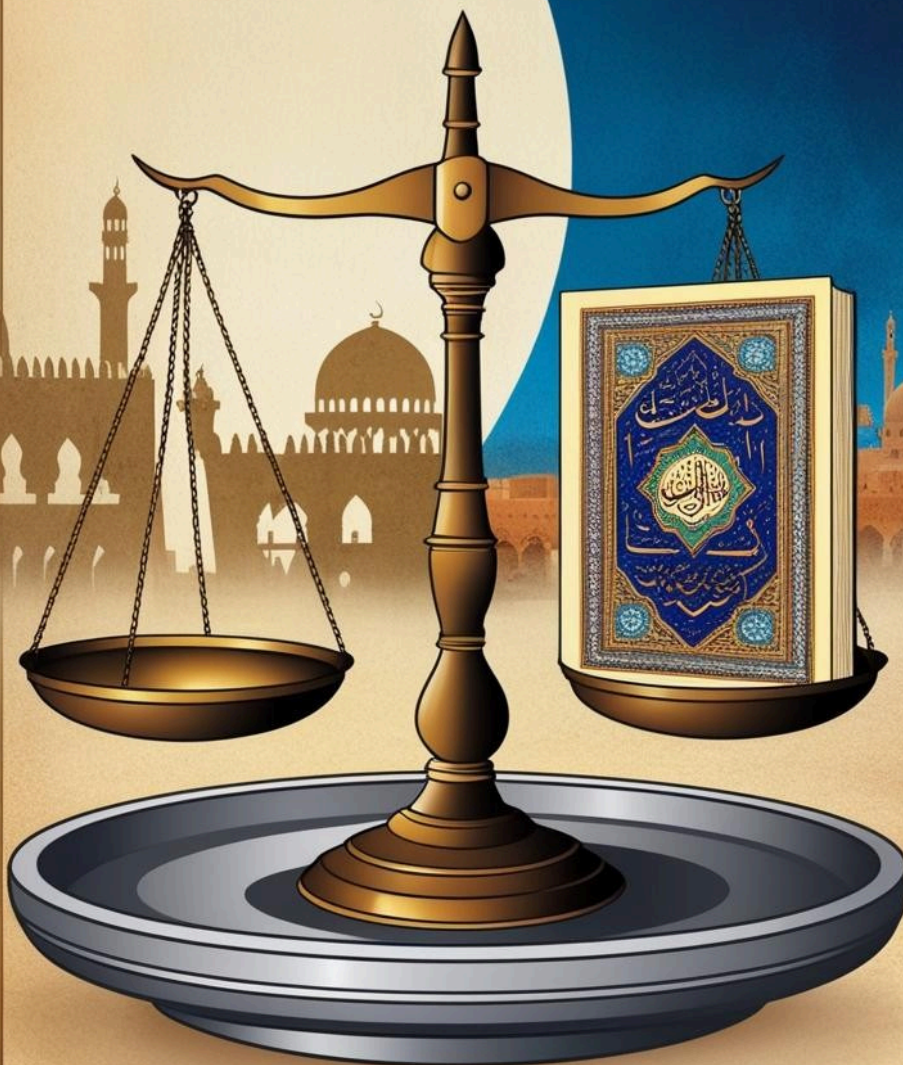



THE
**UMA YYYAD
CALIPHATE**
IN THE BALANCE



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 **Book Introduction**

In the annals of Islamic history, the Umayyad state stands as the first hereditary monarchy following the era of the Rightly Guided Caliphate, forming a crucial junction between the Prophetic-Rightly Guided rule based on consultation (Shura) and the centralized state with a complex political and administrative structure. The emergence of the Umayyad state and its political and civilizational project was an extension of conflicts and transformations that began in the latter part of the era of Caliph Uthman ibn Affan (may Allah be pleased with him) and reached their peak during the time of the esteemed Companion Mu'awiyah ibn Abi Sufyan (may Allah be pleased with both of them), the effective founder of this entity.

From its very beginning, the Umayyad state, and particularly the person of its founder, Mu'awiyah ibn Abi Sufyan, has been subjected to historical and religious suspicions and interpretations, many of which stem from sectarian interpretations or later readings. This book seeks to address these issues with a neutral scientific perspective, based on historical verification and reliable sources, placing events within their political, social, and legal contexts.

This book is divided into two main sections:

In the first section, we examine the Umayyad state in the East, starting from its direct relationship with the era of the Rightly Guided Caliphate. We delve into the personality of Mu'awiyah ibn Abi Sufyan in light of confirmed narrations and analyze his political and administrative achievements, without preconceived bias or conflation of religious evaluation and political analysis. We also survey the most prominent achievements of the Banu

Umayyah in various fields: military conquests, architecture and urban development, administration, sciences, and culture. Then, we move on to discuss the criticisms leveled against them, such as the struggle for power, tribal discrimination, and the deviation from Shura, concluding this part with an in-depth analysis of the factors leading to the fall of the Umayyad state in the East.

As for the second section, it carefully examines the Umayyad state in Al-Andalus, founded by Abd al-Rahman al-Dakhil, "Saqr Quraysh," as a continuation of the Umayyad civilization in a different geographical location and in entirely new contexts. In this section, we discuss how Al-Andalus revived the Umayyad project politically and culturally, while highlighting the civilizational achievements in the fields of architecture, administration, Islamic sciences, and literature. We also study the manifestations of weakness and division that occurred and the factors that later led to the collapse of Umayyad rule there.

In the conclusion of the book, we dedicate a chapter to a comprehensive review of Dr. Ali Muhammad al-Sallabi's book: *The Umayyad State from Foundation to Fall*, as it is one of the most prominent contemporary works that has addressed Umayyad history from an analytical and foundational perspective combining historical narration with the Islamic values dimension.

The aim of this book is neither acquittal nor condemnation, but rather a fair historical understanding of a major Islamic experience that left deep imprints on geography and consciousness, and which remains present in the Islamic historical memory to this day.

Facts About the Umayyad Caliphate and the True Nature of the Early Conflict

✓ The Umayyad Caliphate did not begin immediately after the civil strife but was officially established by Muawiyah ibn Abi Sufyan in 661 CE (41 AH), in what became known as the "Year of Unity" (‘Ām al-Jamā‘ah), following Al-Hasan ibn Ali's abdication to prevent further bloodshed.

✓ Muawiyah ibn Abi Sufyan was not originally seeking the caliphate, but was demanding justice for the murder of Caliph Uthman ibn Affan, who was unjustly killed. He believed that avenging Uthman's death was a priority before pledging allegiance to a new caliph.

✓ Ali ibn Abi Talib was among the strongest defenders of Uthman, but he believed that stabilizing the state and restoring public order should come before retribution, especially amidst widespread unrest.

✓ The conflict between Ali and Muawiyah was based on differing interpretations and ijihad (independent reasoning), with both parties aiming for what they believed was right. It was not a power struggle driven by personal ambition.

✓ The companions (Sahabah) are not to be discredited due to this conflict; according to Sunni belief, all were striving for the truth, and both the correct and mistaken among them are

rewarded.

✓ The disagreement was not over core beliefs or theology, but rather political decisions about when and how to seek justice for Uthman and how to govern in the aftermath of his assassination.

✓ Both Ali and Muawiyah are considered among the most virtuous companions, and both have significant merits and contributions to Islam. It is impermissible to curse or disparage them.

✓ The Umayyad dynasty achieved major accomplishments in Islamic history, especially under leaders like Muawiyah, Abd al-Malik ibn Marwan, and Al-Walid ibn Abd al-Malik, through political stability and territorial expansion.

✓ The emergence of division and turmoil during this period does not negate the virtue of the early generation, but must be understood within the context of a rapidly expanding empire and shifting political dynamics.

✓ The proper stance of a Muslim toward these events is to avoid delving into them in ways that disrespect the companions, and instead to take lessons from them without engaging in vilification or partisanship.

The Umayyad Caliphate in the Balance

Episode 1: The Transition from the Rightly Guided Caliphate to the Umayyad Monarchy

Introduction:

The end of the era of the Rightly Guided Caliphs and the beginning of the Umayyad state marks a pivotal turning point in Islamic history. After a period of rule based on consultation (shūrā) and prophetic principles, the Muslim nation entered a new phase of governance characterized by hereditary monarchy. This shift began when Mu‘āwiyah ibn Abī Sufyān assumed the caliphate in the year 41 AH (661 CE), in what became known as the "Year of Unity" (‘Ām al-Jamā‘ah).

First: The End of the Rightly Guided Caliphate

The fourth caliph, ‘Alī ibn Abī Ṭālib, died in 40 AH after a prolonged struggle with his Umayyad opponents, the rebellion of the Khārijites, and the divisive Battle of Ṣiffīn, which fractured Muslim unity. Following his assassination, his son Ḥasan ibn ‘Alī was pledged allegiance as caliph in Kūfa. However, faced with a massive army advancing from Syria under Mu‘āwiyah’s command, he chose to abdicate in order to prevent further Muslim bloodshed—an act widely regarded as a moment of political wisdom in Islamic history.

Second: The Treaty of Ḥasan and the Establishment of the Umayyad State

In 41 AH, Ḥasan abdicated in favor of Mu‘āwiyah, who entered Kūfa and was pledged allegiance as caliph, thus founding the

Umayyad dynasty. This event marked a major shift in governance:

- Mu'āwiyah's caliphate was not based on *shūrā* (consultative consensus).
 - He laid the groundwork for hereditary monarchy by later nominating his son Yazīd as successor.
 - The political capital moved from Medina (the city of the Prophet) to Damascus, initiating a new political center.
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Third: Features of the Shift in Governance

1. From Consultation to Hereditary Rule:

Mu'āwiyah was the first to introduce dynastic succession by appointing his son Yazīd, despite strong opposition from several Companions of the Prophet, including Ḥusayn ibn 'Alī, 'Abdullāh ibn al-Zubayr, and 'Abd al-Raḥmān ibn Abī Bakr.

2. Political and Military Centralization:

The transfer of the caliphal seat to Damascus turned it into an effective administrative hub. Mu'āwiyah established a robust system of policing and intelligence and maintained a standing army to guard against revolts and Byzantine incursions.

3. Tribal Alliances:

Mu'āwiyah relied on Yemeni and Qaysī tribes to assign provinces and official positions, reinforcing tribal loyalty

(*‘aṣabiyyah*) in politics—a practice that would later lead to intense internal strife between the two major tribal blocs.

Fourth: Reactions to Mu‘āwiyah’s Rule

- Supportive Faction:
This group believed that maintaining unity and political stability under one ruler was more important than debating the legitimacy of hereditary rule.
- Opposition Faction:
This side viewed the shift as a breach of the principle of consultation and the beginning of a deviation from the Prophetic model of leadership.

Historians and jurists remain divided on assessing this shift—some see it as a necessary political maneuver to contain discord, while others consider it the start of authoritarian rule (*al-mulk al-‘aḍūd*).

Conclusion:

Mu‘āwiyah ibn Abī Sufyān’s caliphate marked the turning point from the Rightly Guided Caliphate to hereditary monarchy, laying the political, administrative, and military foundations of the Umayyad state. Although his governance was effective, it sowed the seeds of future unrest.

In the next episode, we will delve into the challenges of Yazīd

ibn Mu'āwiyah's reign, including the uprisings of Ḥusayn ibn 'Alī and 'Abdullāh ibn al-Zubayr.

Episode 2: Mu'āwiyah and Yazīd – Consolidation and Challenges

Introduction:

After Mu'āwiyah ibn Abī Sufyān solidified the foundations of the Umayyad state and assumed the caliphate following the treaty with Ḥasan ibn 'Alī, a period of superficial stability prevailed in the Muslim world. However, the real challenge emerged with the appointment of his son Yazīd as caliph. The state soon faced some of the most intense waves of opposition and rebellion since the First Fitna (civil strife). This phase witnessed the martyrdom of Ḥusayn ibn 'Alī, the uprising of Ibn al-Zubayr, and the traumatic events of the "Battle of al-Ḥarraḥ" in Medina—leaving Yazīd's reign etched in Islamic history as a controversial and critical juncture.

First: Yazīd's Appointment as Crown Prince... The Spark of Dissent

Despite strong opposition from several Companions, Mu'āwiyah insisted on designating his son Yazīd as successor. He secured allegiance to Yazīd during his lifetime in 56 AH and requested renewed allegiance for him after his death. When Mu'āwiyah died in 60 AH, Yazīd assumed power and was immediately met with rejection by several prominent figures:

- Ḥusayn ibn 'Alī in the Ḥijāz
- 'Abdullāh ibn al-Zubayr in Mecca
- 'Abdullāh ibn 'Umar and 'Abd al-Raḥmān ibn Abī Bakr withheld allegiance, though without engaging in conflict

Second: The Martyrdom of Ḥusayn ibn ‘Alī at Karbalā’

Ḥusayn ibn ‘Alī refused to pledge allegiance to Yazīd and responded to a call from the people of Kūfa to join them, despite being cautioned against trusting their promises. On his journey, he was besieged along with his family and companions in Karbalā’, where the infamous massacre occurred in 61 AH:

- Ḥusayn and approximately 70 members of his family and companions were martyred
- The women of the Prophet’s household were taken captive and paraded to Damascus
- The image of Umayyad rule was deeply shaken in the eyes of many Muslims

The tragedy of Karbalā’ became a defining historical event, fueling opposition movements, igniting Shiite sentiments, and remaining a lasting symbol of oppression and resistance.

Third: The Uprising of ‘Abdullāh ibn al-Zubayr

Following Ḥusayn’s martyrdom, Ibn al-Zubayr declared himself caliph in Mecca. He gained the allegiance of the people of the Ḥijāz, Yemen, Iraq, and other regions, turning Mecca into a center of political and religious opposition to Yazīd. Yazīd sought to crush the revolt militarily and sent an army led by Muslim ibn ‘Uqbah, which committed the horrific "Battle of al-Ḥarrah" (63 AH):

- Hundreds of Companions and their followers were killed
- The sanctity of Medina—the city of the Prophet and the heart of *shūrā*—was violated
- The army then marched on Mecca and bombarded the Kaʿbah with catapults

Yazīd, however, died unexpectedly in 64 AH before the campaign could be completed, resetting the conflict to a new phase.

Fourth: Instability After Yazīd's Death

Yazīd died without a clear plan for succession. His son, Muʿāwiyah II, took over briefly but soon abdicated and died. During this power vacuum, Ibn al-Zubayr proclaimed himself the legitimate caliph in Mecca and effectively controlled the Hijāz, Yemen, Egypt, and Iraq.

The Umayyad state experienced its first major political crisis—one that nearly toppled the dynasty entirely. It was only through the intervention of Marwān ibn al-Ḥakam in Damascus that the Umayyads managed to regroup and reestablish control over Syria.

