

Government And Politics In Early Islamic History: The Evaluation Of Sayyiduna Hazrat Ameer Muawiya (RA) Administration And Architecture

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Abstract:

This study aims to evaluate the Caliphate as a political and government system in early Islamic history, particularly in the context of Sayyiduna Hazrat Ameer Muawiya's administration and Architecture, the first Umayyad Caliph. Despite other facets, history has been depicting various governments and political systems that operated across the world and remain continued. Correspondingly, in the early Islamic period, there was also a solid paradigm of government and politics recognized as the Caliphate. From the Islamic perspective, the caliphate or Islamic government represents God's viceregency, to implement and shelter the divine orders by establishing society on Islamic lines and to run and uphold its order via guiding the people toward the true path and fortifying their lives and rights. In this regard, this study seeks to critique the different aspects of Sayyiduna Hazrat Ameer Muawiya's administration and Architecture centering upon his political management, administrative setup, and judicial and social service systems. This historical research employs a qualitative research design and is based on secondary sources. The findings reflect that the sociopolitical, administrative, and judicial systems were firmly established and these setups of Hazrat Ameer Muawiya's caliphate were highly valued by a substantial part of the intelligentsia. Such great achievements and accomplishments proved his administration flourishing and kept him still alive in Islamic history as well as the policies for urban planning and architecture.

Keywords: *Ameer Muawiya's Administration, Umayyad Caliphate, Government And Politics, Political Management, Lives and Rights, Architecture.*

Apprising Religious and Secular Politics:

In the Islamic context, the etymology of the word politics signifies reforming and remodeling. In line with these terminologies, both of the words are widely employed in terms of state and government representing the restructuring and ameliorating of both institutions. Subsequently, as the state and government are created by the people, therefore, the major function and objective of these organizations, through undertaking politics, is to improve and reform the condition of the general public.¹ Consistent with Imam Ghazali, a distinguished Islamic scholar, politics refers to rectifying and enhancing the condition of the people by guiding them toward the right path and recommending them to perform virtuous deeds and accomplishments, which are the means of salvation in this world and

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the hereafter.² In the same way, Ibni Manzoor outlines the politics to be determined and stand up for the restructuring and improvement of something, therefore, politics is the profession of philosophers and leaders. Saies, the Arabic noun, is derived from the verb Syasat (politics) and is said to be a person from a nation of chiefs and leaders.³ Accordingly, the word Sous means to manage the state and government's dealings. The preceding accounts infer that Islamic politics does not stand for showing cunning, tricking, and fighting people to achieve political power. Rather, it embodies such a strategy to create brotherhood, love, and unity among people who through their mutual consent and agreement elect their leader to have the capability to manage, administer, and reform the government and public affairs. Based on such insight, a substantial part of Islamic intelligentsia, including Allama Ibni Khaldun defines politics as taking care of creatures and guaranteeing their interests, in other words, it is the vicegerency of God by performing the duty of enforcing His orders on creatures through running a government and politics in line with Shariah.⁴ Imam Raghیب Asfahani, while delineating politics, mentions three fundamentals of politics, settling the land by establishing a civilized society in it, implementing God's commandments in that social order, and adopting high morals in such society.⁵ Abul Wafa Ibni Aqeel points out that politics refers to those measures due to which people get closer to reform and reconciliation and away from devastation and disorder.⁶ Imam Shah Waliullah states that politics is the understanding, art, and knowledge that deliberates and coffer the measures and procedures by which the inter-relationship of citizens is secured.⁷ In the context of Shariah, these various interpretations of politics indicate that politics is the art and wisdom whose subject is the administration and management of the government and the state and whose major objective is to protect the interests and control the interrelationship of citizens through Islamic rules and laws. This politics is bound by the principles and rules of religion or Shariah and is called Islamic politics.

