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АРТЫКУЛ

СЯРОД ОМАЯДАЎ, АБАСІДАЎ І АСМАНСКАЙ ІМПЕРЫІ: ЯК РАЗВІВАЛАСЯ ІСЛАМСКАЯ ЭКАНОМІКА? ГІСТАРЫЧНЫ АГЛЯД З 600 г. н

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Анатацыя. Развіццё ісламскай эканамічнай думкі цесна звязана з траекторыяй развіцця ісламскай цывілізацыі з часоў прарока Мухамеда і халафураў. Пасля гэтага перыяду фарміравання дынастыі Амейядаў, Абасідаў і Асманаў распрацавалі розныя падыходы да кіравання эканамічнымі справамі, якія адлюстроўвалі іх палітычны і сацыяльны кантэкст. У гэтым даследаванні выкарыстоўваецца гісторыка-апісальны метад для аналізу эканамічных канцэпцый і практык, якія ўжываліся гэтымі трыма імперыямі. Дынастыя Амейядаў, прызнаная першым ісламскім урадам, які інстытуцыяналізаваў спадчыннае кіраўніцтва, рабіла акцэнт на адміністрацыйных рэформах, такіх як стварэнне структураванай бюракратыі, манетнай сістэмы і паштовых службаў, тым самым ствараючы стабільнасць, якая спрыяе эканамічнаму росту. Дынастыя Абасідаў (750–1258 гг. н. э.) адзначыла «залаты век» ісламскай цывілізацыі, якая характарызавалася значным прагрэсам у гандлі, сельскай гаспадарцы і прамысловасці. Дзяржаўная палітыка заахвочвала ірыгацыйныя праекты, здабычу карысных выкапняў і пашырэнне сельскай гаспадаркі, у той час як такія інстытуты, як Байтул Мал, адыгрывалі цэнтральную ролю ў кіраванні і пераразмеркаванні даходаў. Пры такіх кіраўніках, як Харун ар-Рашыд, эканамічны дабрабыт падтрымліваў прагрэс у навуцы, адукацыі і культуры. Тым часам Асманская імперыя (1300–1922 гг. н. э.) дасягнула свайго росквіту пры султане Сулеймане аль-Кануні, чыя кадыфікацыя ісламскага права і тэрытарыяльная экспансія дазволілі кантраляваць асноўныя гандлёвыя шляхі і камерцыйныя цэнтры. Аднак працяглыя войны і інтэлектуальны застой у рэшце рэшт аслабілі яе эканамічную базу. Гэты гістарычны агляд паказвае, што інтэграцыя ісламскіх прынцыпаў з практычным кіраваннем значна паўплывала на эканамічныя сістэмы на працягу дынастый, пакінуўшы трывалую спадчыну для сучаснай ісламскай эканамічнай думкі.

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ARTICLE

AMONG THE UMAYYAD, ABBASID, AND OTTOMAN EMPIRES: HOW DID THE ISLAMIC ECONOMY PERFORM? A HISTORICAL REVIEW FROM 600 AD

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Abstract. The development of Islamic economic thought has been closely intertwined with the trajectory of Islamic civilization since the era of Prophet Muhammad SAW and the Khulafaur Rasyidin. Following this formative period, the Umayyad, Abbasid, and Ottoman dynasties each contributed distinct approaches to managing economic affairs that reflected their political and social contexts. This study applies a historical-descriptive method to analyze the economic concepts and practices implemented by these three empires. The Umayyad dynasty, recognized as the first Islamic government to institutionalize hereditary leadership, emphasized administrative reforms such as the establishment of a structured bureaucracy, coinage system, and postal services, thereby creating stability conducive to economic growth. The Abbasid dynasty (750–1258 AD) marked the "Golden Age" of Islamic civilization, characterized by significant progress in trade, agriculture, and industry. State policies encouraged irrigation projects, mining, and agricultural expansion, while institutions like Baitul Mal played central roles in revenue management and redistribution. Under rulers such as Harun al-Rashid, economic prosperity supported advancements in science, education, and culture. Meanwhile, the Ottoman Empire (1300–1922 AD) reached its zenith under Sultan Sulaiman al-Qanuni, whose codification of Islamic law and territorial expansion enabled control of major trade routes and commercial centers. However, prolonged wars and intellectual stagnation ultimately weakened its economic base. This historical overview demonstrates that the integration of Islamic principles with practical governance significantly shaped economic systems across dynasties, leaving enduring legacies for contemporary Islamic economic thought.

