or a list. The council is the place to keep all records of the state's rights comprising jobs and finances and what the soldiers and workers have done. Umar bin Khattab was the first caliph to manage administration and bureaucracy. This was because of the need for a country whose territory had become more extensive and the wealth that was abundant when Persia was conquered ('Išš, 1996, p. 45). Diwan\ department is also divided into several sections (Tabari, 2012 , p. 311/5):

- a. Diwan al-Jund. The military administration that had already been compiled by Umar bin Khattab. Diwan compiled archives related to the military in assisting soldiers and their families. Since this archive and administration body was formed, it has been using Arabic (Ibn-Kaṭīr et al., 2009, p. 261).
- b. Diwan al-Kharaj. This Diwan takes care of financial problems resulting from taxes on productive agricultural land from conquered areas. Diwan is the backbone of the country in finance and state revenue. During the time of the Umayyads, Diwan al-Jund and Khuraj were not divided. Most of the budget is used for military purposes and regional expansion ('Išš, 1996, p. 41).
- c. Diwan al-Khatim. Muawiyah bin Abu Sufyan, the first caliph, used a stamp because his letter was falsified in several regions. After the letter is signed, an authorization is affixed to it. The message is stamped irreversibly—every letter sent to all regions and provinces was stamped and with precise details.
- d. Diwan Rasail. This archival agency handles the administrative affairs of correspondence addressed to regions and provinces or letters originating from regions and areas, including letters from abroad and diplomats. The development of correspondence administration developed during Abdul Malik bin Marwan, especially during Hajjaj bin Yusuf at-Tsaqafi when he was Governor of the Hijaz and Iraq. This was done because political developments were uncertain, and the number of rebellions required valid information to be sent to the central government in Damascus. According to their expertise, Abdul Malik bin Marwan appointed this archival agency to distinguish letters and file them carefully.
- e. Diwan at-Taraz (Fashion Model). This institution regulates the caliphs and state officials' official clothing to be distinguished from the ordinary people. This institution designates a place for sewing and making these clothes. Luxurious clothes that are neatly woven with silk, unique patterns, and motifs mixed with gold threads. To be remembered instantly, the names of kings and officials were written on the garments (Borrut et al., 2010, p. 79).
- f. Diwan al-Barid. The word *barid* comes from the Persian language used by Mu'awiyah bin Abi Sufyan to send letters to all of his regions in Egypt and Syria. Rasulullah PBUH had already made use of this correspondence. He sent letters to Kisra, Hercules, and an-Najasyi and Muquaqis, inviting them to embrace

Islam. As the area extends to Southern France and Italy, this correspondence must be appropriately managed.

- g. Diwan Mazalim. Abdul Malik bin Marwan has established Diwan Mazalim, who handles violations in the criminal and civil sphere. He takes a particular time to settle claims and charges for violations brought to court. Suppose Abdul Malik bin Marwan cannot decide the case. In that case, he will hand it over to the judge he has appointed Abu Idris al-Khaulani; the case is decided and executed immediately. It can be said that the caliph Abdul Malik bin Marwan was the founder of this Mazalim or Diwan Mazalim institution. This institution is closer to the corruption court now. Diwan Mazalim was deliberately separated from the ordinary judiciary because those involved were mostly affluent people and state officials who persecuted the small community. So it must be handled directly by the caliph with a judge who is strong, does not care who is being tried and what his position is (Muhammad Zuhaili 1995 , p. 79).

- h. Bureau of Scribes (Diwan al-Katabah)

In line with the vast area of The Umayyad Empire, which covers three continents, a letter bureau for writing essential letters is required. Professional personnel must handle these documents because they are related to politics, economy, justice, security. These letters must be kept secret for the benefit of the country and the Umayyad rulers. The writers in this bureau occupy a prominent position. A writer must master the language well, write and express languages diplomatically, and be understood by various groups. The writing of this note-taking bureau member must be reasonable, and he must be careful in expressing the caliph's words. A note-taker should be honest. Muawiyah bin Abu Sufyan appointed Ubaid bin Aus al-Ghasani, Sarjun bin Mansur ar-Rumi, Abdul Malik bin Marwan and Sulaiman bin Said Maula Khasyin. At the beginning of the Umayyad, writers had to comprise an Arab group that gradually changed to mawali (inhabitants of conquered territories such as Persia and others). The authors are divided according to their respective fields. Some have written and archived letters on al-Khuraj (productive land tax), the most significant of which is the author of letters related to the judiciary, army, and police. The activities of the judicial minute's bureau, the police, and the military are strictly confidential.

