

## Clergy in the Umayyad Era

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### **Abstract**

*The study reveals the positive role enjoyed by the clerics and the positive role they played, the vast majority of whom were the Companions of the Messenger of God, in the field of jurisprudence and Sharia, and solving problems and new developments affecting Muslims in the affairs of their religion, especially in the countries of conquest, where new elements entered for the first time in Islam. Arabic and non-Arabic, as well as in the affairs of their dealings, what made it easy for the clerics to solve what was problematic for Muslims was their capabilities, their knowledge of religious sciences, and people's acceptance of them. The Islamic military leaders also played an important role in managing the areas that the Muslims entered as conquerors and sought to stabilize them and spread security in them, whether in their good management, application of the principles of Islamic law, and overcoming all difficulties through dialogue despite some intellectual differences, and the followers continued this in the policy approach of the Companions of Prophet Mohammad peace be upon him. Several schools of thought and jurisprudence appeared in Muslim countries, especially in the Levant, and spread in and outside the Levant. The Umayyad Caliphate made peaceful efforts to try to reconcile ideas and doctrines. Such as the doctrine of Qadariyah or Al-Awza'i, the purpose of which is to preserve the unity of the Islamic state and prevent it from slipping into internal disputes or conflicts. The Umayyad state was sometimes forced to use cruelty and weakness with some of the opponents, and the matter sometimes reached the point of imprisonment or killing because some of the opponents did not besitate to oppose the Umayyads publicly. The Umayyad state succeeded in doing this temporarily, but it did not succeed until the end, as evidenced by the fact that the opposition's ideology persisted until it weakened it and facilitated its downfall.*

**Keywords:** Clergy, Umayyad Era, Messenger of God

## INTRODUCTION

First of all, we decide that there is no priesthood in Islam. Islam did not create a class of clerics, as is the case with other religions in Christianity and Judaism, but the clerics in Islamic society have become a social segment as a result of the need for Muslims to carry out duties and derive rulings from principles to adjust their life matters according to a method. And the commands of the true Islamic religion, with its teachings and prohibitions, but the Muslim rulers and leaders, following political goals, granted the clergy great authority that Islam did not grant or erase to them (1) Majid, History of Civilization, p. 85, and by them we mean those who learned Islam and were more familiar with it than others, and at the forefront of them were:

**First:** The Companions, who are the first generation who were with the Prophet, peace be upon him (2) Translated Islamic Knowledge Circle, vol. 2, p. 237, and the Successors, who are the second generation after the Companions, and among them were those who were contemporary with the Prophet but did not meet him but rather saw his companions and were named after this name because they followed the Companions and followed their approach. Likewise, they followed the Tabi'in, and they were the ones who met one of the Tabi'in, and so on (3) Translated Islamic Encyclopedia, vol. 4, p. 436. All of these people were found at the time of the Umayyads. which was not available to the Abbasid state after that, due to the difference in time, and these companions were not at the same level of knowledge of the conditions of Muslims and Islam. Among them were the urbanite and the Bedouin, and among them were the merchant, the maintenance person, and the devotee of worship, and among them were the people of Medina, but it seems that most of those who accompanied the Messenger of God, they were diligent jurists who were famous for their fatwas and rulings, and hadiths on what is permissible and what is forbidden, as Al-Shirazi (d. 476 - 1083) mentioned them in the 'Book of Classes of Jurists'. Those from whom the fatwa was memorized were one hundred and thirty men and women and more, and he mentioned their names, and the amount of what each of them issued a fatwa, as well as those of them who worked hard and whose opinions were conveyed to us, and the methods of their working

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hard differed, but they agreed in relying on the Qur'an and the Sunnah and taking opinion (4) Al-Shirazi, *Tabaqat al-Fuqaha*, p. 203.

The books of historians have agreed that many of the Companions of the Messenger of God moved to the Levant, the headquarters of the Umayyad Caliphs, but they differed in determining the number of those who moved. Ibn Saad mentions in the book *Al-Tabaqat Al-Kubra* (5) Ibn Saad, *Al-Tabaqat Al-Kubra*, 7, p. 384, where you see them as companions and followers in Classes according to time and spatial division, and a class according to Ibn Saad is approximately equal to a year, so he mentioned that the Companions of the Levant were one hundred and seven people (6) Ibn Saad, 7, p. 385.

He divided the followers into eight classes (1) Ibn Saad, *The Great Classes*, p. 384, and we notice that these companions were tribally and ethnically distinct, and varied in social level. Their status ranged between the nobles of the tribes and the lowest, represented by freed slaves (2) Ibn Badran, *Tahdheeb Tarikh Rastan* by Ibn Asakir, 4, p. 375, but the companionship of the Prophet overshadowed the social status that the Companions had before their conversion to Islam and gave everyone a prestigious social status.

What concerns us in this research is the role played by the senior clerics who occupied the forefront of society in the Levant. We must review the events of the conquest to know the role they played. We find that the Companions were commanders of the first armies, and after the Conquest, the Companions transformed from military leaders into princes. In *Ajnad al-Sham* (3) al-Azdi, *Futuh al-Sham*, p. 1, al-Tabari, *History*, 3, p. 387, Muawiyah bin Abi Sufyan followed the behaviour of the caliphs in handing over to the Companions the reins of leadership of the army in Siffin (4) Nasr Ibn Muzahim, *The Battle of Siffin*, p. 217, and in addition to the military leaders and the leadership of the countries that put them at the top of society by being the Companions of the Prophet, they were distinguished on the financial basis and that In the bidding in which one of the foundations of differentiation was a precedence to Islam, the Badrians received five thousand, and those who witnessed Uhud received four thousand, and for those who believed and emigrated before the conquest, three thousand (5) Ibn Saad, *Al-Tabaqat*, 3, pp. 296, 297, while the honorary bid was two thousand, and included an additional Giving to their children has been made obligatory for the sons of Badrians, two thousand.

