

Islamic Economic Policy during the Period Umayyah I

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Abstract: The purpose of this study is to determine the Islamic economic policy during the period Umayyah I. This research method uses literacy methods or literature studies with various sources that support the research including from several national journals and international journals with a qualitative descriptive approach. The results showed that the Umayyah dynasty was a period of progress in the Islamic world in the aspects of economic development, science, and civilization. This development is a part of the influence of civilization. Several figures in historical literature decorated the development of thought up to the modern era. It was during this period that Islam made progress.

Keywords: Islamic economics, Bani Umayyah I

INTRODUCTION

The history of the Umayyads experienced many distortions carried out by the government of Bani Abbas, the political enemies of the Umayyads, where Islamic history began to be written since their reign. This distortion was also practiced by the Shiites and Khawarij, their traditional enemies. Also from laypeople who tell history through oral means. So that the Umayyad government had to experience many accusations and accusations in its various forms, Ahmad Al-'Usairy (2010: 182). This has resulted in the historical literature focusing more on the weaknesses of the human side among their leaders. The negative views about Uthman bin Affan, Abu Sufyan, and Muawiyah were exposed more than his services. The tragedies that occurred at that time were emphasized even more, such as the tragedy of the death of Husein in Karbala and the incident of Hurah making the honor of Madinah Al-Munawwaroh made legal.

On the other hand, the Prophet Muhammad SAW has said: "The best human beings are those who are in my era, then the generation after them, then the generation after them" (Narrated by Bukhari, Tirmidzi, Bin Majah, and Ahmad bin Hanbal). Meanwhile, the time of the Bani Umayyah leadership was a period very close to the time of Khulafaur Rasyidin.

History is no different from the glasses of the past that become the foothold and steps of every human being in the future. As we know, after the fall of the leadership of the Khulafaur Rasyidin period, the Islamic government system at that time changed to the dynasty (kingdom), and in this paper, we will present a little about the Umayyad dynasty which focused on economic policies during the Umayyad I era and its failures. Nasr bin Sayyar.

RESEARCH METHOD

The method in this research uses literacy methods or literature studies with various sources that support the research, including from several national journals and international journals with a qualitative descriptive approach. From existing sources, it is used as a basis in the preparation of this research work.

RESEARCH RESULTS AND DISCUSSION

Overview of the Umayyads

The name "Bani Umayyah" comes from the name "Umayyah bin Abdi Syam bin Abdi Manaf", who was one of the leaders of the Qurays in the era of Jahiliyah. The Umayyads were descendants of Umayyah, who still had family ties with the Prophet's predecessors. The rise of the Umayyads to the top of power, started by Mu'awiyah bin Abi Sufyan, a descendant of the

Umayyads and one of the companions of the Prophet, and he became an important part of every reign of the *khulafaur-rasyidun*.

The beginning of the establishment of this Daulah originated from the problem of Tahkim which caused divisions among Ali's followers, which ended with his death. After Ali's death, the people took Hasan, Ali's son, to become caliph or *Khalifah*. But Hasan was less interested in becoming caliph. Therefore, after Hasan was in power for several months, and Mu'awiyah asked that the position of caliph be given to him, Hasan gave several conditions, willingly the position was delegated to Mu'awiyah. This event became known as the *amul jama'ah*, or the year of the unity of the Muslim Imam according to Fuadi (2011: 70).

The Umayyad Khilafah period is only 90 years old, that is, it started during the reign Muawiyah bin Abu Sufyan, that is, after it was killed Ali ibn Abi Talib, and then people Medina embody Hasan bin Ali but Hasan bin Ali handed over this position of the caliphate to Mu'awiyah bin Abu Sufyan to reconcile the Muslims who at that time was being hit by various slanders that began since his killing. Uthman bin Affan, Shiffin's battle, Jamal's war, and betrayal from the people Khawarij and Shia. Finally the killing of Ali bin Abi Talib according to opinion from Euis Amalia (2005: 47).

The Amul Jama'ah incident which occurred on 25 Rabiul Awwal 41 H / 661 AD, became the initial count for the establishment of the Umayyad Daulah. Meanwhile, the end of the Daulah was marked by the defeat of the caliph Marwan bin Muhammad in the Zab War in the month of Jumadil Ula in 132 H / 749 AD. Ahmad Al-'Usairy (2010: 184).

