

## THE EDUCATIONAL ROLE OF THE COMPANIONS IN THE UMAYYAD ERA

Ahmed Hachim Kamil AL-Dhalimee  
Al Muthanna University

**Received: Feb 25, 2024; Accepted: March 31, 2024; Published: May 18, 2024;**

**Abstract:** After the matter was settled for Muawiyah bin Abi Sufyan, and the features of the stability of the state were established, the Caliph took the initiative to renew the movement of conquests that had stopped due to the events that occurred within the Islamic state and the dispute that took place over the caliphate. The movement of conquests returned with great momentum as a result of political and military stability, especially what he wanted. Muawiyah of Muawiyah conquered Constantinople and eliminated the capital of the Byzantine Empire in the Levant. To this end, Caliph Muawiyah bin Abi Sufyan spent money on developing Islamic warships, thus creating a war fleet capable of combating the Byzantine fleet that was imposing its control in the waters of the Mediterranean.

**Keywords:** Educational Role, Companions, Umayyad Era.



This is an open-access article under the CC-BY 4.0 license

### Introduction

Several military battles took place at the beginning of the Umayyad era between Muslims and the Byzantines. The Muslims were able to reach the lands of Constantinople and stay there for several months, but they were unable to conquer it. The beginnings of the Umayyad era, especially after the Caliph decided to pass on power to his son Yazid, witnessed cracks and fissures within The state, and Yazid bin Muawiyah's assumption of power resulted in the defection of Abdullah bin AlZubair, offering obedience and allegiance, as well as Hussein bin Ali, and these defections led to a bloody confrontation in the end.

It must be noted that the Umayyad era was full of companions who witnessed the end of the Prophet's era and the period of the Rightly Guided Caliphs, and their places of residence varied according to the desire of each companion to choose his place of residence, and these companions did not hesitate to continue their educational role that served the nation.

Therefore, some of them migrated to places far from political centers and continued their preaching activities, activities that would strengthen Muslims and encourage believers to approach the Islamic religion and embrace it.

### Results and Discussion

#### The first topic: Battles and wars at the beginning of the Umayyad era

Following the end of the strife that arose among the Muslims during the caliphate of Ali bin Abi Talib, and the announcement of the establishment of peace between Iraq, the Hijaz and the Levant, which was called the "Year of Combination", and according to this peace, Hussein bin Ali ceded the emirate of the Muslims to Muawiyah bin Abi Sufyan. The latter officially became caliph over the Muslims, so that the wheel of the Islamic state and the movement of great and great conquests began with him.

There is no doubt that Caliph Muawiyah had a military sense and a planning mind that made him capable of drawing pictures of conquests and managing them. In addition to being a military commander during the time of the Rashidun era, Muawiyah bin Abi Sufyan gained many experiences in the field of planning and

wars, and thanks to his military prowess, Muawiyah believed that the state Islam is threatened by the Byzantine presence, and therefore the first target that Muawiyah aimed at was Constantinople and his attempt to conquer it and eliminate the Byzantine presence in the East (1).

In order to increase, strengthen and equip the state's military capacity, Muawiyah bin Abi Sufyan decided to pay attention to the Islamic naval fleet, work to develop it and increase spending on it in order to equip a large and strong fleet capable of confronting dangers and challenges at sea, and the Islamic State's possession of a naval fleet with a high degree of For its readiness, it helps it achieve the goals it aspires to, especially the conquest of Constantinople, the capital of the Byzantine Empire (2).