They also had a major role in the field of reciting the Qur'an, and they were called reciters (6) Ibn Saad, *Al-Tabaqat*, p. 296, because they read the Qur'an, and they were also called bearers of the Qur'an. The Arabs needed someone to teach them the Qur'an in the Levant after they conquered it and settled in Its lands, so Yazid bin Abi Sufyan, the first prince in the Levant, asked Caliph Omar bin Al-Khattab to send him some companions from the people of Medina who had recited the Qur'an. So Omar directed three of the companions to the Levant, and they were: Moath bin Jabal, Ubadah bin Al-Samit, and Abu Darda. They taught people the Qur'an in Homs, Damascus and Palestine (7) Ibn Manzur, *Lisan*, p. 129.

As for teaching the Qur'an, it happened during the caliphate of Uthman ibn Affan between the people of the Levant and Iraq, during the jihad in the Armenian invasion in the year 650 AD (8) Ibn Saad, *Al-Tabaqat*, p. 357, about readings. This is because the difference in the dialects of the Arabs and Muslims from the conquered peoples created a difference in pronunciation. In the letters of the Qur'an, and even though the Qur'an originally included the words of the various Arab tribes (the Adnaniyah and the Qahtaniyah) and was not limited to the people of Iraq and the people of the Levant, the people of each place among them believed that their reading was the most correct of the readings (1) Ibn al-Atheer, *Al-Kamil*, 3, p. 112, Ibn Abi Dawud. *Book of the Qur'an*, p. 36.

Fears of the emergence of strife, caused by disagreement on this issue, aroused in the soul of the Rashidun Caliph, Uthman ibn Affan, the desire to hasten to write down a unified Qur'an so that people could agree on it, and he ordered that the other copies be burned and he ordered that a Qur'an be sent to every country (2) Abu Omar al-Dani, *masked in a drawing. Al-Amsar Qur'an*, pp. 16, 17, Damascus obtained a copy of this imam's Qur'an, and the 'Uthmani Qur'an' was devoid of dots or diacritics, and Uthman allowed people to read according to any letter or dialect (3) Abu Omar al-Dani, *Al-Muqna' in Illustrating the Qur'an of Al-Amsar*, p. 16; Until the caliphate of Abd al-Malik Ibn Marwan, the misprinting appeared through different dots, which led Al-Hajjaj bin Yusuf to put dots and letter marks.

Here the science of readings appeared (4) Ibn Khaldun, Introduction, p. 1028, and it is noticeable that the Umayyad caliphs were interested in teaching the Qur'an, as they ordered the guardians of their children to teach them the Qur'an (5) Ibn Kathir, *The Beginning and the End*, p. 63; Ibn al-Atheer, *Al-Kamil*, p. 11, and he advised the people of the Levant to read and memorise the Qur'an (6) Ibn Kathir, *The Beginning and the End*, p. 340, and they also asked the people of other lands to learn it (7) Al-Tabari, *History*, p. 496. The interest of the Levant in reading the Qur'an reached its peak and glory during the caliphate of Omar bin Abdul Aziz, and it became their main concern, to the point that they would meet and one man would say to the other man, "What did you read tonight, and how much of the Qur'an did you memorise?" And when do you finish? Al-Walid bin Abdul-Malik and Omar bin Abdul-Aziz used to pledge to the reciters of the Qur'an to give from the Muslims' treasury (8) Ibn al-Jawzi, *Biography of Omar bin Abdul-Aziz*, p. 84; Al-Dhahabi, *History of Islam*, p. 67.

As for the most famous companions and followers of the Levant, they used to recite the Qur'an repeatedly, referring to the Messenger, peace and blessings be upon him, and they studied the Qur'an in the mosques of the Levant, such as the Ramla Mosque, the Mosque of Jerusalem, the Mosque of Tiberias, the Mosque of Damascus, and the Mosque of Homs; Among them are the three who were sent by Omar bin Al-Khattab to the Levant, and they had a share and influence in the education of the people of the Levant. Among them is Moath bin Jabal (d. 18-639) in Jordan, who taught the people of Palestine the Qur'an (1) Ibn Saad, *Al-Tabaqat*, p. 387; Khalifa bin Khayyat, *Tabaqat*, p. 777. Likewise, Ubadah bin Al-Samit (d. 34/654), who taught the people of Homs the Qur'an (2) Ibn Saad, *Al-Tabaqat*, p. 387, Ibn Badran, *Tahdheeb Tarikh Damascus*, p. 209. As for Abu al-Darda' (d. 32/652), he taught the people of Damascus the Qur'an (3) Abu Zar'ah, *History*, p. 400, al-Dhahabi, *Tadhkirat al-Huffaz*, p. 24, Ibn al-Jawzi, *Ghayat al-Nihayah*, p. 606.

He was the most influential of the companions in Damascus and the Levant in general. Al-Dhahabi said about him: He was the scholar of the people of the Levant, and the reciter, jurist, and judge of the people of Damascus (4) Al-Dhahabi, *Tadhkirat al-Huffaz*, p. 24. The most important reciters from the people of the Levant excelled in his oath, and one of the seven reciters, Abdullah bin Amel al-Yahsbi al-Dimashqi, graduated from it, as well as Wathilah bin al-Am` al-Kanani al-Dimashqi (d. 58-677), he took reading from the Prophet, peace and blessings be upon him, and Ibrahim Ibn Abi Abla, who took the lead in teaching the Qur'an in the Mosque of Jerusalem and the Mosque of Damascus (5) Ibn Saad, *Al-Tabaqat*, p. 407, Ibn Qutaybah, *Al-Ma'arif*, p. 341.

The Companions in reciting the Qur'an and teaching it to the people of the Levant in the Umayyad era were succeeded by a group of Levantine followers (6) Ibn al-Jawzi, *Ghayt al-Nihayya in the Classes of Reciters*, p. 30, and among them was Shahr ibn Hawsib al-Ash'ari, who recited the Qur'an to Ibn Abbas (7) Ibn Asakir, *History of Damascus.*, p. 8, 137, Al-Dhahabi, *History of Islam*, p. 13. As for the most famous of them, he was Abdullah bin Amer Al-Yahsbi (d. 118-736) (8) Ibn Saad, *Al-Tabaqat*, p. 449, Abi Zur'ah, *History*, p. 414. He excelled and learned in the circle of his teacher and teacher, Abu Darda, and he was the reciter of the people of the Levant and their judge during the caliphate of Al-Walid bin Abdul-Malik, and he preached to individuals in the Damascus Mosque until he became one of its figures.