Modern or secular understandings of politics signify that the Arabic word "politics" and its English counterpart do not have equivalent meanings. The meaning of the Arabic word politics generally denotes micro-level politics, including self-improvement, family politics, disciplinary politics, and absolute welfare work, all these depictions of politics are included in its meaning. But the English word "politics" is derived from the Greek word "polis," which signifies a "city-state." Therefore, all the undertakings of the city-state were called politics. This word in its Greek sense was used in French in the early thirteenth century for macro-level politics and was defined as, it is the science and art of a civil government. Therefore, politics, generally, includes all the arts and skills that are important to administer a human society. Developing from the thirteenth century, the word "politics" has come to be used for the art of realizing and running a government.⁸ Encyclopedia Alkabira explains modern politics as the art of governing the state. Accordingly, it embodies those basic principles on which governments are established.⁹ In other words, it is the knowledge of the rules and principles that define the boundaries of the relationships between a government and citizens and relations with distant states.¹⁰ Almunjid, an Arabic book of various vocabularies that explains different terminologies, outlines secular politics as the art of governing and government as the institution that is doing internal and external politics.¹¹ This category of politics infers a unidirectional procedure, whereby the state activities move from a sacred form to an areligious state; hence, the sacred character of the state becomes increasingly disappear and politically marginal. Subsequently, secular politics transforms the traditional connection between religion and politics employing moving away the social order from being sacred and integrated with divine order to a shrinking of religious supremacy and control over it by bringing the most fundamental ideological change in the process of political development. At that stage, religion becomes privatized, releasing its hold on social values, becoming a purely personal matter, no longer a collective force with mobilizing potential for social change.

The Nomenclature of the Caliphate:

In Arabic grammar, the word *Khilafat*, خلف يخلف, like, كتب يكتب, is a Masdar (verbal noun) from the same chapter, stands for writing, protection, happening, etc. Its substance is *Khalf*, which means the generation behindhand or later. The word *Khalf* has been cited in the same meaning in twenty-two places in the Holy Qur'an: " يعلم ما بين ايديهم وما خلفهم " "He knows what is in front of him and what is behind him."¹² " فاليوم نتجيك بيدنك لتكون لمن خلفك آية " "So today we save your body (Fharaon's body) so that you will be a sign for those who come later."¹³ Being behind is also employed in terms of time and place, i.e. coming in the front or being in the direction of the back, and being behind in terms of status can also happen. Imam Raghīb Isfahani states: " والمتاخر لقصور منزلته يقال له خلف " a person who is behind others in terms of status and level is also called *Khalaf*.¹⁴ From the preceding lexical research, it was found that the Caliphate is not only used for succession and acting, but it also indicates vicegerency and vicegerent government. Thus, in the same way, the *Khalifa* is not only the successor and substitute but also the vicegerent and the head of the vicegerent government. A comprehensive definition of Caliphate Includes some technical and terminological definitions, which are worth mentioning. Imam Abu Al-Hasan Mawardi (died 450 AH) writes: " الامامة موضوعة لخلافة النبوة في حراسة الدين و سياسة الدنيا " ¹⁵ Imamate or Islamic government is created to represent the Prophet's viceregency, to protect the religion of Islam, and to run and reform the order of the world. Ibn Abidin Shami writes: " رياسة عامة " ¹⁶ " في البين والدنيا خلافة عن النبي ﷺ " The state that works on behalf of the Prophet Muhammad (peace be upon him) in religious and worldly affairs. Hazrat Shah Waliullah Muhaddith Dehlavi remarks: " هي رياسة عامة في التصدي لاقامة الدين " . *Khilafat* is the general state that is practically oriented on the road to the establishment of a religious government.¹⁷ In totality, there is no difference in these definitions, only there is a difference in their interpretations. The original meaning of these definitions is that: the general caliphate is the state that acts as the foundation of the religion on behalf of the Messenger of Allah. General means that the country in which this state has been established has authority over the general inhabitants, the government of the house, and, on the contrary, tribe, or family cannot be termed as the caliphate, as for this, the general state is a condition.

Major Characteristics of a Caliph or an Amir:

In the Islamic Context, worldly affairs and interests cannot be disconnected from religious dealings and interests. Therefore, the Islamic caliphate also implies a form of government, in which both the protection of religion and the politics of the world are taken into consideration and they are run according to the Sharia's principles and laws. Therefore, for a person who runs the state's affairs in line with Shariah, it is necessary to have such qualities that prove supportive for him in carrying out such an important mission. The qualities of the caliph have been highlighted in various parts of the Qur'an. For this reason, the attributes of the Caliph are revealed from the Hadiths of the Holy Prophet (peace be upon him), which have been declared very important and necessary to be in the Caliph. The first and most important condition for taking over the Islamic government is that the caliph must be a Muslim. It is stated in the Holy Quran: O believers! Obey Allah and obey the Messenger and those who are in command among you.¹⁸ Therefore, in this verse, the word "*Awli- al-Amr Minkam*" has been used, which means that you (i.e. among Muslims) are the caliph. Believers can mean only those people who believe in God, His Messenger, His angels, and His revealed books and do not associate anyone with God. Then, according to some Muslim intellectuals, particularly traditionalists, the second condition that has been acknowledged as necessary for the Caliph or Amir is that he must be a man. As it is stated in the Holy Quran: "Men are rulers over women because Allah has made one of them superior to the other, and because men spend their wealth on women."¹⁹ In this verse, it has been explained that men are superior to women, that is, men have been made rulers and guardians over women by Allah. There are two reasons for this. One reason is that Allah has given men superiority over women in knowledge and deeds, and the second reason is that men spend their wealth on women, such as dowry, food, housing, and clothing, etc., and fulfill all their needs. It is also one of the conditions for the caliphate that a caliph must