Conclusion:

Yazīd ibn Muʿāwiyah's reign marked the beginning of a violent and polarizing chapter in Islamic history. From the martyrdom of Ḥusayn to Ibn al-Zubayr's rebellion and the massacre at

Medina, this period was a clash between the ideal of consultative rule (*shūrā*) and the reality of hereditary monarchy. In the next episode, we will explore the phase of rebuilding and consolidation under ‘Abd al-Malik ibn Marwān and his son al-Walīd.

Episode 3: Rebuilding Under ‘Abd al-Malik and al-Walīd – The Umayyads’ Golden Age

Introduction:

Following the instability during Yazīd’s reign and the subsequent struggle for legitimacy with ‘Abdullāh ibn al-Zubayr, the Umayyad Caliphate seemed on the verge of collapse. However, with the emergence of ‘Abd al-Malik ibn Marwān, the state entered a new phase of strength and cohesion. He led a sweeping administrative, political, and military reconstruction of the caliphate. This momentum continued under his son, al-Walīd ibn ‘Abd al-Malik, under whom the Umayyad Empire reached its greatest territorial expansion and military might, becoming the most powerful Islamic empire of the first century AH.

First: ‘Abd al-Malik ibn Marwān – The Iron Statesman

‘Abd al-Malik assumed the caliphate in 65 AH at a time when the Umayyad state was deeply divided. At the beginning of his rule, he faced several internal uprisings, most notably:

- The rivalry with Ibn al-Zubayr, who controlled the Ḥijāz and Iraq
- The Kharijite rebellions in various regions
- Tribal loyalties split between Syria and Iraq

Yet ‘Abd al-Malik gradually reasserted control through:

1. Military Decisiveness:

He dispatched the capable general al-Ḥajjāj ibn Yūsuf al-Thaqafī, who defeated Ibn al-Zubayr at the battle of al-Ḥajar (73 AH), resulting in Ibn al-Zubayr's death in Mecca.

2. Consolidating Authority:

- He re-centralized governance in Damascus
 - Strengthened his alliance with the Syrian tribes to ensure loyalty
 - Appointed al-Ḥajjāj as governor of Iraq, where he established strict order and strong control
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Second: Administrative and Economic Reforms of ‘Abd al-Malik

Among his most significant achievements:

✓ Arabization of Government Departments:

- He replaced Persian and Greek with Arabic in state administration
- Made Arabic the official language, creating cultural and bureaucratic unity

✓ Minting an Islamic Currency:

- Issued the first purely Islamic coinage, free from Byzantine or Sassanian symbols

- This marked a clear step toward economic and political independence
 - ✓ Construction of the Dome of the Rock in Jerusalem (72 AH):
 - A monumental project with religious and political significance
 - Aimed to elevate the status of Jerusalem and affirm Umayyad legitimacy
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Third: al-Walīd ibn ʿAbd al-Malik – Expansion and Prosperity

When al-Walīd took over in 86 AH, he inherited a strong, stable state and continued his father's policies. His major achievements include:

1. Major Military Conquests:

- Westward: The conquest of al-Andalus (Spain) led by Ṭāriq ibn Ziyād and Mūsā ibn Nuşayr (92 AH)
- Eastward: Expansion into Transoxiana (Samarqand, Fergana, Bukhara)
- Northward: Advanced against the Byzantines, reaching near Constantinople

2. Architectural and Social Development:

- Built the Umayyad Mosque in Damascus
 - Improved infrastructure, including roads and hospitals
 - Patronized the sciences and spent generously from the treasury to support the state
-

Fourth: Peak of the Umayyad State

Under al-Walīd, the Umayyad Caliphate reached its zenith:

- Largest territorial extent (from al-Andalus in the west to India in the east)
- Administrative and linguistic unity through Arabization
- Strong centralized control with capable governors like al-Ḥajjāj

However, this strength masked underlying tensions:

- Growing tribal rivalries (Qays vs. Yaman)
 - Increasing resentment among non-Arab Muslims (mawālī) due to ethnic discrimination
 - The rise of underground opposition movements, most notably the ‘Abbāsīd da‘wah (mission)
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Conclusion:

‘Abd al-Malik ibn Marwān and his son al-Walīd rebuilt the Umayyad Caliphate with strategic brilliance and administrative rigor, ushering in a golden era of expansion, order, and prosperity. Yet beneath the surface, internal divisions and socio-political grievances were quietly intensifying.

In the next episode, we will explore these brewing tensions and the eventual decline of Umayyad power in its final decades.

Episode 4: Signs of Collapse – From Luxury to Sedition

Introduction:

After the Umayyad Caliphate reached its peak under the reign of Walid ibn Abd al-Malik, signs of weakness began to subtly creep into its political and social structure. With successive caliphs after Walid, tribal divisions, internal seditions, and ethnic tensions emerged, alongside the weakness of some caliphs who became preoccupied with indulgence and luxury. These factors led to a gradual decline that eventually paved the way for the fall of the Umayyad Caliphate at the hands of the Abbasids.

First: Disputes among the sons of Abd al-Malik

After Walid, several sons of Abd al-Malik took the throne, but not all were wise or capable leaders. Notable among them were:

1. Sulaiman ibn Abd al-Malik (96–99 AH):

He became distracted by luxury and settling old scores, particularly with figures from Walid's time, such as al-Hajjaj ibn Yusuf, who died early in Sulaiman's reign.

He appointed Umar ibn Abd al-Aziz as heir in a moment of remorse and repentance towards the end of his reign.

2. Umar ibn Abd al-Aziz (99–101 AH):

Known by historians as the "Fifth Rightly Guided Caliph," He restored many principles of just governance:

- He lifted oppressions.

- He temporarily halted further conquests to focus on internal reform.
- He removed injustices towards the Mawali (non-Arab Muslims).

However, his reign was short-lived, and he died suddenly under mysterious circumstances, allegedly due to internal conspiracies within the Umayyad family.

Second: Return of Tyranny and Luxury

Yazid ibn Abd al-Malik (101–105 AH):

He returned to a policy of luxury and reinforcing the status of his family members.

There was little change in the state's structure, despite the stability of the conquests.

Hisham ibn Abd al-Malik (105–125 AH):

Considered one of the last strong caliphs,
Under his reign:

- Continued conquests in Central Asia.
- Resistance against the Byzantines in Asia Minor.
However, tribal conflict between the Qaysi and Yemeni factions intensified, and protests by the Mawali against tribal privileges grew.

Third: Tribal Conflicts and Internal Sedition

The Umayyad Caliphate relied heavily on tribal alliances, especially between the Qaysi and Yemeni tribes, but this balance gradually faltered:

During Hisham's reign, a bloody conflict erupted between the two tribes across many provinces.

This led to fragmentation in loyalty to the central state, with tribal and ethnic allegiance overtaking loyalty to the caliphate itself.

Fourth: Discrimination Against the Mawali and Rising Tensions

One of the major crises of the Umayyad state involved its treatment of non-Arab Muslims (the Mawali):

- Discrimination against the Mawali (Persians, Berbers, Khazars, Kurds), who converted to Islam but were not treated as full citizens.
- The imposition of the jizya (poll tax) on non-Arab Muslims in certain provinces.
- The emergence of political Shi'ism and a revival of Kharijite movements.
- The rise of the secret Abbasid movement, capitalizing on this discontent.

Fifth: Instability after Hisham

After Hisham's death, several caliphs succeeded him in quick succession:

- Walid ibn Yazid: Accused of luxury and debauchery, he was killed in a coup.
- Yazid ibn Walid: He took over after Walid's death but quickly died as well.

- Marwan ibn Muhammad (Marwan al-Himar): The last Umayyad caliph, who spent most of his time suppressing revolts rather than ruling.

During this period, the caliphate became a power struggle between competing cousins, weakening the authority and diminishing the state's prestige.

Conclusion:

By the mid-2nd century AH, the Umayyad Caliphate was visibly fractured: tribal conflicts, ethnic marginalization, weak leadership, and a loss of legitimacy. All these factors contributed to the collapse of the empire that Abd al-Malik and Walid had built. In the next episode, we will explore how the Abbasids exploited this disintegration and led a revolution that resulted in the fall of the Umayyad state and the establishment of a new era.

Episode 5: The Fall of the Umayyad Caliphate – An End, a Collapse, and the Dawn of a New Era

Introduction:

By the mid-second century AH, signs of weakness and collapse had become deeply rooted within the Umayyad state, paving the way for their opponents to lead a sweeping revolution. The Abbasid movement represented the peak of political, social, and religious tension that had accumulated over decades of discrimination and unrest. In this final episode, we explore the details of the fall of the Umayyad Caliphate, the end of Umayyad rule in the East, and the beginning of a new chapter in Islamic history under the Abbasids.

1. Roots of the Abbasid Revolution

The fall of the Umayyads was not a sudden event, but the result of accumulated factors, the most significant of which were:

1. Discrimination between Arabs and non-Arabs (Mawali):

- Widespread resentment among Persians, Turks, and other new Muslims.
- Continued imposition of jizya (tax) and restrictions even after their conversion to Islam.

2. Tribal Division:

- Internal conflict between the Qays and Yaman tribes within the Umayyad administration weakened the unity of the army and central authority.

3. Activity of the Shi'a and Kharijites:

- The Shi'a believed leadership belonged to the Prophet's family (Ahl al-Bayt).
- The Kharijites continued their rebellion in distant regions like Oman and Iraq.

4. Weakness of the Later Caliphs:

- Internal struggles over succession weakened central power.
- Corruption and extravagance spread among the ruling elite.

2. The Rise of the Abbasid Call

The Abbasid movement began secretly in Khorasan under the leadership of the missionary Abu Muslim al-Khurasani around 100 AH, encouraged by the family of al-Abbas (the Prophet Muhammad's uncle).

- The Abbasids capitalized on the dissatisfaction of Persians and Mawali.
- They used a unifying religious slogan: "Al-Ridha min Aali Muhammad" ("Acceptance for one from the family of Muhammad").

- Initially, they concealed their true identity to attract support from various factions.
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3. The Armed Revolution and the Fall of Damascus

In 129 AH:

- The revolution erupted in Khorasan under Abu Muslim's leadership.
- The Abbasids defeated the Umayyad army in a series of battles, advancing westward.

In 132 AH – The Battle of the Zab:

- Took place between the last Umayyad caliph Marwan ibn Muhammad and the Abbasid forces led by Abdullah ibn Ali.
 - Marwan was defeated and fled to Egypt, where he was killed, marking the end of Umayyad rule in the East.
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4. Massacres and the Purging of the Umayyads

- The Abbasids pursued Umayyad family members everywhere.
- They carried out a horrific massacre at a mass gathering of Umayyad relatives.

- Only a few survived, the most notable being Abd al-Rahman ibn Mu'awiya (known as al-Dakhil), who fled to al-Andalus and later established the Umayyad state in the West.
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5. The End of an Era... and the Beginning of Another

With the establishment of the Abbasid Caliphate in 132 AH, a new phase in Islamic history began, marked by:

- Reliance on Persian elements and the Mawali.
- Moving the capital from Damascus to Baghdad.
- Enhancing the Abbasids' legitimacy as heirs of the Prophet's family.

However, the fall of the Umayyad state did not mean the end of their influence, as they continued to play a significant role in Islamic history, especially in al-Andalus, which later became one of the most magnificent centers of Islamic civilization.

Series Conclusion:

The Umayyad Caliphate lasted for 91 years (41–132 AH), playing a pivotal role in:

- Transforming the caliphate into a global state.
- Expanding the borders of Islam from India in the east to al-Andalus in the west.

- Establishing systems of administration, Arabization, currency, and urban development.

But its failure to accommodate ethnic and tribal diversity, and its lack of political adaptability, led to its downfall. Nevertheless, the legacy of the Umayyads remained present in the political and cultural history of the Islamic world, even after the fall of their rule in the East.

The Honorable Companion Mu'awiyah ibn Abi Sufyan in Islam: "The Khosrow of the Arabs" and the Founding of the Umayyad State

Mu'awiyah ibn Abi Sufyan is considered one of the most prominent figures in Islamic history—not only due to his significant role in politics and governance, but also for his unique status as a noble companion whose influence left a lasting mark on the Islamic nation. His life witnessed major personal and political transformations, making him one of the key leaders who shaped the Umayyad era and carried the weight of this critical phase in Islamic history.

1. Mu'awiyah ibn Abi Sufyan: The Companion Who Contributed to Building the Islamic State

Before ascending to power, Mu'awiyah played a major role in pivotal events during the Rashidun Caliphate. He embraced Islam in the 7th year after Hijrah, before the conquest of Mecca, becoming one of the companions who witnessed the early transformation of the Islamic message. After his conversion, he became close to the Prophet Muhammad صلى الله عليه وسلم and was one of the scribes of divine revelation.

Mu'awiyah exhibited exceptional leadership and administrative skills. He was appointed governor of Syria under Caliph Umar ibn al-Khattab and successfully managed this vital region, which became one of the most important provinces in the Islamic state. His administrative excellence earned him a strong reputation and elevated his status as a distinguished leader.

2. His Role in the Battle of Siffin and the Arbitration

One of the defining events that shaped Mu'awiyah's position in Islamic history was his involvement in the Battle of Siffin against Caliph Ali ibn Abi Talib. Although the war caused immense loss and deepened the rift within the Muslim community, Mu'awiyah consistently claimed to act in the interest of unity and stability, as seen in his political approach after the conflict.

When the battle reached a deadlock, Mu'awiyah proposed arbitration—a critical turning point in his conflict with Ali. Despite the controversy surrounding the arbitration's outcome, Mu'awiyah managed to maintain his leadership and establish himself as a central figure in Islamic politics.

3. His Rule and Political Vision

After the assassination of Caliph Ali ibn Abi Talib, Mu'awiyah became the Caliph of the Muslims, ushering in what some historians refer to as "The Umayyad Era." Though he faced challenges from various Islamic factions that opposed the shift to hereditary rule, Mu'awiyah skillfully navigated the political landscape to preserve the unity of the Islamic state.

He sought to establish a strong, stable, and prosperous state. His contributions included military development, strengthening centralized governance, and reforming financial and administrative systems. He laid the foundations of a dynastic monarchy that would last for centuries, making his reign the

cornerstone of Umayyad expansion both within and beyond the Islamic territories.

4. His Religious and Scholarly Status

Despite the political controversy surrounding parts of his rule, Mu'awiyah's status as a noble companion remains respected in Islamic tradition. He had notable religious and scholarly influence during his time and was known for his wisdom and knowledge. Numerous reports indicate that he was a jurist and a Qur'anic interpreter, and he participated in the transmission of prophetic hadiths.

He supported scholars and hadith narrators, offering them patronage during his reign. Many companions and successors praised him, including Abdullah ibn Abbas, who said: *“You are the scribe of the Messenger of Allah ﷺ, and you possess the intellect and capability that have granted you a great status in the history of the ummah.”* This highlights Mu'awiyah's contribution to preserving and spreading knowledge in the Muslim world.