His reading is considered one of the seven frequent recitations attributed to the Messenger, peace be upon him, and his circle in which he taught reading the Qur'an was larger than that of his teacher Abu Darda'. Ibn al-Jawzi mentioned that the people of the Levant continued to read the Qur'an by reciting it until the end of the fifth century AH. As for the characteristics of its reading, it is called "the Levantine Qur'an" (1) Ibn al-Jawzi *Ghayat al-Nihayah*, *Tabaqat al-Qur'an*, p. 445.

We notice in his translation that some of the Arabs from Damascus, in whom tribal fanaticism was strong, tried to divert him from their leadership in the Damascus Mosque. The reason may be due to his lineage being challenged, as he is related to Himyar and his tribe is the Yahasab, but he was accused of his lineage to them out of loyalty, and we can explain this to social and scientific competition relations between the Arabs and the loyalists, and the penetration of tribal fanaticism into the souls of the Arabs, and this dispute was exploited by the Abbasids against the Umayyads in their secret mission (2) Al-Dhahabi, *History of Islam*, p. 267.

He was contemporary with Attiya bin Qays (d. 121/738) and was the reciter of Damascus after him (3) Ibn Saad, *Al-Tabaqat*, p. 460, *Al-Dhahabi*, *History of Islam*, p. 110. Ibn al-Jazari considered Abdullah bin Amer, Atiyya (118 AH - 736 AD), Atiyya bin Qays, and Ismail bin Abdullah to be from one class, and described them as devoting themselves to reading and paying the utmost attention to its control until they became imams to emulate, and people used to fix their Qur'an in the Damascus Mosque. And because he did not live long after Ibn Amer, his fame was little, to the point that scholars of recitations consider Yahya bin Al-Harith Al-Zamari, who was a student of Ibn Amer - the sheikh of reciters in Damascus after Ibn Amer, and this is what made his fame greater than that of Atiyya Ibn Qays (4) Ibn Al-Jazari, *the classes of reciters*, p. 513, *Al-Dhahabi*, *History of Islam*, p. 146.

Al-Zuhri (d. 124/741), who is called the scholar of the Hijaz and the Levant, also contributed to this field. He came to Abd al-Malik and honoured him and granted him an allotment in the treasury. Then he was with his children after him al-Walid and Suleiman, and with Omar ibn Abd al-Aziz, and with Yazid ibn Abd al-Malik, and with Hisham performed Hajj with him and made him the teacher of his children until he died (5) Al-Askari, *Al-Awael*, p. 132. Caliph Omar bin Abdul Aziz had opinions about recitations, including that recitation is a Sunnah that The later ones take it from the previous ones, so read as you taught him (6) Ibn Abd al-Hakam, *Biography of Omar bin Abd al-Aziz*, p. 145.

As for the method of teaching the Qur'an during the Umayyad era, the teachers who recited were the Companions and the Syrian followers who used to divide their students into dozens in the Damascus Mosque and appoint a tutor for every ten. The tutor would read the Qur'an to the students, surah by surah, and they would repeat what they heard from him and memorize it. If one of them made a mistake, the tutor would ask him. If their sergeant made a mistake, he asked his sheikh. The sergeant would examine his students after they had completed the Qur'an. If he was certain that one of them had mastered the Qur'an, he would present him to the sheikh, who approved him and became a sergeant in his circle. He might leave him and take charge of teaching the Quran himself (1) Ibn Asakir, *History of Damascus*, p. 135. Ibn al-Jawzi, *Ghayat al-Nihayah fi Tabaqat al-Qurānī*, p. 606.

There is evidence of this in the news of Abu Darda's episode when he asked his writer: How many people read the Qur'an with me? So I numbered them one thousand and six hundred and over, and for every ten of them there was a reciter, and Abu Al-Darda' was in charge of them, and if a man mastered the recitation, he would turn to Abu Al-Darda' (2) Ibn Asakir, *History of Damascus*, translated by Abu Al-Darda', and in the news of the teaching of Abdullah bin Amir Al-Yahsbi Al-Dimashqi there is evidence that It was reported that Abdullah had four hundred corporals in his circle who performed the recitation on his behalf. The teachers were of two types: among them were men who rose to teach the children of caliphs, princes, and the elite (3) Hussein Atwan, *Qur'anic Readings in the Levant*, pp. 18, 19. Among the teachers were men who specialised in teaching the children of the public people, as some of the Umayyad caliphs were interested in disciplining the needy public, especially Al-Walid ibn Abd. The king used to circumcise orphans and arrange for them to be disciplined (4) Al-Suyuti, *History of the Caliphs*, p. 223.

The teachers were of two types: among them were men Calligraphers contributed to improving the writing of the Qur'an and helped recite it. Ibn al-Jawzi explicitly stated that the Uthmani Qur'an was stripped of its dots or letter marks Intentional abstraction so that it could accommodate the different aspects of reading that the Companions narrated on the authority of the Messenger, peace be upon him. (5) Ibn al-Jazari, *Ghayat al-Nihayah fi Tabaqat al-Qur'an*, p. 33; Hussein Atwan, *Qur'anic Readings*, p. 180. It is known that Abu Al-Aswad Al-Du'ali was the one who placed the first dots to edit the last words in the Holy Qur'an, by order of Ziyad ibn Abih or his son Ubaid Allah, during the succession of Abdul Malik ibn Marwan. Then Al-Hajjaj ordered Nasr ibn Asim or Abu Yahya ibn Ya'mar to put another dot for distinction. Between dictionary letters and neglected letters in the Qur'an (6) Al-Dani, *Al-Muqna' fi Drawing the Qur'an of Al-Amsar*, p. 22.

This was one of the reasons for the large number of abnormal and unique readings, and it appears in the paradox of the readings of the reciters among the Levantine followers, where the nature of the script and its absence of dots and diacritics causes differences, in addition to the difference in languages and tribal dialects, and the multiplicity of companions who took from the Qur'an (1) Ibn al-Atheer, *al-Kamil in history*, p. 111.