## 2. The judges of the Judiciary (Al-Qadha)

Al-Qadha linguistically the law, its congregation is al-Aqdiyah, Allah Imighty says

*Your Lord has ordered you to worship none except Him and to be good to your parents. If either or both of them attain old age with you, do not say: "Fie on you," nor rebuke them, but speak to them with words of respect. (QS al-Isra:23)*

It means that *qada* is determining and satisfying matters and affairs that must be obeyed. Judiciary examines the problem and decides whether or not the lawsuit submitted is acceptable, and determines the law that must be executed. In principle, justice is to decide cases between humans. The judiciary is an important position because it decides cases between individuals and society and even those related to the government and its officials. A judge should decide a case according to the Qur'an and the Sunnah. A judge must have extensive knowledge and experience in the community's problems. Apart from a judge mastering Islamic law, he must also master sociology of law to decide cases appropriately and fairly. At the beginning of Islam, the caliphs immediately acted as judges who directly decided matters without an

extended period. Except for things faced in remote provinces such as Yemen, Bahrain, and Oman. But the judge's decision was also confirmed to Rasulullah and later to the Caliphs of Ar-Rashidin. Umar bin Khattab was the first caliph to delegate the office of a judge to others in Medina. He appointed Abu Darda as a judge with him in Medina. He appointed Syuraih as a judge in Basrah and Abu Musa al-Asy'ari in Kufah.

*"Indeed, justice is an obligation that has been set and a sunnah that must be followed. Understand if things are presented to you."*

In this context, we underline the word *ilayka adla* and the phrase *Adla is fi'il majhul* (passive verb), no file. So, the sentence *Ilaika adla Iza* can be translated as if (things) are submitted to you. That is, it is not the judge who is looking for something to resolve. But it is the matter submitted to the judge to be examined, tried, decided, and determined. Judges in civil law are passive. Lately, the basics are what we usually call *Lijdelijkeheid Van De Rehter* (2020).

Umar bin Khattab advised the judges he appointed to be patient in handling cases, not to harass the plaintiff and defendant. The trial was initiated in a simple form until the Umayyads' time; there was a renewal. This is because of the formation of a pluralistic society 'which consists not only of Arabs. The Arab is already mixed with many ethnic groups. They create complex problems that are difficult to answer and decide. It was necessary to record and file cases; minutes were needed in the procedural law in court. Salim bin Anz, a judge in Egypt, was the first to record the regulations he had issued (Muhammad Zuhaili 1995, p. 36). He was appointed by Mu'awiyah bin Abu Sufyan as a judge and continued to be a judge after Mu'awiyah died (Ibn Kathir, 2012, p. 437).

### **Security Institutions (Protocol, Guards, and Police)**

Al-Hajib is the guard who regulates people who want to appear before the caliph, Sultan, or governor (Tabari 2012, p. 176/2). The caliphs of ar-Rashidin never took care of and arranged for those who would face them. They can accept anyone and accept anyone's opinion under any circumstances. These guards and guards were first in the time of Mu'awiyah bin Abu Sufyan. He was afraid of the killings that would befall him, like what happened to Umar bin Khattab, Usman bin Affan, and Ali bin Abi Talib. The gatekeepers of this gate (al-Hajib) will prioritize people of noble blood and nobility to meet the caliph. If he has a lineage of the same degree, the older ones would then be given priority. When the age is the same, then the person who is very interested and knowledgeable is preferred. This al-Hajib received instruction, training and was asked to work under the standard of applicable procedures.

#### **Guards**

Mu'awiyah was the first caliph to appoint bodyguards. This was done when the Khawarij always attempted to kill him. This applies continuously except during the time of Umar bin Abdul Aziz who was sometimes accompanied by only one person when he examined his community. In fact, because of the minimal guarding, almost no caliph was poisoned by his servants (Sali, 2019).