Thus, the Daulah Bani Umayyah lasted 91 years. This government is ruled by two families and ruled by 14 Caliphs. The two families are the Abu Sufyan family and the Bani Marwan family.

Table 1
The Caliphs of the Umayyad dynasty

NO	Khalifah's name	Period in power
1	Mu'awiyah I bin Abi Sufyan	41 -60 H / 661-679 AD
2	Yazid I bin Mu'awiyah	60-64 H / 679-683 M
3	Mua'wiyah II bin Yazid	64 H / 683 M
4	Marwan I bin Hakam	64-65 H / 683-684 M
5	Abdul Malik bin Marwan	65-86 H / 684-705 M
6	Al-Walid I bin Abdul Malik	86-96 H / 705-714 M
7	Sulaiman bin Abdul Malik	96-99 H / 714-717 AD
8	Umar bin Abdul Aziz	99-101 H / 717-719 M
9	Yazid II bin Abdul Malik	101-105 H / 719-723 M
10	Hisham bin Abdul Malik	105-125 H / 723-742 AD
11	Al-Walid II bin Yazid II	125-126 H / 742-743 AD
12	Yazid II bin Walid	126 H / 743 M
13	Ibrahim bin Al-Walid II	126-127 H / 743-744 AD
14	Marwan II bin Muhammad	127-132 H / 744-750 M

According to Ahmad Amin in his book *Fajr Islam*, he explained that the establishment of the Umayyad civilization only happened to Muawiyah bin Abi Sufyan, Abdul Malik bin Marwan, and Umar bin Abd al-Aziz. However, according to Ahmad Amin, in general, Islamic civilization during this dynasty in power had reached its peak, compared to civilizations in previous times. Ajid Thohir (2004: 37).

Policies and Achievements of the Umayyads

In this 90-year government, many policies were taken and had a major influence on the dynamics of subsequent Islamic life. Among the policies and achievements are as follows:

1. Move the capital from Medina to Damascus (Syria)

After Muawwiyah became caliph, he began to organize his government. This policy is carried out to anticipate actions arising from reactions to the formation of power, especially from the group that didn't like him. The initial step he took was to move the center of government from Medina to Damascus. Syed Mahmuddunasir (1985: 151). Muawwiyah took steps, namely because in Medina as the center of the previous Khulafaurrasyidin's government, there were still remnants of groups that were antipathy to him. This would destabilize his power, besides that in Medina he lacked a strong following in fanatics, while in Damascus his influence had created a sympathetic value for the people, his power base was quite strong, Imam Fuadi, -71.

2. Changing the Government System Into Absolute Monarchy

In the early days of Mu'awiyah being the ruler of power was still running democratically, but after running for some time, Mu'awiyah changed his government model to a Monarchiheredetis (hereditary kingdom) model of government, by Badri Yatim 1998: 42). Muawiyah bin Abu Sufyan was influenced by the existing monarchy system Persian and Byzantine, term caliph still used, but Muawiyah bin Abu Sufyan gave his interpretation of these words where the caliph of Allah in the sense of the ruler appointed by God whereas there is not one evidence from the Koran and the Prophet's Hadith that supports his opinion.

The change in models and patterns of government shows that Mu'awiyah has started to change the paradigm of government from democratic (at that time) to certainty, which places power as something that is absolutely in the hands of the Mu'awiyah family. He had begun to revolutionize the succession of power with a logic that had never been carried out by the previous caliphs. Abu Bakr was elected by acclamation, Umar, Ustman, and Ali were also like that.

The four Caliphs (*Khalifah*) are not based on certainty. From Abu Bakr to Ali, the leadership succession was carried out using deliberation to determine the top position as caliph. At the time of *khalifah ar-rasyidun*, the tradition of deliberation was well implemented, following what is stated in the Koran. According to Taqiyuddin Bin Taimiyah, for a *waliyul amri*, shura is something that cannot be denied, because Allah has ordered the Prophet to always consult, Taqiyuddin Bin Taimiyah, (1951: 169).

However, during the Umayyad dynasty, the succession of government no longer placed the deliberation tradition as an integral part of the leadership succession process. Mu'awiyah has changed the pattern of succession to the caliphate with a hereditary logic, which began when Mu'awiyah obliged all of its people to declare loyalty to Yazid, the son of Mu'awiyah., According to Taqiyuddin Bin Taimiyah, (1951: 42).

