KAY 492
Turkish Administrative History

Week 3: Ortaylı, 2007: 53-74

Administration in the Islam Empire(s)

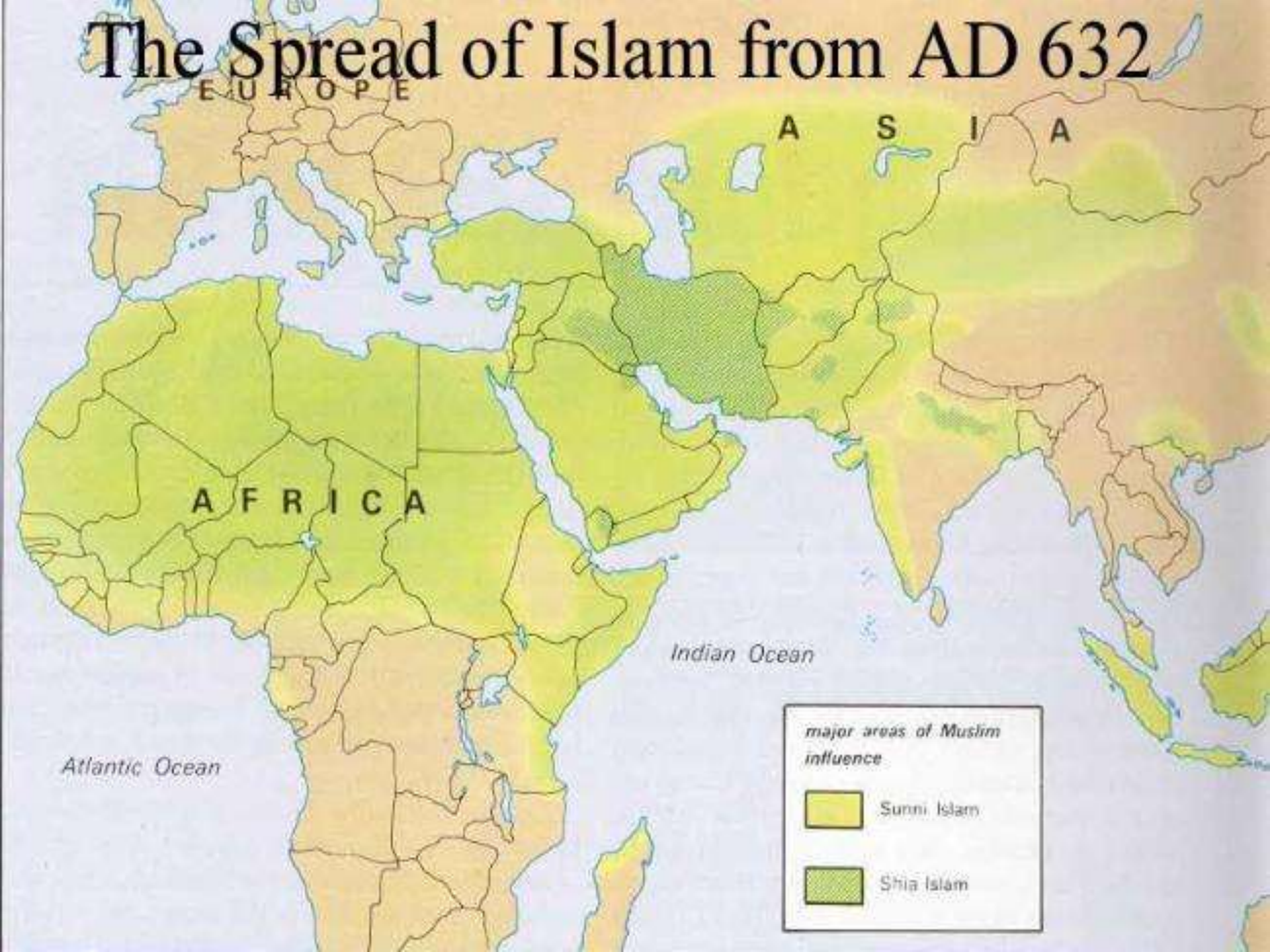# Unannounced Pop Quiz Questions

- Please answer these questions about the Islamic Empire (5 minutes, 5 points)
    1. Write down only one similarity (e.g. Use of the same system or institution) between Islamic Empire & Sassanian and/or Eastern Roman Empires (2 points)
    2. What is the lingua franca of the Islamic Empire? (1 pt)
    3. Is there cesaropapism? (1 pt)
    4. What are the type of taxes? (1 pt)

The Spread of Islam from AD 632

EUROPE

ASIA

AFRICA

Indian Ocean

Atlantic Ocean

major areas of Muslim influence

Sunni Islam

Shia Islam

History of the Islamic State/Empire

- Historical developments
  - Starts in Medina in 622 with hicret/hijra (migration)