5. The Legacy of Mu'awiyah

Among Mu'awiyah's greatest achievements was his success in unifying the Muslim nation after a period of fitnah (internal strife). He brought the community under one banner and led it during one of its most turbulent periods. He left behind a political legacy of hereditary monarchy, which defined the Umayyad dynasty after him. He also played a key role in

improving state administration and expanding Islamic territories, overseeing substantial progress across many areas.

While his reign was not free of criticism and internal conflict, his stature remains respected among many Muslims who view him as a figure of political resolve and military acumen. Mu'awiyah ibn Abi Sufyan stands as a symbol of a sensitive transitional phase in Islamic history, one in which he laid the foundations of a powerful and sophisticated state, forever linking his name to an era marked by immense challenges and transformations.

Mu'awiyah ibn Abi Sufyan: "The Khosrow of the Arabs" and the Beginnings of the Umayyad State

Mu'awiyah ibn Abi Sufyan is among the most significant personalities in Islamic history. His era marked a turning point in the history of the Muslim nation, primarily through the founding of the Umayyad state and the adoption of a hereditary system of rule—a transformative shift in the region's political structure.

His political journey began after the martyrdom of Caliph Uthman ibn Affan, at a time filled with challenges. As the governor of Syria under Caliph Umar ibn al-Khattab, Mu'awiyah demonstrated exceptional administrative ability, earning the deep respect of the Syrian people. Following Uthman's assassination, Mu'awiyah adopted a policy of avenging the caliph's killers, leading him into a violent confrontation with Ali ibn Abi Talib at the Battle of Siffin, which ended in arbitration. This event entrenched political divisions among the Companions and deepened internal conflict in the ummah.

The foundations of the Umayyad state became clear when Mu'awiyah assumed the caliphate after Ali's assassination, marking the official start of Umayyad rule, which lasted over 90 years. Mu'awiyah established a hereditary monarchy, a precedent in Islamic history, as prior caliphs were chosen through consultation (shura). This shift had profound implications for political governance across the Muslim world, embedding monarchical traditions that persisted for centuries.

Mu'awiyah's political acumen and diplomatic skill helped stabilize his rule and expand Islamic influence. He understood the importance of strategic alliances and economic policy, using them to consolidate power and lay the groundwork for the Umayyad state. He elevated Syria to a central position in the caliphate, allowing the Umayyads to expand their empire from Iraq to al-Andalus.

In conclusion, Mu'awiyah ibn Abi Sufyan, "the Khosrow of the Arabs," was a pivotal leader who shaped the contours of the Umayyad era. He had a lasting impact on the formation of political and administrative structures in the Islamic world and paved the way for a monarchy that dominated the region's political history for generations.

Conclusion

Mu'awiyah ibn Abi Sufyan remains a powerful and often debated figure in Islamic history. His role in governance and political leadership was crucial. While his reign was marked by conflicts, his position in Islam remains significant, as he was one of the early companions who helped build the Islamic nation after the Prophet Muhammad صلى الله عليه وسلم. He played a central

role in founding the Umayyad state and establishing a new form of governance.

With Mu'awiyah's accession to the caliphate, a new chapter in Islamic history began—one characterized by territorial expansion and a shift toward hereditary monarchy, known by some as “The Umayyad Era.” This period was defined by internal stability and strong central administration, which contributed to the Islamic state’s growth and rising power.

The Two Revolutionaries: Al-Husayn and Ibn al-Zubayr – The Martyrdom of Al-Husayn and Ibn al-Zubayr’s Revolt Against the Umayyad Caliphate

The revolts of Al-Husayn ibn Ali and Abdullah ibn al-Zubayr against the Umayyad Caliphate are among the most significant episodes of political and religious conflict in Islamic history. Each of these uprisings represented a decisive turning point in the trajectory of the Islamic nation. Al-Husayn’s revolution became a deeply painful event in Islamic memory, particularly after his martyrdom in Karbala, while Ibn al-Zubayr’s revolt was a comprehensive political movement rejecting Umayyad rule and advocating for an alternative political system. This article highlights the stance of these two revolutionaries towards the Umayyad Caliphate and evaluates their respective uprisings.

1. The Martyrdom of Al-Husayn: The Battle of Karbala and His Position on the Umayyad Caliphate

Al-Husayn ibn Ali, the grandson of the Prophet Muhammad (peace be upon him), was a pivotal figure in Islamic history. After the death of Mu'awiyah ibn Abi Sufyan and the ascension of his son Yazid to the caliphate, Al-Husayn refused to pledge allegiance, protesting the corruption and perceived illegitimacy of Yazid’s rule. Al-Husayn believed Yazid’s caliphate contradicted the Islamic principles of shura (consultation) and justice, leading him to defy his authority.

The Battle of Karbala (61 AH) was the critical moment in Al-Husayn’s uprising. His refusal to pledge allegiance prompted Yazid to dispatch an army to confront him and his followers. On

the 10th of Muharram, Al-Husayn, along with his family and companions, was martyred in a brutal battle. His death became a powerful symbol of injustice and tyranny, turning Karbala into a lasting memory in the Islamic consciousness.

Al-Husayn's martyrdom came to represent the eternal struggle between injustice and truth, and the event marked a major turning point in the political and religious history of Islam. Al-Husayn became a timeless symbol for revolutionaries and fighters against oppressive regimes.

2. The Revolt of Ibn al-Zubayr: A Rebellion Against the Umayyad Caliphate

After Al-Husayn's martyrdom at Karbala, public discontent and fear over Umayyad expansion grew. It was in this climate that Abdullah ibn al-Zubayr, the son of a prominent companion of the Prophet, emerged as a leading opposition figure. Ibn al-Zubayr aspired to establish an Islamic political system based on shura and a proper relationship between rulers and the people.

His revolt began in Mecca after the death of Caliph Yazid ibn Mu'awiyah. In 64 AH, he declared himself Caliph and received support from several Islamic regions that rejected Umayyad rule. Mecca became the central hub of his movement, which aimed to restructure Islamic governance.

As events unfolded, the Umayyad Caliphate moved to crush the rebellion. After a prolonged siege of Mecca, Umayyad forces under Caliph Abd al-Malik ibn Marwan defeated and killed Ibn al-Zubayr in 73 AH. Despite his defeat, Ibn

al-Zubayr's revolt left a lasting impact on the Muslim world, reviving critical questions of political legitimacy and justice.

3. Comparing the Two Uprisings: Motivations and Strategies

Though both Al-Husayn's and Ibn al-Zubayr's revolts reflected strong opposition to the Umayyad regime, their motivations and methods differed significantly. Al-Husayn's revolt had a spiritual and moral character—it was a principled stance against what he saw as illegitimate and unjust rule. His battle at Karbala symbolized the conflict between truth and falsehood, rooted in a deep commitment to core Islamic values and resistance to tyranny.

In contrast, Ibn al-Zubayr's movement was more politically and structurally oriented. He sought to rebuild the Islamic political system based on consultation and to reject hereditary Umayyad monarchy. Although he opposed the Umayyads, Ibn al-Zubayr did not present himself as a religious reformer or martyr figure but rather as a political leader aiming to reconstruct the Islamic state on new foundations.

4. The Impact of the Two Uprisings

Both uprisings left profound marks on the Islamic world. Al-Husayn's revolution deepened the concept of martyrdom in the path of truth and became central to Shi'a identity, portraying him as a symbol of resistance against political corruption and injustice. On the other hand, Ibn al-Zubayr's revolt served as a call to rethink the structure of Umayyad rule and offered a vision of an alternative governance model, even though it was short-lived.

Despite the failure of both movements to dismantle the Umayyad Caliphate, they contributed greatly to Islamic political thought concerning legitimacy and reform. The martyrdom at Karbala and Ibn al-Zubayr's rebellion became enduring emblems of resistance against oppression, leaving behind a legacy woven into the religious and political fabric of the Muslim world.

Conclusion

The uprisings of Al-Husayn ibn Ali and Abdullah ibn al-Zubayr against the Umayyad Caliphate were pivotal moments in Islamic history. They expressed a deep rejection of Umayyad tyranny and drew a sharp distinction between legitimate governance based on Islamic principles and regimes that lacked justice despite claiming religious authority. Although neither revolt achieved immediate political success, their legacy profoundly shaped Islamic thought and turned both leaders into symbols of the enduring struggle for justice and freedom.

The Second Umayyad State: From Marwan ibn al-Hakam to Its Fall at the Hands of the Abbasids

The Umayyad Caliphate was one of the largest and longest-standing empires in Islamic history, spanning two major phases: the first founded by Mu'awiyah ibn Abi Sufyan, and the second beginning with Marwan ibn al-Hakam. This latter phase witnessed significant political and military transformations, ultimately leading to the Umayyads' downfall at the hands of the Abbasids in 750 CE. This article highlights the succession of Umayyad rulers from Marwan ibn al-Hakam to the caliphate's collapse, focusing on the major changes that shaped the state during this era.

1. Marwan ibn al-Hakam and the Establishment of the Second Umayyad State

The "Second Umayyad State" began with Marwan ibn al-Hakam, who became caliph following a period of internal unrest after the death of Caliph Mu'awiyah and the subsequent chaos. Marwan, who rose to power in 685 CE, is considered the true founder of the Umayyad Caliphate's second phase, having succeeded in restoring the central authority amidst civil strife. His reign marked a crucial moment in reuniting the fragmented Islamic empire, which had endured significant turmoil, including the Battle of Karbala and the revolt of Ibn al-Zubayr.

Marwan's tenure was rife with political and military challenges, including growing Abbasid ambitions that foreshadowed future conflict. Despite these difficulties, Marwan managed to maintain

Umayyad unity and consolidate control across key Islamic territories.

2. Abd al-Malik ibn Marwan: Stability and Expansion

Following Marwan's death, his son Abd al-Malik ibn Marwan assumed the caliphate in 685 CE and is regarded as one of the strongest Umayyad rulers. His reign saw a period of internal stability, during which he worked to unify the empire by strengthening central authority and expanding Umayyad military presence in various provinces. Abd al-Malik also implemented significant administrative and financial reforms, including the establishment of a unified Islamic currency and a standardized taxation system.

During his rule, Islamic conquests advanced further into North Africa and the Iberian Peninsula (al-Andalus), achieving notable military successes. However, internal conflicts and opposition from various Islamic groups continued to pose ongoing threats to Umayyad rule.

3. Al-Walid ibn Abd al-Malik: The Golden Age of the Umayyads

Under Al-Walid ibn Abd al-Malik (705–715 CE), the Umayyad state entered a golden age of cultural and architectural flourishing. Major construction projects were undertaken, including the building of the Umayyad Mosque in Damascus. The empire also expanded beyond its traditional Middle Eastern borders, reaching into the Iberian Peninsula in the west.

The Umayyads consolidated their control over vast regions and increased their military strength significantly. Despite these accomplishments, internal dissent began to surface, especially among Arab tribes and Shi'a groups who felt the Umayyad rule had strayed from the original Islamic ideals on which the caliphate was founded.

4. Weak Caliphs and the Onset of Decline

Following the death of Al-Walid, the Umayyad state entered a phase of political and military decline under weaker successors such as Yazid ibn Abd al-Malik and Sulayman ibn Abd al-Malik. This era was characterized by rampant corruption and growing public unrest against the Umayyad dynasty. Opposition increased particularly in Iraq and the Levant, with regions like the Hijaz and Yemen experiencing constant turmoil.

The main driver of this decline was the intensifying pressure from opposition movements such as the Shi'a and Kharijites, as well as the growing influence of the Abbasids, who were working to unite various anti-Umayyad factions across the Islamic world.

5. The Fall of the Umayyad State: From Marwan ibn Muhammad to the Abbasids

The Umayyad Caliphate ultimately fell in 750 CE due to the Abbasid Revolution, which swept across the Islamic territories. Marwan ibn Muhammad, the last Umayyad caliph, ruled during a period of internal disarray. Despite his efforts to restore order, the Abbasids successfully garnered widespread support from

opposition groups, including Persians and Shi'as, culminating in a large-scale uprising against the Umayyad regime.

Under the leadership of Abu Muslim al-Khurasani, the Abbasids defeated the Umayyad forces at the pivotal Battle of the Zab. This battle marked the effective end of the Umayyad Caliphate in the East. Marwan ibn Muhammad was killed soon after, and the Abbasid Caliphate was proclaimed, ushering in a new era of Islamic governance with significant structural changes.

Conclusion

The second Umayyad state, beginning with Marwan ibn al-Hakam, witnessed a period of political and administrative expansion, alongside serious internal and external challenges. While notable achievements were realized under Abd al-Malik and Al-Walid ibn Abd al-Malik, the later decline of leadership and the rising Abbasid opposition led to the eventual downfall of the Umayyads in the mid-8th century CE. Nonetheless, this period remains a formative chapter in Islamic history, marking both the heights of Umayyad power and the seeds of transformative change under the Abbasids.

 Civilizational Contributions of the Umayyad
Caliphate

Civilizational Contributions of the Umayyad Caliphate in the Architectural and Structural Aspect

The Umayyad state (661–750 CE) witnessed an unprecedented urban and architectural renaissance in the history of early Islam, laying the foundations for Islamic architecture that influenced subsequent eras. These contributions were manifested in the construction of mosques, palaces, and cities, as well as the development of infrastructure, reflecting an advanced civilizational vision that combined Byzantine, Sasanian, and Roman influences, producing a unique Islamic architectural style.

Firstly: Religious Architecture – Grand Mosques

1. Dome of the Rock (Jerusalem, 691 CE) The Dome of the Rock is considered the oldest surviving Islamic architectural monument to this day, ordered to be built by Caliph Abd al-Malik ibn Marwan. It was characterized by its octagonal design and golden dome, and the use of Byzantine-style mosaic decorations, reflecting artistic interaction with previous architecture.
2. Umayyad Mosque in Damascus (705 CE) Built during the reign of Al-Walid ibn Abd al-Malik, it is considered one of the greatest mosques in Islam. It was distinguished by its basilical plan, the use of marble columns, and mosaic decorations, making it a model for mosque construction thereafter.

Secondly: Civil Architecture – Palaces and Cities

1. Desert Palaces The Umayyads established a series of palaces in the desert areas, such as Qasr al-Mshatta, Qasr al-Hayr al-Sharqi, and Qasr Amra. These palaces were characterized by their elaborate planning and wall decorations that included scenes of daily life, reflecting interaction with local arts.
2. City of Anjar (Lebanon) Founded by Caliph Al-Walid ibn Abd al-Malik, it is considered an example of advanced urban planning, including straight streets, columns, markets, and palaces, reflecting a deep understanding of urban organization.

Thirdly: Architectural and Structural Innovations

1. Introduction of the Mihrab and Minaret The Umayyad era witnessed the introduction of the mihrab as an essential element in mosques to indicate the direction of the Qibla, and the minaret for calling the Adhan (prayer), which became a distinctive feature of Islamic architecture.
2. Use of Domes and Vaults The Umayyads developed the use of domes and vaults in covering large spaces, as seen in the Dome of the Rock, which added beauty and spirituality to religious buildings.