Mu'awiyah has changed the model of power to the royal model which justifies the regeneration of power by giving to the crown prince. People who are outside the lineage of Mu'awiyah, do not have substantially the same space and opportunity to lead the Muslim Ummah government, because the dynasty system only confirms the one truth that succession can only be given to descendants within that dynasty.

The change in the concept of leadership succession carried out by Mu'awiyah has generated strong resistance from camps that are not in line with the Mu'awiyah camp. Mu'awiyah's declaration of a change of power to Yazid, apart from violating the habits of power of Arab rulers, but has given rise to disappointment from Mu'awiyah's political enemies, resulting in the emergence of opposition movements among the people and often

results in civil war conflicts, Husein bin Ali in Kufa in 680 AD, Mukhtar in Kufah in 685 AD, and Abdullah bin Zubair in Mecca in 692 AD Caliph Yazid fought hard with the rebels. This then gave birth to tragedies such as the tragedy of the death of Husein in Karbala, the incident of Hurah which the honor of Medina Al-Munawwaroh was halted, and the attack of the Ka'bah with Manjaniq, Ahmad Al -182).

3. Military Strengthening and Expansion Policy

During the time of the Umayyads, the military organization consisted of the Army (*al-Jund*), the Navy (*al-Bahriyah*), and the Police Force (*asy-Syurthah*). Unlike the period of Usman, whose army was based on its consciousness, at this time there was pressure from the authorities. Even at the time of Abdul Malik bin Marwan, the Military Compulsory Law (Nidzom at-Tajdid Al-Ijbari) was enacted. At that time the activity of the army was equipped with horses, armor, swords, and arrows. Ali Sodikin et al (2009: 76). The military strengthening carried out by the Bani Umayyah caliphs was due to none other than the expansionist policy, namely the policy of expanding the kingdom. During the time of Muawiyah bin Abu Sufyan, the expansion of the area that was stopped at the time of the caliphs of Uthman bin Affan and Ali bin Abi Talib was resumed, starting with conquering Tunisia, then expanding to the east, by controlling the Khurasan area up to the Oxus river and Afghanistan to Kabul. Meanwhile, the navy had begun to carry out attacks on the Byzantine capital, Constantinople. Meanwhile, this expansion to the east then continued back to the time of the Caliph Abdul Malik bin Marwan. Abdul Malik bin Marwan sent soldiers across the Oxus river and succeeded in conquering Balkanabad, Bukhara, Khawarizm, Ferghana, and Samarkand. The army even reached India and controlled Balukhistan, Sind and the Punjab as far as Maltan, he said Ajid Thohir, - 40).

The expansion to the west was continued on a large scale during the time of Al-Walid bin Abdul-Malik. The reign of al-Walid was a time of peace, prosperity, and order. Muslims feel happy life. During his reign which lasted for approximately ten years, a military expedition from North Africa was recorded to the southwestern region of the European continent, namely in 711 AD. After Algeria and Morocco were subdued, Tariq bin Ziyad, leader of the Islamic forces, with his troops crossed the strait. which separated Morocco (sunset) from the European continent, and landed in a place which is now known as Gibraltar (Jabal Thariq). The Spanish army can be defeated. Thus, Spain became the target of further expansion. The capital of Spain, Cordoba, quickly took over. Following that other cities such as Seville, Elvira, and Toledo became the new capital of Spain after the fall of Cordoba. The Islamic forces won easily because of the support of the local people who had long suffered from the cruelty of the authorities, according to Ajid Thohir, - 40).

In the time of Umar bin Abdul-Aziz, the attack was carried out on France through the mountains of the Pyrennia. This attack was led by Aburrahman bin Abdullah al-Ghafiqi. He started by attacking Bordeaux, Poitiers. From there he tried to attack Tours. However, in a battle that took place outside the city of Tours, al-Ghafiqi was killed, and his soldiers retreated to Spain.

4. State Administration Arrangement

When Muawiyah was caliphate, among the strategic steps he took was improving the management of the state administration. What Muawiyah did then continued to be perfected by the caliphs afterward. These include:

- a. Designing a Mailing Pattern. Mu'awiyah, who initiated this policy, was later matured again during the time of Malik bin Marwan. The al-Barid (pos) project, getting better organized, became a good shipping tool at that time.

