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# POLITICAL FRAGMENTATION IN THE Umayyad CALIPHATE: CAUSES AND CONSEQUENCES FOR STATE STABILITY

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## ABSTRACT

*The current study investigates the interior political split that diminished the Umayyad Caliphate (661–750 CE) and contributing to its ultimate collapse. The current reseracher has dtected four major reasons that lead to this fragmentation: the continuous tribal conflicts, –particularly Qays and Yaman; extreme religious conflicts, Sunni-Shia antagonism; economic disparities which played on fragmenting and distancing converts, from those non-Arab Muslims who are also known as mawali; and, most significantly, constant leadership conflicts by those who wante to succeed in leadership. These inside fragmentations have resulted in the evolution of many rebellions that were about to destruct authority, disunite the power of the military. These rebellions have motivated its people to search for autonomy. The Abbasid movement smartly took advantage of those miserable socio-political situations taking advantage of propaganda that disfranchised organizations, leading to chaotic practices, lack of belief and lack of loyalty in the country. The method used in this studyis a qualitative historical-analytical approach. It aims at examining selected primary and secondary historical sources to come up with a proper interpretation of major causes that lead to the political fragmentation in the Umayyad regime. It is found that thoose political fragmentations not only woked on destabilizing the Umayyad Caliphate but also demolished the basis of governance. The study therefore recommends including governance that value diversity to avoid systemic marginalization.*

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**KEYWORDS:** Umayyad Caliphate, Political Divisions, Tribal Rivalries, Sunni-Shia Schism, Economic Inequality, Leadership Succession.

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## 1. INTRODUCTION

The Umayyad Caliphate (661–750 CE) is considered one of the most remarkable powers throughout the Islamic history. It is noteworthy to mention that the Umayyads were able to turn a semi-religious community into a great powerful empire, that succeeded the Rashidun Caliphate. The Islamic governance during the Umayyad's have grown tremendously, extending from Iberian Peninsula, in the west, to the Indian subcontinent located in the east. According to Darmawan and Afriany (2024), this growth made their state the largest empire ever, "encompassing a vast array of peoples, languages, and cultures" (Darmawan and Afriany, 2024). It is important to mention that the power which the Caliphate previously gained is attributed to the innovative procedures they adopted in administration, military business and a "consolidation of authority via a device that mixed pre-Islamic Arab tribal structures with factors tailored from Byzantine and Sassanian governance" (Leavitt, 2025). Damascus has become in its shape because of being the capital. Furthermore, Arabic language has thus become the official language in the Empire. This has created a sense of unity in the socio-political aspects of the Empire. According to Saad (2022), the Umayyads established lots of achievements in all aspects of life especially culture, architecture, along with the "construction of the Dome of the Rock in Jerusalem, which symbolized both religious piety and political legitimacy" (Saad, 2022).

Nevertheless, much chaos, tension and conflicts had been taking place underneath this tremendous achievement. Here, it is important to remind that Umayyad ruling system has heavily depended on Arab educators and thinkers of the elite, mainly the mawali, a group of non-Arab Muslims, who despite converting to Islam, have suffered during their residence under Islamic governance, especially financially. Since the Umayyad ruling system was based on hereditary, this created a gap from the "greater consultative approach of the Rashidun duration[...] leading to disputes over succession and growing alienation among rival factions" (Zeb and Ullah 2023). Consequently, this had a negative impact on the administrative unity and cohesion that characterised the Umayyads rule then, resulting in fatal tribal rivalries, such as Qais and Yemen conflicts, From the perspectives of Khan and Bangash, the religious conflicts and fragmentations that occurred were mainly between Sunni and Shia religious groups in addition to the Kharijite ones, thus further complicating the tension between these

groups and negatively reflecting on the Umayyad state; each of these conflicting groups" contested the legitimacy and religious authority of the caliphs" (Khan and Bangash, 2023). As the Umayyads elevated their territorial control, they "encountered several challenges in retaining cohesion, making sure equitable governance, and suppressing dissent. These internal fractures, even though at instances temporarily contained, have become more stated within the final many years of the caliphate, in the long run paving the way for the Abbasid Revolution in 750 CE" (Sangmurdiyono and Zidan, 2024).

This study therefore aims to question, synthesize and understand the structure of the political divisions that appeared during the reign of the Umayyad caliphate, thus reflecting the negative impact on the Empire's long steadness and stability. These dissensions and fragmentations have been composed via the structural imbalances that constituted the society as well as the socio-political exclusions that prevailed.

The current paper therefore research will specially focus on the major tribal and religious sectarian conflicts that took place, mainly Qais and Yemen, the with the Sunni-Shia conflicts, and the Kharijite group, the economic inconsistencies between Arabs and mawali, and, eventually, the dispute over management among the ruling class themselves.

### 1.2. Research Questions

The current study aims to respond to the following questions: How did internal political squabbles lead to the decline of the Umayyad Caliphate and consequently to the evolving power of the Abbasid revolt. The method that will be used to respond to the research question is analytical one. It aims at providing critical Islamic commentaries and interpretations, both old and modern ones, such as Al-Tabari, Al-Masudi, and Ibn Al-Athir. The study will also touch on the development of the political discord of Umayyad governing system through its different stages.