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Introduction

The concept of Islamic economics began with the revelation of Islam to the Prophet Muhammad SAW and was further developed during the era of the Khulafaur Rasyidin. Under their leadership, Islam expanded beyond the Arabian Peninsula, influencing various aspects of global civilization. After this period, the Umayyad and Abbasid dynasties emerged, marking significant progress in Islamic history. During these eras, Islam reached what historians describe as the "Golden Age," a time when civilization, science, politics, governance, technology, and particularly economics experienced remarkable growth.

The Abbasid dynasty positioned Islam as a center of intellectual and scientific development, which in turn strengthened its economic foundation. This legacy remains a valuable source of inspiration for shaping the vision of the Muslim community in today's global economy. For more than seven centuries, from the Umayyads to the Abbasids, Islamic governance achieved a level of influence and longevity unmatched in world history. However, this advancement was not without decline. Similar to the cyclical nature of economic growth, Islamic power reached its peak during the Abbasids but weakened drastically after the Mongol invasion of Baghdad in 1258. The destruction caused by the Mongols and later Tamerlane fragmented Islamic territories into smaller, often hostile kingdoms, eroding political and economic stability.

Despite these setbacks, the Islamic world revived with the rise of three major empires: the Ottomans in Turkey (1300–1922), the Safavids in Persia (1501–1732), and the Mughals in India (1526–1857). Among them, the Ottoman Empire endured the longest, serving as a stronghold against European expansion and sustaining Islamic governance for centuries. This study examines the economic concepts applied across the Umayyad, Abbasid, and Ottoman dynasties. By adopting a historical perspective, it aims to uncover how each empire formulated and implemented economic systems that contributed to the prosperity, stability, and resilience of Islamic civilization.

Materials and Methods

Literature Review

Islamic economics has been defined in various ways by Muslim scholars. Muhammad Nejatullah Ash-Siddiqi views it as the intellectual response of Muslim thinkers to economic challenges, grounded in the Qur'an, Sunnah, ijtihad (reasoning), and lived experience. Similarly, Kursyid Ahmad describes it as a systematic effort to analyze economic problems and human behavior within an Islamic framework (Veithzal Rivai & Andi Buchari, 2009). In Arabic, the term *al-Iqtisad* literally signifies simplicity and moderation. Over time, the meaning expanded into *'ilm al-Iqtisad*—the study of economics as a discipline concerned with managing limited resources for production, distribution, and consumption. Ali Anwar Yusuf emphasizes this by defining economics as the study of human behavior in utilizing scarce resources to produce goods and services and distribute them effectively.

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Human life, by divine law (*Sunnatullah*), inherently requires cooperation, as no individual can survive in isolation. This cooperative spirit manifests in *muamalah* activities such as trade, leasing, lending, and other transactions, which absorb the majority of the workforce and form the foundation of economic life. Monzer Kahf argues that Islamic economics is inherently interdisciplinary, requiring mastery of both Sharia sciences and analytical tools such as mathematics, statistics, logic, and *ushul fiqh*. Likewise, Muhammad Abdullah al-Arabi defines it as a set of general principles derived from the Qur'an and Sunnah, adaptable to different contexts and times.

Among these perspectives, Kahf's view is often considered most comprehensive, as it situates Islamic economics as a discipline integrating conventional and Sharia approaches without apologetic justification. Islam, from its origins, already provided a distinct economic system outlined in the Qur'an and Sunnah, independent of the weaknesses or injustices of capitalism (Abdul Manan, 2012). Ultimately, the objectives of Sharia economics align with *maqashid al-shari'ah*—ensuring justice, welfare, and prosperity in both worldly and spiritual dimensions. These goals, referred to as *falah*, cover both micro and macro aspects, emphasizing success in this life and the hereafter (P3EI, 2012).