- b. Inaugurated the Royal Coat of Arms. Previously, Al-Khulafaur Rasyidin never made a new State emblem during the Umayyad era, setting the red flag as the symbol of his country. This symbol became the hallmark of the Umayyad empire.
- c. Establishing Government Institutions, namely:
 - 1) *An-Nizam al-Siyasi* : political institutions
 - 2) *An-Nizam al-Mali* : financial institutions
 - 3) *An-Nizam al-Idari* : state administrative institution
 - 4) *An-Nizam al-Qada'i* : judiciary
 - 5) *An-Nizam al-Harbi* : army institution
 - 6) *Diwan al-Kitabah* : state secretary agency
- d. Forming a kind of Council of State Secretaries (*Diwan al-Kitabah*) to administer various governmental affairs according to Ali Sodikin et al, - 7), include:
 - 1) *Katib al-Rasail* : administrative secretary
 - 2) *Katib al-Kharraj* : financial secretary
 - 3) *Katib al-Jundi* : army secretary
 - 4) *Katib as-Syurthah* : police secretary
 - 5) *Katib al-Qadhi* : secretary of justice

5. Advances in Architecture

Bani Umayyah recorded a brilliant achievement in the field of art, especially the art of building (architecture) opinion Samsul Munir Amin, -132). Architectural engineering is a matter of great concern at this time because of the influence of Byzantium. Among the important buildings built with high architectural techniques, namely:

a. Damascus Mosque

This mosque was originally the Church of st. John comes from a Roman temple, surrounded by walls torn down during the Christian era. Then al-Walid (705-15) took over and made it a mosque, until now it is known as the Great Mosque of Damascus. The surrounding wall was overhauled to form a Hypostyle pattern, namely in the form of a sahn, which is a rectangular inner courtyard surrounded by a roofed building. The longest side is about 150 M, the direction of the Qibla axis is straight, the shortest side is about 95 M coinciding with the Qibla direction. The area of the mosque is around 14,250 M², with the shape of the plan, the composition of the congregation in praying, widened towards the Qibla. The construction, shape, and ornaments of the front were influenced by the Roman opinion of architecture Yulianto Sumalyo, (2006: 56-57).

b. Grand Mosque in Kufa (Iraq)

Ziyad bin Abih, one of the governors of the Umayyad government, noted that the mosque was renovated and expanded with flat-roofed rooms supported by stone columns. According to Tabari (838-923) a historian and theologian, the determination of the area of the mosque are by ordering someone to throw a spear at the four cardinal directions, which is directed towards the Qibla (south), and then the Qibla wall is placed, in this way it turns out that the walls and lanes of the columns are correct. towards the qibla. Kufa mosque plan, a hypostyle pattern like the Prophet's mosque. In the middle, there is an inner courtyard or often called *sahn* or *zulla*, surrounded by *riwaq*, haram, or the main prayer room. Apart from the very thick outer walls, there were no walls inside. The plan is formed by this thick perimeter wall, almost square, the length of each sidewall is not much different, approximately 125 AD apart from renovating the great mosque, Ziyad bin Abih at the same time also built a palace, which functions as a residence as well as a place of government administration. This kind of building was then called *dar al-Imara*, which means the governor's house. The palace is attached to the mosque, part of the

north wall of the palace, together with the south wall of the mosque. It is said that this is so that the governor or caliph (*Khalifah*) can enter the mosque without going through other worshipers, become one with the south wall of the mosque. It is said that this is so that the governor or caliph (*Khalifah*) can enter the mosque without going through other worshipers, become one with the south wall of the mosque. It is said that this is so that the governor or caliph (*Khalifah*) can enter the mosque without going through other worshipers, Yulianto Sumalyo, - 56).

c. Dome of the Rock (dome of the rock)

Abul Malik the ruler of V (685-705), one of the strongest leaders of the Umayyad dynasty, had great concern for Jerusalem. He built the Dome of the Rock (dome of the rock or *qubat al saka*) in Jerusalem, until today it is one of the largest Islamic monuments. The Dome of the Rock sits on top of the cliffs of Mount Moriah built between 687-692. Mount Moriah is identified as the place where Prophet Abraham would sacrifice his son Prophet Ismail to be offered to Allah and then stopped by an angel, Yulianto Sumalyo, - 57).