Among the most prominent of those who copied the Qur'an is Khalid bin Abi al-Hayyaj during the Al-Walid Caliphate (86-96 / 705-715), as he chose to write the Qur'an due to the beauty of his handwriting. He was the one who wrote the mihrab in the Prophet's Mosque in Medina (2) Ibn Asakir, History, p. 137. The activity of reading the Qur'an comprehensively was not limited to practice, but rather the activity went beyond it to the theoretical field, so books were written on the subject, which were numbered by Ibn al-Nadim, but they have not reached us (3) Ibn al-Nadim, Al-Fihrist, p. 56.

In addition to their leadership role in jihad and rulers of countries, the Companions had their scientific and cultural role, as they were all a source of knowledge despite their differences in devoting themselves to it, and the differences in its breadth according to the length or shortness of their companionship with the Messenger, may God bless him and grant him peace, and their taking from him and their narrations from him, and this is since the Companion is the one who met the Messenger, may God bless him and grant him peace. Peace be upon you, and since the Sunnah is what the Messenger said or did or happened before him and he approved of it, this companion must convey something, little or much of this, in hadith, conduct, or explanation. We see this represented in reality, as the senior politicians and military commanders in the Levant, that is, the people farthest from interest in knowledge, narrate hadiths like Muawiyah bin Abi Sufyan. (5) Ibn Saad, Al-Tabaqat, pp. 296, 297. Al-Dahhak bin Qais Al-Fihri, the leader and administrator of the Sufyanids, and the leader of the Zubayriyyah later in the Levant, who was killed in the year 64/683, also narrates hadiths (6) Ibn Saad, Al-Tabaqat, p. 406, and likewise the companion Bisr bin Abi Arta, (7) same source, p. 410, Whoever does not have enough narration on the authority of the Messenger, peace and blessings be upon him, narrated on the authority of other companions, as Abu Ubaidah Ibn al-Jarrah did when he narrated on the authority of Omar Ibn al-Khattab (8), same source, p. 409.

As a result, each group of companions who settled in Egypt became a source of knowledge there, with differences in the extent of the contribution of each of them, as stated in the account of an eyewitness to the Homs Mosque, saying: "I entered the Homs Mosque, and there were about thirty elderly people among the Prophet's companions, and among them was a young man with perfect, sparkling eyes." He was silent and did not speak, so if people buy into something, they approach him and ask him, so I said to a friend of mine: Who is this? He said: Moath bin Jabal. (1) Ibn Saad, Al-Tabaqat, p. 384.

The followers themselves completed their scientific role; Of whom there were many followers, some members of their generation rose, each one of them collecting the knowledge of several companions such as Junadah bin Abi Umayyah Al-Azdi, who was not prevented by the invasion from collecting the knowledge of Abu Bakr and Muadh bin Jabal (5) Ibn Saad, Al-Tabaqat, pp. 388, 389. The knowledge of the followers expanded in the second generation when some people collected the narrations from a large number of companions. They dispersed among the various armies of the Levant, Al-Qasim bin Abdul Rahman, the client of Muawiyah, who lived with the forty of Badriah and took from them and left many hadiths (6) Ibn Saad, Al-Tabaqat, p. 439.

In the third generation, Makhul, who was originally from the captivity of Kabul, collected together knowledge of several countries of the world to the knowledge of the Companions of the Levant, and he took from Egypt and said about what he had taken, 'I did not leave Egypt until I thought, it did not have Knowledge unless I heard it all. Then I came to Medina, and I did not leave it until I thought it did not have Knowledge unless I heard it. (7) Ibn Saad, Al-Tabaqat, p. 423. With these combined efforts, a special school of thought became in the Levant, whose men contributed to science and disseminated it in the way we see if we look at the progress they made in the various branches of science in the Islamic State.

The role of the clerics also emerged in the field of judiciary, and the function of judiciary was for the Companions. The judge of the soldiers in the Battle of Yarmouk became the judge of Damascus (8) Al-Tabari, History, p. 397. What arose again in it was the multiplicity of judges with the multiplicity of cities, namely Damascus, Jordan, Palestine, and Homs, to meet the needs of the people, and the judge became the owner of prayer in addition to acting on behalf of the Emir if he was absent (9) Ibn Asakir, History, p. 13, and the judicial system that began with the Islamic State in The era of the Noble Messenger, and began with the feeling of the need for him, It is proven that the Messenger of God used judges over the regions that converted to Islam (1) Waki', News of Judges, p. 84, and some historians said that Abu Bakr, in his caliphate, was the first to use

judges in Islam. (2) Khalifa bin Khayyat, *History*, p. 108. Some said that the first Umayyad caliph, Muawiyah bin Abi Sufyan, was the first of the caliphs to use judges. (3) Waki', *News of Judges*, p. 105, but what we have of the news is about two judges in the city of Damascus, and they are, Abu Al-Darda' Awimar bin Aamer Al-Ansari. (4) Al-Dhahabi, *Siyar A'lam*, p. 335. He died in Damascus in the year 32/652 AD, where he was an army judge, and after the end of the conquest operations, he was in charge of the judges of Damascus and its prayers until his death. (5) Al-Dhahabi, *Tadhkirat al-Huffaz*, p. 25.

Then Fadal bin Ubaid Al-Ansari succeeded him, as Muawiyah appointed him as judge of Damascus and placed him in charge of the army. He died in Damascus in the year 53/172 AH. (6) Ibn Kathir, *The Beginning and the End*, p. 78, and he was Muawiyah's representative in Damascus when he left for Siffin (7) Al-Baladhuri, *Futuh al-Buldan*, p. 136; Abu Zaraq, *History*, p. 224.