be wise, mature, and knowledgeable with understanding of the matters. This attribute is revealed in the Holy Qur'an, so it is said in one place. "Do not hand over your wealth, which Allah has made for you as a means of sustaining your lives, to ignorant people."²⁰ In other words, giving such wealth to ignorant people, which Allah has given to worthy human beings, is completely irrational. Therefore, the government can be given in the hands of only those people who are wise and prudent and who can run the government and understand the state and public matters. Apart from this, it is also necessary for the Khalifa to be intellectual and knowledgeable. According to Allama Ibn Khaldun, the condition of knowledge is imposed because if the Imam has no knowledge and is not familiar with the Shariah rules, then he will not be able to issue his directions to the public. As it is said in the Holy Qur'an: "And Dawood killed Jaloth, Allah blessed Dawood with kingdom and government, and the knowledge of the things he desired for".²¹ In this verse, while mentioning the rule of Hazrat Dawood (A.S.), Allah Almighty says that He not only strengthened his kingdom but also gave him wisdom, that is, Dawood (A.S.) was very wise and intelligent. Then the condition of justice is strictly attributed to the Caliph, which means that he should be of high character, pious, and honest and live his life according to the principles of the Shariah. It is said in the Holy Quran: "The most honorable among you in the sight of Allah are those who are the most pious."²² This shows that according to Shariah, the criteria of excellence and greatness are not lineage and wealth, but piety and purity. The righteous refers to having a high character and a high charisma. And high character also includes the attribute of honesty so that they can carry the burden of their responsibilities. Among the attributes of the Caliph is also that he should not be a transgressor and a profligate, but should be God-fearing. A cruel and immoral person cannot occupy the position of Imamate. The imamat (government) of a transgressor is illegal and he cannot be the caliph. A caliph should not be greedy: among the attributes of the Caliph is that he should not be greedy and materialistic. There should be simplicity and straightforwardness in him. It is said in the Holy Qur'an: "And do not obey a person whose heart is absent of Our commemoration and who has followed his desire and whose way of life is based on extravagance."²³ In other words, those whose hearts have been intoxicated by the world and are unconscious of the recollection of God and are always engaged in following the happiness and desire of the self, such people are not required to obey. It is also important to have the attributes of sufficiency and adequacy in a Khalifah. Allama Ibn Khaldun praises it and says: "Sufficiency" means that the caliph should be fearless in establishing the Shariah's rules and participating in war and jihad, and be quick to understand their situations.²⁴ To encourage and prepare people to obey the limits of Shariah and take part in Jihad with full responsibility. It is also compulsory for the caliph to have health and safety of the organs and senses: the security of the organs and senses is also important for the Caliph. Because to perform the important duties of the government, his organs and senses must be working properly. The Quran says, "They said, how did he get the right to be king over us? We are more deserving to have the kingdom than him. He is not a very rich man. The Prophet replied, Allah has chosen him over you and has given him both mental and physical abilities in abundance."²⁵ Lastly, the most well-organized collective responsibilities of the caliph are to abide by the commandments of Allah and the Sunnah of the Prophet (peace be upon him), establish peace on earth, combat and wage jihad against disbelievers, reform the society, hold consultation with his cabinet, establish justice, and supervise the affairs of the kingdom properly.²⁶

Hazrat Ameer Muawiya (RA)- the First Umayyad Caliph (661 to 680):