Legal and Philosophical Foundations of Sharia Economics

According to the Egyptian scholar Prof. Muhammad Abu Zahrah, the objectives of Islamic law (*maqasid al-shari'ah*) emphasize Islam's role as a mercy for all humanity. These objectives include: (a) purification of the soul, enabling Muslims to become agents of goodness for society and the environment; (b) the establishment of justice, covering both legal and socio-economic dimensions; and (c) the realization of *maslahah* (public welfare). The latter is framed around five essential protections: safeguarding faith (*al-din*), life (*al-nafs*), intellect (*al-'aql*), lineage (*al-nasl*), and wealth (*al-mal*) (Afzalurrahman, 1995). The conceptual basis of Islamic economics rests on several legal sources. The Qur'an serves as the primary foundation, containing explicit guidance on economic conduct, as reflected in verses such as Fussilat: 42, Az-Zumar: 27, and Al-Hasyr: 22. Complementing this, the Hadith and Sunnah—capturing the sayings and practices of Prophet Muhammad SAW—offer practical interpretations of economic behavior. Beyond these, *ijtihad* (independent reasoning) provides flexibility for addressing new issues not explicitly covered in scripture. Through methods such as *ijma'* (consensus), *qiyas* (analogy), *maslahah mursalah* (public interest), *'urf* (custom), and *istihsan* (juridical preference), jurists derive contextually relevant rulings.

The Sharia economic system is marked by order, harmony, and comprehensiveness, extending guidance from matters of worship to economic and social life (Adiwarman Karim, 2006). Its core characteristics include: (1) balancing spiritual and material values, emphasizing compassion and collective welfare; (2) recognition of individual ownership and freedom in transactions within Sharia limits; (3) acknowledgment that ultimate ownership belongs to Allah, with humans acting as trustees (*khalifah*); and (4) safeguarding both individual and societal well-being. These principles are further embodied in five universal values underpinning Islamic economic theory: *tawhid* (faith), *'adl* (justice), *nubuwwah* (prophethood), *khilafah* (stewardship), and *ma'ad* (accountability in the hereafter). Together, they form the moral and philosophical framework for economic activity. For example, *'adl* prohibits exploitation, while *nubuwwah* promotes honesty, responsibility, wisdom, and transparency. Meanwhile, *ma'ad* underscores that business pursuits must serve both worldly prosperity and eternal success. In addition, scholars highlight complementary principles: moderation in consumption, cooperation in good deeds, fairness in economic dealings, and protection of human dignity. Within this framework, state intervention is justified when necessary to ensure social justice and equitable economic development.

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Methods

1. Types and Approaches

   This study employs a historical research design with a descriptive qualitative approach. As Suryabrata (1994) explains, the purpose of historical research is to reconstruct past events systematically and objectively by collecting and analyzing evidence to establish facts and generate valid conclusions. Since historical events cannot be directly observed, this research relies on literature-based methods (*library research*) using both primary and secondary sources. Primary data includes books authored by historians, official documents, activity reports, and archival records obtained from libraries and relevant institutions. Secondary sources consist of scholarly works and references produced by later authors, both domestic and international.
2. Temporal Boundaries

   The research focuses on the philosophy of Islamic history within the context of economics. Specifically, it examines the concept of wealth and economic practices across dynasties during the Islamic Golden Age, when economic development was closely tied to political and cultural progress.
3. Types and Sources of Data

   Historical sources, often referred to as "historical data," encompass any material that conveys information about past realities or human activity (Kuntowijaya, 1995; Syamsuddin, 1996). These include:
   - Written sources: manuscripts, books, and official records.
   - Oral sources: narratives or traditions passed down within society.
   - Material or visual sources: artifacts and tangible remains of past civilizations.