  - Hz. Muhammad and the first caliph Hz. Abu Bakr finished the conquest of Arabian Peninsula
  - Conquest of Syria and Palestine in Hz. Omar period
  - The conquest of the Middle East, Iran, Egypt, North Africa and Andalus (Most of Portugal & Spain) in the periods of the Umayyads & Abbasids
- The spread of Arabic language and culture
  - Iranians and Turks resisted

Historical Developments

610: The Qur'an begins to be revealed

622: Migration to Medina

630: Return to Mecca

632: Hz. Muhammad's death

632-661: Period of the Four Caliphs

(Abu Bakr, Omar, Osman and Ali)

661-750: Umayyads (Emeviler)

750-1258: Abbasids

Spread of Islam

- Conquests
- Recognition of Religious Freedom
  - Granting a special status to Christians, Jewishs & even Zoroastrians as the People of the Book
    - Zimmi system: Recoginiton of Ehl-i zimmet
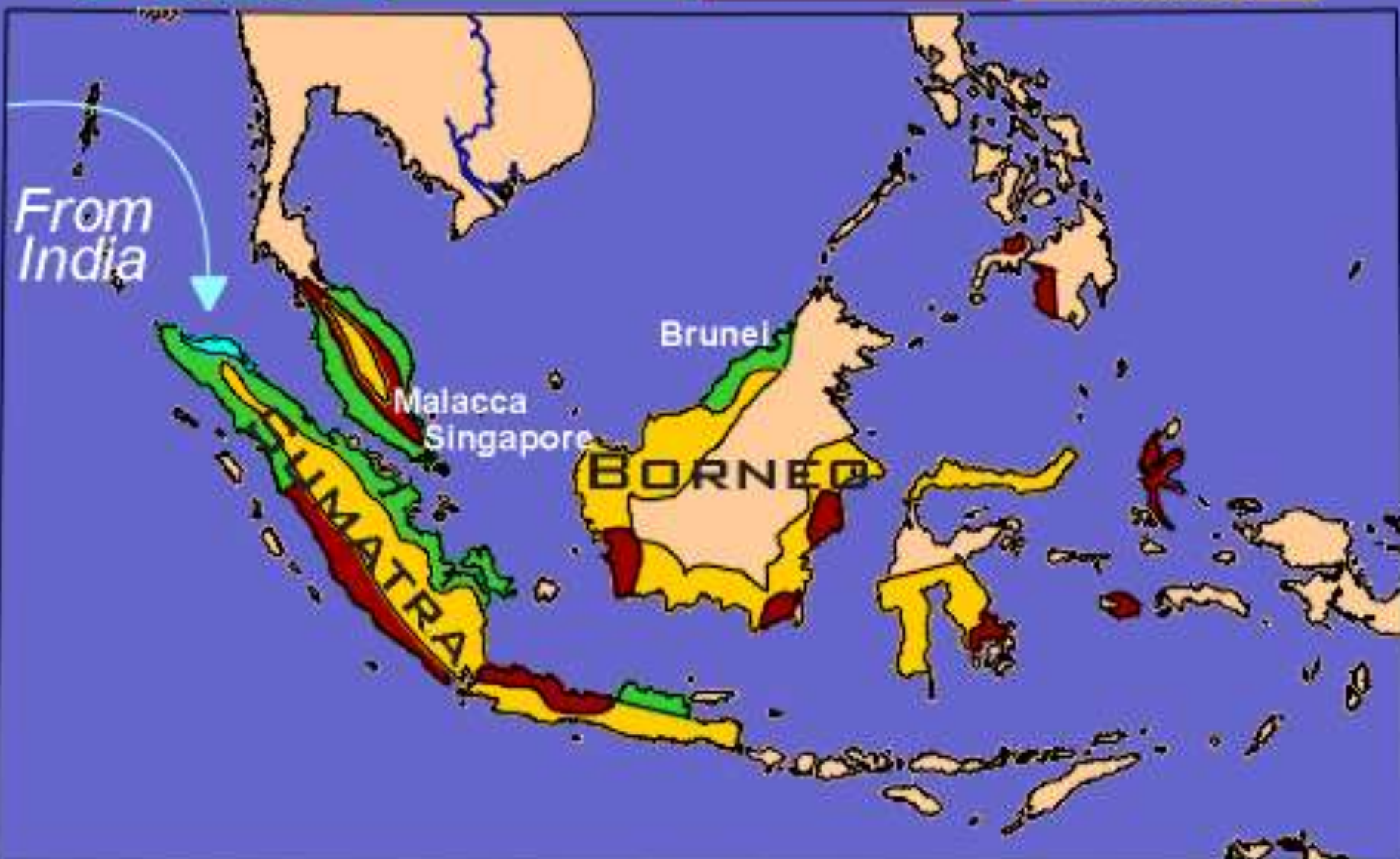- Cultural Infiltration
- Trade

