

## STATE FINANCE DURING THE CALIPHATE OF MU'AWIYA

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It is well known that the guiding principles regarding the exploitation of the financial resources of the Islamic state were established during the time of the prophet and the rightly guided Caliphs. Therefore, the discussion here of the state's finance during the Caliphate of Mu'awiya ibn Abu Sufiyan will deal with the practical applications of these principles and their effects upon the financial health of the State, as well as the ramifications of these applications upon the relations between the State and the people.

The financial resources which supported the State during the time of Rashidun remained constant. The war booty, the *jizya*, the *kharraj*, the tithes ('*ushur*) and the alms (*sadaqat*) are what the *Umayyads* largely depended upon for financing.

The wars which broke out among the Muslims during the period between the years 36 to 40 A.H. severely affected the state's finances. Mu'awiya had made peace with the Byzantines on the basis of money he sent there.<sup>1</sup> The people paying the *kharraj* in Faris and Kirman had desired to break off their *kharraj* payments and did so, refusing to pay any part of them, and expelled the collector of *kharraj*. Khurasan snubbed the agreements it had made with the Muslims and refused to pay the required funds.<sup>2</sup>

Thus it fell to Mu'awiya when he became Caliph to alleviate the problems resulting from the non-payment of taxes. He relied primarily on conquests. However, this does not mean considering economic benefits as the sole cause of the conquest, but rather that

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<sup>1</sup> Abu Hanifa Ahmad ibn Daud al-Dinuri, *al-Akhbar al-Tuwal* (Baghdad: Maktabat al-Muthanna 1959) p.158; Ahmad ibn Yahya, *Futuh al-Buldan*, ed. Salah al-Din al-Manajjed (Cairo: Maktabat al-Nandah al-Misriyya 1956) vol.1 p. 188.

<sup>2</sup> Abu Jafar Muhammad ibn Jarir al-Tabari, *Tarikh al-Rasul wa al-Muluk* (Cairo: Dar al-Ma 'arif, 1971) vol.5, p. 137; Ali ibn Abi al-Karam Muhammad ibn al-Athir *al-Kamil fi al-Tarikh* (Beirut: Dar al-Kitab al-Arabi 1967) vol. 3, pp.165, 183-85.

the conquest had an economic dimension reflected by expenditures for the campaigns on the one hand, and on the other, what might be gained from fighting in terms of war booty and the imposed financial obligations on the part of victor. In any event, a series of campaigns was begun to subdue the areas of rebellion.

For example, the army assured the obedience of the people of Burqa and Suwayla (part of Libya today), both of which had been conquered in the days of 'Umar ibn al-Khatāb. Those who became Muslims paid the tithe on the land and the sadaqa, which was taken from the rich and distributed among the poor. As for the Dhimmis among them, they would pay the jizya which was taken to Egypt.<sup>3</sup>

'Aqaba ibn Nafi' in the year 50 A.H., attacked the outer edges of Ifriqiyya (in what is today Tunisia), in the midst of which was Kairouan and which had been conquered in the days of 'Uthman ibn 'Affan and, made peace with the people on the basis of approximately 1.5 million dirhams. Then Mu'awiya sent Hassan ibn al-Numan al-Ghassani to Ifriqiyya and those among the Berbers over whom he had authority made peace with him and he charged them with the kharraj.<sup>4</sup>

Sijistan was in turmoil so 'Abdullah ibn Amir, whom Mu'awiya had put in charge of Basra, dispatched, Abd al-Rahman ibn Samra in 42 and 43 A.H. to attack Sijistan. He reached Kabul and parts of Sijistan. Al-Muhallab ibn Abu Sufra attacked India and reached Mount Kabul, defeated the enemy, after which the soldiers gathered their spoils and the army returned intact.<sup>5</sup> Then Ubaydullah ibn Abu Bakara attacked Sind (in 51 A.H.) The ruler of Kabul had to sue for peace for 2 million dirhams.<sup>6</sup>

<sup>3</sup> Khalifa ibn Khayyat, *Tarikh Khilafah ibn Khayyat* ed. Akram al-Umary (Beirut: Mu'assat al-Risala, 1977) p. 210-al-Buladhari, pp. 264-265, 268; Qudama ibn Jafar *al-Kharraj wa sana'at al-kitāba*, ed. Muhammad Husayn al-Zabidi (Bagdad: Dar al-Rashid 1981) pp. 343, 344, 345, Ibn Abd al-Hukm, *Futuh Misr wa Akhbaruha*, (Leiden: Brill press, 1930) pp. 194-197.

<sup>4</sup> Ibn Khayyat, p. 224.

<sup>5</sup> *Ibid.* pp. 206, 212; Ibn Ja'far, p. 414.

<sup>6</sup> Ibn Khayyat, p. 218; al-Buladhari, vol. 2, pp. 485-486; Ibn Ja'far, p. 395; Muhammad ibn Ahmad ibn 'Uthman al-Dhahabi, *Kitab Duwal al-Islam*, ed. Fu-haym Shaltut (Cairo: Alhay'a al-Misriyya Lil-Kitab, 1973) vol. 1, p. 39.