Muawiyah continued the same approach in appointing the men of the Companions, and the judiciary of Homs and Qinnasrin and its connections was assigned to Ubadah ibn al-Samit, whom Omar ibn al-Khattab directed to the Levant as a judge and teacher. Then he was transferred to Palastain, took over its judiciary, and died in Ramla or Jerusalem in 34/654. (8) Ibn Badran, *Tahdheeb Tareekh Ibn Asakir*, p. 209, and what concerns us here is that Caliph Omar ibn al-Khattab appointed judges in the four main agendas of the Levant after its conquest. The third Caliph, Othman bin Affan, followed Omar bin Al-Khattab in appointing judges in the provinces, and Abu Idris Al-Khawlani Al-Dimashqi was a trusted judge for Caliph Abd Al-Malik bin Marwan until his death in the year 699/80. (9) Ibn Saad, *Al-Tabaqat*, p. 448; Ibn al-Atheer, *Lion of the Jungle*, p. 134. During the succession of Yazid ibn Abd al-Malik, there were two judges in Damascus: Suleiman ibn Habib and al-Zuhri. (10) Al-Dhahabi, *Biography of Alam*, p. 331.

Although the sources do not refer to the judges in the centers of Ajnad al-Sham, but rather to those who assumed the judiciary in Damascus, the capital of the Islamic Caliphate, especially during the Umayyad era, this leads us to believe and confirm that the Umayyads followed the approach of Omar ibn al-Khattab in appointing judges in Ajnad (cities) al-Sham, even if we believe that The governors of Al-Ajnad were in charge of the judiciary in addition to their other duties (1) Najda Khammash, *Al-Ajnad and its Administration*, p. 294, From a review of the biographies of the judges of Damascus (2) Al-Masoudi, *Al-Tanbih wal-Ashraf*, p. 289, 9, we find that most of them were modern jurists, reciters, worshipers, and ascetics. The first were companions and the rest were followers. The judges taught people to read the Qur'an in addition to their work as judges, so Abu Darda was a reciter. The people of Damascus, their scholar, and their judge (3) Ibn Asakir, *History*, pp. 13, 73; we find the title 'Judge of the Caliphs' for Suleiman bin Habib because he was a judge for Abd al-Malik bin Marwan, al-Walid, Suleiman, and Omar bin Abd al-Aziz. (4) Al-Dhahabi, *History of Islam*, pp. 121, 140. The judge usually sat in the mosque, in his home, or in the market, and sometimes he might ride his animal and wander around the city, stopping wherever he asked, listening, and ruling. The judge also had a clerk to assist him. (5) Najda Khammash, *Soldiers and their Administration*, p. 296.

The clerics also contributed to the field of jurisprudence, and jurisprudence which is the knowledge about something (6) Ibn Manzur, *Lisan*, p. 129. It is a term used to deduce comprehensive legal rulings from their detailed evidence. (7) Ibn Manzur, *Lisan*, subject of jurisprudence. The mass of soldiers needed someone to guide them and teach them the commands and prohibitions of religion, and after the conquest, when Islam mixed with the civilizations of the countries it had conquered, new facts were presented to the people that required the establishment of some legislation regarding permissible and forbidden transactions. (8) Subhi Al-Saleh, *Islamic Systems*, p. 207, since the Companions considered their work to be an extension of the work of the Messenger, peace and blessings be upon him, which conveyed to the people what the Messenger had conveyed to them, and people used to go to the Companions seeking knowledge, guidance, or fatwas, the sum of what they narrated is sufficient to give a picture of the Prophet's hadith and its treatment of society's religious and worldly matters (9) Ahmed Badr *Research on the administrative and cultural role*, p. 410.

Ibn Khaldun mentions that the jurists were an evolution of the reciters, after the sciences became distinct and each learned from the other. He says that the people who gave fatwas were among the Companions, and they were the bearers of the Qur'an, knowledgeable and understanding of its abrogators and distortions, according to what they received and learned from the Prophet, peace and blessings be upon him, or from those from

whom he heard it. They were called the reciters who read the Qur'an, then the cities and countries of Islam increased and became great, and jurisprudence was perfected and became a science, so they replaced the jurists and scholars among the readers (1) Ibn Khaldun, Introduction, p. 411.

Jurisprudence did not appear as a science at first among Muslims, due to the presence of the Companions, their closeness to the Messenger, and their direct learning of the fundamentals of religion from the Messenger, peace and blessings be upon him, but with the expansion of the Islamic state and the emergence of new problems in the Islamic state, and the dispersion of the Companions and their spread throughout the lands, and after the Muslims' covenant with the emergence of Islam in The country, the need has become necessary to control the Sharia, as stated by the Prophet, peace be upon him .The followers heard the fatwas of the muftis from the Companions and asked about their cases and issues in the countries, and they spared no effort in ijihad and deduction from the principles of legislation contained in the Qur'an and the noble hadiths of the Prophet, which are the Sunnah, and they formed with this the third source of laws and legislation, which is ijihad based on opinion in light of the explanation of the principles, which are the Qur'an and the Hadith.

This had an impact on the growth of jurisprudence in the era of the Successors, until it became the main link between the era of the Companions and the era of the emergence of schools of thought. Jurists transmitted the heritage of the era of prophecy at the beginning of Islam and the Companions as well, as well as the heritage of the Successors themselves, which distinguishes it from its renewal, vitality, imitation of the objectives of Sharia, and changing the rulings by changing Its reasons and reasons without stagnation and adherence to the letter of the text, taking into account the renewal of interests and the change of customs with the change of time and place. Therefore, the jurisprudence of the Successors was the path that paved the way for the ijihad of the Imams, and the emergence of the schools of jurisprudence. Therefore, the science of jurisprudence was known as the science that deals with the Qur'an and the Hadith with the intention of understanding and extracting rulings due to the problems facing Muslims in some issues of their religion in worship or their homes (transactions). Thus, it is synonymous with legislation, and whoever undertakes It is called jurisprudence (pluralized by jurists), just as it is called the science of branches, because religious scholars in Islam tended to liken legislation to a tree with roots and branches, and this knowledge among the Latins was compared to legislation in their so-called divine sciences. (1) Majid, History of Civilization, p. 174.