Conquests

- 630: Palestine and Syria from the Eastern Roman Empire
- 636: Iraq from Sasanids ler in 636
- 642: The Sasanids surrendered
    - Conquest of Iran
- War on and victory against Berbers in North Africa
- Conquest of Andalusia
- Conquest of Crete, Cyprus, Sicily and Malta
- Siege of Istanbul
- War of the Talas with the Chinese

Conquests of Islamic Empire

Reasons of Conquests

- Military unity and superiority
- Authoritarian organization
- Blood tie and tribal solidarity
- Depression and turmoil in Eastern Roman & Sassanid countries
  - Heterogeneity
  - Wars, heavy taxes, persecution and robbery
  - Religious oppression
  - Removal of the Zoroastrian caste system

System of Administration

- The Islamic Empire's use/integration of the previous administrators of the conquered lands (in taxes, jurisdiction and public order)
  - Sasanid aristocracy, village chieftains
  - Christians who know Greek and Aramaic

System of Administration

- Caliphate: Prophet's deputy (vekil)
  - In the beginning, it was neither a reign nor a spiritual authority
    - Selected by the votes of the notables and the Quraysh Tribe
    - Has to be an intelligent and talented, a brave man with a knowledge of Islamic law
    - According to some groups, it can be removed from the office if mismanaged
    - In 659, the hereditary rule started with the Umayyads
  - When the rulers coined money and have sermon read on behalf of the Caliph, they showed acceptance of the Caliph's authority and the sultan's reign was legitimized.
  - Abolished in 1924

Language

- Up until the 8th Century, multi-lingualism, more than one official language
  - Kobtish in Egypt
  - Aramaic and Persian in Iraq
  - Greek in Damascus
  - Kaldani and Aramaic in Northern Mesopotamia
- In 693, Arabic became the official language
  - By the beginning of the 8th century Greek was no longer widely used
  - Beginning of the translation from Greek to Arabic
  - Iran and Central Asia resisted the domination of the Arabic language

Umayyads (661- 750)