Hazrat Ameer Muawiya, (born, 602, Mecca, died 680, name, Muawiya, patronymic name Abo Abdurrahman, father's name, Abo Sufian), belonged to a subbranch of the Quraish tribe, Bani Ummiah, was one of the early Muslim political-religious heads and founder of the great Umayyad dynasty. There is a difference of opinion among Muslim intelligentsia regarding Hazrat Muawiya's receiving of Islam whether he embraced Islam in 628 after the pact of Al-Hudaybiyah or became Muslim when Muhammad (Peace be Upon Him)

conquered Mecca in 630 and made reconciliation with his enemies by gifts. The majority of Muslim scholars state that he embraced Islam subsequently the pact of Al-Hudaybiya was formed. However, he kept hidden his getting Islam due to the unprecedented persecutions inflicted by the pagans of Makkah on converted to Islam. Then, his domestic gravity was also a great hurdle to his subjection to Islam as his father, Abu-Sufyan, did not embrace Islam till that time who was one of the great chiefs of the Quraish and a strong adversary of Hazrat Mohammad (Peace be Upon Him).²⁷ Hazrat Ameer Muawiyah revealed this reality by acknowledging that he concealed Islam till Mekkah's conquest as he was afraid of his father. Overall, he made lots of contributions to Islam in the lifetime of Hazrat Mohammad (Peace be Upon him) and after his death. He was among those few Mohammad's companions who always long-established their inclusive services to the Prophet. He was among the Katibeen-e-Wahi and brother-in-law of Hazrat Mohammad (Peace be Upon Him). He was one of the great Arab intellectuals and politico-religious leaders whose broadmindedness, leniency, and reconciliatory behavior were very famous.²⁸ He also accomplished in the tribal armies sent from Arabia against the Byzantine forces in Syria shortly after the demise of the Prophet Mohammad. Upon the assassination of Hazrat Uthman, the third Rashidun caliph, in 656, being a kinsman of the slain Caliph, Hazrat Ameer Muawiyah exacted quick revenge on Hazrat Uthman from Hazrat Ali, the fourth Rashidun caliph, the comprehensive and full inquiry and investigation into the murder of the third caliph caused strained relationship between Hazrat Muawiyah and Hazrat Usman to the extent that the former refused to acknowledge his caliphate. This unpleasant incident and the subsequent inappropriate handling of the case on account of multiple groups' conspiracies triggered the Battle of Saffin between Ali and Muawiyah in 657, which led the latter to seize Egypt and, finally, assume the caliphate after Hazrat Ali's murder in 661. Throughout his rule, he restored and maintained unity in the Muslim empire and made Damascus its capital. He reigned from 661 to 680.²⁹

Political Management of Hazrat Muawiyah:

Regarding political order and coordination, Sayyidna Muawiyah tried to follow in the footsteps of Hazrat Umar Farooq (RA) and built the affairs of the kingdom on the same lines. He built the administrative system of the empire on Farooqui foundations, which had been disrupted due to the inter-Muslim wars. A non-Muslim historian Brockelman writes in the History of the Muslim Nations: that Mu'awiyah had achieved a high position in the Islamic government with his golden achievements in the era of Siddiqui and Farooqi.³⁰ The Seykes, a famous orientalist, writes that he had a unique position among Arab leaders as the most capable and strong politician. Sayyiduna Mu'awiyah is reckoned among the first rank of Islamic caliphs in Islamic History. He followed the principles that were laid down by the Messenger of Allah (PBUH) and the caliphs in their rule and emirate. He did not deviate from these principles anywhere except for the expediency and necessity of the Ummah.³¹ There were countless nations and countless regions and tribes in his empire, therefore, ruling different countries, provinces, and regions for a long period was a memorable political achievement. Hazrat Mu'awiyah (RA) used to always act with gentleness and patience in the affairs of the state, nevertheless, when all the means of kindness failed, then he used force. During the era of Sayyidna Mu'awiyah, maximum of the most famous advisers of Arabia, such as Hazrat Amr bin Al-Aas, Mughira bin Shuba, and Ziyad bin Abi Sufyan, were among his special advisers, and no important matter could be done without their advice.³² The boundaries of the Islamic government were very wide and many countries were under its control. Therefore, to run his government smoothly, different governors were appointed in different provinces/states to run their affairs efficiently and ensure justice and peace in these areas. Most historians agree that the political system of the Banu Umayyad period was a continuation of the Rashidun Caliphate, it can be said that even during the period of Banu Umayyad, the parameters of Sharia were enforced in letter and spirit. Professor Nicholson mentions Hazrat Muawiyah in his book, History of Arabic Literature, that Hazrat Mu'awiyah (RA) was an experienced politician who united his kingdom, subdued the opposition, subjugated the hearts of the subjects, and cooled the