#### **Police Department / Bureau**

The police are soldiers during peacetime who are used by the caliph to maintain domestic security. Arrest the rebels, thieves, and other security intruders. The police also have uniforms and can be distinguished from the others. The police chief has a position under the governor, and he becomes an imam when the governor is sick or unavailable. The

police also function to guard prisons, courts, and oversight of the market. The police chief can even replace the governor in governing regions and provinces. Mu'awiyah bin Abu Sufyan formed this police agency as he had taken on gatekeepers, bodyguards, and declared the army's dual functions as guardians of domestic and foreign territories (Berkey, 2002). This police force is experiencing rapid development because of the unstable security conditions in a quarter of The Umayyad area. The Umayyads desperately needed the police to quell the ongoing rebellion. Hajjaj bin Yusuf at-Tsaqafi has provided the proper criteria for a police officer, namely:

1. Face grim
2. Always sit in a fixed position
3. Do not betray
4. Not envious and envious of society
5. Ignore the intervention carried out by regional officials

They were also ordered to protect the state treasury, stamp letters, and supervise mosques, such as the main mosque in Damascus.

### **Economic Activity**

During the Umayyads' time in the Islamic region, the economy exploded because of the vast area of the conquest, which included three continents, Asia, Africa, and Europe. That way, all basic needs are easily obtained by mastering the trade route. The Umayyad controlled many factors of production in the various areas under his control. Weaving centers in Egypt and Morocco. Wheat was no longer exported to Byzantium but was brought to the Hejaz and the Arabian Peninsula. New markets have emerged with products that are ready to be marketed. Among these products, iron helmets, spears, swords, wooden and building crafts, furniture, cotton, silk, and linen.

The Umayyads did not change the trading rules that existed at the time of Khulafa ar-Rashidin much, and they did not exercise a monopoly on trade. The trade route starts from the port on the coast of Syria to Suez at the seaport of Qalzum. These goods are exported to Yemen's ports in India and even to an archipelago called Indonesia by the Netherlands. Ships from India and the archipelago dock in Basra to load and unload spices and other clothing and handicraft materials. Trade transactions are going well with neighboring countries such as Byzantium and other Asian countries to Southeast Asia. Agricultural products were also brought from Syria, such as figs, olive oil, and dried grapes. Other products, such as livestock and handicrafts, also increased, such as woven, ceramics, marble, and alabaster. During the time of the Umayyads, the economy experienced tremendous progress. With such a large conquest area, it was possible to exploit the conquered countries' economic potential. They could also transport large numbers of slaves to the Islamic World. This labor force made the Arabs live from the conquered lands and made it a tax collector class. It allowed them to exploit these countries, such as Egypt, Syria, and Iraq (Hitti, 1970). The economic system in Islam is not a collective in which the state carries out everything. It is not an individualistic system in which individuals can do everything; instead, it is a middle structure for the individual, the community, and the state in which a clear fortune exists. When the individual stands unable to meet and serve production requirements and provide its means, the state undertakes to assume its responsibilities. Security and protection were among the first duties that the state faced to provide to product owners, including farmers, merchants, industrialists, and people of various professions. It defended them from the harm of those outside the state and the defectors from the military, and worked to protect them from their transgressions, and provided them with psychological and social security to give them the best they could do, and took its workers to avoid offending them, and warned them of the consequences of



injustice and injustice on construction so Ziad bin his father said to the workers of Kharaj in his state: Do good to the farmers, for you are still fat as long as they are fattened. When the economy was subjected to deterioration, the group's food security was threatened, and the state's financial resources were denied by the migration of farmers to the cities and abandoning the cultivation of the land, driven by the attractiveness of the urban labor market and its temptations, and getting rid of the trouble of agriculture and its related matters. Peasants to their villages to balance the parties to the relationship, and to preserve the rights and duties distributed among them, according to conditions and treaties and within the general Islamic perspective of life.