Fourthly: Infrastructure and Urban Planning

The Umayyads contributed to the development of infrastructure by building roads, bridges, and water channels, which helped connect the vast parts of the state and facilitate movement and trade.

Fifthly: Influences and Artistic Characteristics

Umayyad architecture blended Byzantine and Sasanian influences while preserving the Islamic identity, resulting in a distinctive artistic style characterized by geometric and vegetal decorations, and Kufic script.

Conclusion

The Umayyad Caliphate laid the foundations of Islamic architecture through its innovations in building mosques, palaces, and cities, and developing infrastructure, leaving a rich civilizational legacy that influenced subsequent eras and bore witness to the flourishing of Islamic civilization during that period.

Civilizational Contributions of the Umayyad Caliphate in the Administrative Aspect

The Umayyad Caliphate (41–132 AH / 661–750 CE) witnessed a remarkable development in administrative systems. The Umayyads established a cohesive administrative apparatus that contributed to strengthening the unity of the state and facilitating its governance. This period was characterized by comprehensive administrative reforms, including the Arabization of the Diwans (government departments), the development of the postal system, and the establishment of effective security institutions, which contributed to solidifying the pillars of the Islamic state.

Firstly: Arabization of the Diwans One of the most significant achievements of the Umayyad state was the Arabization of the Diwans, a strategic step taken by Caliph Abd al-Malik ibn Marwan. Before this Arabization, the Diwans were managed in multiple languages such as Persian and Greek, which posed an obstacle to administrative unification. By Arabizing the Diwans, Arabic became the official language of administration, which contributed to strengthening the Islamic identity and facilitating communication between different parts of the state.

Secondly: Development of the Postal System The Umayyads worked on developing the postal system to facilitate the transfer of messages and information throughout the state. Postal stations were established at regular intervals, and fast means of transportation such as horses and camels were provided. This system contributed to strengthening administrative and military communication and speeding up decision-making.

Thirdly: Establishment of Security Institutions The Umayyads established effective security institutions to ensure the stability of the state, such as:

- Al-Hijabah: This was a function similar to that of a court chamberlain, and it played a role in organizing the Caliph's meetings and controlling access to him.
- The Police (Shurta): Responsible for maintaining security and order in cities and pursuing outlaws.
- The Guard (Haras): Responsible for protecting the Caliph and the seat of government.

These institutions contributed to strengthening the state's authority and maintaining internal security.

Fourthly: Administrative Organization of the Provinces The Umayyad state divided its territories into provinces or wilayats, each with a governor responsible for local administration, tax collection, and law enforcement. This organization helped in efficiently managing the vast state and ensured the implementation of central policies in various regions.

Fifthly: Reform of the Financial System The Umayyads introduced reforms to the financial system, including:

- Currency Unification: The Umayyads minted a unified Islamic currency, which helped facilitate trade transactions and boost the economy.
- Tax Regulation: They established a precise system for collecting taxes, which increased state revenues and ensured a fair distribution of financial burdens.

Conclusion

The administrative reforms undertaken by the Umayyads contributed to building a strong and cohesive state that enjoyed an effective administrative system which helped achieve political and economic stability. These achievements formed a basis for the development of Islamic administration in later eras and demonstrated the Islamic state's ability to adapt and evolve in the face of challenges.

Civilizational Contributions of the Umayyad Caliphate in the Field of Islamic Sciences

The Umayyad Caliphate (41–132 AH / 661–750 CE) witnessed a significant flourishing in the Islamic sciences, contributing to the consolidation of the foundations of Fiqh (Islamic jurisprudence), Hadith (Prophetic traditions), Tafsir (Quranic exegesis), and Qira'at (Quranic recitations), which paved the way for the scientific renaissance in later eras. Below is a presentation of the most prominent civilizational contributions of the Umayyads in this field:

Firstly: Codification of the Prophetic Hadith Under the Umayyad Caliphate, efforts to codify the Prophetic Hadith began to crystallize, as the caliphs encouraged scholars to collect and document the Hadith. Among the most prominent Hadith scholars of this period were:

- Al-Zuhri: Considered one of the first to collect and codify Hadith, he was known for his precision and diligence in documentation.
- Ata' ibn Abi Rabah: One of the major Hadith scholars in Mecca, he played a prominent role in transmitting and interpreting Hadith.

These efforts contributed to preserving the Sunnah (Prophetic tradition) and transmitting it to subsequent generations.

Secondly: Emergence of Fiqh Schools The Umayyad era witnessed the beginnings of the formation of Fiqh schools, with the emergence of a number of jurists who later established schools of jurisprudence, including:

- Al-Awza'i: From the jurists of Al-Sham (Syria), he had an independent school of thought in Fiqh.
- Sa'id ibn al-Musayyib: From the jurists of Medina, he was considered one of the leading Tabi'un (followers of the companions).

These schools contributed to the organization and development of Islamic jurisprudence.

Thirdly: Development of Tafsir (Quranic Exegesis) The science of Tafsir flourished during the Umayyad era, as scholars began to explain and interpret the verses of the Holy Quran. Among the most prominent exegetes were:

- Muqatil ibn Sulayman: His Tafsir is considered one of the earliest codified interpretations.
- Al-Dahhak ibn Muzahim: He played a role in interpreting and transmitting the Quran.

These efforts contributed to a deeper understanding of the Holy Quran.

Fourthly: Attention to Quranic Recitations (Qira'at) The Umayyad era saw attention given to Quranic recitations, as scholars began to collect and document the different recitations, which helped in preserving the diversity of recitations and documenting them.

Fifthly: Support of the Caliphs for Scholars The Umayyad caliphs supported scholars and encouraged them to research and teach. Among the most prominent caliphs who were interested in knowledge were:

- Abd al-Malik ibn Marwan: He was a scholar before becoming a caliph and showed great interest in scholars and knowledge.
- Umar ibn Abd al-Aziz: Considered one of the Rightly Guided Caliphs, he played a significant role in supporting knowledge and scholars.

Conclusion

The Umayyad Caliphate contributed significantly to the development of the Islamic sciences through supporting scholars and encouraging codification and exegesis, which paved the way for the scientific renaissance in later eras.

Civilizational Contributions of the Umayyad Caliphate in the Literary Aspect

The Umayyad Caliphate (41–132 AH / 661–750 CE) witnessed a significant flourishing in the literary aspect, where poetry and prose developed greatly, influenced by the political, social, and cultural transformations that the Islamic state experienced during that period. This flourishing contributed to enriching the Arabic literary heritage and shaping the features of Islamic literature.

Firstly: Factors Influencing Umayyad Literature Numerous factors contributed to the development of literature during the Umayyad era, the most prominent of which include:

- **The Political Environment:** The Umayyad state witnessed internal and external political conflicts, which produced literature reflecting these challenges, especially in the fields of satire (hija') and praise (madh).
- **Geographical Expansion:** The Umayyad state extended from Al-Andalus in the west to the borders of China in the east, leading to a cultural cross-pollination that enriched the Arabic language and literature.
- **Tribal Rivalry:** Rivalry between Arab tribes, particularly between Qays and Yemen, continued, which was reflected in poetry of pride (fakhr) and satire.
- **Patronage of the Caliphs:** The Umayyad caliphs showed interest in literature and poets, which provided a stimulating environment for literary creativity.

Secondly: Development of Poetry in the Umayyad Era Poetry in the Umayyad era witnessed a remarkable development in

terms of themes (aghrad) and styles, which can be summarized as follows:

1. Themes of Poetry

- Praise (Madh): Praising caliphs and rulers became prominent, focusing on their leadership and heroic qualities.
- Satire (Hija'): Satire flourished among poets, especially in the "Naqa'id" (contesting poems) between Jarir and Al-Farazdaq.
- Pride (Fakhr): Poets boasted about their tribes and lineages, highlighting courage and generosity.
- Love Poetry (Ghazal): Two types of ghazal appeared: 'Udhri ghazal, characterized by chastity and spirituality, and sensual ghazal, which focused on physical beauty.

2. Prominent Poets

- Jarir: Distinguished by his poetry in satire and praise.
- Al-Farazdaq: Known for his pride in his people and his satire of Jarir.
- Al-Akhtal: A Christian poet who praised the Umayyad caliphs.
- Umar ibn Abi Rabi'ah: Famous for his sensual ghazal.
- Jamil Buthaynah: A symbol of 'Udhri ghazal.

Thirdly: Prose in the Umayyad Era Although poetry was more prominent, prose also witnessed development in the Umayyad era, especially in:

- Oratory (Khitabah): Used in politics and religion, characterized by eloquence and persuasion.

- Letters (Rasa'il): Varied between official and private, exhibiting new styles of expression.
- Stories and Proverbs (Qisas wa Amthal): Stories with a moral and educational character became widespread.

Fourthly: Artistic Characteristics of Umayyad Literature
Literature in the Umayyad era was characterized by the following features:

- Innovation in Subjects: Addressing contemporary issues related to political and social life.
- Diversity in Styles: Combining the pre-Islamic (Jahili) style with Islamic influences.
- Attention to Eloquence (Balagha): The use of rhetorical figures (صور بيانية) and stylistic enhancements (محسنات بديعية) was prominent.
- Influence of Other Cultures: As a result of geographical expansion, literature was influenced by Persian and Roman cultures.

Conclusion

The Umayyad Caliphate contributed significantly to the development of Arabic literature by supporting poets and writers and providing a stimulating environment for creativity. Umayyad literature left a rich legacy that enriched Islamic and Arabic culture and paved the way for the literary renaissance in later eras.

Civilizational Contributions of the Umayyad Caliphate in Conquests and Expansion

The Umayyad Caliphate (41–132 AH / 661–750 CE) witnessed unprecedented geographical expansion in Islamic history, with the borders of the Islamic state extending from the borders of China in the east to southern France in the west. These conquests contributed to the spread of Islam and the strengthening of Islamic civilization in vast areas.

Firstly: Motives for the Umayyad Conquests Various motives spurred the Umayyad state to expand and conquer, the most prominent of which include:

- Religious Motive: Spreading the Islamic call and introducing other peoples to Islam.
- Political Motive: Expanding the territory of the Islamic state and enhancing its prestige among nations.
- Economic Motive: Gaining new resources, such as agricultural lands and minerals, and increasing the state treasury's income through Jizya (tribute) and Kharaj (land tax).
- Military Motive: Achieving security and stability by eliminating external threats.

Secondly: Conquests in the East

1. Persia and Transoxiana The Umayyads completed the conquest of Persia, succeeding in eliminating the remaining Sasanian resistance. They also expanded into the region of Transoxiana (Central Asia), conquering areas such as Bukhara and Samarkand, which

strengthened Islamic influence in those regions.

2. India Muhammad ibn al-Qasim al-Thaqafi led a successful campaign to Sindh (present-day southern Pakistan) in 711 CE, where he managed to conquer the region and annex it to the Islamic state, contributing to the spread of Islam in the Indian subcontinent.

Thirdly: Conquests in the West

1. North Africa The Umayyads completed the conquest of North Africa, gaining control over regions such as Algeria, Tunisia, and Morocco. Among the most prominent leaders in these conquests was Uqbah ibn Nafi', who founded the city of Kairouan as a military and administrative base.
2. Al-Andalus (Iberian Peninsula) In 711 CE, Tariq ibn Ziyad crossed the Strait of Gibraltar to the Iberian Peninsula (present-day Spain and Portugal) and managed to defeat the Visigoths in the Battle of Wadi Lakkah (Guadalete), which led to the conquest of Al-Andalus and its annexation to the Islamic state.
3. Southern France The Muslims advanced north from Al-Andalus into southern France, reaching the city of Poitiers. In 732 CE, the Battle of Poitiers (or Battle of the Court of Martyrs, Balat al-Shuhada') took place between the Muslims led by Abd al-Rahman al-Ghafiqi and the Franks led by Charles Martel, which ended with the withdrawal of the Muslims, limiting their advance in Western Europe.

Fourthly: Naval Conquests The Umayyads were interested in developing the naval fleet, which enabled them to control the Mediterranean Sea. Among the most prominent naval conquests were:

- Conquest of Cyprus: The Muslims managed to control the island of Cyprus, which helped secure the maritime routes.
- Attempts to Conquer Constantinople: The Umayyad state made two attempts to conquer Constantinople, the capital of the Byzantine Empire, but both attempts failed due to the city's strong fortifications.

Fifthly: Results of the Umayyad Conquests The Umayyad conquests led to multiple outcomes, including:

- Spread of Islam: The conquests contributed to the introduction of Islam to new regions, leading to an increase in the number of Muslims.
- Cultural Diversity: The expansion led to the interaction of Islamic civilization with other civilizations, such as the Persian and Byzantine, which enriched Islamic culture.
- Administrative Challenges: The rapid expansion led to challenges in administering the conquered territories, requiring the development of the administrative system.

Conclusion

The Umayyad conquests represented a crucial stage in the history of the Islamic state, contributing to its geographical expansion and the spread of Islam in vast regions. Despite the challenges they faced, these conquests left a civilizational and cultural legacy whose impact is still felt today.

Shortcomings and Negative Aspects of the Umayyad Caliphate During Its Rule and the Factors of Its Fall in the East

The Umayyad Caliphate (41–132 AH / 661–750 CE) witnessed a period of unprecedented prosperity and expansion in Islamic history. However, this prosperity was not without challenges and shortcomings that contributed to the weakening and eventual fall of the state in the East. Below is a presentation of the most prominent shortcomings and negative aspects faced by the Umayyad Caliphate, and the factors that led to its collapse in the East:

Firstly: Shortcomings and Negative Aspects of the Umayyad Caliphate

1. **Discrimination Between Arabs and Mawali** The Umayyad state followed a discriminatory policy between Arabs and the Mawali (non-Arab Muslims), where the Mawali were denied high positions and subjected to discrimination in the distribution of spoils and privileges, leading to widespread discontent among them.
2. **Tribalism (Asabiyyah) and Internal Divisions** Tribalism persisted among Arab tribes, especially between the Qaysiyyah and Yamanite factions, leading to internal conflicts that weakened the state's unity and contributed to its disintegration.
3. **Weakness of the Caliphs in Later Periods** In its later periods, the Umayyad state saw the succession of weak caliphs who were preoccupied with luxury and pleasures, leading to a decline in administrative and political

efficiency and weakening the state's prestige.

4. **Poor Governance of Provinces and Regions** Governors in the provinces were appointed based on loyalty to the ruling family rather than competence, leading to the spread of corruption and mismanagement, increased taxes, and popular resentment.
5. **Political and Religious Oppression** The Umayyad state practiced a policy of oppression against political and religious opponents, especially the Shi'a and Kharijites, which led to the exacerbation of opposition and the outbreak of revolts.