sentiments of the people. He had so much knowledge of human nature that he used to attract the moderate and right-minded people of all his opposing parties.³³ To agree with different statements of the various scholars, Hazrat Muawiyah was a Sahabi who was full of prophetic morals and guidance everywhere from personal ethics to political planning. He was wise, gentle, determined, and determined in worldly affairs to make arrangements according to different situations. It was his way to be soft on the occasion of softness and to be strict on the occasion of hardness, but still, softness prevailed over him. There was no equal to him in generosity. The doors of his treasury were open to both enemies and friends alike. Thus, through his political shrewdness, he had well-established executive, judicial, and social institutions, that offered valuable services throughout his reign and met the general prospects of the public.

Administrative Structure of the First Umayyad Caliph:

During the reign of Muawiyah, the first caliph of the Umayyad dynasty, the territories, and boundaries of the Islamic empire became very large. Therefore, for administrative convenience, the empire was divided into five major provinces so that administrative affairs could be run in a better way: 1. Hijaz, Yemen, and Central Arabia. 2. Egypt, the highlands of Egypt, the lowlands of Egypt. 3. Iraq Arabia (Ancient Babylonia and Assyria). Iraq Ajam (Persia), Oman and Bahrain, Kerman and Sajistan, Kabul, and Khorasan, the country beyond the river and Sindh, and some areas of Punjab, all these regions were combined and made into one big province. It was under the governorship of Iraq whose capital was Kufa. For administrative posts, the governor of Iraq used to appoint a governor of Karasan and Balad Mawar-un-Neher, who often lived in Maru. The kingdoms of Bahrain and Oman were under the ruler of Basra, who was appointed by the governor of Iraq, and the cities of Sindh and Punjab had a separate ruler. He was also appointed by the governor of Iraq. 4. Balad Island, Armenia, Azerbaijan, and some areas of Asia Minor. 5. The boundaries of North Africa included Western Egypt, Andalusia, the islands of Sicily, Sardinia, and Balia. The capital was Qairwan. The governor of Africa appointed a ruler over the islands of Tangier and Andalus, whose capital was Qurtuba.³⁴ To confirm even administration, these provinces/states were governed by different governors and rulers, however, it was very difficult to write down the number and names of all rulers, so it would be appropriate to mention the well-known ruling class among them. In Basra, Basr bin Artat, Abdullah bin Aamir, Ziyad bin Abi Sufyan, Samra bin Jundab, and Abdullah bin Umar bin Ghailan al-Thaqafi were appointed as governors. In Kofa, Mugheera bin Shuba, Abdullah bin Khalid bin Usayd, Al-Dahhak bin Qais Al-Fhri, and Al-Nu'man bin Bashir run the governments on his behalf.³⁵ Similarly, in Al-Madinah Al-Munawarah, Marwan bin Al-Hikam, Saeed bin Al-Aas, and Waleed bin Utbah bin Abi Sufyan worked as governors. Sayyidna Muawiyah (RA) appointed Khalid bin Al-Aas bin Hisham as the governor of Makkah. In Altaif, Hazrat Mu'awiyah selected Utbah bin Abi Sufyan bin Harb as governor. In Egypt, the subsequent governors were appointed during the reign of Sayyidna Muawiyah: Umar bin Aas, Abdullah bin Umar bin Al-Aas, Utbah bin Amir Al-Jahni, Muslima bin Mukhlid Al-Ansari. In Al Jazeera, Abu Hashim bin Utbah was appointed as governor, and in Armenia, Hazrat Habib bin Muslima al-Fhri was appointed to work as Governor on his behalf.³⁶ Syedna Muawiyah had divided the country into different departments and each secretary was appointed for each department, so that, all the affairs of the state could be settled through him. Sir John Rumi was the Chief Secretary. Surjun Rumi's family has achieved a special position in Islam, based on his God-given ability, he appointed him as the Chief Secretary. The details of other departments were as follows: a. Finance Department Secretary was Ubaidullah bin Aus Ghasani. b. The Secretary of the Khatam Department was Abdullah bin Muhammad Hamiri. Apart from them, Abdul Rahman bin Daraj, Jubir bin Hai, and Mardas Sulaiman bin Saeed were joint secretaries.³⁷

Judiciary system:

Special attention was paid to the establishment of justice in the government of Mu'awiya and justice with the public was to be achieved by all possible methods and means. Before going to the court, he used to go to the mosque every day and listen to the complaints of the weak, infirm, and indigent people, and children, and at the same time, he ordered to remedy them. The nobles were instructed that they should explain the requests of those people who could not reach me for any reason and do justice to them. The comfort and convenience of the people were among the priorities and properties were taken care of. The name and sign of oppression were erased, and justice and fairness were maintained in every possible way. The effect of Hazrat Muawiyah's justice system was established in such a move that the poor, the powerful, the young, and the old all sympathized with him. During the reign of Syedna Muawiyah, the judiciary was kept completely independent from the administration. Even a Qazi could summon Amirul Momineen to the court. Judges used to decide in the light of the Quran and Sunnah. The era of the Qazis of Muawiyah was completely free from all kinds of false charges, and they were pious, intellectuals, and mujtahids. And in deciding according to Shariah, they were not intimidated by the administrative officers. In the era of Banu Umayyad, the judicial system for the implementation of Shariah was kept completely disconnected from the government's influence. Thus, the judiciary and the administration were two separate independent departments. In addition to this, along with the Qur'an and the Sunnah, the judges also started doing Ijtihad and so the evolutionary period had begun in the judicial system. Dr. Hassan Ibrahim Hassan says that in the Umayyad Period, Qazis used to make decisions based on their ijtihad and deliberation. They were independent in their affairs. There was no pressure from the government on them. In other words, during the Banu Umayyad era, those people were appointed as Qazis who were the best among people, had the highest character, and were God-fearing, and just judges between people.³⁸ One of the great virtues of the judiciary in the Umayyad era was that it was not subject to the ruler's undue influence and arbitrary interference, the Qazi was free to make decisions on cases in the light of the Book of Allah and the Sunnah of the Prophet (peace be upon him). The limits of punishment on criminals used to implement and politics had no influence on the court and the judiciary was performing the duty of implementing the Shariat in a free environment. Tawfiq Sultan Aliuzbaki has mentioned this environment and the free policy of the court as follows: During the Umayyad era, the Umayyad caliphs neither did they interfere in court matters, nor did they influence the judiciary.³⁹ Most historians agree that the judicial system of the Banu Umayyad period was a continuation of the justice system established in the Rashiduh Caliphate, and as criminal cases or the enforcement of the Shariah gained special importance in the Rashiduh Caliphate's justice system, therefore, during the period of Banu Umayyad, the same limits of Sharia were maintained and enforced. Muhammad Farooq Nehan asserts, similarly, the judicial system in Umayyad was not much different from the judicial system of the Rashiduh Caliphate, the judges used to rely on the basic sources of Islam, the Qur'an and the Sunnah, and when they could not find any ruling in the Qur'an and the Sunnah, they used the general principles of Islam. They used to do ijtihad based on deductions and opinions.⁴⁰

Social Service System of Hazrat Ameer Muawiyah:

Numerous measures were adopted for the welfare of the people during the reign of Hazrat Muawiyah. In this regard, to take care of the children of the public, he adopted the principles of the Farooqi era and the Ottoman period, which were first established by Hazrat Umar Farooq for the upbringing of the families of the subjects. During the Caliphate period of Uthman (RA), it continued to be practiced in this way, but there were made changes in them over time. He also maintained those rules and regulations during his reign. Apart from this, Sayyiduna Mu'awiyah appointed several government officials who would go from village to village and city to city every day to find out to whom a child was born and also to know who had a guest and who came to whom. Where did they come from? And keep the government informed about all these situations daily. During the reign of Sayyidna Muawiyah, Ziyad did many works for public welfare in Basra. He settled new