   In this study, written sources form the primary basis. According to Gosttohalk (1983), these are divided into primary sources (first-hand accounts or direct evidence) and secondary sources (accounts by those not present at the events).
4. Data Analysis

   The research applies a qualitative descriptive analysis, involving systematic collection, organization, and interpretation of data (Sugiyono, 2019). The process begins with problem formulation, followed by data reduction, presentation, and verification. The analysis uses two key techniques:
   - Domain analysis: to identify broad categories or themes that provide an overall picture of the subject under study.
   - Taxonomic analysis: to explore specific domains in greater depth by breaking them into sub-domains until a detailed understanding is achieved (Suyanto & Sutinah, 2005).

The historical method follows four main stages:

1. Heuristics – collecting as many relevant sources as possible (Kuntowijoyo, 1995; Pranoto, 2010).
2. Source criticism – evaluating the credibility and objectivity of these sources.
3. Synthesis – interpreting and integrating facts into coherent explanations while avoiding subjective bias.
4. Historiography – presenting the findings in a structured narrative, summarizing the evidence, and providing rational historical interpretations.

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Discussion

The Umayyad Period

1. Muawiyah bin Abu Sufyan
   Following the era of the Khulafaur Rasyidin, the Umayyad dynasty was established under the leadership of Muawiyah ibn Abu Sufyan (661–750 AD). The dynasty was named after his ancestor, Umayyah bin Abd Syam (Rachman, 2018). Unlike the earlier caliphates, where political and religious authority were intertwined, the Umayyads separated political leadership from religious authority, granting clerics greater autonomy in spiritual matters (Sirajuddin, Ainul Fatha, 2021). Muawiyah transformed the Islamic political system from a consultative model into a hereditary monarchy, making the Umayyads the first to introduce dynastic succession in Islam (Orphan, 2018). His administration focused on strengthening internal security and building an organized Muslim society conducive to economic stability. He restructured the military in Damascus, creating a disciplined Islamic army, introduced a postal system (*al-barid*), established a state records office, and reformed bureaucratic functions such as taxation and administration (Anisa, n.d.; Understood, 2017). He also institutionalized the role of *qadi* (judge) as an independent authority, free from political interference, while implementing fixed salaries for soldiers. The fiscal system included two forms of *Baitul Mal* (public treasury): a general treasury for the community and a special treasury reserved for the ruling family. However, misuse of funds was common, with rulers diverting resources for personal and familial luxuries, undermining the intended welfare role of the treasury (Amelia, 2010).
2. Abdul Malik bin Marwan
   Abdul Malik bin Marwan (r. 685–705 AD) introduced major economic reforms, particularly in currency and administration. He rejected Roman coinage and introduced a unified Islamic currency inscribed with *Bismillahirrahmanirrahim* in 74 H/693 AD, standardizing money circulation across Islamic territories (Hope, 2020; Huda, 2021a). He also made Arabic the official administrative language and improved state bureaucracy (Amelia, 2010). A significant fiscal policy was the imposition of zakat on Muslims alongside exemptions from certain taxes. While this encouraged mass conversions, it also reduced tax revenue and created fiscal deficits (Sirajuddin, 2021; Muflihin, 2020). Despite these challenges, his reforms reinforced state identity and centralized governance.
3. Umar bin Abdul Aziz
   Umar bin Abdul Aziz (r. 717–720 AD), known for his piety and integrity, is often regarded as the most just ruler of the Umayyads (Ningrum, 2020). His reign marked a significant economic transformation based on principles of social justice and welfare. He redistributed his and his family's wealth to the *Baitul Mal* and refused to use state funds for personal needs. His reforms eliminated forced labor, standardized weights and measures, reduced taxes on non-Muslims, and abolished excessive taxation on Muslims (Understood, 2017). Under his leadership, poverty was drastically reduced, to the point that zakat collectors struggled to find beneficiaries (Ghozali, 2019). State revenues came from zakat, war spoils, khums (one-fifth levy), agriculture, and productive employment. He also implemented agrarian reforms by prohibiting land monopolies and ensuring equitable rent policies for farmers (Muflihin, 2020). Because of his mature financial policies, Umar is often called the "Muslim fiscalist" (Masykuroh, 2012). He prioritized domestic welfare over territorial expansion and promoted religious tolerance, allowing non-Muslims freedom of worship (Huda, 2021a).