Several jurisprudential methods have emerged, and they are not sects, but rather religious studies, so they were given the name (sects), and in the Levant, the first intellectual doctrine crystallized, which is the doctrine of Imam Al-Awza'i. (2) Ibn Saad, Al-Tabaqat, p. 488; Ibn Khallikan, Deaths of Notables, p. 127. He is Abd al-Rahman bin Amr, born in Baalbek. He studied hadith from Ata bin Abi Rabah and al-Zuhri, and in his jurisprudence he did not give precedence to hadith. Ibn Qutaybah counted him among the jurists of opinion. (3) Ibn Qutaybah, Al-Ma'arif, p. 71, Al-Awza'i used to say, "This knowledge (jurisprudence) was a noble one that men studied among themselves, but when it became in the books, people other than its people entered into it, because taking from papers and authorizing it entailed a defect, especially in that era, when it was not for writing only or composition, so generosity is characterized by what He changes the meaning and alters it, and this does not fall into taking from the mouths of men, and likewise updating from memorization falls into error, unlike the narration from an edited book (4) by Ibn Asakir, History of Damascus, pp. 55-104. It is said that Al-Awza'i was first asked about jurisprudence in the year one hundred and thirteen, and he continued to do so for the rest of his life. Al-Awza'i answered seventy thousand and more questions of knowledge, and people remember that the jurists in the Umayyad era were four people - Hammad bin Zaid in Basra - and Sufyan Al-Thawri in Kufa - Malik bin Anas in Hijaz, and Al-Awza'i is in the Levant. (1) Ibn Manzur, Summary of the History of Damascus by Ibn Asakir, p. 32, Majid, History of Civilization, 176, 177.

It is noted that the knowledge and jurisprudence of the people of the Levant and their intellectual orientations moved with them wherever they were and where they headed in the country. The doctrine of Imam Al-Awza'i, which was prevalent in the Levant, moved to the country of Andalusia, with those entering it from the Umayyads after the fall of their state. This doctrine has diminished and receded. The transmitters of this were the scholars of the Levant who immigrated there, such as Muawiyah bin Saleh Al-Hadrami, who was distinguished in the entire Islamic world by transmitting the knowledge of the scholar and companion Abu

Darda through Abu Al-Zahiriyah Hadid bin Kurayb on the authority of Jubayr bin Nadir (2) Al-Khashfi, Qada'a of Cordoba, p. 32. Muawiyah bin Salih al-Hadrami also took the rulings of Abu al-Zahiriyah al-Tabi'i al-Shami, who died (in the year 129/746), as precedents and evidence against which he can measure himself in similar cases. (3) Ibn Saad, *Al-Tabaqat*, p. 450.

As for the position of the clergy towards the caliphs, the positions differed and differed, and three currents are noted. The first current: crystallized in its sciences and the ideas of its beliefs, ideas that would be the beginning and foundation of the Ottoman current, named after Uthman ibn Affan, who prevailed and spread in the Levant during the era of the Umayyad Caliphate. Many of the most senior men of the Prophet's companions were alive when the strife reared its head in the last years of the caliphate of Uthman ibn Affan, which was the last six years, and the ensuing schism among Muslims, a period known or called the stage of cursing. (4) Ibn Manzur, *Lisan*, p. 455.

Or what was called the movement of fraud and hostility to Ali bin Abi Talib and his family in the Levant. These companions stood against dissent and began calling for the group and urging obedience to the Caliph, who was Ali bin Abi Talib. They expressed their intellectual belief in this position, which they filled with general opinions that reflect the image of their understanding of the state and the necessity of obeying it. In the translation of the companion Umair bin Saad, who assumed the leadership of Homs for a period, he mentioned in his sermon on the pulpit of the Homs Mosque what reflects the perception of the connection between Islam as a religion and the state as an authority, and the connection based on judiciary, truth and justice. (1) Ibn Saad, *Al-Tabaqat*, p. 375, as Abu Al-Darda' said. He died in Damascus (32/652) from a similar position, by resorting to advice and guidance to the imam instead of rebelling against him, because abandoning obedience is abandoning the state (2) Ibn Asakir, *History*, p. 730.

With the death of the majority of the senior Companions in the Levant, the idea of obedience to the one in authority in the Levant was in it, and it gained power among the remaining junior Companions and followers, and thus the emergence of the Ottoman movement in the Levant was crystallized. The companion Busr Ibn Abi Artatah is described by Ibn Saad, *Al-Tabaqat*, as being an Ottoman, (3) Ibn Saad, *Al-Tabaqat*, p. 409. Other companions also participated with Muawiyah in the Battle of Siffin against Caliph Ali bin Abi Talib, including Hamza bin Malik Al-Hamdani, and the companion Habib bin Maslama Al-Fihri. (4) Ibn Manzur, *Mukhtasar Tarikh Damascus* by Ibn Asakir, p. 255, and Habis al-Ta'i, as attended by the companion Sada bin al-Ajlan Abu Imamah al-Bahili (d. 80/700 AD). He is famous for narrating hadith among the Companions of the Levant. (5) Ibn Hajar Al-Asqalani, *Al-Isaba fi Ma'rifat al-Sahaba*, p. 420. He was with Caliph Ali bin Abi Talib in Siffin, then he moved to the Levant and settled there. The intellectual position of this movement was based on contrasting the virtue of Othman and Muawiyah, supporting this with the sayings of the Companions and an explanation of the virtue of the Levant.

The second trend: the outright opponents among them, who based their opposition on a different understanding of the teachings and prohibitions of religion, as stated in the Qur'an and the Sunnah, and the first of these is the venerable companion Abu Dhar al-Ghafari (1) al-Dhahabi, *Siyar A'lam*, pp. 46, 78; Ibn Hajar, *Al-Isaba*, p. 60; Al-Zirikli, *Al-Plam*, p. 140, The dispute was about how to spend money, distribute it, and deal with it. This occurred as a result of the influx of money and its bestowal on the conquering Arabs of two shares: spoils and real estate, represented by what became in the possession of Muslims from what they conquered, or fiefs in the land. And increasing money due to its annual cycle, whether it is in real estate or trade. His doctrine was that it is forbidden for a person to save more than his needs. He left for the Levant after the death of the Caliph Abu Bakr (2) Al-Dhahabi, *Tadhkirat Al-Huffaz*, p. 17.