### **First and Second Siege of Constantinople**

The battles that the Umayyads fought at the beginning of their reign revolved around the nature of Islamic-Byzantine relations. Internally, matters had calmed down and thus the impact of strife diminished after Muawiyah took power, so attention was turned to the outside, especially since the Byzantines were afraid of the unity of the Muslims and the increase of their power, so they were Constant readiness for confrontation at all times. In the year 47 AH-48 AH, the Umayyad Caliph prepared a number of Islamic companies and sent them to raid and engage in military clashes with the Byzantine forces. The first goal of this step was to double the Byzantine military capacity and limit its ability to confront in the event of an attack. A major confrontation between the two parties, perhaps because Muawiyah was planning to overthrow Constantinople and control it, and thus become the road to it. The work of these companies was crowned with success, as they cut off the military lines and land borders of Byzantium after a number of military clashes between the two parties, and they remained inside those lands and spent the entire winter. In the heart of Byzantium, before it returned to the Umayyad state (3).

In the year 49 AH / 669 AD, after the Islamic forces succeeded in achieving several goals that they had initially set, the Muslims began to impose the first siege on Constantinople, which was a qualitative change in the course of the battles between the Muslims and the Byzantines. The Islamic Umayyad Navy participated in the battles through its naval fleet, which mobilized Warships in order to contribute to storming the city from the sea side, but the health conditions that struck the soldiers, and the bad weather conditions, did not support the Umayyads in completing their mission, despite the Caliph supplying the attacking forces with another army headed by his son Yazid bin Muawiyah. The first siege continued for as long as Nearly six months, which included military confrontations during which the Islamic army showed great courage and bravery, but the bad conditions and the impregnability of the Byzantine fortresses forced the Muslims to break their siege and return to the Levant (4).

The matter did not end with Muawiyah at this point, especially since the conflict between the Umayyad state and Byzantine had raged, so the Caliph continued to send military campaigns successively and continuously towards Constantinople with the intention of overthrowing it. After the first siege failed to achieve the desired goal, the Muslims began to prepare for the second siege, especially since the Caliph For this purpose, he prepared a huge naval fleet to support the land force, and this fleet remained in front of Constantinople for nearly six years, from the year 54 AH to the year 60 AH (5).

After the Muslims took control of the islands of Arwad and Rhodes, they were used to transport fighters to and from them to the battlefield, due to their proximity to Constantinople, and to tighten the cordon around it from both the land and sea sides. This siege included direct battles between the two sides, and the situation remained as it was for a period. Seven years (6), and despite all this preparation, and the military and material support the Caliph provided to the Umayyad army, the Muslims failed to achieve the primary goal of overthrowing Constantinople. But this does not mean that the Islamic army did not weaken the Byzantine forces, but rather struck them to the core, weakened their capabilities, and limited Of its glow and greatness.

### **Islamic conquests of North Africa during the reign of Muawiyah.**

In the first years of the establishment of the Umayyad state, and Muawiyah bin Abi Sufyan assumed power, he began conducting military campaigns towards the countries of Africa in order to conquer them and

spread Islam there. The beginning of these campaigns began in the year 41 AH, then the second campaign was in the year 45 AH, and in the second campaign a number of Companions were larger than the first, and these campaigns achieved good results on the ground, as they were able to conquer many cities in the Maghreb, after the Islamic forces changed their course towards the island of Sicily. They conquered them and resided inside them for a month, then they returned from them with the spoils, victorious (7).

During the reign of Muawiyah, the movement of Islamic conquests expanded towards the cities and countries of the Maghreb, and as a result of the victories, Islam began to spread rapidly in those regions, especially since the management of the Umayyad battles was under the supervision of the commander "Uqba bin Nafi" (8), who was able to achieve successive victories, establish cities, and conquer cities. North Africa witnessed a new beginning of a new era with Uqba ibn Nafi in the year 50 AH/670 AD. He also planned the city of Kairouan in order to be a stop for traveling Muslims, and at the same time a gathering point for Islamic forces that set out to carry out military operations (9).

In contrast to the military actions that achieved success on the western side, Muawiyah succeeded in winning the battles that took place on the eastern side and thus expanded the area of the Umayyad state geographically. He was able to conquer the country of Sindh and annex it under the banner of the Umayyads (10), and this is one of the actions and achievements that were written by Caliph Muawiyah bin Abi Sufyan throughout his reign, and the movement of conquests did not stop in the period after Muawiyah, but rather it was continued after him by his son Yazid until the western and eastern regions, as well as in India and Sindh, conquered the Islamic state (11).

