

Opposition Movements Against the Rule of the Umayyad Dynasty 661-750

Gerakan Oposisi Terhadap Pemerintahan Dinasti Bani Umayyah 661-750

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Submit: 16 Februari 2022 Revised: 28 April 2023 Accepted: 21 Mei 2023 Published: 20 Mei 2023

Abstract

The Umayyad dynasty or better known as the Umayyad dynasty was the first Islamic caliphate after the end of the Khulafaur Rashidin caliphate. The duration of the reign of the Umayyad dynasty lasted from 661 to 750 ruled in the Arabian Peninsula and around the city of Damascus, then its reign in Spain from 756 to 1031 stood as the Caliphate of Cordoba. The term Umayyad dynasty refers to Umayyah bin Abdu Shams great grandfather of Muawiyah bin Abu Sufyan. In the political realm, the term "opposition" is defined as a party that opposes the representative council and opposes and criticizes a political policy of the ruling group. The name opposition is absorbed from the translation of Opposition. So in this article, we will discuss about the groups that intensified the opposition movement against the Umayyad Daulah, these groups include; The Si'ah, Mawali, Sunni, Abbasid groups.

Keywords: *Opposition Movement, Umayyad Dynasty, Movements*

Abstrak

Bani Umayyah atau lebih dikenal Dinasti Umayyah merupakan kekhalifahan Islam yang pertama setelah berakhirnya masa kekhalifahan Khulafaur Rasyidin. Durasi pemerintahan Dinasti Umayyah berlangsung sejak 661 hingga 750 memerintah di Jazirah Arab dan sekitar kota Damaskus, kemudian pemerintahannya di Spanyol dari 756 sampai 1031 berdiri sebagai kekhalifahan Cordoba. Istilah nama Dinasti Umayyah merujuk pada Umayyah bin Abdu Syams kakek buyut dari Muawiyah bin Abu Sufyan. Di dalam ranah politik istilah "oposisi" diartikan partai penentang di dewan perwakilan serta menentang dan mengkritik suatu kebijakan politik dari kelompok penguasa. Nama oposisi di serap dari penerjemahan Opposition. Maka dalam artikel ini akan membahas tentang para kelompok yang menggencarkan gerakan oposisi terhadap Daulah Bani Umayyah, kelompok tersebut diantaranya; Kelompok Si'ah, Mawali, Sunni, Abbasyiah.

Kata kunci : Gerakan Oposisi, Bani Umayyah, Pemerintah

INTRODUCTION

The Umayyad Caliph had an important role in the development of society in the political, economic, and social fields, this was supported by Mu'awiyah as the founding father of the Caliphate who had been able to control the situation and dismiss various skewed assumptions about his rule. The power of the Umayyad State was able to survive because it was supported by tribal ideas that emerged since the tragedy of the assassination of Uthman ibn Affan. The rule of the Umayyad State always carried the flag of the Quraysh tribe that could not be released. And also supported by a person who is tough in the face of various chaos that occurs and can control areas far from the center of power.

This government is also able to position the notion of absolute power within controlled limits. This is supported by the increasing cooperation of other Islamic groups with the government. While in social life, Islamic forces that during Ali's time were contrary to tribal beliefs, the Umayyad State masses turned to support Muawiyah. This is because the Umayyad State does not show hostility to Islam, which is actually the strategy of the ruler to avoid chaos due to the development of tribal understanding.

But in its development and glory in terms of state administration, science, art, culture, social and economic, and education, some things that make the first Islamic State government collapse. It was the opposition of several groups against the rule of the Umayyads, the opposition movement based on a coalition of Shi'ites, Mawali, Sunnis, and Abbasids. The emergence of the group's movement was motivated by political factors, interest factors, ambition for leadership, and a reaction from the Umayyad system of government. Another reason is that leadership ability is different. For example, Mu'awiyah was good at organizing so that in his time there was a tremendous expansion of Islam, Umar bin 'Abdul Azizi was famous for his piety and devotion to Allah. And at the end of the Umayyad Caliphate, the ability and morals of the Umayyad caliphs were not good compared to the previous caliphs, which triggered public discomfort and disappointment, leading to the fall of the Umayyad government. The coalition movement inflamed the spirit of revolutionary Islam that opposed the existing system of government to return to orthodoxy.