Secondly: Factors Leading to the Fall of the Umayyad Caliphate in the East

1. **The Organized Abbasid Da'wah (Call/Movement)** The Abbasid movement exploited the discontent of the Mawali and opponents and organized a strong clandestine movement, particularly in Khorasan, which led to widespread mobilization against the Umayyad state and ultimately resulted in its overthrow.
2. **Persistent Tribal Conflicts** The continuation of tribal conflicts between the Qaysiyyah and Yamanite factions weakened the Umayyad army and disintegrated the internal front, making it easier for the Abbasids to take control of the state.
3. **Excessive Geographical Expansion** The vast expansion of the Umayyad state made it difficult to administer distant

provinces and increased administrative and logistical challenges, weakening central control.

4. **Repeated Revolts** The Umayyad state witnessed numerous revolts, such as the revolt of Zayd ibn Ali and the revolt of Abdullah ibn Mu'awiyah, which drained the state's resources and eroded its authority.
5. **Military Defeats** The Umayyad state suffered military defeats, particularly in the major Battle of the Zab in 132 AH, which led to the death of Caliph Marwan ibn Muhammad and the fall of the state in the East.

Conclusion Despite the significant achievements of the Umayyad Caliphate, discriminatory policies, internal conflicts, and poor governance contributed to the weakening of the state and provided fertile ground for revolts and opposition, ultimately leading to its fall in the East and the establishment of the Abbasid state on its ruins.

The Umayyad State in Al-Andalus

The Umayyad State in Al-Andalus from the Conquest until Just Before the Arrival of Saqr Quraysh

Al-Andalus witnessed a critical transitional period between 92 AH / 711 CE and 138 AH / 756 CE, beginning with its conquest by the Muslims and ending with the establishment of the independent Umayyad state by Abd al-Rahman al-Dakhil. This phase was characterized by rapid expansion, followed by political instability and tribal divisions, which paved the way for the emergence of the Umayyad Emirate in Al-Andalus.

Firstly: The Islamic Conquest of Al-Andalus (92 AH / 711 CE)
The Islamic conquest of Al-Andalus began under the leadership of Tariq ibn Ziyad, who crossed the Strait of Gibraltar upon the orders of the governor of Ifriqiya, Musa ibn Nusayr. The Muslims were able to defeat the Gothic king Roderic in the Battle of Wadi Lakkah (Guadalete), leading to the collapse of the Gothic kingdom and the conquest of most of the Iberian Peninsula. The Islamic expansion in Al-Andalus continued, with the conquest of major cities such as Cordoba, Seville, and Toledo, leading to the establishment of an Islamic province (wilayah) subordinate to the Umayyad Caliphate in Damascus.

Secondly: The Period of the Walis (Governors) (92 AH – 138 AH / 711 CE – 756 CE)
After the conquest, Al-Andalus was governed by Walis appointed by the Umayyad Caliphate in Damascus. This period was marked by political instability, as more than twenty Walis succeeded each other in ruling Al-Andalus in less than fifty years.

1. Internal Challenges

- Tribal Conflicts: Al-Andalus witnessed conflicts between Arab tribes, especially between the Qaysiyyah and Yamanite factions, leading to frequent political unrest.
- Berber Revolts: Revolts erupted among the Berbers who felt discriminated against by the Arabs, increasing the severity of internal tensions.

2. External Challenges

- Christian Threats: Christian kingdoms in the north, such as Asturias, began launching attacks on Muslim territories, posing a continuous threat.
- Loss of Control Over Some Areas: Due to internal unrest, the Muslims lost control over some areas, weakening their influence in Al-Andalus.

Thirdly: The Fall of the Umayyad Caliphate in the East (132 AH / 750 CE) In 132 AH / 750 CE, the Umayyad Caliphate in Damascus fell at the hands of the Abbasids, who pursued and killed members of the Umayyad family. Abd al-Rahman ibn Mu'awiyah, a grandson of Caliph Hisham ibn Abd al-Malik, survived these pursuits and began a long journey of escape across North Africa. Abd al-Rahman reached Al-Andalus in 138 AH / 756 CE, where he found the political situation unstable, with conflicts between Arabs and Berbers, and between the Qaysiyyah and Yamanite factions. Abd al-Rahman exploited these circumstances and managed to gain the support of some tribes, declaring himself Amir of Al-Andalus, thus establishing the Umayyad state in Al-Andalus.

Conclusion

The period from the Islamic conquest of Al-Andalus until just before the arrival of Abd al-Rahman al-Dakhil represents a

crucial stage in the history of Al-Andalus. After the conquest and expansion, the Muslims faced internal and external challenges that led to political instability, paving the way for the emergence of the independent Umayyad state in Al-Andalus, founded by Abd al-Rahman al-Dakhil in 138 AH / 756 CE.

The Umayyad State in Al-Andalus from Saqr Quraysh until Just Before the Taifa Kingdoms

The Umayyad state in Al-Andalus, from the era of Abd al-Rahman al-Dakhil (Saqr Quraysh) until just before the era of the Taifa kingdoms, witnessed a period of political, cultural, and military flourishing. It was characterized by the establishment of a strong emirate, its transformation into an independent caliphate, before entering a phase of weakness and disintegration.

Firstly: Abd al-Rahman al-Dakhil (756–788 CE) – Saqr Quraysh (The Falcon of Quraysh) After the fall of the Umayyad state in the East in 750 CE, Abd al-Rahman ibn Mu'awiyah fled to Al-Andalus, where he established an independent Umayyad emirate in 756 CE. He succeeded in unifying Al-Andalus under his rule, suppressing revolts, and building a strong capital in Cordoba, which earned him the title "Saqr Quraysh" (The Falcon of Quraysh).

Secondly: The Period of Stability and Expansion (788–912 CE)

1. Hisham I (788–796 CE) Hisham I continued his father's policy of consolidating power and launched campaigns against the Christian kingdoms in the north, which helped strengthen the influence of the Umayyad state in Al-Andalus.
2. Al-Hakam ibn Hisham (796–822 CE) He faced numerous revolts, most notably the Revolt of the Suburb (al-Rabad) in Cordoba, which he suppressed severely, leading to relative internal stability.
3. Abd al-Rahman II (822–852 CE) His reign witnessed a great cultural flourishing, as Cordoba became a center of

knowledge and literature, and many cultural and religious institutions were built.

4. Muhammad I (852–886 CE) He faced challenges from internal revolts, especially from the Muladiyun (Muslims of Iberian descent) and Berbers, which weakened the state's prestige.
5. Al-Mundhir and Abdullah ibn Muhammad (886–912 CE) This period was marked by the weakening of central authority and an increase in internal conflicts, paving the way for the rise of Abd al-Rahman III.

Thirdly: The Umayyad Caliphate in Al-Andalus (929–1031 CE)

1. Abd al-Rahman III (912–961 CE) He declared himself Caliph in 929 CE, granting Al-Andalus religious and political independence from the Abbasid and Fatimid Caliphates. His reign saw economic and cultural prosperity, and the city of Madinat al-Zahra was built as a new capital.
2. Al-Hakam al-Mustansir Billah (961–976 CE) He was a patron of knowledge and culture, and libraries and schools flourished during his reign, making Cordoba a beacon of learning in Europe.
3. Al-Hajib al-Mansur (978–1002 CE) Al-Hajib al-Mansur effectively ruled during the reign of Hisham II al-Mu'ayyad Billah and achieved significant military victories against the Christian kingdoms, strengthening the state's power.

Fourthly: Beginning of Decline and the Fall of the Caliphate (1002–1031 CE) After the death of Al-Hajib al-Mansur, the state

entered a phase of weakness, as his sons vied for power, and revolts and divisions increased. In 1031 CE, the end of the Umayyad Caliphate in Al-Andalus was declared, and the era of the Taifa kingdoms began.

Conclusion

Since its establishment by Abd al-Rahman al-Dakhil, the Umayyad state in Al-Andalus witnessed periods of prosperity and stability, interspersed with internal and external challenges. With the end of the Caliphate in 1031 CE, Al-Andalus entered a new phase of division and weakness, which paved the way for its eventual fall.

Umayyad Contributions to Architecture in Al-Andalus

Al-Andalus during the Umayyad state (138 AH/756 CE – 422 AH/1031 CE) witnessed an unprecedented architectural renaissance, which formed one of the most prominent features of Islamic civilization in the Western Islamic world. These contributions extended to religious, civil, and military architecture, and contributed to establishing a distinct cultural identity that combined Islamic influences with the local Iberian heritage.

Firstly: Religious Architecture – Mosques and Spiritual Symbols

1. The Great Mosque of Cordoba: Jewel of Islamic Architecture The Great Mosque of Cordoba is considered one of the most significant landmarks of Islamic architecture in Al-Andalus. Its construction began during the reign of Abd al-Rahman al-Dakhil in 170 AH/786 CE and its development continued through the ages, especially during the reigns of Abd al-Rahman al-Awsat and Al-Hakam al-Mustansir Billah. The mosque was characterized by its unique arches, marble columns, and exquisite decorations, making it a symbol of architectural and artistic development in that era.
2. Regional Mosques: Spread of Architectural Art In addition to the Great Mosque of Cordoba, many mosques were built in Andalusian cities such as Seville, Toledo, and Valencia. These mosques were distinguished by their architectural designs that combined simplicity and beauty, and local materials such as clay and wood were used in their construction, giving them a unique character.

Secondly: Civil Architecture – Cities and Palaces

1. Madinat al-Zahra: The Royal City Abd al-Rahman al-Nasir founded the city of Madinat al-Zahra west of Cordoba in 325 AH/936 CE to serve as the seat of the Umayyad Caliphate. The city was characterized by its elaborate urban planning, which included palaces, gardens, mosques, and markets. Luxurious materials such as marble and ivory were used in its construction, and its walls were adorned with mosaics and vegetal and geometric decorations.
2. Al-Rusafah: Evoking the East in the West Abd al-Rahman al-Dakhil established the palace of Al-Rusafah in the outskirts of Cordoba, inspired by the design of the palace of Al-Rusafah in Al-Sham (Syria). The palace was distinguished by its lush gardens and palm trees imported from the East, reflecting a longing for the Umayyad roots in the East.

Thirdly: Military Architecture – Fortresses and Walls The Umayyads paid great attention to fortifying Andalusian cities to face external threats. Walls were built around major cities such as Cordoba and Seville, equipped with towers and reinforced entrances. Castles and fortresses were also built in border areas, such as the fortress of Sant Ya'qub, to secure the northern borders.

Fourthly: Infrastructure – Bridges, Baths, and Markets

1. Bridges: Connecting Cities and Facilitating Movement The Umayyads rebuilt old Roman bridges, such as the Bridge of Cordoba over the Guadalquivir River, to facilitate movement and trade between cities.
2. Baths: Cleanliness and Luxury Public baths were widespread in Andalusian cities, inspired by Roman and

Islamic traditions. The baths were equipped with advanced heating systems and served as a social and cultural center for the inhabitants.

3. Markets: Organizing Trade and Crafts Markets in Andalusian cities were meticulously organized, with specific areas allocated for each craft or trade. This organization contributed to the flourishing of trade and handicrafts and reflected the civilizational and economic advancement of the Umayyad state.

Fifthly: Architectural and Technical Influences Umayyad architecture in Al-Andalus was characterized by its influence from Roman and Byzantine architecture, with the addition of a distinctive Islamic character. Horseshoe arches, geometric and vegetal decorations, and Arabic calligraphy were used in ornamentation. Building techniques, such as the use of domes and vaults, were also developed, giving the buildings an advanced artistic and engineering character.

Conclusion

The Umayyad state in Al-Andalus contributed to a comprehensive architectural renaissance that combined artistic beauty and technical advancement. These contributions left an architectural and cultural legacy that is still studied and admired today, and bore witness to the ability of the Muslims in Al-Andalus to interact with the environment and local heritage and innovate a unique architectural style.

Civilizational Contributions of the Umayyads in Al-Andalus in the Administrative Aspect

The Umayyad state in Al-Andalus (138–422 AH / 756–1031 CE) witnessed remarkable administrative development. The Umayyads established a robust administrative system that contributed to the state's stability and prosperity. This system was characterized by its hierarchical structure and flexibility, benefiting from previous experiences in the East while taking into account the geographical and social specificities of Al-Andalus.

Firstly: The Central Administrative Structure

1. The Emirate and the Caliphate Umayyad rule in Al-Andalus began with an Emirate established by Abd al-Rahman al-Dakhil in 138 AH/756 CE, which continued until the declaration of the Caliphate during the reign of Abd al-Rahman al-Nasir in 316 AH/929 CE. This phase was characterized by political and administrative independence from the Abbasid Caliphate in the East, while maintaining some Islamic administrative traditions.
2. Al-Hijabah (Chamberlainship) Al-Hijabah was one of the most prominent positions in the Umayyad administrative system in Al-Andalus. The Hajib (Chamberlain) was the primary official responsible for organizing state affairs and served as the link between the Caliph and other officials. The powers of the Hajib evolved to include overseeing the Diwans (departments) and the army, especially during the era of Al-Hajib al-Mansur ibn Abi Amir.
3. The Wizarah (Ministry) There was no position of "Wazir" (Minister) in the sense known in the East, but there were

similar positions such as "Sahib al-Rasa'il" (Head of Correspondence) and "Sahib al-Khatim" (Keeper of the Seal), who were responsible for administrative and financial affairs. These positions multiplied and became specialized, indicating the development of the administrative system.

Secondly: Local Administrative Divisions

1. The Kura (Districts) Al-Andalus was divided into administrative units known as "Kura," each comprising several cities and villages. At the head of each Kura was an "Amil" (Governor) appointed by the Caliph or the Hajib, who was responsible for administrative affairs, tax collection, and security.
2. Cities and Villages Beneath the Kura were cities and villages. Each city had a "Sahib al-Madinah" (Head of the City) responsible for its administration, while villages were managed by "Ashab al-Zimam" (Masters of the Reins) who oversaw local affairs.

Thirdly: The Diwans (Administrative Departments) and Administrative Positions

1. Diwan al-Rasa'il (Department of Correspondence)
Responsible for official correspondence and issuing orders and decisions. The "Sahib al-Rasa'il" supervised this Diwan and was one of the most prominent officials in the state.
2. Diwan al-Khatim (Department of the Seal) Responsible for sealing official documents and ensuring their authenticity. The "Sahib al-Khatim" held a respected position in the

administration.

3. Diwan al-Jund (Department of the Army) Supervised the organization of the army, registration of soldiers, and disbursement of salaries. The "Sahib al-Jund" was responsible for this Diwan and was a vital position in the state.
4. Diwan al-Kharaj (Department of Land Tax) Managed tax collection and the organization of the state's financial resources. The "Sahib al-Kharaj" supervised this Diwan and was one of the essential positions in financial administration.

Fourthly: Reliance on Mawali and Saqaliba The Umayyads in Al-Andalus relied on the Mawali (non-Arab Muslims) and Saqaliba (Slavs) to fill administrative and military positions. Families like Banu Mughith and Banu Shahid rose to prominence in this field, and were entrusted with roles such as Hajabah, writing, and military command.