What is striking about the matter is that most of the battles involved a number of companions who chose to show to the entire world and to Muslims in particular their love and eagerness to strive for the sake of God in order to raise the word of God. This was a lesson and lesson for those who wanted to learn from them and learn, and that the honorable companions carried out. They bear the burden of trust in preserving this religion and spreading it throughout the earth.

## **The second section: areas where the Companions spread during the Umayyad era**

After Islam became stronger and they had a state and an army, the Islamic conquests began to move towards expansion, especially during the Rashidun era, when armies entered the lands of Iraq, the Levant, Egypt, and Africa. As a result of those conquests, the Companions began to spread throughout the regions of the earth that the Muslims had conquered, whether or not some of them took charge of Islam. Affairs of the country or whether he lived in it, and a number of them remained, albeit few, until the beginning of the Umayyad era, where he lived in that period.

The following is an overview of some of the companions who witnessed the establishment of the Umayyad state in the Levant after Al-Hasan bin Ali abdicated the caliphate to Muawiyah bin Abi Sufyan, and lived for a period of time under its banner:

- Mother of the Believers Aisha bint Abi Bakr (wife of the Prophet, may God's prayers and peace be upon him and his family): After the famous battle that took place between the soldiers of Medina, led by Mrs. Aisha bint Abi Bakr, and the Iraqi army led by Ali bin Abi Talib, which was known as the Battle of the Camel, Imam Ali was able to resolve the matter. From a military standpoint, Mrs. Aisha returned to the city after she left for Basra demanding revenge on the killers of the third caliph, Uthman ibn Affan, while she remained in her home in the city until after the year 57 AH, that is, more than 14 years after the establishment of the Umayyad state, and she died as a result of an illness. She was struck in the holy month of Ramadan of the same year.
- Imam Hassan bin Ali (peace be upon him): After the end of the famous Battle of Siffin, which broke out for the same reasons that sparked the Battle of the Camel, Muawiyah bin Abi Sufyan continued to maintain his authority over the Levant, while the Commander of the Faithful, Ali bin Abi Talib, was in Iraq, Qom in the year 40 AH. He was assassinated and he (peace be upon him) was martyred so that the people after him would pledge allegiance to his son, Al-Hassan bin Ali, for the caliphate. Then, after several attempts at

reconciliation, they were made, then they culminated in Al-Hasan handing over the caliphate of the Muslims to Muawiyah, which was known as the Year of Combination, where the word of the Muslims gathered on the leg of Muawiyah, and this reconciliation included several conditions(12 ).

Al-Hasan bin Ali witnessed the establishment of the Umayyad state, whose capital became Damascus, and the centralization of the caliphate in the Levant. He died in the year 50 AH, and was buried in Al-Baqi' cemetery, which means that he lived in Medina (13).