6. Translation and Arabization Movement

In addition, a translation movement into Arabic (Arabization of books) was also carried out, especially during the time of Caliph Marwan. At that time, he ordered the translation of a medical book by Aaron, a doctor from Alexandria, into Siriani, then translated again into Arabic. Likewise, the Caliph ordered the translation of a fairy tale book in Sanskrit known as *Kalilah wa Dimnah*, the work of Bidpai. This book was translated by Abdullah bin Al-Muqaffa. He has also translated many other books, such as philosophy and logic, including Aristotle: *Categories*, *Hermeneutica*, *Analitica Posterior*, and *Porphyrius*: *Isagoge*, CA Qadir (2002: 37).

The Arabization movement is also not only carried out on translation but also in the context of government policy. At the time of Abd. Malik (685-705 AD) introduced Arabic for administrative purposes, a new style of currency was introduced, and this has a very important meaning because the currency is a symbol of power and identity, Albert Hourani (2004: 82). Because, even this new currency was printed using only words, proclaiming in Arabic the oneness of God and the truth of Islam.

The Arabization process was more complete with the growth of calligraphy at that time. He is Qutbah Al Muharrir, the first long-lasting Umayyad calligraphy with extraordinary prowess. Qutbah has a respectable name in much Arabic literature because he managed to pass down 4 important types of calligraphy, namely *Thumar*, *Jalil*, *Nishf*, and *Tsuluts*. The Quran was written with a beautiful Jalil fan. Apart from Qutbah, other well-known calligraphers were Khalid bin Al Hayyaj, Khasynam, and Malik bin Katsir. Khalid bin Hayyaj is very well known as the official calligrapher of Caliph Al Walid bin Abdil Malik who has written many large manuscripts of the Qur'an with Thumar and Jalil fans, Sirajuddin, (1985: 78-80).

7. Advancement of Knowledge and Literature

The familiarity-oriented Umayyad rulers strongly encouraged a new reality which was the phenomenon of literary and thought awakening, especially those related to the pre-Islamic pre-Islamic Arabic poetry and customs. In this case, the Umayyad rulers wanted to create Kufa and Basrah as alternatives to Mecca and Medina in the era of ignorance in the field of literature and customs. With the support of this ruler, during the reign of Abd al-Malik bin Marwan, Kufa and Basrah developed into cities of knowledge. Further development is the arrival of Muslims from neighboring countries, such as Persia, Syria, and other Iraqi cities, in addition to studying as well as seeking fortune in a developing city, both trade fields and industrial fields. Nisar Ahmed Faruqi, Early Muslim Historography, (1979).

The Daula also established scientific activity centers in Kufa and Basrah which eventually led to big names such as Hasan al-Basri, Bin Shihab al-Zuhri, and Wasil bin Atha. Areas of concern are tafsir, hadith, fiqh, and kalam. Arab poets only emerged after their attention to the Arabic poetry of Jahiliyah was awakened. They were Umar Bin Abi Rabi'ah (d. 719 m.), Jamil al-Udhri (w. 701 AD), Qays Bin al-Mulawwah (d. 699 AD), better known as Majnun Laila, al-Farazdaq. (d. 732M.), Jarir (d. 792 AD) and al-Akhtal (d. 710 AD). At the time of this dynasty, the path of naqli knowledge was pioneered; in the form of philosophy and exact sciences. And science develops in three fields, namely the field of diniyah, dates, and philosophy. Cities that became centers of knowledge during the reign of the Umayyad dynasty, among others, the city of Kairawan, Kordoba, Granda, and others. So that science is divided into two kinds, namely: first, Al-Adaabul Hadith (new sciences), which includes: Al-ulumul Islamiyah (al-Qur'an, Hadith, Fiqh, al-Ulumul Lisaniyah, At-Date, and al-Jughrafi), Al-Ulumul Dkhiliyah (science necessary for the advancement of Islam), which includes: thib science, philosophy, exact science, and other exact sciences copied from Persia and Rome. Second: Al-Adaabul Qadamah (old knowledge), namely knowledge that existed in the era of Jahiliyah and knowledge in the era of the four caliphs, such as knowledge of lughah, syair, khatabah and amtsal, al-Ulumul Lisaniyah, At-Tarikh and al-Jughrafi), Al-Ulumul Dkhiliyah (knowledge needed for the advancement of Islam), which includes: thib science, philosophy, exact science, and other exact sciences copied from Persia and Rome. Second: Al-Adaabul Qadamah (old knowledge), namely knowledge that existed in the era of Jahiliyah and knowledge in the era of the four caliphs, such as knowledge of lughah, syair, khatabah and amtsal, al-Ulumul Lisaniyah, At-Tarikh, and al-Jughrafi), Al-Ulumul Dkhiliyah (knowledge needed for the advancement of Islam), which includes: thib science, philosophy, exact science, and other exact sciences copied from Persia and Rome. Second: Al-Adaabul Qadamah (old knowledge), namely knowledge that existed in the era of Jahiliyah and knowledge in the era of the four caliphs, such as knowledge of lughah, syair, khatabah, and amtsal, Samsul Munir Amin (133).