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The dynasty eventually collapsed due to a combination of internal and external factors. Heavy taxation on non-Muslims led to rebellions, while dynastic rivalries, prolonged tribal conflicts, leadership weaknesses, and extravagant lifestyles eroded political stability (ROFIQO & Rizal, 2019; Zainudin, 2015). The Abbasids, supported by various groups including the Banu Hashim, Shi'a, and Mawali, ultimately overthrew the dynasty. Compared with later caliphates, the Umayyads contributed less to intellectual and economic development, though they laid foundational structures for governance and fiscal administration.

The Abbasid Dynasty

The decline of the Umayyad dynasty, marked by internal disorder and indulgence in luxury, paved the way for the rise of the Abbasids, who shifted focus toward knowledge, governance, and domestic welfare (Masykuroh, 2012). Established in 750 AD and lasting until 1258 AD, the Abbasid Caliphate represented the pinnacle of Islamic civilization, a period often referred to as the "Golden Age" due to its advancements in economy, science, culture, and political power (Helim, 2019). With the capital moved from Damascus to Baghdad, the Abbasids ruled for more than five centuries, adapting their governance to changing political, social, and cultural circumstances. Ahmad Syalabi (Huda, 2021a) divides their rule into three phases: (a) the first period (132–232 H), when caliphs held full authority; (b) the second period (232–590 H), when power shifted to external groups such as the Turks and later the Seljuqs; and (c) the third period (590–656 H), when caliphal authority was limited to Baghdad and its immediate surroundings. Under early rulers, the dynasty consolidated both intellectual and financial strength. Caliph al-Mansur (753–775 AD) laid the foundations of Abbasid governance by stabilizing state finances and promoting the translation of pre-Islamic texts, which later fueled intellectual flourishing (Meriyati, 2018). His successor, al-Mahdi, expanded agricultural productivity through irrigation projects, land development, and mining, alongside policies that safeguarded peasant rights, including tax reductions and property protection.

The reign of Harun al-Rashid (786–809 AD) marked the peak of Abbasid prosperity. Economic revenues were diversified and centralized under Baitul Mal, supported by several diwans (departments). State wealth funded social services, education, healthcare, scientific endeavors, literature, and public works (Huda, 2021b; Meriyati, 2018). Harun's fiscal system reflected principles later echoed by al-Ghazali, who emphasized flexibility in taxation if new levies served the public interest (Sirajuddin, 2016). Despite these achievements, the dynasty's decline stemmed largely from internal weaknesses. Later caliphs prioritized personal ambitions, leading to factional rivalries, corruption, and weakened governance. The Crusades further drained resources and destabilized the empire (Meriyati, 2018). The final blow came in 1258 when Hulagu Khan's Mongol forces invaded Baghdad. The last caliph, al-Musta 'ṣim, along with scholars and city leaders, was executed. The city was devastated—its palaces, mosques, and libraries destroyed, with priceless manuscripts thrown into the Tigris River, symbolically turning its waters black with ink (Fauziah, n.d.). Thus, while the Abbasids advanced Islamic thought, science, and economics to unprecedented levels, their internal fragility and external threats ultimately led to their downfall.

The Ottoman Empire

The decline of Abbasid authority following the Mongol invasion of Baghdad in 1258 left the Islamic world fragmented into smaller kingdoms, many of which were weakened by internal conflicts and repeated attacks, including those of

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Timur Lenk. Despite these challenges, Islamic political power was revived with the rise of three major dynasties: the Ottomans in Turkey (1300–1922), the Safavids in Persia (1501–1732), and the Mughals in India (1526–1857). Among them, the Ottoman Empire endured the longest, expanding from a small Anatolian principality into a powerful state through military strength and strategic governance (Uliyah, 2021). A defining moment came in 1453, when Sultan Muhammad II (al-Fatih) conquered Constantinople, transforming it into Istanbul, the new capital of the Ottoman Empire. This victory symbolized not only the fall of the Byzantine Empire but also the emergence of the Ottomans as a dominant political and economic power (Nofrianti & Muslim, 2019).