- Muawiyah bin Abi Sufyan: One of the greatest companions and the writer of the revelation of the Prophet (may God bless him and grant him peace). He held the position of governor of the Levant during the reign of Othman bin Affan, and he did not give it up during the reign of Ali bin Abi Talib (peace be upon him), nor did he offer him allegiance. When Ali was martyred and his son, Al-Hasan, was born, the latter ceded the caliphate to Muawiyah bin Abi Sufyan, who announced the establishment of the Umayyad state while he was still in the Levant, while the area of his state extended until it reached China in the east and the Iberian Peninsula in the west (14).
- The companion Amr bin Al-Aas: He was governor of Egypt during the era of Caliph Omar bin Al-Khattab, then after the killing of Othman bin Affan, he was on the side of Muawiyah bin Abi Sufyan and a commander of the Levant army. He lived in the city of Damascus after he ended his mandate over Egypt, and he had the most prominent role. In stopping the Battle of Siffin that took place between Jund al-Sham and Jund al-Iraq under the leadership of Imam Ali bin Abi Talib (peace be upon him) in the year (37 AH/658 AD)(15), then after the matter was settled for Muawiyah in the caliphate, Amr bin al-Aas had headed to Egypt and spent the rest of his life. There, he died in the year 43 AH, that is, about two years after the establishment of the Umayyad Caliphate, and he was buried there at the age of ninety years (16).
- Saad bin Abi Waqqas: He is one of the immigrants who entered Islam and left the world for the sake of their religion. The companion Saad is also considered one of the ten to whom the Prophet gave good tidings of Paradise. He was governor of Kufa during the reign of Omar bin Al-Khattab and Othman bin Affan, then he was dismissed during the reign of Imam Ali. He witnessed The strife that struck the Islamic State, but he was not recorded to have had any involvement in everything that happened. He witnessed the first decade of the establishment of the Umayyad State, and he was at that time in Yemen. He died in the year 55 AH, and he was the last of the Muhajir Companions to die. He was buried in the Al-Baqi Cemetery in Medina (17 ).
- Al-Hussein bin Ali bin Abi Talib: From the family of the Prophet, the son of Imam Ali bin Abi Talib. He was one of those who rejected Muawiyah bin Abi Sufyan's passing of power to his son Yazid, and therefore he believed that the caliphate must remain a shura. He lived in Medina during the reign of Muawiyah. Ibn Abi Sufyan, where he lived the Umayyad caliphate for two decades until the year 60 AH, when he left the city heading towards Kufa to demand the caliphate (18).

Al-Hussein bin Ali remained in Iraq until the beginning of the year 61 AH, when the Battle of Karbala broke out between him and the soldiers of the Umayyad state, in which Al-Hussein bin Ali was martyred along with a number of his family (19).

- The companion Abu Al-Tufayl Amer Al-Laithi: Amer Al-Laithi is considered the last of the companions to die, and with his death the era of the Successors began. He died in the year 100 AH (), after the death of the Prophet, may God bless him and grant him peace, and the conquest of cities and provinces by the Muslims, Abu AlTufayl moved to Kufa, and then returned. Then he went to Mecca and stayed there until he passed away.

In addition to many companions who were contemporary with the Prophet (may God's prayers and peace be upon him and his family), the Rashidun era and the Umayyad era, including (20):

- Jaber bin Abdullah Al-Ansari (he was in Medina)
- Anas bin Malik Al-Ansari (he lived in Basra)
- Mahmoud bin Al-Rabi' Al-Khazraji (he lived in Medina)
- Sahl bin Saad Al-Saadi (he lived in Medina)

- Amr bin Harith (he lived in Mecca)
- Abdullah bin Basr Al-Mazni (he lived in the Levant).

### **The third topic: The educational role of the Companions during the Umayyad era**

The beginnings of the Umayyad era were full of scholars who decorated the scientific life of the Umayyad era. At the forefront of scholars was the generation of companions who witnessed the year of everyone and the establishment of the Umayyad state. Some of them witnessed the period of the rule of Muawiyah bin Abi Sufyan, and some of them continued until after the reign of Yazid bin Muawiyah.

The Umayyad Caliph Muawiyah bin Abi Sufyan was one of the great companions who contributed to consolidating the pillars of the religion and spreading it through the Islamic conquests. He was also a scholar who mastered the jurisprudential and legal sciences. Therefore, since the establishment of his state, he played a major educational role in establishing the scientific foundations of the Umayyad state, as he was surrounded by A number of companions, scholars and jurists who spread knowledge wherever they were, especially Amr ibn al-Aas, who was close to Muawiyah during his reign, and al-Hasan ibn Ali ibn Abi Talib, and a number of great companions who did not skimp on the nation with what they learned (21).