- Started in 660
  - When Muaviye did not recognize Hz. Ali's caliphate and declared himself the caliph
- Arab and Quraish domination
  - Tension between Arabs and non-Arabs
- The greatest resistance to conquest came from the Turks
  - Resistance until the 10th century
  - Conversion to Islam between the 10th & 12th Centuries

Abbasids (750-1258)

- The caliphate of the descendants of Hz. Abbas
- Decline of non-Arab-Arab controversy
  - Involvement of non-Arab elements in administration, army and science
- Development of Islamic law
- Worldly power and authority of the Abbasid caliphs diminished after the 10th century
  - Emergence of rival caliphs to Baghdad
  - The Umayyad rulers of Andalus were also claimed to be the caliphate

THE 'ABBĀSID CALIPHATE IN THE 9TH CENTURY

- Under direct rule of the 'Abbāsids
- Aghlabids of Tunisia } Under suzerainty of the 'Abbāsids
- Ṭāhirids
- Idrisids of Morocco
- Umayyad emirate of Spain

ATLANTIC OCEAN

CAROLINGIAN EMPIRE

Rhône

ALPS

SPAIN
Barcelona
Córdoba
Corsica
Rome
Sardinia
Amalfi
Sabtah
Tiaret
MOROCCO

IFRĪQIYYAH

MEDITERRANEAN SEA

Sicily

Crete

Venice

Danube

Dnieper

BLACK SEA

Constantinople

BYZANTINE EMPIRE

ANATOLIA

Cyprus

Damascus
Jerusalem
Barqah
Alexandria
Cairo (al-Fusṭāṭ)
EGYPT

Nile

HEJAZ

RED SEA

SAHARA

SYRIA

Medina

Mecca

Sanaa

Volga

CASPIAN SEA

CAUCASUS

ARMENIA

AZERBAIJAN

Tigris

Mosul

Euphrates

Sāmarrā'
Baghdad
Kūfah
IRAQ
Basra

DAYLAM

PERSIA

KHŪZESTĀN

Fārs

Persian Gulf

ARABIAN PENINSULA

YEMEN

Gulf of Aden

ARAL SEA

TRANSOXANIA
Bukhara
Oxus

KHORĀSĀN

AFGHANISTAN
SĪSTĀN

Kermān

Chenab

Indus

Multan

Muscat

ARABIAN SEA

Socotra

0   250   500   750 mi
0   500   1000 km

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Provincial Administration

- Preservation of the old Sassanian & Eastern Roman system
    - The old state borders & administrative centers remained mostly the same.
- A fully authorized governor representing the caliphate in remote regions
    - Religious imam of the congregation
    - Military, financial and judicial authorities
    - The task of the governor was to appoint the kadi and the law enforcement officers
    - During the Abbasid period, addition of the kadis/judges and the finance officers (triple balance)
- Centralization is low, provinces are first semi, then fully independent

Provincial Administration-2

- The land taxes (haraç & cizye) of the provinces were collected by tax farmers (mültezim)
    - Tax farmers received their shares
    - Salaries of soldiers & civil servants were paid
    - Public works expenses were made
    - Leftovers, if any, were sent to the central adm.
- The governors began not to go to their places of duty
    - Absentee landlords
- With the beginning of the tax-farming system, abuses has increased.

Central Administration: Bureaus & Employees

- Former bureaucratic organization and forms of record protected
  - Initially, most of the officials were Iranian, Syriac, Kaldani and Greek; records were also in these languages
  - Then the Arabic language and Arab civil servants became dominant in the bureaus
- Viziers (In Arabic, "helpers") system: The Caliph's assistants and chief consultants
- Specialization offices where government affairs are carried out
  - «Divan» system, similar to the ministry system