neighborhoods, dug canals for irrigation, and constructed ponds to store water.⁴¹ Similarly, special attention was paid to agriculture and its resources. The canals were built for the development of agriculture, through which millions of acres of land were irrigated, which led to a lot of development in the country's agriculture. So, there was the Kazama Canal, one of that time's canals, in the vicinity of Medina, which was used to irrigate the agricultural lands in the peripheries. In the same way, Sayyiduna Muawiyah built many mosques and repaired old mosques. Ziyad bin Abi Sufyan demolished the Jama Masjid of Basra, which was very old and small, and rebuilt it in a beautiful shape with new bricks and lime. Abd al-Rahman bin Samra built a Kabali-style Mosque in Basra. There was no custom of minarets in the mosques of Egypt, therefore, Sayyidna Muslima bin Mahala built minarets in all the mosques. Many mosques were built in Cyprus (which was conquered by Sayyidna Muawiyah during the Ottoman Caliphate). Sayyidna Uqbah bin Nafi built a huge mosque in the village of Qairwan.⁴² During the eras of Hazrat Abubakar Siddique and the era of Hazrat Farooqi, a delicate cover was placed on Baitullah Sharif. In the era of Hazrat Uthman (RA), the precious cover began to be placed. When the time of Sayyiduna Mu'awiya came, he appointed many slaves to serve the Kaaba and placed the best cover of Harir on Baitullah Sharif.⁴³ He also protected the rights of non-Muslims as well. A mosque was built near John's church in the reign of Hazrat Umar Farooq. Sayyidna Muawiyah wanted to include the church in the mosque with the idea of expanding the mosque during his tenure, but the Christians did not agree to give the land of the church. Therefore, he gave up the intention of expanding the mosque and did not forcibly include the church in the mosque so as not to hurt their feelings. He made every possible effort to protect the life and property of non-Muslims and that no non-Muslim life and property should be harmed by their governors and officials.⁴⁴ To maintain law and order in society, and to enforce divine boundaries, there was an urgent need for the creation of police institutions. Therefore, he paid special attention to establishing this department. Therefore, Qais bin Hamzah was first appointed as Inspector General of Police, who was followed by Zamal bin Umar. The law-and-order situation improved with the establishment of the police department, thus the traders got protection and their goods could move easily from one part of the country to another. Economic prosperity continued due to the social security provided to the traders and this boosted the economic performance of the government. Many reforms were made in the police department during the reign of Hazrat Muawiyah.⁴⁵ The police department was upgraded and advanced to ensure the internal order and peace of the country. The police system was under the Judiciary, whose job was to implement the decisions of the judges. Prevention of crimes, repression of anti-social elements, cooperation in the implementation of government orders, and establishment of divine boundaries were also included in the duties of the police. During the reign of Hazrat Muawiyah, many forts were built to make the defense system stronger. The territory of Syria, which was always under threat of attack by the Byzantine government, was fortified with many forts. So many new forts were built in the empire and many old and devastated forts were rebuilt.⁴⁶ Thus, the social system was constructed on such lines to ensure the overall well-being of the public and came out on their entire expectation.

Umayyad Dynasty

During the administration period of Hazrat Ameer Muawiyah (RA), they developed the urban and regional planning policies as well as infrastructure and architecture. He showed keen interest in infrastructure development during his period of administration. During his rule architecture flourished with different building typology and with focus on basic Islamic Architecture principles. In that period, they worked on religious buildings i.e. Mosque which called the holy place of Muslims. He built the places, forts which were the requirement of time to construct for stability of defensive system as well as well manage administrative buildings with use of sustainable material and Islamic architecture styles as

well as he developed the policies for architecture development to promote Islamic principles in buildings in the region. (Mamlook, 2021)

This period of Umayyad time frame viewed as a period of development in Islamic Art and architecture, the basic imaginative impact came from the late old fashioned old style naturalistic convention, the influences from the different era were incorporated and enhanced as well as the metal work, material, and portrayal of creature, vegetal, and figural theme. With passage of time the exposure came and the craftsman used new methods of construction and use of materials to recognize their works. As per the passage of time the Umayyad and expression of interest a frame of advanced Islamic design developed and incorporated in the different Islamic buildings throughout the region.

Conclusion:

It has been observed in the preceding historical study that the caliphate was a full-fledged Islamic government in early Islamic history having its own legislative, executive, and judicial systems corresponding to the contemporary democracy. The caliph was considered the viceregent of God whose chief function was the establishment of the writ of Shariah on earth. Employing the collective Islamic principles, a caliph had to establish peace and justice in his government to confirm well-being and prosperity, provide people with economic and political equality, ensure freedom of thought and expression, and impartiality of law for everyone. All these measures were adopted in the caliphate of Sayyiduna Hazrat Ameer Muawiyah. Therefore, his sociopolitical, administrative, and judicial setups were highly valued by a substantial part of the intelligentsia and such great achievements and accomplishments proved his administration flourishing and kept him still alive in Islamic history. The policies for urban and regional planning were developed as per Islamic principles as well as infrastructure development and architecture were enhanced during that period.

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