Fifthly: Administrative Development During the Era of Al-Hajib al-Mansur The Umayyad state in Al-Andalus witnessed significant administrative development during the era of Al-Hajib al-Mansur ibn Abi Amir. He reorganized the Diwans, expanded the powers of Al-Hijabah, and focused on developing the army and financial administration. These reforms contributed to strengthening the state's power and stability.

Conclusion

The Umayyad state in Al-Andalus contributed to building a robust administrative system that combined Islamic traditions with local experiences, which helped the state achieve stability and prosperity. This system was characterized by its

hierarchical structure and flexibility and relied on competent individuals from diverse backgrounds, reflecting the spirit of tolerance and openness that prevailed during that period.

Civilizational Contributions of the Umayyads in Al-Andalus in
the Field of Islamic Sciences

Al-Andalus during the Umayyad state (138–422 AH / 756–1031 CE) witnessed a prominent scientific renaissance, especially in the field of Islamic sciences. The Umayyads contributed to establishing and developing these sciences, making Al-Andalus an important scientific center in the Islamic world.

Firstly: Establishing the Scientific Infrastructure for Islamic Sciences

1. Rulers' Support for Knowledge and Scholars The Umayyad rulers in Al-Andalus were keen to encourage knowledge and scholars. They established schools and libraries, provided stipends for scholars, and encouraged writing and translation. This support contributed to the flourishing and development of the Islamic sciences.
2. Establishment of Educational Institutions Numerous educational institutions were established in Al-Andalus, such as mosques and schools, which served as centers for teaching Islamic sciences like Tafsir (Quranic exegesis), Hadith (Prophetic traditions), and Fiqh (Islamic jurisprudence). These institutions attracted students from various parts of the Islamic world.

Secondly: Development of Fiqh and Legal Schools

1. Spread of the Maliki School The Maliki school became the official legal school in Al-Andalus, thanks to the efforts of scholars who brought it from the East, such as Ziyad ibn Abd al-Rahman al-Lakhmi, known as Shabtun. The Umayyad rulers supported this school, contributing to its establishment and spread.
2. Emergence of Other Legal Schools In addition to the Maliki school, other legal schools emerged in Al-Andalus, such as the Zahiri school, which had a presence during

certain periods. This diversity contributed to enriching the legal and scholarly life in Al-Andalus.

Thirdly: Quranic and Hadith Sciences

1. Tafsir (Quranic Exegesis) Scholars in Al-Andalus paid attention to the interpretation of the Holy Quran, and distinguished Tafsir works appeared, such as the Tafsir of Ibn Atiyyah al-Andalusi, which combined transmission (riwayah) and intellectual reasoning (dirayah).
2. Hadith (Prophetic Traditions) The movement of collecting Prophetic Hadith was active in Al-Andalus, and Hadith books and compilations appeared. Scholars also traveled to the East to collect Hadith, which contributed to the documentation of the Sunnah (Prophetic tradition).

Fourthly: The Science of Judiciary and Judicial Systems The Umayyads in Al-Andalus established a developed judicial system. Judges were appointed from qualified scholars, and the judiciary relied on the Maliki school. This system contributed to achieving justice and stability in society.

Fifthly: Scholarly Journeys and Their Impact Andalusian scholars undertook scholarly journeys to the Islamic East, where they received knowledge from prominent scholars, and then returned to Al-Andalus to disseminate what they had learned. These journeys contributed to the transmission and development of Islamic sciences in Al-Andalus.

Conclusion

The Umayyad state in Al-Andalus contributed significantly to the development of Islamic sciences through supporting scholars, establishing educational institutions, adopting the Maliki school, and developing the judicial system. These

contributions made Al-Andalus an important scientific center in the Islamic world.

Civilizational Contributions of the Umayyads in Al-Andalus in the Literary Aspect

Al-Andalus, under Umayyad rule (138–422 AH / 756–1031 CE), witnessed an unprecedented literary flourishing. The Umayyad state contributed to consolidating the foundations of Arabic literature and developing it, making Al-Andalus a prominent cultural and literary center in the Islamic world.

Firstly: The Political and Cultural Environment Stimulating Literary Creativity The political stability and economic prosperity during the Umayyad era in Al-Andalus contributed to creating a suitable environment for the growth of the literary movement. Caliphs and rulers encouraged poets and writers and opened the doors of their palaces to them, allowing them to express their talents and develop their styles.

Secondly: Development of Andalusian Poetry

1. **Poetic Themes (Aghrad)** Poetic themes in Al-Andalus were diverse. In addition to praise (madh), satire (hija'), and elegy (ritha'), new themes emerged such as the description of nature and chaste love (ghazal al-'afif), which gave Andalusian poetry a distinctive character.
2. **Muwashahat and Zajal** Andalusians invented the art of Muwashahat, a type of poetry characterized by multiple rhymes and meters, often sung. Zajal, a form of vernacular poetry also sung, also emerged, indicating the interaction of literature with music and other arts.

Thirdly: Andalusian Prose Andalusian prose witnessed significant development, with genres such as Maqamat, letters (rasa'il), and speeches (khutab) becoming prominent. Prose played a major role in expressing social, political, and intellectual issues.

Fourthly: Luminaries of Andalusian Literature

1. **Ibn Hazm al-Andalusi** Ibn Hazm is considered one of the most prominent figures in Andalusian literature. He left a rich legacy in multiple fields, including literature, thought, and religion. Among his most famous works is "Tawq

al-Hamamah" (The Ring of the Dove), considered one of the finest works written in the literature of love.

2. Ibn Abd Rabbih The author of the book "Al-'Iqd al-Farid" (The Unique Necklace), a literary encyclopedia that combines poetry, prose, wisdom, and proverbs, reflecting the diversity of Andalusian culture.

Fifthly: Influence of Andalusian Literature on Other Cultures

The influence of Andalusian literature was not limited to the Islamic world but also extended to Europe, where many Andalusian works were translated into Latin, contributing to the European Renaissance.

Conclusion

The Umayyad state in Al-Andalus contributed significantly to the flourishing of Arabic literature by supporting scholars and writers and providing a suitable environment for creativity.

Andalusian literature left an enduring mark on the history of Arabic and world literature.

Civilizational Contributions of the Umayyads in Al-Andalus in the Literary Aspect

Introduction

The Umayyad state in Al-Andalus (138 AH/756 CE - 422 AH/1031 CE) represented a civilizational and cultural extension of what the Banu Umayyah started in the East, but it carried

within it a creative distinctiveness that shaped a unique literary identity. Umayyad rule in Al-Andalus was a cradle for the literary renaissance in all its forms, as poetry and prose flourished, and new literary genres emerged, such as Muwashahat and Zajal, which were unknown to Arabic culture before that. This literary output constituted one of the prominent civilizational manifestations of the Umayyad state in the Western Islamic world.

Firstly: The Cultural Environment and Official Patronage of Literature The Umayyad caliphs played a pivotal role in patronizing literature and men of letters. The courts of Abd al-Rahman al-Dakhil (Saqr Quraysh) and later those of Abd al-Rahman al-Nasir and Al-Hakam al-Mustansir were centers of cultural and literary rayonnement, embracing major poets and writers. They established massive libraries, such as the library of Al-Hakam al-Mustansir, whose books were estimated in the tens of thousands, and dispatched envoys to the East to acquire rare books, forming a fertile intellectual background for the growth of thought and literature.

Secondly: Andalusian Poetry and Its Development

1. Eastern Influence and Early Seeds In the beginning, Andalusian poets were influenced by Eastern poetry in terms of vocabulary and meanings. Their qasidas (odes) imitated the Abbasid and pre-Islamic models, regarding themes like love, praise, description, and elegy.
2. Artistic Independence and the Emergence of Distinctiveness With the maturation of cultural life, Andalusian poetry acquired a special character, distinguished by the description of enchanting nature, longing for the East, and a passion for refined life. Poetic

themes took on a unique form, with the emergence of poetry describing gardens, rivers, and palaces, and meditations on mystical and natural love, inspired by the beauty of Andalusian nature.

3. Muwashahat and Zajal Andalusian literature invented the art of Muwashahat in the third century AH, by poets like Muqaddam ibn Mu'afa al-Qabri, and it was later developed by Lisan al-Din ibn al-Khatib and Ibn Zuhr. Muwashahat is considered a major artistic leap in terms of musical structure and the multiplicity of languages within the poetic text (Arabic, vernacular Arabic, and foreign languages). Zajal also appeared as a popular sung art, expressing daily life, and paved the way for later popular literature in Spain and Europe.

Thirdly: Andalusian Prose and the Multiplicity of Its Genres
Great writers emerged in Andalusian prose who integrated philosophy with literature, and criticism with thought. Their prose was robust, imbued with wisdom, sarcasm, and eloquence. Among the most prominent prose genres that flourished were:

1. Literary and Political Letters (Rasa'il) Letters were used as a means of official and private communication and were characterized by high stylistic aesthetics. Ibn Abd Rabbih and Ibn Hazm are among the most notable writers of this genre.
2. Maqamat In later stages, literary Maqamat appeared, which blended narrative storytelling with an educational and critical character, contributing to the shaping of

narrative prose literature.

3. Encyclopedic Compilation Ibn Abd Rabbih completed his immortal book "Al-'Iqd al-Farid" (The Unique Necklace), a comprehensive literary encyclopedia that included news, biographies, poetry, anecdotes, and proverbs. It compiled Andalusian culture in an elegant style that reflects the richness of intellectual life.

Fourthly: Luminaries of Andalusian Literature

1. Ibn Abd Rabbih (d. 328 AH) A poet and encyclopedic writer, he is credited with establishing the early Andalusian cultural identity. He combined poetry and prose and was a cultural link between the East and Al-Andalus.
2. Ibn Hazm al-Andalusi (d. 456 AH) The author of "Tawq al-Hamamah" (The Ring of the Dove), the most famous work of psychological love literature in the Islamic heritage, in which he compiled human emotional experience from the perspective of a critic and a scholar.
3. Ibn Shahid al-Andalusi A brilliant writer known for imagination and sarcasm. Among his most notable works is "Risalat al-Tawabi' wa al-Zawabi'" (Epistle of the Followers and the Jinn), considered an exquisite work of fantasy literature and literary comparison.
4. Lisan al-Din ibn al-Khatib (d. 776 AH) One of the most prominent men of letters in Al-Andalus during the era of the Banu Nasr kings. He combined poetry, politics, and history and left several works, the most famous of which is

"Al-Ihatat fi Akhbar Gharnata" (The Comprehensive Source on the History of Granada).

Fifthly: Mutual Influence with World Literatures The influence of Andalusian literature extended beyond Al-Andalus and the Islamic world to Europe, through Andalusians and Arabized Jews who translated some texts into Latin. The art of Muwashahat and Zajal also influenced the emergence of some poetic forms in Western Europe, such as the "troubadour songs" in France.

Conclusion

The civilizational contributions of the Umayyads in Al-Andalus in the literary aspect constitute one of the most prominent features of cultural advancement in medieval Islamic history. Literature evolved from imitating Eastern models to creativity and independence, highlighting the genius of the Andalusian people in absorbing surrounding civilizational elements and producing a unique literary art form. These contributions were one of the pillars of Andalusian civilization that continues to inspire admiration to this day.

Civilizational Contributions of the Umayyads in Al-Andalus in the Aspect of Conquests and Expansion

The Umayyad state in Al-Andalus (138–422 AH / 756–1031 CE) witnessed a phase of military and political expansion, contributing to the consolidation of the Islamic presence in the

Iberian Peninsula and strengthening its influence in various regions.

Firstly: The Islamic Conquest of Al-Andalus The Islamic conquest of Al-Andalus began in 92 AH (711 CE) under the leadership of Tariq ibn Ziyad, commissioned by Musa ibn Nusayr, the governor of Ifriqiya, during the reign of the Umayyad Caliph Al-Walid ibn Abd al-Malik. Tariq led an army of approximately 7,000 fighters and managed to defeat the king of the Visigoths, Roderic, in the Battle of Wadi Lakkah (Guadalete), which paved the way for the control of most of the Iberian Peninsula within a short period.

Secondly: Expansion in Northern Al-Andalus and Gaul After consolidating rule in Al-Andalus, the Islamic armies headed north, crossing the Pyrenees Mountains into the land of Gaul (present-day France). The Islamic forces reached areas such as Narbonne and Toulouse and achieved multiple victories. However, the expansion halted after the Battle of Poitiers (Balat al-Shuhada') in 732 CE, which marked a turning point in the Islamic expansion in Western Europe.

Thirdly: Consolidating the Islamic Presence in Al-Andalus The Umayyads worked to consolidate their presence in Al-Andalus through:

- **Establishing the Emirate of Cordoba:** Abd al-Rahman al-Dakhil (Saqr Quraysh) established the Emirate of Cordoba in 138 AH (756 CE), providing a stable political base.
- **Attention to Infrastructure:** The Umayyads built palaces and mosques, such as the Great Mosque of Cordoba, and worked on developing cities.

- Spreading Islamic Culture: They contributed to the spread of the Arabic language and Islamic sciences, making Al-Andalus a prominent civilizational center.

Conclusion

The Umayyad state in Al-Andalus contributed to expanding the realm of the Islamic world and strengthening its presence in Western Europe. Despite the challenges it faced, its civilizational and military legacy remains a subject of interest and study to this day.

Shortcomings and Negative Aspects of the Umayyads in Al-Andalus During Their Rule and the Factors of Their Fall

The Umayyad state in Al-Andalus (138–422 AH / 756–1031 CE) witnessed a period of civilizational and military flourishing. However, its end came as a result of the accumulation of a set of internal and external negative aspects and shortcomings that led to its fall.

Firstly: Shortcomings and Negative Aspects of the Umayyads in Al-Andalus

1. **Luxury and Indulgence in Pleasures** Some Umayyad caliphs were afflicted by luxury and excessive spending on palaces and appearances, which led to their neglect of governmental affairs and weakened their preparedness to face external challenges.
2. **Internal Conflicts and Political Divisions** The Umayyad state witnessed conflicts among princes and those ambitious for power, leading to internal divisions that weakened central authority and negatively affected the

state's stability.

3. Decline in Administrative Efficiency Over time, the efficiency of the Umayyad administration declined due to the appointment of some incompetent officials, leading to weakness in managing state affairs and a decline in providing services to the citizens.


Secondly: Factors Leading to the Fall of the Umayyad State in Al-Andalus

1. Weakness of the Caliphs in the Final Stages In the final stages, weak caliphs assumed power who were unable to control affairs, leading to the disintegration of the state and the emergence of seditions (fitan).
2. Emergence of Separatist Movements Separatist movements emerged in different regions of Al-Andalus, exploiting the weakness of central authority, which led to the fragmentation of the state into independent mini-states (Taifas).
3. External Interventions The Christian kingdoms in the north exploited the weakness of the Umayyad state and launched repeated attacks on Muslim territories, increasing pressure on the state and contributing to its fall.

Conclusion

The fall of the Umayyad state in Al-Andalus was a result of the accumulation of a set of internal negative aspects and shortcomings, such as luxury and internal conflicts, in addition

to external factors like foreign interventions. This led to the end of Umayyad rule and the emergence of the Taifa kingdoms, which marked the beginning of a new phase in the history of Al-Andalus.