Types & Responsibilities of Divans

- Collection of taxes (Divan-ül-harac)
- Salary payment to the soldiers (Divan-ül-nafakat)
- Particularly in the Abbasid Period, divans were diversified
  - Mail, transport, intelligence (Divan-ul-berid)
  - Military records, appointments & promotions, etc. (Divan-ul-cund)
  - Land records, official correspondence, state seals (Divan-ül-hatem ve'l zimam)
  - The last appeal authority against the injustices (Divan-ül-mezalim)
  - Coin printing (Divan-ul-darb)
  - Public Works (Divan-ül-birr)

Islamic Legal System

- Questions
    - Did the pre-Islamic traditions disappear? Did they fit into the new system?
    - How did ijtihad (interpretations) and shari'a rules change over the centuries?
        - Different ijtihads in different geographies
- Islamic law is called "fiqh", these professions are called "fakih"
- Departments of Fiqh
    - Worship (İbadet)
    - Treatments (Muamelat, family, inheritance, debts, marriage, divorce, inheritance ...)
    - Ukubat (Punishment)

Islamic Legal System

- Sources of religious rules
  - Revelation (orders of Allah)
  - The words and behaviors of the Prophet (Hadith and Sunnah)
  - Ijtihad (ınterpretations)
    - Different ijtihads in different Islamic sects
- Over time, the Abbasids began to use customary (örfi, geleneksel) law as well.

Taxes

- There is no regional and class tax equality as in previous states.
- The main tax for Muslims is zakat: Between 1/40 to 1/10
  - From produce, securities or commercial products
- Land Taxes (at varying rates)
  - Osh (Öşür): From Muslims
  - Harac: From Non-Muslims
- Head/Toll Tax: Cizye, From Non-Muslims
  - Elderly, women, children, poor people do not pay
  - In Exchange for protection and exemption from military service

Judicial Organization

- Judicial power belongs to the ruler as the head of the judicial system
  - He delegates it to the kadis (judges) as his proxies
  - The kadis were first appointed by the caliph, then by the governors, then again by the caliphs.
  - The (representaive) head of the judiciary in the Abbasids was Kadı-ül-Kudat in Baghdad

Judicial Organization

- Not much uniformity in the system
  - Decisions were based on the principles of sects
  - Non-Muslims' lawsuits were done in their own courts
  - In the Mamluks, there was a separate kadi for every denomination/sect
  - Mosque or kadi's house was the court at the same time
- Kadi was not only a judge but he was also responsible for public finance, supervision of foundations/vaqfs and some municipal services
- Over time, iltizam system and corruption