However, Abu Dhar's opposition took on a deeper character of disagreement, which almost led to a revolution against the Umayyad Caliph Muawiyah in Damascus. He believed that keeping and hoarding money was forbidden and punishable by God. He told people in the Levant about the ideas that he advocated, and he supported his opinion and ideas with the Qur'an and Sunnah. Abu Dharr's opinion was that zakat funds alone are not sufficient, but rather the poor and needy must be supported with funds in its various forms. Abu Dharr used to issue fatwas in the Levant and the Caliph forbade him from issuing fatwas, but he refused as his call was peaceful and he did not openly disobey and oppose it. However, its effect generated a reaction, and the



narration says that he continued to do so until the poor were convinced of what he was giving fatwas, and they imposed his fatwa on the rich, until the rich complained about what they were being met with, so the Caliph Othman bin Affan, after Muawiyah complained about him, brought him to the governor of the Levant, so he expelled him from the Levant and settled him in the area of Al-Zabdah, and he remained there until his death. (3) Al-Tabari, History, p. 336.

The attitude of the Companions towards money differed in terms of the way and methods of spending it. Some saw it as spent, such as Khalid bin Al-Walid, who generously and generously spent from his lawful earnings, which led to the Caliph Omar bin Al-Khattab summoning him to Medina and asking him about the source of his wealth. He said it was from the nose and the two arrows. (1) Al-Tabari, History, p. 67, Although some of the companions, such as Abu Ubaidah, did not question the permissibility of the source, he found that acquisition and vast wealth were inconsistent with what he heard from the Messenger of God, according to what Ibn Asakir narrates. (2) Ibn Asakir, History (Manuscript) 8, p. 756. Another companion of Muawiyah, Ubadah ibn al-Samit, also clashed with Muawiyah over a jurisprudential matter related to transactions. Muawiyah tried to find out his opinion, but Ubadah ibn al-Samit became angry with him because he preferred his opinion to the Sunnah of the Messenger of God. Ubadah and Muawiyah invaded the land of the Romans and saw people selling scraps of gold for dinars. And breaking the silver into dirhams, the invasion took place during the caliphate of Omar ibn al-Khattab, so Ubadah left for Medina, and Omar sent him back to the Levant on the condition that he would have the say over Muawiyah, just as the same situation occurred during the caliphate of Uthman, so Muawiyah wrote to Uthman, "Ubadah has caused corruption for me in the Levant and its people, so whether he should stop." As for him being separated from the Levant, Ubadah was the first judge in Palestine and died there in the year 34/654 AD. (3) Al-Dhahabi, Biographies of Alam, History of Islam, p. 198.

Thus, we find that Abu Dharr's opinions were not individual, but rather expressed an intellectual current and led to social and political agitation starting in the last six years of the caliphate of Uthman, even though the Levant was not the focus of this agitation and tension. However, what happened was transmitted to it in good form, either in person or in person, through those who were traveling to it from Iraq. However, it did not happen in the Levant what it did in Iraq. Rather, it was increased in influence by a current that belittled the affairs of the world and did not compete with any of its enjoyment.

This trend had sown intellectual seeds for asceticism and Sufism, and Abu Darda' contributed to it, (1) Ibn Asakir, History of Damascus, manuscript, p. 730, (d. 32 AH / 652 AD) in word and deed in asceticism from this world and its ambitions and preoccupations and devoting yourself to worship for the sake of the afterlife. Among the ideas related to asceticism and Sufism is the idea of patience and trust in God, as appears in Abu Darda's idea of divine love, which is the basic idea in Sufism as it is known. (2) Ibn Asakir, History of Damascus, p. 730.

The third stream:

What emerged among the clergy in the middle of the Umayyad Caliphate is the Qadariyya movement, which is a religious-political sect. (3) Al-Shahrastani, Al-Milal wal-Nihal, p. 127. The term Qadariyyah is mixed with the term Mu'tazila, and one is used instead of the other, so the Mu'tazilites are called Qadariyya because they agreed with Qadariyah in that they attribute fate to God rather than man. And that man can create action alone and exploit it without God, they denied that things are by God's power and decree, and Al-Masoudi called them that. (4) Al-Masoudi, Murooj al-Dhahab, p. 239.

It is difficult to determine the original home of the saying of Qadriya, as it was known in Iraq, the Levant, and the Hijaz, although some believe that its homeland is Iraq, it appeared in the circle of Al-Hasan Al-Basri, and an Iraqi Christian who converted to Islam spoke about it and took the Al-Juhani crossing from him. (5) Al-Dhahabi, Biography of Alam, Mizan al-I'tidal, p. 141. And the ghouls of Damascus and others said that Damascus was its source and that the Christians who were serving in the homes of the Umayyad caliphs were the ones who raised and fought in it. John of Damascus, who was a contemporary of Muawiyah bin Abi Sufyan and his son Yazid, was among the most prominent of those who were exposed to their ideas of human freedom. They debated with some Muslim scholars in Damascus, and wrote several books, the most important of which

was 'The Fountain of Wisdom' (6) Philip Hitha, History of Syria and Lebanon, p. 115, in which he summarized the opinions of famous church authors and included two dialogues between a Muslim and a Christian...etc. regarding the freedom of human will. Perhaps his written material was inspired by the debates that took place before the Caliph, in which Saint John participated. (1) Philip Hitha, History of Syria and Lebanon, p. 115. The author of the Qadariyya article in the Islamic Encyclopedia believes that he viewed Qadariah in Basra, Iraq, as a school and school of belief. While it is seen in the Levant as a political movement, where he focused on its political dimension, which is evident in the right to hold the imam accountable for his work, if he strays from the right path, he must step down or be deposed. (2) Ibn Asakir, History, p. 603.