The empire reached its golden age under Sultan Sulaiman al-Qanuni (1520–1566). His reign combined military expansion, legal reform, and economic consolidation. Sulaiman codified Islamic law into a comprehensive legal framework, earning him the title *al-Qanuni* (the Legislator) (Sucipto, 2022). He also strengthened diplomatic relations, including with European powers such as France (Ahmad Zulfikar, 2018). Conscious of his role as protector of Islam's holy places, Sulaiman viewed governance as both a political duty and a spiritual mandate (Bastoni, 2008; Sucipto, 2022).

Economically, the empire flourished by controlling vital trade centers and routes. Wealth was derived from spoils of war, *jizyah* (tax on non-Muslims), and commercial taxation. At its height, the Ottomans commanded key markets across the Mediterranean and Near East, although Indian Ocean trade gradually fell under Portuguese dominance (Ahmad Zulfikar, 2018). This prosperity funded education, culture, infrastructure, and the expansion of Islamic influence into Europe, where tolerance policies allowed Muslims and Christians to coexist peacefully (Sucipto, 2022). However, following Sulaiman's reign, the empire began to weaken. Intellectual stagnation, especially the decline of *ijtihad* (independent reasoning), hindered adaptation to Europe's rapid scientific and industrial advances. Confusion over distinguishing between cultural values (*tsaqafah*) and practical knowledge (*madaniyyah*) further limited progress. Continuous warfare—whether defensive, offensive, or suppressing internal revolts—drained the treasury and destabilized the economy (Nofrianti & Muslim, 2019; Uliyah, 2021).

The final collapse was influenced by both internal decline and external pressures. Reformist and nationalist movements gained momentum, culminating in the abolition of the caliphate by Mustafa Kemal Atatürk on March 3, 1924 (Hasnahwati, 2020). The empire's vast territory fragmented into nation-states, marking the end of centuries of Ottoman rule and the transformation of its governance into the modern Turkish Republic (Uliyah, 2021).

Conclusions

The Umayyad dynasty was founded by Muawiyyah bin Abu Sufyan, who became its first caliph. Lasting for approximately 90 years (661–750 AD), the Umayyads introduced a hereditary monarchy system, making them the first Islamic government to establish dynastic succession. Under their leadership, a structured administration emerged, fostering stability that supported economic development. The pinnacle of prosperity was achieved during the reign of Caliph Umar bin Abdul Aziz, whose policies reflected the principles of a welfare state, prioritizing justice, social equity, and public welfare. However, internal conflicts, particularly power struggles among members of the royal family, gradually weakened the dynasty and led to its downfall.

The fall of the Umayyads gave rise to the Abbasid dynasty, which ruled from 750 to 1258 AD. The Abbasids shifted their focus toward intellectual development and domestic governance, ushering in what is often called the Golden Age of Islam. During the reign of Caliph Al-Mahdi, economic growth was stimulated through improvements

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in irrigation systems, agriculture, and mining. This prosperity was further expanded under Caliph Harun al-Rashid, when trade, science, and culture flourished, making Baghdad a global center of knowledge and commerce. Nevertheless, the dynasty eventually declined due to weak leadership, culminating in the fall of Baghdad to the Mongols in 1258 under Caliph Al-Musta'sim.

The Mongol invasion marked a period of severe decline in Islamic political power. Yet recovery followed with the rise of three major empires: the Ottomans in Turkey (1300–1922), the Safavids in Persia (1501–1732), and the Mughals in India (1526–1857). Among them, the Ottomans emerged as the most enduring. The reign of Sultan Sulaiman al-Qanuni (1520–1566) represented the zenith of Ottoman power, combining territorial expansion, codification of Islamic law, and strong economic governance. By controlling key trade routes and commercial hubs, the empire amassed significant wealth and influence. However, the strain of continuous wars, coupled with intellectual stagnation and misapplication of Islamic principles, weakened the state. These factors, combined with external pressures and modernization challenges, eventually led to the dissolution of the caliphate in the early twentieth century.

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