Cities

- Cities are dependent on the countryside logistically
- Islamic cities took over the infrastructure of previous states (water, transportation)
- Organization of cities
  - Places of worship in the city center
  - Tradesmen and craftsmen in the next circle
  - The presence of the guilds (lonca) is controversial
    - Municipal poliçe/zabıta: Muhtesib
  - The residential areas where the religious communities reside next to the bazaar
  - Hamams, schools, hospitals etc.
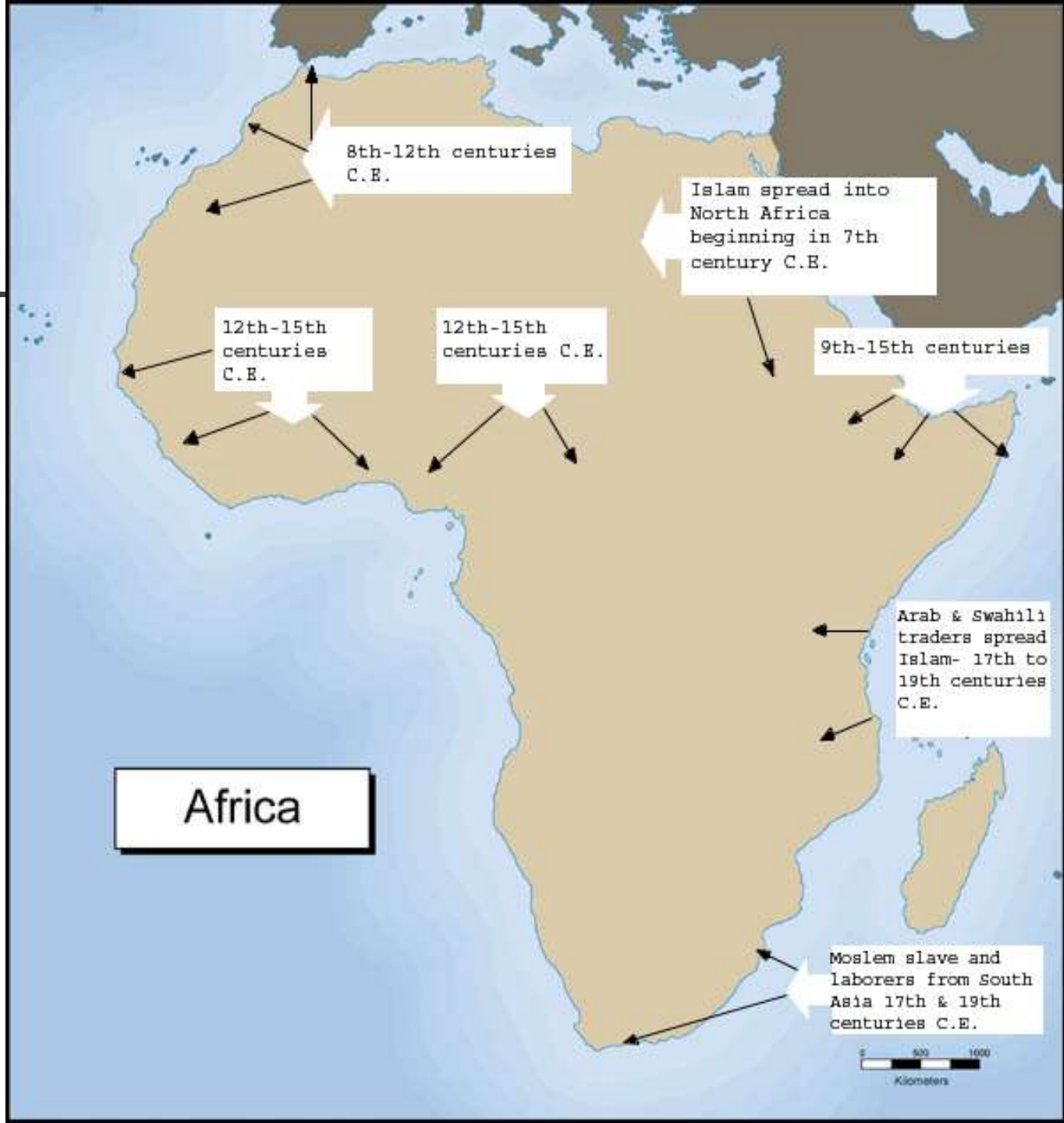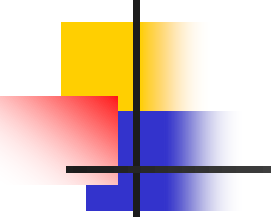   - Services provided by foundations

Foundations (Vaqfs)