 An Academic Reading of the Book "*The Umayyad State: From Foundation to Downfall*" by Dr. Ali Muhammad al-Sallabi.

Summary of Key Titles and Content

1. Introduction to the Book:

Content: The introduction discusses the importance of the Umayyad state in Islamic history, portraying it as one of the largest and longest-lasting empires of the Islamic era. The author explores the factors that contributed to its foundation and development, along with its profound

impact on Islamic civilization.

2. Foundation and Emergence:

Content: The author examines the establishment of the Umayyad state, beginning with Muawiyah ibn Abi Sufyan's assumption of the caliphate following the assassination of Uthman ibn Affan. It explores his conflict with Ali ibn Abi Talib, the Battle of Siffin, and the reconciliation with Al-Hasan, emphasizing how Muawiyah consolidated his rule and established a strong state with a focus on political and economic foundations.

3. Muawiyah ibn Abi Sufyan: Founder of the Umayyad State:

Content: This chapter focuses on Muawiyah's character and his successful establishment of a lasting rule through political and administrative acumen. It highlights his role in transitioning the Islamic state from an elective caliphate to a hereditary monarchy.

4. The Umayyad Caliphate under Abd al-Malik ibn Marwan:

Content: This section explores the reign of Abd al-Malik, who led the Umayyad state during a period of stability after the Battle of Marj Rahit. It discusses his internal reforms, such as currency unification and centralization of administration, as well as his territorial expansion.

5. Al-Walid ibn Abd al-Malik: The Golden Age of the Umayyads:

Content: This chapter examines the era of Al-Walid, marked by cultural and architectural flourishing. It discusses the construction of grand mosques like the Umayyad Mosque in Damascus, territorial expansion into

al-Andalus, and notable military victories.

6. Internal Disputes and Challenges during the Later Umayyad Caliphs:

Content: This part addresses the decline of Umayyad power due to internal political strife following the death of Al-Walid. It notes the weakening of authority under rulers like Yazid ibn Abd al-Malik and Sulayman ibn Abd al-Malik, and the internal rivalries within the ruling family.

7. Internal Revolts against the Umayyad Caliphate:

Content: This chapter reviews the major revolts against Umayyad rule, such as the uprising of Husayn ibn Ali at Karbala and the rebellion of Ibn al-Zubayr. It delves into the social and political conditions that fueled these revolts and their effects on the Umayyad state's standing in the Islamic world.

8. The Decline of Umayyad Power and the Rise of the Abbasids:

Content: This section covers the significant decline of Umayyad authority under weak rulers and the Abbasids' exploitation of that weakness. It analyzes the conditions that led to the Abbasid Revolution and the alliances that helped bring about the end of Umayyad rule.

9. The Fall of the Umayyad State:

Content: The book describes the downfall of the Umayyad state and how the Abbasids defeated them after the Battle of the Zab in 750 CE. It details the fate of Marwan ibn Muhammad, the last Umayyad caliph in the East, marking the end of the Umayyad era.

10. The Umayyad State's Impact on Islamic History:

Content: This chapter highlights the Umayyad state's lasting influence on Islamic civilization in politics, administration, economy, and culture. It shows how Umayyad conquests expanded the Islamic world and influenced the societies under their rule.

11. Conclusion:

Content: The author provides a summary of the Umayyad state's founding and collapse, emphasizing its major role in Islamic history. He discusses its influence on Islamic political systems and legitimacy, and the period's significance in shaping the future structure of the Islamic state.

Comprehensive Conclusion of the Article:

The Umayyad state played a pivotal role in Islamic history, representing the first major attempt to build a vast Islamic empire stretching from the Atlantic Ocean to India. Under caliphs like Muawiyah ibn Abi Sufyan, Abd al-Malik ibn Marwan, and Al-Walid ibn Abd al-Malik, the Umayyad era saw significant political, economic, and cultural prosperity. However, internal and external challenges, including revolts and growing opposition, weakened its foundations. Eventually, internal fragmentation and power struggles allowed the Abbasids to rise, leading to the Umayyad state's fall. Despite its collapse, the Umayyad dynasty left a deep legacy, laying the groundwork for a new phase of political and cultural evolution in the Islamic world.

Introduction to the Book – The Importance of Studying the Umayyad State

At the outset of this academic project, which aims to analyze the book *“The Umayyad State: From Foundation to Downfall”* by Dr. Ali Muhammad al-Sallabi, we begin with the first article that reviews the book’s introduction—serving as a key to understanding the intellectual and analytical approach adopted by the author in addressing this pivotal period in Islamic history.

The Significance of the Umayyad State in Islamic History

Dr. al-Sallabi views the Umayyad state, which ruled the Islamic world for nearly a century (41 AH – 132 AH / 661 CE – 750 CE), not as a mere political episode, but as a central phase in the evolution of the Islamic political system. During this period, the caliphate transitioned from the Rashidun model to a more centralized and organized form of governance.

One of the most defining features of this state was its establishment of the first hereditary monarchy in Islamic history—an innovation that sparked widespread debate among supporters and critics alike, both historically and in modern scholarship.

The Author's Aim in Writing the Book

From the outset, the author clarifies that his work is not a traditional chronological narration of events. Rather, it is an attempt to understand the political, social, and religious contexts that accompanied the rise, development, and fall of the Umayyad state. Dr. al-Sallabi emphasizes his intention to offer a balanced reading, steering clear of the prejudgments often found in writings about the Umayyads, particularly those penned by their political rivals or historians influenced by the Abbasid narrative.

Methodology of the Book

In the introduction, the author outlines his adoption of a critical analytical methodology that links historical texts with political realities. He conducts a thorough review of both classical and modern Islamic sources—ranging from hadith collections and historical chronicles to contemporary academic studies. He stresses his commitment to tracing authentic and reliable

narrations without bias, adhering to scholarly standards in evaluation and analysis.

The Central Thesis of the Project

Al-Sallabi's work is anchored in a central thesis: that despite its flaws, the Umayyad state played a crucial role in preserving the unity of the Muslim ummah, expanding the geographical reach of the Islamic state, consolidating governance, and developing administrative, military, and financial institutions. He argues that in certain phases, Umayyad rule represented a continuation of the Rashidun spirit of leadership, albeit with different mechanisms and tools.

Lessons and Reflections

One of the key objectives of this substantial historical endeavor is to draw lessons from the Umayyad experience—be it in governance strategies, causes of rise, or manifestations of decline that led to its eventual downfall. The author encourages Muslim readers—especially those concerned with political and intellectual affairs—to benefit from the Umayyad experience within a historical context that does not separate religion from politics, but rather unites them, recognizing Islam as a religion that offers a comprehensive civilizational system.

Preliminary Conclusion to the Series

Dr. Ali al-Sallabi's introduction serves as an intellectual gateway to understanding his perspective on the Umayyad state. It is not merely a historical prologue but a declaration of a research project aimed at re-examining a neglected or distorted era of Islamic history through a lens of fairness and academic integrity. In the upcoming articles of this series, we will move to the first chapter of the book, where the author begins with the

foundation of the Umayyad state by Muawiyah ibn Abi Sufyan—a pivotal juncture that will be the focus of the next academic lecture.

Chapter 1: Mu‘awiyah ibn Abi Sufyan – The Political Founder of the Umayyad State

After exploring the importance of studying the Umayyad state and the methodology adopted by the author in the previous article, we now turn to the first chapter of the book, in which Dr. Ali Muhammad al-Sallabi sheds light on a central figure in Islamic history: Mu‘awiyah ibn Abi Sufyan, the founder of the Umayyad state and the first to introduce hereditary monarchy

into Islam. This chapter outlines the major milestones in the formation of the Umayyad state, set within the context of the Great Fitnah and the reconstruction of Islamic governance.

1. From Companionship to Politics: Traits of Mu‘awiyah’s Character

The chapter begins with a brief biography of Mu‘awiyah ibn Abi Sufyan, highlighting his lineage, his conversion to Islam during the conquest of Mecca, and his role as one of the scribes of revelation for the Prophet Muhammad صلى الله عليه وسلم. Dr. al-Sallabi emphasizes Mu‘awiyah’s early display of administrative and political competence, particularly when he was appointed governor of Syria under Caliph ‘Umar ibn al-Khattab—a position he retained during the caliphate of ‘Uthman ibn ‘Affan—thus laying the foundation for Umayyad influence and power.

2. The Great Fitnah and the Rise of Mu‘awiyah

This section carefully examines the political context that followed the assassination of Caliph ‘Uthman and the subsequent rift between ‘Ali ibn Abi Talib and Mu‘awiyah. The author argues that Mu‘awiyah did not initially seek the caliphate but demanded justice for ‘Uthman’s murder, presenting the conflict in a political rather than theological light. The Battle of Siffin and the eventual peace agreement with al-Hasan ibn ‘Ali paved the way for Mu‘awiyah’s control in 41 AH—a year known as the “Year of Unity” (‘Ām al-Jamā‘ah).

3. Founding the Umayyad State and the New System of Governance

Here, Dr. al-Sallabi addresses the pivotal transformation led by Mu'awiyah: the shift from the shūrā-based caliphate to a hereditary monarchy. The author acknowledges this as a partial departure from the Rashidun model but frames it within the context of political necessity and stability. The book highlights how Mu'awiyah succeeded in preserving the unity of the Muslim ummah and establishing administrative and military stability across the provinces.

4. Features of Mu'awiyah's Rule

The author outlines the defining characteristics of Mu'awiyah's governance, which include:

- A regulated form of decentralization through strong regional governors
- A policy of containment and reconciliation, especially with former adversaries
- The development of administrative systems and the emergence of official bureaus (dawāwīn)
- The initiation of military campaigns toward Central Asia and North Africa

Dr. al-Sallabi provides an analytical reading of the impact of these policies on the stability of the Islamic state, noting how

they were implemented while maintaining the core tenets of Islam.

5. Legal and Historical Evaluation of Mu‘awiyah’s Rule

This section explores the Islamic perspective on Mu‘awiyah’s character, emphasizing his status as a noble Companion of the Prophet and his political *ijtihād* (independent reasoning), which included both successes and missteps. Dr. al-Sallabi does not ignore the debates among historians and jurists regarding the legitimacy of hereditary rule, but he seeks to reconcile historical realities with Islamic texts, avoiding emotional or partisan judgments.

Chapter Conclusion: Between Rashidun Governance and Monarchical Foundation

The chapter concludes by presenting Mu‘awiyah as a “statesman” whose political acumen was on par with the greatest leaders in Islamic history. As the founder of the first structured Arab-Islamic empire, he was able to transform the chaos that followed ‘Uthman’s death into a stable political system—even if it came at the expense of the *shūrā* principle. The author argues that despite ongoing debates about its legitimacy, the state Mu‘awiyah established laid the groundwork for significant civilizational and military advancement.

Chapter 2: The Status of the Noble Companion Mu‘awiyah ibn Abi Sufyan in Islam – Between Fairness and Defamation

After exploring Mu‘awiyah ibn Abi Sufyan’s life from a political and foundational perspective in Chapter One, Dr. Ali al-Sallabi shifts in Chapter Two to address a deeply sensitive subject in Islamic discourse: the religious and Companionship status of Mu‘awiyah, and the controversy his name has sparked throughout the ages. This chapter focuses not on politics, but on the legal, hadith-based, and historical standing of Mu‘awiyah ibn Abi Sufyan, offering a scholarly defense against exaggeration or vilification, especially as found in certain historical and theological schools.

1. Mu‘awiyah as a Companion: The Honor and Its Implications

The author opens the chapter by reaffirming a foundational Sunni principle: all the Prophet’s Companions (‘ṣaḥābah’) are upright (‘‘udūl’), and this includes Mu‘awiyah without exception. He explains that companionship with the Prophet ﷺ is a tremendous honor that cannot be revoked due to later political positions or interpretations. The chapter cites hadiths on Mu‘awiyah’s virtues—some of which are debated—and stresses the need to uphold only those that meet the standards of hadith scholars, rejecting the rest on a scientific, not emotional, basis.

2. Refuting Allegations: Scientifically, Not Emotionally

Al-Sallabi focuses on deconstructing major accusations leveled against Mu‘awiyah, including:

- Allegedly undermining the principle of shūrā and establishing a monarchy
- His supposed responsibility in the deaths of certain Companions during the Great Fitnah
- His stance toward ‘Ali ibn Abi Talib (may Allah be pleased with him)

The author emphasizes that these matters must be understood within their complex historical and political contexts, steering clear of sectarian or vengeful narratives. He argues that the conflict between ‘Ali and Mu‘awiyah was based on political ijtihād (independent reasoning), not theological enmity, and was largely driven by differing interpretations rather than hostility.

3. Mu‘awiyah in Sunni Orthodoxy

The chapter reviews the views of prominent Sunni scholars such as Ahmad ibn Hanbal, al-Dhahabi, Ibn Taymiyyah, and others, who acknowledged Mu‘awiyah’s status as a Companion, his virtues, and his integrity, while also recognizing that he made mistakes in some of his political decisions. The author stresses that denigrating or cursing the Companions is a rejected practice in Islam, as it undermines the credibility of the transmitters of the religion and sows lasting discord within the Muslim community.

4. Currents That Attacked Mu‘awiyah and Their Motivations

The book analyzes the groups most critical of Mu‘awiyah, such as certain Shiite movements and branches of the Mu‘tazilite school, attributing their antagonism more to political motives than to purely scholarly evaluation. Dr. al-Sallabi points out that some historians and preachers were too quick to accept fabricated or exaggerated reports about Mu‘awiyah without critically examining their chains of transmission.

5. Lessons from How We Engage with the Companions

In concluding the chapter, the author underscores the intellectual and ethical necessity of fairness when judging the Companions. While Mu‘awiyah’s political *ijtihad* remains controversial, he remains within the circle of Companions who rendered invaluable service to the Muslim ummah. Al-Sallabi argues that many of Mu‘awiyah’s achievements reflect his wisdom and commitment to preserving Muslim unity—an objective with strong legitimacy in Islamic political jurisprudence.

Chapter Conclusion: Between the Rank of Companionship and the Realm of Politics

Chapter Two offers a grounded defense of Mu‘awiyah ibn Abi Sufyan’s position in Islam, anchored in Sunni methodology regarding the Companions and free from emotional or partisan bias. While acknowledging the errors of the Umayyad experience, the author draws a clear distinction between political critique and doctrinal condemnation—an essential

nuance in evaluating any historical figure of Mu‘awiyah’s stature.