So referring to this problem, research will be reviewed on how the intention of the opposition movement? how was the opposition movement to the rule of the Umayyads? Who were the groups of the Umayyad opposition movement? And what was behind the collapse of the Umayyad dynasty?

METHOD AND RESEARCH FOCUS

In this paper, the author uses a type of descriptive qualitative research with a narrative approach (Wahyudin Darmalaksana, 2020: 43). Data collection is carried out by recording or documentation techniques. Data analysis is carried out by the heuristic method. Heuristics is a technique of analyzing historical data by finding and collecting historical sources. After the data is collected, a researcher can describe the object being studied through these sources. Thus, content analysis is also used in this paper (A.Daliman, 2012:47). In particular, the historical sources used in this paper are written sources. If related to the title and what has been explained in the previous sub-chapter, then the written data used is a book written by Philip K. Hitti entitled "History of the Arabs", Badri Yatim with the title "History of Islamic Civilization". As well as other books that have relevance to the object of study in this article.

RESULTS AND DISCUSSION

Opposition Movement

According to the big dictionary, opposition Indonesian is, the opposing party in the House of Representatives and so on that opposes and criticizes the opinions or political policies of the ruling class (Philip K. Hitti, 1970: 281). The presence of opposition parties in the government is very important, especially for countries with a democratic system. In accordance with Lord Acton's quotes power tends to corrupt, and absolute power corrupts absolutely, an absolute government is believed to give birth to absolute ugliness as well. For this reason, the

government needs opposition groups to keep their government from being absolute and balanced.

Opposition Movement Against Bani Umayyah

The Umayyads were a caliphate of unquestionable glory and glory. It was during the Umayyad Caliphate that the Muslims gained a vast territory as far as Andalusia in Spain. In the hands of the Umayyad government, the converts also reached the peak of glory, especially in the fields of development and science. The expansion that was halted during the time of Caliphs Uthman and Ali was continued by this dynasty. So the power is really broad. These areas included Spain, North Africa, Syria, Palestine, the Arabian Peninsula, Iraq, parts of Asia Minor, Persia, Afghanistan, what is now Pakistan, Turkmenia, Uzbeks, and Kyrgyz in Central Asia. (Muhammad Nur, 2015)

Although glory had been achieved by the Umayyads, it turned out that this caliphate also ended up falling due to internal and external weaknesses. There were several factors that influenced and made the Umayyad Caliphate collapse, including the existence of opposition movements that wanted to overthrow the Umayyads.

According to Dr. Badri Yatim, M.A in his book entitled 'History of Islamic Civilization' there are several backgrounds that led to the opposition movement against the rule of Bani Umayyah which ultimately led to the destruction of the Bani Umayyah caliphate (Badri Yatim. 1998). The factors behind the existence of the opposition movement are as follows:

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- a. The system of succession of caliphs by lineage was something new to the Arab tradition that emphasized the seniority aspect. This rule was not very clear, so the unclear system of changing caliphs led to unhealthy competition among members of the court family. The opposition considered that this system of changing caliphs was not in accordance with the example exemplified by Khulafaur Rashidin and that such regulations led to governments that tended to be authoritarian, nepotist, and held by only one descendant.
- b. The background of the formation of Bani Umayyah cannot be separated from the conflict that occurred during the caliph Ali bin Abi Talib. This caused the Shi'a who claimed to be followers of Ali and his supporters to make opposition movements both openly and privately to the Umayyad government. In addition to Shi'a, those who disagreed with the results of negotiations between Ali and Muawiyah during the end of Ali's reign, namely the Kharijites, also rebelled against the Umayyads who were indeed enemies of the Kharijites Syed Amer Ali, *A Short of the Saracens*, (New Delhi, 1981: 169-170).
- c. Non-Arabs (Mawali), especially those living in Iraq and other eastern regions, were dissatisfied with the Umayyad rule because the status of Mawali represented a low quality and social status compared to the Arabs. Coupled with the arrogance of the Arabs shown during the Umayyad period which added to the distrust of non-Arabs to the rule of the Umayyads.
- d. The lavish attitude of luxury in the palace of the Umayyad family caused the sons of the caliph to be unable to bear the burden of statehood when they inherited the office of the caliphate. This also led to the weak rule of the Umayyad State. In addition, many religious groups were disappointed because the ruler's attention to religious development was very lacking.