During the Umayyad Daulah, literary and artistic movements also had time to emerge and develop, namely during the Caliph Abdul Malik era, after al-Hujjaj succeeded in conquering bin Zubair in the Hijaz. In that country, a new generation has emerged who are engaged in literature and art. At that time, the figure of Umar bin Abi Rabi'ah appeared, a very famous poet, and an association of singers and music experts, such as Thuwais and Bin Suraih and al-Gharidl, emerged. Prof. Dr. A. Shalabi (70). Likewise, during the Umayyad dynasty, laws that originated from the Koran had begun to be drafted, thus demanding that the public learns about the interpretation of the Koran. One of the first and famous commentators at that time was Bin Abbas. At that time he had interpreted the Koran with narrations and isnads, then the difficulties in interpreting the Koran were sought in al-hadith, which in turn gave birth to the knowledge of hadith. It was at that time that the book on the science of hadith began to be written by Muslim scholars.

Economic Policy for the Umayyad Period

From the perspective of the History of Islamic Civilization, the rule of the Umayyads was called the golden age of achieving the glory of Islamic rule. Compared to other scientific fields, the contribution of the Umayyad Caliphate government in the economic field was not so monumental, because, in this era of government, economic thoughts were born not from purely Muslim intellectual economists, but interpretations of interdisciplinary scientists. with a background in fiqh, Sufism, philosophy, sociology, and politics. However, there are several

contributions of their thoughts to the progress of the Islamic economy, including improvements to the concept of implementing the salam, *murabahah*, and *muzara'ah* transactions.

The improvement of the state's political system during the Bani Umayyah era was carried out by the formation of government institutions. This had a lot of positive influence on people's lives, especially with the establishment of the State Financial Institution (*Nizam Mal*), whose duties were as follows:

1. Regulate the salaries of soldiers and state employees
2. Set up state administrative costs
3. Regulate the cost of building agricultural facilities.
4. Arranging charges for prisoners and prisoners of war
5. Set costs for war equipment

Muawiyah is also known as a scholar, good at managing worldly affairs, and wise, Ahmad Syalabi (1978: 37). Besides his persistence and tenacity as well as his willingness to take all means to achieve his goals, due to political considerations and the demands of the situation, J. Suyuthi Pulungan (1994: 162).

The economic fields that existed during the time of the Umayyads proved to be successful in bringing progress to his people, among others: In the field of agriculture Umayyah has provided support for the development of the agricultural sector, he has introduced an irrigation system to increase agricultural output. In the industrial sector, especially craftsmanship has become the pulse of economic growth for the Umayyads. The prosperity of the Umayyad people was also seen during the reign of Umar ibn Abdul Aziz. The state of the economy during his reign has risen to an astonishing degree. All the literature that is available to us today confirms that poverty, destitution, and poverty have been overcome during the reign of this caliph, Ahmad Shalabi (1978: 88). The policies carried out by Umar ibn Abdul Aziz in their implications for the economy are making rules regarding measurements and scales, to eradicate falsification and fraud in the use of these tools, Ahmad Syalabi (1978: 87).

During the reign of the Umayyads, many economic policies were formed based on *ijtihad* the *fuhqaha*, and *ulama* as a consequence of the further length of time (approximately one century) between the time of the Prophet's life and the period of that reign.