Chapter 3: The Two Rebels – Al-Husayn ibn ‘Ali and ‘Abdullah ibn al-Zubayr in Confrontation with Umayyad Rule

In this chapter, Dr. Ali Muhammad al-Sallabi turns to one of the most sensitive and complex periods in Islamic history, addressing the revolts of Imam al-Husayn ibn ‘Ali (may Allah be pleased with them both) and ‘Abdullah ibn al-Zubayr, which

arose in opposition to Umayyad rule following the death of Mu‘awiyah ibn Abi Sufyan and the controversial rise of Yazid ibn Mu‘awiyah as caliph—without broad consensus from the Muslim community. This chapter examines these two uprisings from two angles: jurisprudential-historical and political-ethical, in an attempt to gain deeper insight into the stances of these two noble Companions during a time of intense turmoil.

1. Background of the Revolts: Yazid ibn Mu‘awiyah and Rejected Inheritance

The author underscores that Yazid’s assumption of the caliphate marked a critical turning point in Islamic history, seen by many as a departure from the principle of *shūrā* (consultation) and the will of the ummah. He explains that opposition to Yazid was rooted in a deeply Islamic sensitivity toward hereditary rule—especially from towering figures like al-Husayn and ibn al-Zubayr, who both refused to pledge allegiance to Yazid, viewing his rule as illegitimate.

2. Al-Husayn’s Revolt: A Principled Stand Against Deviation

Dr. al-Sallabi devotes substantial attention to analyzing al-Husayn’s position, arguing that he was not seeking power but was standing in rejection of corruption in the leadership structure. He traces the events from al-Husayn’s departure from Madinah to Makkah, then his journey to Iraq at the invitation of the Kufans, culminating in the tragedy of Karbala in 61 AH.

The author contends that al-Husayn was lured into an unequal conflict and that the betrayal by the Kufans was a key factor in

his martyrdom. Nonetheless, he asserts that al-Husayn achieved a moral and spiritual victory, becoming a timeless symbol of standing firm for one's principles.

"Al-Husayn was not defeated at Karbala; rather, he triumphed for the values of justice and dignity against the tyranny of inherited monarchy in governance."

— Dr. Ali al-Sallabi

3. The Revolt of 'Abdullah ibn al-Zubayr: A Comprehensive Political Project

In contrast to al-Husayn, the author argues that ibn al-Zubayr's revolt was more structured. He declared himself caliph in Makkah, and was pledged allegiance by most of the regions of the Hijaz, Yemen, Egypt, and parts of Iraq for a time. His caliphate lasted over a decade, until he was ultimately defeated by al-Hajjaj ibn Yusuf al-Thaqafi in Makkah in 73 AH.

Dr. al-Sallabi emphasizes that ibn al-Zubayr represented a serious attempt to revive the *shūrā*-based Rashidun model of governance. However, his political disputes with the Umayyads, the fragility of his regional alliances, and the intensity of military confrontation hastened the collapse of his state.

4. Jurisprudential and Political Evaluation of the Two Revolts

The author offers a balanced fiqh-based assessment of both uprisings, arguing that both al-Husayn and ibn al-Zubayr were *mujtahids* (independent jurists) who are rewarded regardless of the outcomes of their efforts. He stresses that their actions

should not be judged by material success but by their moral stance and steadfastness.

Dr. al-Sallabi also warns against using these historical events as fuel for sectarian conflict or hate-driven narratives. He asserts that the injustices suffered by al-Husayn and ibn al-Zubayr should not be blamed on the Companions or on Islam as a religion, but rather on specific individuals or ruling systems of the time.

5. Lessons and Insights from the Two Uprisings

The chapter extracts several key political and moral lessons:

- Tyrannical rule naturally provokes resistance from free and principled people
 - Moral principles, even if not victorious militarily, leave a lasting ethical legacy
 - Reform does not always mean attaining power—sometimes it means bearing witness through sacrifice
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Chapter Conclusion: The Blood That Preserved the Ummah's Dignity

The chapter concludes by emphasizing that the revolts of al-Husayn and ibn al-Zubayr were not acts of rebellion but noble stands taken by great men who gave their lives for the dignity of the Muslim ummah. Dr. al-Sallabi argues that the

ummah owes them a debt—not merely for their revolt, but for refusing to remain silent in the face of corruption when others chose safety.

Chapter 4: The Second Umayyad State – From Marwan to Marwan

This chapter of Dr. Ali Muhammad al-Sallabi's book marks a decisive turn in tracing the trajectory of the Umayyad state. It covers the period following the death of Yazid ibn Mu'awiyah and the rise of Marwan ibn al-Hakam—the actual founder of what came to be known as the *Second Umayyad State*—up to

the reign of Marwan ibn Muhammad, the last Umayyad caliph. The chapter presents an analytical narrative of the succession of rulers and assesses the major events and challenges that ultimately led to the fall of the Umayyad dynasty.

1. Rapid Collapse... and a Difficult Recovery

The chapter opens with a depiction of the political chaos after Yazid's death in 64 AH, during which Umayyad authority temporarily collapsed in several regions, especially as 'Abdullah ibn al-Zubayr proclaimed himself caliph in the Hijaz. Amidst this turmoil, Marwan ibn al-Hakam emerged, receiving the pledge of allegiance from the Umayyads at the *Jabiyah Conference* in 64 AH. This marked the beginning of what became known as the "Second Umayyad State," reestablished through force and strategic alliances.

2. Marwan ibn al-Hakam and 'Abd al-Malik ibn Marwan: Rebuilding Through Force and Administration

The author focuses particularly on the era of 'Abd al-Malik ibn Marwan, describing him as one of the greatest figures of the Umayyad state. His major reform initiatives included:

- Reuniting the state after defeating Ibn al-Zubayr in 73 AH
- Arabizing the administration and coinage, and founding a strong centralized bureaucracy

- Strengthening the military and reinforcing domestic stability

Dr. al-Sallabi argues that ‘Abd al-Malik was not merely a warrior but a true state-builder in every sense of the word, crafting a durable and organized political system.

3. Al-Walid, Sulayman, and ‘Umar ibn ‘Abd al-‘Aziz: From Expansion to Piety

The narrative then shifts to the golden period under al-Walid ibn ‘Abd al-Malik, during which the Umayyad state reached its greatest territorial extent—from India in the east to al-Andalus in the west.

Particular attention is given to ‘Umar ibn ‘Abd al-‘Aziz, seen as the conscience of the Umayyad caliphate due to his justice, asceticism, and sweeping reforms.

"‘Umar ibn ‘Abd al-‘Aziz revived the spirit of the Rashidun Caliphate within the heart of monarchical rule."

— Dr. Ali al-Sallabi

4. From Political Decline to Military Collapse

The author then traces the succession of caliphs after ‘Umar ibn ‘Abd al-‘Aziz, describing them as "less competent." This period was marked by a resurgence of oppression, internal conflicts, and the rise of opposition movements such as:

- The Kharijites
- The Shi'a
- The Abbasids in Khurasan

Despite Marwan ibn Muhammad's military strength, his failure to effectively manage these escalating challenges paved the way for the Abbasid revolution under Abu Muslim al-Khurasani. The movement culminated in the Umayyads' defeat at the Battle of the Zab in 132 AH, which marked the formal establishment of the Abbasid Caliphate.

5. Causes of the Umayyad Downfall: An Analytical Perspective

In the final section, the author presents a comprehensive analysis of the key factors behind the dynasty's fall, including:

- Tribal discrimination between Arabs and non-Arabs
- Political despotism and a weakened *shūrā* (consultative) process
- Administrative and financial corruption under certain caliphs
- The vast geographical spread of the empire without balanced institutional development
- Doctrinal weaknesses and religious divisions exploited by opposition forces

Chapter Conclusion: From Sword-Built Power to Collapse Through Conflict

Dr. al-Sallabi concludes that the Umayyad state represents a unique chapter in Islamic history—a state of conquests and organization, but also one of political coercion and fragmentation. While it played a critical role in preserving and spreading Islam, it failed to fully integrate the diverse ethnic and intellectual elements within the ummah. This internal discord ultimately led to its collapse at the hands of its domestic adversaries before external threats could bring it down.

Conclusion of the Book: The Umayyad State – Between Historical Achievement and Political Failure

In the conclusion of his book “The Umayyad State: From Foundation to Collapse”, Dr. Ali Muhammad al-Sallabi offers a comprehensive analytical perspective on the Umayyad experience in governance—moving beyond historical narration to extract deep lessons and reflections. He emphasizes that

despite its errors and divisions, the Umayyad state was a pivotal phase in building the Islamic nation politically, militarily, and culturally.

1. The General Framework: Between Caliphate and Monarchy

Al-Sallabi begins by explaining how the Umayyad state transitioned from the model of the *Rashidun Caliphate* to a form of hereditary monarchy, sparking ongoing legal and political debates. Despite this shift, he argues the Umayyads were not merely despotic rulers, but often genuinely attempted to merge power with Islamic mission—particularly through conquests and spreading Islam.

2. Major Accomplishments: Army, Conquests, Civilization

The author highlights significant achievements of the Umayyad era:

- Expanding Islamic territory across three continents
- Arabization of administration, record-keeping, and currency
- Establishing a strong centralized state apparatus
- Flourishing of knowledge, thought, and the early stages of Islamic jurisprudence and scholarship

He contends that such accomplishments would not have been possible without strong leadership and an organized

expansionist project—despite some episodes of authoritarian rule.

3. Political Deviations: Despotism and Discrimination

Alongside these achievements, al-Sallabi acknowledges internal deviations that contributed to the state's fall, including:

- Ethnic discrimination between Arabs and non-Arab *mawālī*
- Persecution of political and religious dissidents
- Consolidation of power within a single ruling house without true *shūrā* (consultation) mechanisms

These factors, he notes, fueled revolutionary movements—especially the Abbasids and Kharijites—which eventually brought about the Umayyad downfall from within.

4. Lessons for the Ummah: From State to Concept

The conclusion draws strategic lessons from the Umayyad experience, such as:

- Justice and *shūrā* are pillars of righteous governance—military power alone is insufficient
- Diversity within the ummah (legal, ethnic) must be embraced, not suppressed

- Nations that neglect internal reform while overextending externally are destined to collapse
 - Historical writing must be fair—acknowledging achievement without hiding failure, and judging leaders by principles, not partisanship
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5. After the Umayyads: Not the End of Islam, but a Civilizational Shift

Al-Sallabi concludes by affirming that the fall of the Umayyads was not the fall of Islam, but the beginning of a new civilizational phase under the Abbasids, with its own methodologies and priorities.

He stresses that the Umayyad legacy remains a foundational part of Islamic political consciousness—deserving of understanding, not bitterness; evaluation, not blind reverence.

End of the Series: From History to Awareness

This brings to a close the series of lectures based on “*The Umayyad State: From Foundation to Collapse*,” which aimed to present a methodical academic reading of the Umayyad experience. The series traversed through the reign of Mu‘awiyah, major revolts, state-building efforts, and the eventual collapse—analyzed with critical thought, comparison, and reflection.

Dr. Ali Muhammad al-Sallabi's Overall View on His Book "The Umayyad State: From Foundation to Collapse"

Dr. Ali Muhammad al-Sallabi presents a comprehensive and balanced evaluation of the Umayyad state, highlighting both its significant accomplishments and its critical shortcomings.

Overall View

Dr. al-Sallabi considers the Umayyad state a pivotal chapter in Islamic history—marked by vast conquests, advanced administrative reforms, and the construction of a centralized government. However, he also acknowledges that it suffered from political despotism and social discrimination, which triggered strong opposition movements and eventually led to its collapse.

He stresses that the Umayyads should not be reduced to tyrannical rulers, as some sectarian narratives suggest, nor should they be idealized as rightly guided caliphs. Rather, they were state-builders and sincere political actors who operated under complex historical circumstances. They must be judged with fairness—not emotion or factional loyalty.

In summary, his position is:

“ The Umayyad state was a product of human ijthihad (effort) with both achievements and flaws; its experience must be read with awareness—neither sanctified nor vilified. ”

Achievements

- **Vast Conquests:** The Umayyad state achieved massive territorial expansion—from China in the east to France in the west—facilitating the spread of Islam and its civilization.
- **Administrative Reform:** It introduced advanced systems of governance, such as Arabizing the bureaucracy and currency, unifying practices and easing state

management.

- Intellectual and Cultural Flourishing: The period witnessed the beginnings of scholarly documentation and a burgeoning of intellectual and cultural life.
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Shortcomings

- Political Despotism: Governance shifted toward hereditary monarchy, undermining the principle of *shūrā* and enabling periods of autocracy.
 - Social Discrimination: The state struggled with its treatment of *mawālī* (non-Arab Muslims), creating resentment and a sense of marginalization.
 - Internal Division: Policies led to the emergence of opposition movements such as the Kharijites and Shi'a, contributing to internal instability and eventual collapse.
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Dr. al-Sallabi ultimately portrays the Umayyad state as a human-led endeavor containing both success and failure. He insists its legacy must be approached with justice, informed understanding, and historical objectivity—not through emotional bias or sectarian distortion.

“The Umayyad state was a product of human *ijtihad* with its merits and faults; its experience deserves to be

studied consciously—neither glorified nor demonized. ”

Book Conclusion

After this extended journey through the paths of Umayyad history, from the East to Al-Andalus, we can confidently state that the Umayyad state represented a crucial stage in the development of the political and civilizational structure of the Islamic nation. The Banu Umayyah constituted the first transitional experience from the Rightly Guided Caliphate to the

imperial state model, with its centralized administrative system, vast conquests, urban manifestations, and distinct political culture, while not being immune from the shortcomings and divisions that accompanied this transformation.

In this book, we have sought to view events and personalities from a historical rather than an ideological perspective, employing a methodology based on investigation, analysis, and constructive criticism. We have adopted a fair stance towards the esteemed Companion Mu'awiyah ibn Abi Sufyan (may Allah be pleased with him), neither overly biased nor disparaging, clarifying his status in Islam, his role in laying the foundations of the state, and the context of his transition from the governor of Al-Sham to the founder of the first monarchy in Islam.

We also discussed the architectural, administrative, and scientific achievements realized by the Banu Umayyah in the East, and explained the extension of their political and civilizational project in Al-Andalus, where they resurrected the Umayyad spirit in a distinct Andalusian mold, characterized by cultural openness and ethnic and linguistic diversity.

The picture cannot be complete without shedding light on the reasons for the fall of the Banu Umayyah, both in the East and Al-Andalus. Between the internal factors represented by internal conflicts and administrative weakness, and the objective factors represented by political opponents and external challenges, it became clear that the strength of a state, no matter how great, cannot withstand internal erosion and societal division.

This work concluded with a thorough review of Dr. Ali Muhammad al-Sallabi's book: *The Umayyad State from Foundation to Fall*, given its academic and historical importance in substantiating our understanding of this era and in highlighting the method of Sunani interpretation in reading Islamic history.

This book is the fruit of a scientific research effort overseen and produced by the QuranST institution, within its vision aimed at enhancing civilizational awareness and a sound understanding of Islamic history, away from confusing narratives or ideologically driven readings. As we place this work in the hands of the reader, we hope that it will be a building block added to the Arabic historical library and a catalyst for further research and scrutiny into the paths of our glorious civilization. And Allah is the Helper and Guide to the Straight Path.

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