Bani Umayyah Opposition People

During the reign of the Umayyads, there were groups that carried out or intensified opposition movements to the rule of the Umayyads. These groups include the following:

- a. Shi'ah People

As we all know, Shi'a are people who claim to be supporters of Syaidina Ali (followers of Sayidina Ali) they consider this Umayyad Dynasty to usurper power from the descendants

of Sayidina Ali. Their devotion and image of Ali's descent attracted public sympathy. As a result, they gained the support of those around them who were dissatisfied with the Umayyad rule. The support is in the form of support from the political, economic, and social sides.

b. Mawali People

The Mawali people are a non-Arab group originating from Iraq and its surroundings. They are the ones who feel marginalized and numbered by the rule of Banu Umayyah, their rights are more or less than the Arabs in every way and field. Therefore, they initiated to rebel against Banu Abassyiah to ask for justice and equality with the Arabs.

c. Sunni People

Even the most pious of the Sunnis criticized the caliphs for their importance on worldly life, and for ignoring the laws of the Qur'an and hadith, for which they were on full alert to impose religious sanctions against any form of opposition that might arise.

d. Abbasyiah People

The Abbas family or Abbasid people were descended from the Prophet's uncle. They asserted their demands for government occupancy.

The forerunner Of The Collapse Umayyad Dynasty

The decline and destruction of the Bani Umayyah Dynasty cannot be separated from the period of its formation. Because this period was the beginning of the growth and development of several factors that caused the decline and destruction. Starting from the death of Caliph Uthman bin Affan, it caused a prolonged conflict within the body of Muslims, especially between Mu'awiyah who had long yearned for the office of Caliph to make the best use of the momentum. (Nelly Yusra, 2012).

In 129 AH/ 446 CE they proclaimed the establishment of Abbasid rule. The movement to establish Abbasid rule grew stronger. However, Marwan bin Hakam captured his leader named Ibrahim, and was killed. After being killed, the top of the movement was taken over by a brother named Abul Abbas as-Saffah who left with his family for Kufa. Then he was pledged as caliph in Kufa in 132 AH / 749 A.D. The Abbasids succeeded in conquering Khusan and Iraq.

Thus, there was a battle between the Abbasid forces and the forces of Marwan ibn Muhammad on the Zab River (between Mosul and Arbil). Marwan and his army lost the battle that occurred in 131 H/748 A.D. Then Marwan's army fled to various directions until finally he was killed by the Abbasid army in 132 H/748 A.D. With the killing of Marwan and his army, it became the end of the reign of the Umayyads and the establishment of the Abbasid government.

The Moral Shift of the Umayyad Caliphs

After Hisham's death, deviant practices in the palace environment worsened. The success achieved in the previous period, caused the caliphs to indulge in luxury. Even worse, deviant behavior has become a common phenomenon. Even the caliph's family was no longer of pure Arab blood. Yazid III (744) was the first caliph born to a slave. His two successor caliphs were also born to a freed former slave. The bad behavior of the ruling class is only a small illustration of the general moral depravity. The breakdown of civilization, especially regarding liquor, women, and singing has gone viral in society and began to eat away at Arab youth.

Leadership Succession Chaos

Things got even more chaotic when they were faced with leadership succession. The absence of definite and firm rules on the hereditary transfer of power caused serious disturbances at the state level. Muawiyah I had anticipated the problem by appointing his son as his successor, but the classical Arab principle of tribal seniority in matters of leadership was the greatest obstacle. So, public recognition becomes the only sure way to the top of power.