The Companions played social, educational, and political roles that would advance Islamic society. This great companion, Amr ibn al-Aas, was governor of Egypt during the reign of Muawiyah ibn Abi Sufyan, and he was one of the companions who sat in the presence of the Prophet (Muhammad, may God bless him and grant him peace). Who taught him and drew from the sea of his knowledge, and learned the sound educational approach, and he narrated the noble Prophetic hadiths on the authority of the Messenger of God (may God bless him and grant him peace)(22).

It is not necessary that the companions who witnessed the Umayyad era played educational roles through what they learned and taught to people. Rather, the actions of some of the honorable companions were in themselves actions of high value and high status in morals, similar to what happened with Al-Hasan bin Ali (peace be upon them both). When he gave up the caliphate due to what he saw as the dispersal of the Muslims and the dispersion of their unity, Al-Hasan therefore found that the caliphate was a worldly matter and had no value if hearts were divided for it, so he gave it up to Muawiyah (23), thus giving a lesson to all of humanity that kingship is fleeting and that the unity of the Islamic inner ranks is greater than any other. Judgment chair.

As for Al-Hussein bin Ali (peace be upon them), he was the best teacher for the Muslims during his reign and for all of humanity after him, when he rebelled against injustice and went out with himself and his family from his home in Medina to establish truth and suppress falsehood. The result was that he presented himself, his children, and his family as martyrs for the sake of God. To elevate the word of God 24( ), The battle of Karbala was the educational school from which Muslims drew moral, social, and educational lessons.

The honorable companions had the credit for spreading the religion from the

Prophet's era to the Rashidun era, all the way to the Umayyad era, as they had a major role in spreading the religion throughout the country, especially since the borders of the Umayyad state had expanded greatly similar to the conquests that took place starting from the era of Muawiyah ibn Abi Sufyan.

### **Conclusion**

The beginning of the Umayyad era was full of stability within the Islamic House, and thus efforts began to be focused on combating the major powers, especially the Byzantine state, which viewed the Islamic state as a lurker. Muawiyah bin Abi Sufyan began the beginning of his caliphate by preparing to overthrow Constantinople, the capital of the Byzantine state in the east. He had it in mind as one of the goals he set in order to expand the Islamic state. As a result of the restoration of internal security that the state witnessed, Muawiyah intended to equip the Islamic naval forces by establishing A naval fleet, to participate in the mission to overthrow Constantinople.

The Islamic forces succeeded in achieving victories and entering Byzantine territory and staying

there, but some health and logistical factors prevented the fall of the capital of the Byzantine state. However, this Byzantine stubbornness did not prevent the Umayyad state from expanding into North Africa and some eastern regions.

With the establishment of the Umayyad state, a number of the honorable companions who lived through the era of the Prophet (may God bless him and his family) were still alive, and they were many, and this added more scientific aura to the societies and the general educational situation of the state, and the companions were also distributed among the regions of the Islamic state. Some of them remained in Medina and some of them lived in Egypt, just as some of them lived in the Levant during the Rashidun era and remained there even after the establishment of the Umayyad state, and some of them were contemporary with the fourth caliph, Ali bin Abi Talib (peace be upon him).

These companions gave scientific impetus and literary and educational ability, so their roles provided more educational and humanitarian lessons for Muslims in particular, as a number of them continued conveying the noble hadith about the Prophet Muhammad (may God bless him and grant him peace), and some of them provided lessons and lessons from a moral standpoint, similar to what he did. AlHassan bin Ali by relinquishing the caliphate, and Al-Hussein bin Ali by presenting himself as a martyr on the path of truth..