- Very similar to charities found in Roman & Eastern Roman Empires
  - It requires a constant flow of income
    - It can be established with securities or real estate
    - Slaves can not be used as a source of income
  - Foundations can be created via written or spoken Word.
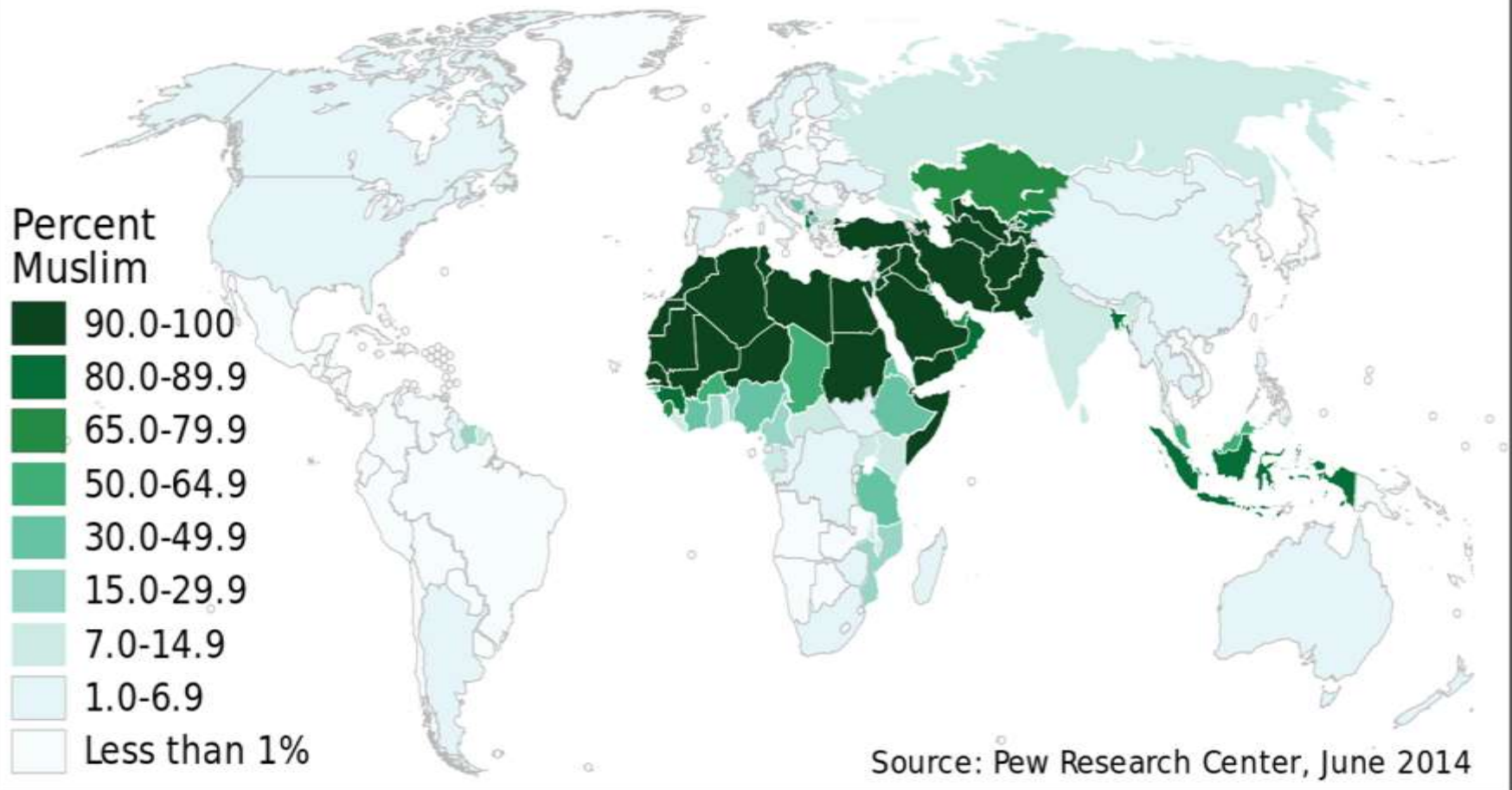 - They can be partly subject to inheritance.

Administrative Characteristics of the Islamic Empire

- State and religious affairs are inseparable (like Judaism)
  - Religion regulates both state & community life

- There is no religious/spiritual class, similar to the priests of the Catholic church
  - But there are people who are knowledgeable and guide others in religious matters.

Muslim Population (2014)

Percent Muslim

- 90.0-100
- 80.0-89.9
- 65.0-79.9
- 50.0-64.9
- 30.0-49.9
- 15.0-29.9
- 7.0-14.9
- 1.0-6.9
- Less than 1%

Source: Pew Research Center, June 2014

Distribution