### **Food Security**

The state extended a hand of help and aid and provided financial loans to farmers when the disasters and strife occurred that caused damage to crops and left the peasants weak and unable to exploit the land. Hence, the pilgrims gave farmers in Iraq two million dirhams, worked to provide labor, and banned the slaughter of cows for cultivation and agriculture, and the rest remained. In the house of the Muslims' money in Iraq in the days of Omar bin Abdul Aziz, Omar wrote to the governor of Iraq, "See whoever was subject to a tax (the extraction of the land) has weakened his land. So, I lend him something that strengthens him for the work of his land, for we do not want them for a year or two years. "The state-sponsored securing water access to agricultural land through grains and digging rivers, opening canals and canals and blocking paths (Ibn Kathīr, 2012, p. 22). The state worked to increase the area of cultivated land and activate the economic movement, so it cut-off lands from the Levant, Egypt, and Iraq lands to exploit and cultivate them and used prisoners of war to implement projects for reclamation of land and draining swamps. Fields, meadows, gardens, orchards, and vineyards of great tenderness. And Abdul Aziz bin Marwan built the city of Helwan, and established houses and mosques there, and its best architecture, tightened it and planted palm trees and generosity, and encouraged Qarah bin Sharik the cultivation of sugar cane, and revived the dead land and devised the blessing of Habash from the dead and revived it and planted reeds in it, encouraged trade in Fustat, and exempted merchants of the Koran From the fees for selling half of their goods in Fustat, he fought the high prices and prevented monopoly, and Hisham bin Abdul Malik recommended his work to Egypt for architecture. Omar bin Abdul Aziz asked the governor of Iraq to pay the uncultivated land to those who cultivate it. All these economic incentives that the state worked to establish and create effectively contributed to the growth of the Umayyad economy to high rates, which culminated in the era of Omar bin Abdulaziz.

### **Cause Collapse of the Umayyads**

A vast area requires a strong, authoritative, and wise (Suñé Arce, 2019). However, this dynasty was ruled by a weak ruler full of the world's delights at the Bani Umayyad Reign's end. Another cause of The Umayyad's power's fragility was over one crown prince's election, resulting in divisions among The Umayyads themselves. The power of the Banu Umayyahs held firmly to ethnicity, which was divided from within. During the time of Khulafa ar-Rasyidin, the succession of leadership was based on deliberation and appointment by the previous caliph. However, not based on a hereditary election. Therefore this caused chaos and rebellion everywhere, especially those carried out by Khwarij, Syi'ah, and ridden by the Bani Abbas (Grabar, 1963). The dispute between the Arabs and the Mawali (the conquered country's inhabitants) was getting more intense because they felt mightily oppressed by the Arabs, especially the Persians, politically and economically. There was a prolonged battle between The Umayyad supporters of the Sunnis, Syi'ah

(followers of Ali bin Abi Talib), Khawarij, and Bani Abbas. They were always waiting for opportunities in the event of a big riot by Khawarij (Buana, 2019). Daulah Bani Umyah in the East stood upright until 750 AD, with all its advantages and disadvantages in updating the government and justice system and Islam's preaching in Central Asia and China (Constable, 2000).

## CONCLUSION

Administrative management in the Umayyad dynasty's governing structure is an improvement from the rule of the Rashidin Caliphate created by Caliph Umar. That vast area of power, as the period of Medina, was divided into provincial regions. Each province is headed by a governor or amir appointed by the caliph. The governor is accompanied by one or more clerks (secretary), a hajib (guard), and other important officials, namely sahib al-kharaj (income office), sahib al-shurthah (police office), and qadi (religious and judge heads). The office of income and qadi was appointed by the caliph and handled him. At the central government, the level is formed by several institutions and departments, al-katib, al-hajib, and diwan. Institut al-katib comprises katib al-rasail (secretary of state), katib al-kharaj (secretary of state revenue), katib al-Jund (secretary of the military), katib al-shurthah (secretary of the police), katib al-qadi (secretary). The clerks managed the state administration neatly and adequately to realize the country's welfare. Al-hajib (guard and head of the palace household) was to organize the officials or anyone who met the caliph. This institution was not known in the days of the country. Medina, because anyone can meet and address with the caliph without going through the bureaucracy. But three people can meet directly with the caliph without obligation, namely the muezzin to inform the time of prayer to the caliph, sahib al-barid (post office) who brought important news for the caliph, and the food organizer, the officer, takes care of food matters in the palace. Mu'awiyah bin Abu Sufyan has laid down the foundations and framework of government, new state administration, centralized bureaucracy such as the correspondence bureau (correspondence), Stamp Bureau, Post, and Writing Bureau. Not only that, but Mu'awiyah also built a guard and security system, starting from gatekeepers, palace guards, and police. And the most crucial distinction in The Umayyad kingdom is in Diwan al-Mazalim, which is closer to the corruption court today. This court was established because the perpetrators of this corruption crime came from within, the perpetrator of a criminal act government officials, such as governors in areas that are sometimes far from the central government's reach.

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