## References

- [1] Ibn Asakir: Abu al-Qasim Ali bin al-Hasan al-Shafi'i, History of Damascus, study and investigation: Mohib al-Din al-Amrawi, Dar al-Fikr for Printing and Publishing, vol. 46, [D.M], [D.T].
- [2] Al-Tabari: Abu Jaafar Muhammad bin Jarir, History of Al-Tabari (History of the Ras and the Kings), edited by: Muhammad Abu Al-Fadl Ibrahim, Dar Al-Ma'arif, 4th edition, vol. 5, [D.M.], [D.T].
- [3] Al-Nawawi: Muhyi al-Din Yahya bin Sharaf, Tahdheeb al-Asma wa al-Lughat, Dar al-Kutub alIlmiyyah, vol. 1, Beirut, [ed.].
- [4] Ibn Adhari: Abu Abdullah Muhammad bin Muhammad, Al-Bayan al-Maghrib fi Akhbar alAndalus wa al-Maghrib, Dar al-Thaqafa, 3rd edition, vol. 1, Beirut-Lebanon, 1983 AD.
- [5] Al-Khatib Al-Baghdadi: Ahmed bin Ali bin Thabit, History of Baghdad, Dar Al-Gharb Al-Islami, 1st edition, vol. 1, Beirut, 2002 AD.
- [6] Al-Suyuti: Jalal al-Din, Hasan al-Mudathah fi Tarikh al-Masr al-Cairo, Dar Ihya al-Kutub alArabiyya, 1st edition, vol. 1, Egypt, 1387 AH.
- [7] Al-Mazzi: Yusuf bin Abdul Rahman bin Yusuf, Tahdheeb al-Kamal fi Asma al-Rijal, edited by: Bashar Awad Marouf, Al-Resala Foundation, 1st edition, vol. 10, Beirut, 1400 AH/1980 AD.
- [8] Ibn al-Atheer: Abu al-Hasan Ali ibn Abi al-Karam, al-Kamil fi al-Tarikh, Dar al-Fikr, vol. 2, Beirut, 1987 AD.
- [9] Ibn al-Atheer: Abu al-Hasan Ali, al-Kamil fi al-Tarikh, Dar al-Kitab al-Arabi, vol. 2, 1st edition, Beirut, 1997 AD.
- [10] Al-Mahjoub: Yassin Al-Khalifa Al-Tayeb, Exposing the Truth in the Biography of Aisha AlSiddiqah, Al-Durar Al-Sunni Foundation, 1st edition, Saudi Arabia, 2011 AD.
- [11] Abdul Latif: Abdul Shafi, Biography of the Prophet and Islamic History, Dar Al-Salam, 1st edition, Cairo, 1428 AH.
- [12] Shawat: Al-Hussein bin Muhammad, Hadith School in Kairouan (from the Islamic conquest to the middle of the fifth century AH), International House of Islamic Books, 1st edition, vol. 1, [D.M.], 1411 AH.

- [14] Al-Adawi: Ibrahim Ahmed, The Umayyads and the Byzantines (The Mediterranean Sea is an Islamic Lake), Anglo-Egyptian Library, [D.M], 1995 AD.
- [15] Abdul Latif: Abdul Shafi Muhammad, The Islamic World in the Umayyad Era, Al-Ittihad Cooperative Publishing House, 3rd edition, [D.M], 1996 AD.
- [16] Taqoush: Muhammad Suhail, History of the Rightly Guided Caliphs (Conquests and Political Achievements), Dar Al-Nafais, 1st edition, Beirut, 2003 AD.
- [17] Al-Sallabi: Ali Muhammad Muhammad, Muawiyah bin Abi Sufyan (His Personality and Era), New Andalus Publishing House, 1st edition, Egypt, 2008 AD.
- [18] Magistrate: Qahtan Qaddouri, Al-Hussein bin Ali (may God be pleased with them both), his positions and his caliphate, Al-Imam Al-A'zam College, Al-Anbar Department, 2012 AD.
- [19] Al-Matari: Muhammad bin Ali bin Jamil, the last of the Companions and Followers to die, <https://www.alukah.net/>, publication date: 2/5/2019 AD.
- [20] The Status of Scholars in the Umayyad Caliphate, <https://islamstory.com/>, publication date: 4/19/2010 AD.
- [21] <https://www.marefa.org/>, access date: 8/7/2022 AD.