Among the 14 Umayyad caliphs, there were four caliphs – Muawiya I, Yazid I, Marwan I, and Abdul Malik – who succeeded in passing power to their sons. Things became more complicated by the emergence of a new tradition introduced by the founder of the Marwan family who appointed his son Abdul Malik as his successor, followed by his other son Abdul Aziz.

When he came to power, Abdul Malik followed the previous tradition. He transferred power from his brother, Abdul Aziz, to his son al-Walid, while placing his other son, Sulayman second in line to power. In turn, al-Walid also unsuccessfully overthrew his brother, Sulayman ibn Abdul Malik, to install his son as caliph. All these maneuvers are certainly not very conducive to the stability and continuity of government.

Weakening of Syria's Military Power

Another factor that led to the decline of the Umayyad dynasty was the military exhaustion of the Syrian population. Some of the later Umayyad caliphs sought to increase the role of the Syrian military to control other Arab groups and strengthen the fighting forces of some of the empire's border regions with capable and professional soldiers. Military centers sent the Syrian army to confront resistance from the occupied areas.

Turkish troops pushed the Arabs out of Transoxiana. The Khazars, a nomadic people living in the Caucasus, defeated Arab forces in Ardabil, invaded Armenia, and controlled territories as far away as Mosul in 740. In 740, Greece brilliantly defeated an Arab invasion at Acre, Anatolia, and managed to destroy most of the Syrian military. Arab and Berber invading forces were defeated in central France in 732 AD, and a Berber revolt on behalf of the Kharijites in North Africa destroyed a Syrian military force of 27,000 men. The rest of this army fled to Spain and would later help Abdur-Rahman establish the Umayyad Emirate in Andalusia.

These defeats ended the imperial phase of the Umayyad dynasty and left the Syrian military in a dying state with only a few thousand troops left. After a century of strengthening the country with military force, the dynasty is now in a state without a military base that supports the effectiveness of the central government. In other words, the opportunity to overthrow the Umayyad government through military means was wide open.

a. Divisions in Society

The classical and distinctive weaknesses of Arab social life that always emphasized individualism, tribal spirit, and strife re-emerged during the decline of the Umayyad dynasty. The bonds of brotherhood based on faith that Islam initially built, gradually began to loosen. Throughout its existence, the Umayyad Dynasty could not be separated from competition between North Arabian tribes represented by the Qays Tribe, and South Arabian tribes represented by the Kalb Tribe. Since the beginning of the establishment of the dynasty, the two tribes have continued to fight for the hegemony of power. The competition reached its peak during the period of success so in this period the caliphs were more leaders of a particular group, rather than holders of sovereignty over a whole kingdom. In every place, in the capital and various provinces, the hereditary disputes between these two opposing groups are crystallizing more and more. As a result, Muslim expansion slowed down until it finally stopped. The potential for divisions between ethnic groups and political groups that grow stronger is the main cause of political turmoil and chaos that destabilizes the country.

b. The rise of rebel people

In addition to tribal divisions and conflicts among members of the royal family, another major factor in the fall of the Umayyad caliphate was the emergence of various groups that rebelled and undermined their power. The Shiites, who never approved of the rule of the Umayyad dynasty and never forgave their wrongs against Ali and Husayn, are now more active than ever before. Their devotion and obedience to the faithfulness of Ahl al-Bait managed to attract public sympathy. Around them gathered people who were dissatisfied, politically, economically, or

socially, with the rule of the Umayyad dynasty. In Shia-majority Iraq, initially opposed because they were denied freedom, it has now turned to religious sentiments.

Meanwhile, even among Sunnis, they also criticize the caliphs for being too concerned with worldly life and ignoring the laws of the Quran and Hadith. They are always willing to impose religious sanctions against any form of opposition that may arise.

c. Revolution and Collapse of the Umayyad Dynasty

In addition to the above two groups, other destructive forces began to move actively to attack the Umayyad Dynasty. The Abbas family, descendants of the Prophet's uncle, al-Abbas ibn Abdul Muttalib ibn Hashim, began to assert their demands for government. Cleverly, they were joined by Ali's supporters. They used the bonds as Hashim's family to rally fellowship. Bani Abbas took advantage of public disillusionment and presented himself as a true defender of Islam. In its development, Abbas's descendants soon became leaders of the anti-Umayyad movement. As the headquarters and center of propaganda, they chose a small village south of the Dead Sea, al-Mumaymah. This place looks like a remote place and far from the crowds of the world, but in fact, it is a strategic area adjacent to trade routes and crossroads of pilgrim routes. It was here that stood the first and most real historical stage of the political propaganda movement.