The news of the Qadariyya in the Levant in the Umayyad era reveals that they were Arabs and Mawali, and the Arabs were from the tribes of the people of Yemen, including Thawr bin Yazid Al-Kala'i Al-Homsi. (3) Ibn Asakir, History, p. 603, translated by Thawr ibn Yazid al-Tabi'i, from the fourth class. Imam al-Awza'i was exiled from Homs because he saw fate. Amr bin Sharhabeel, Othman bin Daoud Al-Khawlani, and Asbat bin Wasel Al-Shaibani. (4) Ibn Asakir, History of Damascus, translated by Asbat bin Wasil Al-Shaybani. Likewise, the people of Mezzah in Damascus who pledged allegiance to Yazid bin Al-Walid were from Qadariyya, and the majority of them were from Yemen. (5) Al-Tabari, History, p. 267, as for the leaders of the Qadariyya in the Levant who are non-Arab loyalists, they are: Saleh bin Suwayd al-Qadri was one of the guards of the Umayyad Caliph Omar bin Abdul Aziz, Hassan bin Attia, Mawla Muharib, and Ghailan al-Dimashqi. (6) Ihsan Atwan, The Umayyads and the Caliphate, p. 46.

As for the attitude of the Umayyad caliphs regarding the words of the Qadariyya and their opinion about the freedom of human will, they were petrified because it opened the door to their criticism and judgment from the subjects on their actions, and because the Qadariyya found in it a door to attacking the principle of reparation that the Umayyads armed themselves with in fighting their opponents, as was the case with the Qaratimah, (7) Hassan Atwan, The Umayyads and the Caliphate, p. 50. Since the end of the caliphate of Abd al-Malik ibn Marwan, the Qadariyya have been attacking the Umayyad caliphate, although Abd al-Malik was close to al-Juhani, filled him with his education, and made him a teacher to his son Sa'id, and was his envoy to the Byzantine court, Abd al-Malik did not hesitate to authorize his killing when he revolted against him, so al-Hajjaj al-Thaqafi killed him for going out with Abd al-Rahman al-Ash'ath (85/704). (1) Al-Dhahabi, Mizan Al-Itidal, p. 141. Some caliphs resorted to discussing and debating with their opponents and trying to convince them with arguments and proof. Omar bin Abdul Aziz represents a phenomenon among the Umayyad caliphs. He debated with Ghaylan al-Dimashqi asked for his repentance, and wrote to the cities contrary to what he said. Omar also discussed Salih bin Suwayd's fate and forbade it, and he debated. Hisham Ibn Abd al-Malik 'Ghaylan al-Dimashqi' because he returned to saying fate after he announced his repentance to Omar bin Abd al-Aziz. (2) Ibn Abd Rabbo, Al-Aqd Al-Farid, p. 277.

They called on the jurists to discuss these men of Qadariyyah and its advocates. Rabi'ah al-Ra'i interviewed Ghilan al-Dimashqi about fate, and he interviewed Maymun ibn Mihran and al-Awza'i, just as Maymun ibn Mihran interviewed al-Ja'd ibn Dirham. (3) Al-Dhahabi, Siyar A'lam, p. 433. Just as the caliphs of Banu recommended to their jurists and scholars they interpret some Qur'anic verses in a guided interpretation that accuses Qadariah of the weakness of the doctrine and the misplacement of hadiths in their religion. (4) Ibn Abd Rabbuh, Al-Aqd Al-Farid, p. 378. Hisham bin Abd al-Malik al-Qadariyyah also fought and imprisoned a group of them from Yemen and exiled them to Dahlak near Abyssinia. (5) Yaqut, Dictionary, p. 492. Some of the Qadariyya men were executed, as he ordered the killing of Ghaylan, just as Hisham got rid of Salih bin Suwayd by killing him. (6) Ibn Asakir, translated by Saleh bin Suwayd, the Qadariyya had pinned their hopes on Al-Walid bin Yazid to forgive them and release their captives, but he disappointed them. This is because he was keen for the caliphate to remain among the Umayyads, and the Qadariyya were seeking for the caliphate to become a right for all Muslims, Arabs and loyalists, and this is what the Abbasids called for in their call against the Umayyads and facilitated their success.

Al-Walid resisted them firmly, so the Qadariyya decided to rise up against Al-Walid, so they contacted Yazid bin Al-Walid 126/744, and it was agreed upon that most of those who translated Yazid's beliefs were in line with the Qadariyya doctrine. (4) Al-Tabari, History, p. 298, Al-Masoudi, Murooj Al-Dhahab, p. 234. Yazid tended to say by destiny and demonstrated asceticism and piety, so the Qadariyyah and his governors, whose

affairs were hidden during the reign of Hisham bin Abdul Malik, leaned towards him and were not imprisoned. Among them were Hassan bin Attiya, Muharib's client, the tribes of Ibn Wasil al-Shaybani, and many of the Yemeni tribes in Mezza, Damascus. With the Qadariyah's support for Yazid, they had a prominent role in calling for the removal of al-Walid and his assassination.

In the entirety of Al Hadeeth, we conclude by saying that the clergy were most of them from the Companions and Followers and that because of their position, they were at the forefront of the armies of conquest and in leadership, administrative and religious positions. When the armies arrived and settled, these leaders remained in their positions, as the military leaders were transformed into the leaders of the countries, and they also established a major role in the field of reading and teaching the Qur'an. They also worked to teach people about their religion, and they followed their Islamic thought derived from the Qur'an and Sunnah to achieve unity and integration between their religious sciences by transmitting from each other, as their intellectual sophistication appeared in the questions and questions that raised them and the development of the situation as it was before in the new environments and locations in which they settled, which Islam had not entered before, and it is self-evident and logical that they cannot agree on all the issues or solve them all, and this led to the existence or establishment in the Levant of an Islamic intellectual center that created many followers who transferred their knowledge from the Companions in the Levant, and then They went beyond this in their conquests and travel to other lands, so they took its knowledge, which allowed the Levant school of thought to spread later outside the Levant and its descendants and to develop in a manner that led to the emergence of sects and jurists such as Al-Awza'i, and to emerge intellectual approaches and trends that combined its intellectual development with political fatalism and the religious dimension of social justice represented in the sermons of Abu Dhar al-Ghafari, as well as the emergence of the idea of asceticism and Sufism and the intellectual-political conflict clearly emerged in the Umayyad Caliphate, which had some truce, but settled the matter firmly when it sensed danger, except for the debates that appeared during the reign of Caliph Omar bin Abdul Aziz

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