Following are the contributions of the Umayyad Kholifahs for Economic Progress identification as follows :

1. Caliph Muawiyah bin Abu Sofyan
 - a. Able to build an orderly Muslim society, historians have called him the first Muslim to build a state records office and postal service (*al-barid*).
 - b. Printing currency, developing bureaucracy such as tax collection functions and political administration.
 - c. Implementing a policy of providing fixed salaries to soldiers.
2. Caliph Abdul Malik bin Marwan
 - a. In 74 H / 659 AD he printed his Islamic currency which included the sentence Bismillahirrahmanirrahim and distributed it throughout Islamic territory and prohibited the use of other currencies.
 - b. Imposing *ta'zir* penalty on those who print currency outside the state printing company.
 - c. Carry out various reforms of government administration and enforce Arabic as the official language of Islamic government administration.
3. Caliph Umar bin Abdul Aziz

Caliph Umar bin Abdul Aziz (Umar II) the caliph who became the spotlight of history because of his glory in holding the Umayyad dynasty caliphate. Caliph Umar II was the 8th caliph (eight) of the Umayyah dynasty, he ruled after the caliphate of Solomon bin

Abdul Malik. Although the caliphate period was very short, namely 2 (two) years, he managed to become a pearl in the forehead of the Umayyad dynasty, even the caliphate of the entire Islamic ummah, Abdussayfi Muhammad Abdul Latif (2014: 213).

- a. When he was appointed Caliph, Umar bin Abdul Aziz gathered the people and announced and handed over all his personal and family assets that had been obtained inappropriately to *baitul maal*, such as; plantation lands in Morocco, various benefits in Yamamah, Mukaedes, Jabal Al Wars, Yaman and Fadak, to the diamond ring given by Al Walid.
- b. During his reign, he also did not take anything from *baitul maal*, including Fai's income which was due to him.
- c. Prioritizing domestic development. According to him, improving and enhancing the welfare of Islamic countries is better than increasing the expansion of the territory.
- d. In carrying out various policies, Caliph Umar bin Abdul Aziz was more protective and improve the standard of living of the community as a whole.
- e. Abolishing taxes on Muslims, reducing the tax burden on Christians, making rules of measurement and weighing, eradicating excise and forced labor.
- f. Repairing agricultural land, digging wells, building roads, constructing travelers' lodgings, and supporting the poor. These various policies have succeeded in increasing the standard of living of the community as a whole so that no one wants to accept zakat anymore.
- g. The official salary is 300 dinars and the official is prohibited from doing side work. In addition, the taxes imposed on non-Muslims only apply to three professions, namely traders, farmers, and landlords.
- h. In agriculture, the Caliph Umar bin Abdul Aziz prohibited the sale of arable land so that there was no control of the land. He ordered his emir to make the most of the existing land. In determining land rent, the Caliph applies the principles of justice and generosity. He prohibits leasing rent for land that is not fertile and if the land is fertile, taking rent must pay attention to the welfare level of the life of the farmer concerned.
- i. Implementing regional autonomy policies. Each Islamic region has the authority to manage zakat and taxes independently and does not require submitting tribute to the central government. On the contrary, the central government will provide subsidized assistance to Islamic areas where zakat and tax revenues are not sufficient. And also impose a subsidy system between regions, from those with surplus to those with less income.
- j. In implementing a just and prosperous country, the Caliph Umar bin Abdul Aziz made social security a basic foundation. The Caliph also opened free trade routes, both on land and at sea, as an effort to improve people's lives. The government eliminates import duties and provides as many materials as possible at affordable prices.
- k. During his reign, the sources of State income came from zakat, spoils of war, agricultural income tax, and the results of providing productive employment to the wider community.
- l. The most prominent thing at this time is the return of Islamic law with all its height and perfection to color all aspects of life.