On the one hand, the Arab-centric Umayyad rule elicited disillusionment from some sections of society who felt abandoned by the ruler. Non-Arab Muslims in general, and Persian Muslims in particular, had good reason to be disappointed. Apart from not having the same economic and social equality as Arab Muslims, they are generally positioned as Mawalli (non-Arab Muslims) and are not always exempt from the obligation to pay the usual head tax imposed on non-Muslims.

Another problem that further confirms their disappointment is the realization that they belong to a higher and older culture, a reality that even the Arabs themselves acknowledge. It was in the midst of the disillusioned masses that the Shia-Abbas alliance found fertile ground for propaganda. From Iraq, which had always been a staunch supporter of Ali's group, Shia doctrine spread to Persia and took root, especially in the northeastern province of Khurasan.

In Persia, the way had opened with the conflict between Azd and Mudhar embedded in Arab memory. The infighting further smoothed the entry of Shia-Abbas propaganda. The collapse of the Umayyad dynasty was imminent when an alliance was formed between the Shia, Khurasan, and Abbasid powers that the latter exploited for their interests. The coalition was led by Abu al-Abbas, great-grandson of al-Abbas, the Prophet's uncle. Under his leadership, revolutionary Islam rose against the existing order by offering theocratic ideas and promises to return to orthodoxy.

On June 9, 747, the revolt began when an Abbasid supporter, Abu Muslim, a former Persian slave, raised a black flag. The flag was originally the color of the Prophet's war flag, but now it is the Abbasid symbol. Leading the tribe of Azd (Yemen), Abu Muslim entered the city of Marw, but his vassals were Iranian peasants and Mawalli groups, not Arabs. Faced with the attack, Nashr ibn Sayyar, the Umayyad governor of Khurasan, immediately appealed to Marwan II for help. However, although Marwan II was superior in ability and spirit to his predecessors in the era of decline, he still could not assist his governor. Because he was busy facing rebellions around the capital of the kingdom spread from Palestine to Hims.

Marwan II, supported by the Qays tribe, made a grave mistake by moving not only his residence but also the state bureaucracy to Harran in Mesopotamia. This relocation of the bureaucratic center actually distanced it from the Syrians as its main supporters who eventually began to rebel. In addition to the aforementioned factions, the Kharijites in Iraq—who had always been deadly opponents of the authorities—were now also beginning to rebel.

In Spain, hereditary infighting has torn apart the westernmost Islamic province. For three years, Marwan II, then about 60 years old, led battles against the Syrian rebels and Kharijites, and proved himself to be a capable general. As a military leader, in that battle, he spread the

formation of the ranks (shuhuf) which was the war formation of the Prophet's army, into a legion system (Karadis) of small units that were more cohesive and had high mobility.

Although strategically superior to war, the situation is too severe to be corrected. The influence of the Umayyad Dynasty quickly began to sink as the revolt grew hotter. One by one important Umayyad cities fell, beginning with the Khorasan capital Marw, followed later in 749 by the fall of Kufa, which surrendered to the rebels without significant resistance. On Thursday 30 October 749, public recognition was granted in the mosque to Abu al-Abbas as caliph. Thus, the first Abbasid caliph was appointed.

In various places, the white-flagged armies of the Umayyad dynasty were defeated by the black-flagged forces of the Abbasids and their allies. Meanwhile, Marwan delivers a futile final fight. With an army of about 12,000 men, he moved from Harran. In January 750, on the left side of the great Zab River, Marwan was confronted by an opposing army led by Abdullah ibn Ali, uncle of the newly appointed Abbasid caliph.