Contribution of Ulama in Islamic Economic Thought

In addition to thoughts originating from the caliphs as mentioned above, during the Umayyad Daulah many economic thinkers came from among scholars, fuqaha, and philosopher, including:

1. Zaid bin Ali (80-120 / 699-738)

Zaid bin Ali was the grandson of Imam Hussein, a well-known fiqh expert in Medina. Zaid was the initiator of the initial sale of a commodity on credit at a price higher than the cash price, Muhammad Abu Zahrah, (539). Zaid's thoughts and views as put forward by Abu Zahra are to allow the sale of a commodity on credit at a price higher than the cash price for the following reasons:

- a. Selling on credit at a price higher than the cash price is a form of legal transaction and can be justified as long as the transaction is based on the principle of mutual understanding between the two parties.
- b. In general, the profit earned by traders from sales on credit is a pure part of a trade and does not include usury.
- c. Credit selling is a form of promotion as well as a response to market demand.
- d. The profit obtained from the sale of credit is a form of compensation for the ease with which a person can buy an item without having to pay in cash.
- e. The selling price of credit does not necessarily indicate that a higher price is always related to time. The selling price of credit can also be set lower than the purchase price, to deplete inventory and obtain cash for fear that the market price will fall in the future.

2. Abu Hanifa (80-150 / 699-767)

Abu Hanifa was known as a fuqaha and a trader at the center of Kufa's trade and economic activities. Abu Hanifah is better known as the imam of the school of law who is very rationalist and is also known as a tailor or taylor and a trader from Kufa, Iraq. He initiated the legality and validity of the sale and purchase contract with what is known today as bay 'al-sala'm and al-mura'bahah, Muhammad Abu Zahrah, Abu'Hani'fah (404-410, 432-442, 539). His contributions to economic matters are as follows:

- a. Provide corrections and improvements to the aqad of the Salam transactions which were popular at that time. Salam is a contract for the sale of an item in which case the price of the goods is paid in cash at the time of the contract (aqad) while the goods are delivered at a later date. Abu Hanifa found a lot of obscurity around the Salam contract, which could lead to strife. To avoid this dispute, Abu Hanifa included in the aqad what must be known and clearly stated. For example, regarding the type of commodity, quality, and quantity as well as the date and place of delivery of goods. The aqad must also include a requirement that commodities being traded must be available on the market during the period between the date of aqad and the date of delivery of the goods,
- b. Abu Hanifa, as a trader, Abu Hanifa contributed to the rules that ensure fair play in murabahah transactions and other transactions of a kind.
- c. Having concern for the weak, enforcing zakat on jewelry, and freeing debt-ridden property owners who are unable to redeem them from paying zakat.
- d. It is not permissible to share the harvest (*muzaraah*) in the case of land that does not produce to protect the tenants who are generally weak people.

3. Al Awza'i (88-157 / 707-774)

His full name is Abdurahman al-Awza'i who comes from Beirut, Lebanon, and contemporaneous with Abu Hanifah. He is the founder of economic sharia. His ideas include the permissibility and validity of the muzara'ah system as part of the mura'bahah form and permitting capital borrowing, whether in cash or in-kind, Shobhi Mahmashani (1978, 426, 314-318, 447). He is also the founder of a law school although it did not last long. Abdul Rahman Al Awza'i's contribution to Islamic economic thought is as follows:

- a. Awza'i tends to justify freedom in contracts and facilitate people in their transactions.

- b. Implementing the agricultural production sharing system (*Muzaraah*) because this system is needed just as it allows profit sharing (*Mudharabah*).
- 4. Imam Malik bin Anas (93 - 197H / 712 -795M)
Life during the reign of the Umayyah Caliphs began during the reign. He succeeded in publishing the Kitab al-Muwatta, a hadith book in the style of fiqh or we fiqh in the style of Hadith. The main thoughts of Imam Malik bin Anas about economics are as follows:
 - a. That, the authorities have the responsibility for the welfare of the people, fulfill the people's needs, as was also done by Umar Bin Khatab.
 - b. Applying the principles of al-Maslahah, al-Mursalah. Al-Maslahah can be defined as the principle of benefit, utility, which is something that benefits both individuals and society at large. Meanwhile, the principle of al-Maslahah can be interpreted as the principle of freedom, unlimited, or free. With the approach of these two principles, Imam Malik bin Anas, admitted that the Islamic government has the right to collect taxes, if needed, more than the amount specifically stipulated in sharia.

CONCLUSION

Based on the explanation above, it can be understood that the rule of the Umayyad dynasty was a period of progress in the Islamic world in the aspects of economic development, science, and civilization. This development is a part of the influence of civilization. Several figures in historical literature decorated the development of thought up to the modern era. It was during this period that Islam made progress. Many scientific contributions were made. His works and figures have become an inspiration in scientific development, therefore this period is said to be the period of Islamic progress.

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