However, the will and spirit to win are no longer possessed by the Syrian forces, so their defeat can be ensured. After the battle at Zab, the entrance to Syria was wide open to Abbasid forces. One by one, his major cities opened their doors to Abdullah and his Khorasan forces. Only Damascus had to be besieged, but after a few days, the great city surrendered on April 26, 750.

From Palestine, Abdullah sent troops to pursue the fleeing caliph. Marwan was finally captured and killed on August 5, 750 outside a church that housed his refuge in Bushir, Egypt where he was buried. According to Mas'udi, the head and symbol of his caliphate were then handed over to Abu al-Abbas. The Abbasids were now planning to exterminate the Umayyad family. In fact, their general, Abdullah, did not hesitate to finish off those close to the palace family. On June 25, 750, he invited 80 of them an invitation to a meal at Abu Futhrus, an ancient temple on the Awja River near Jaffa, then finished them off while a banquet was in progress. After closing the dead and dying bodies, he and his commanders continued the banquet, accompanied by the moans of life-saving humans.

Not stopping there, agents and spies were deployed throughout the Islamic world to hunt down and kill descendants of fleeing Umayyad families, some of whom even hid underground. One of the most dramatic escapes was the flight of Abdurrahman ibn Muawiyah ibn Hisham to Spain, where the new Umayyad Dynasty was built in Andalusia. Even lifeless bodies did not escape the anger and vengeance of the Abbasids. The bodies of the caliphs in Damascus, Qinnasrin, and other places were exhumed from their tombs, and destroyed by Abdullah. Sulayman's body in Dabik was also exhumed, as was Hisham's body in Rushafah, which was preserved, and burned to ashes after being whipped 80 times. Only the tomb of Umar ibn Abdul Aziz did not suffer a similar fate.

With the fall of the Umayyad Dynasty, Syria's glory and hegemony came to an end. The Syrians were far too late to realize that the center of Islamic influence had slipped out of their hands and moved east. Despite their military efforts to regain power, all their efforts were in vain. Finally, they can only hope for the arrival of Sufyani, a kind of long-awaited savior to bring them out of the restraints of the Iraqis who oppressed them. However, the fall of the Umayyad Dynasty meant more than that. The period of pure Arabia in Islamic history has come to an end and the era of pure Arab empires is now moving rapidly towards its end.

The Abbasid dynasty, which referred to itself as the "daulah", marked a new era and indeed a new one. The Iraqis have been freed from Syrian control, the Shia vengeance is considered avenged, and the mawalli have also been liberated. Kufa on the Syrian-Iraqi border was later made the capital of the new government. The Khorasans became the caliph's guard and the Persians occupied important positions in the government. Since then, the pure Arab aristocracy has been replaced by a hierarchy of officials drawn from diverse nationalities within the caliph's domain. Arab Muslims and Muslims are just beginning to coalition and protect each other. Arabism has indeed collapsed but Islamic rule continues and enters the third chapter in its history.

CONCLUSION

The Umayyad system of government ended the democratic form of the previous caliph who became a monarchy. In the government after the Prophet Muhammad SAW, namely the reign of Khulafa Ar-Rashidin, where the reign of the Caliphate, the leader of his country was appointed by the people with allegiance and pleasure. The candidate for Caliph also appeared based on his own appointment and candidacy. On the other hand, the government of the Umayyad State has its own character where the government uses a monarchy system, namely the royal system. The different patterns of government of the caliphs resulted in changes that triggered internal conflicts which then triggered the emergence of external conflicts in their government. the threat of the collapse of the Umayyad Dynasty. Among the main causes of the collapse were the deviations of the rulers or courtiers, the habit of the royal family who adopted a luxurious lifestyle, and even a spree that made the caliph unable to hold his power. The internal conflict then triggered the growth of external factors that triggered the collapse, namely the emergence of opposition movements. This movement aimed to overthrow the rule of the Umayyad Dynasty. And the groups that intensified the opposition movement against the Umayyads were the Shi'a, the Abbasids, and the Mawali.

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