The rationale of the study lies in understanding the way of the Umayyad governance and eventually its decline along with its broader implications for the contemporary political-oriented systems. It is worth mentioning that all the hinderances that the Umayyads faced during their reign including tribal conflicts, diversity and ethnicity matters, and failure management systems are still relevant to the problems most states face nowadays. Reviewing the historical justifications and reasons for those internal fragmentations, this study is hoped to offer critical

visions and readings that show the downfall of the empire and the significant role a true political spirit might well play in case they resorted to just and fair politics.

## 2. HISTORICAL BACKGROUND

The rise of the Umayyads, as a dominating power, stands for the arrival of a very transformative generation during the history of Islamic Caliphate because it used to competently “integrate paranormal features within a [muslim] world that is controlled by rationalism” (Shehabat et al, 2025). This asserts the grand administrative transformation from the early the Rashidun Caliphate to a more dynastic pattern of ruling system. This change of state has been later disfragneted and dismantled due to the upheavals that occurred to the Islamic world, especially after the assassination of third Muslim Caliph Othman Bin Affan around 656 CE. The death of Othman created much chaotic space among Muslims and created emptiness in authority, a thing that lead to the first dismantling experience ever experienced by the Islamic entity. The cousin of Prohpet Mohammad, peace be upon him, Ali bin Abi Taleb, has succeeded Othman Bin Affan, and “assumed the function of caliph, however his management become without delay contested” (Marsham, 2020). Emerging as an opponent to Ali, Muawiyah ibn Abi Sufyan, who was then the governor of Syria and a man of power among the Ummayyads, openly expressed his dissatisfaction with Ali’s succession of Othman arguing that Ali was unable to “maintain unity within the community” (Kennedy 2016).

The Battle of Siffin, 657 CE, represent the major struggle that took place between the caliph, Ali, and Muawiyah. In fact, this era represents the weakest point of divisions that has plagued the Islamic entity since its establishment; it really deepened points of conflict and struggle between the same muslim brothers. To solve the dispute between the two conflicting parts, an arbitration has been assigned but it failed to solve the dispute. This failure caused more chaos and fragmentation, leading to the emergence of Kharijites, a political movement that against both Ali and Muawiyah. According to Abbas et al (2024), “Ali’s assassination in 661 CE by a Kharijite marked the end of the Rashidun Caliphate and provided Muawiyah with the opportunity to consolidate his power”( Abbas et al. 2024). To complicate the political matters and through Muawiyah’s military power, smart politics and supportive allies, he crowned himself as the first Caliph of the Umayyads considering Damascus as the capital of the state. This

rise of new power among the Umayyad dynasty, once again, represents a departure “departure from the consensus-based leadership model of the Rashidun Caliphs, as the Umayyads embraced hereditary succession, consolidating their rule through familial ties and tribal loyalties” (Sangmurdiyono and Zidan, 2024).

Muawiyah’s position equipped the Umayyad Caliphate with extra power, balance and expansion. His political ability support him to secure peace agreements with previous opposers, in addition to Hasan ibn Ali, who traded the caliphate with being secure and protected using a safe transition of power. What also empowered Muawiyah was the support which he received from the strong Syrian army which became a powerful point that mark Muawiyah’s authority.

Under his pattern of governance, the Umayyad caliphate has been altered from a unsecured coalition of federation of tribes to a central nation with a powerful and successful techniques, mainly in administration. The Shia and the Kharijites, always rejecting the legitimate rule of the Umayyads, started causing rivals and troubles, thus challenging the Ummayyad’s dynasty legitimacy. Ramadan (2017) explains that despite the rigorous situations, “Muawiyah’s pragmatic approach to governance enabled the Umayyads to set up a semblance of stability and set the stage for the caliphate’s territorial and political expansion” (Ramadan, 2017). The Caliphate’s development is one of the supreme and brilliant constituents of its legacy, having geographical areas expanding over three continents at its celestial point. The caliphate adopted a smart technique, the navy campaigns, attempting to enlarge the horizon of Islamic state and unify its authorisation over the newly conquered places. Ramadan further mentions that this “generation of enlargement become pushed via both non secular zeal and political pragmatism, because the Umayyads sought to stable sources, alternate routes, and strategic benefits whilst pleasurable their function as defenders and propagators of Islam”(Ramadan, 2017).

Towards the west, Muawiyah campaigned throughout North Africa, subjugate the Berbers, attempting to further increase and enlarge the domination and control of the Umayyads to the Atlantic Ocean. Ahmad and Zamri (2024) maintained that the “conquest of North Africa became marked by using each navy victories and negotiated agreements, because the Umayyads integrated the Berbers into their armies and administration”(Ahmad and Zamri, 2024). In 711 CE,

.they intercrossed into the Iberian Peninsula, led by Tariq ibn Ziyad, whose decisive victory in the Battle of Guadalete paved the way for the Muslims' rule of Al-Andalus. Dabashi (2017) explains that the "subjugation of the Iberian Peninsula now not most efficacious outspread the Umayyad realm but additionally brought a rich cultural and highbrow trade that would later flourish below Muslim rule" (Dabashi 2017).

However, toward the east, expansion efforts and activities have been turned to Central Asia and the Indian subcontinent. Qutayba ibn Muslim, the Muslim leader who took over the leadership, then conquered Transoxiana and dominated major cities there, namely Samarkand and Bukhara. These expansion activities have enabled the Umayyads to explore different religions, cultures and traditions, mainly Buddhism and Zoroastrianism, thus reflecting positively on the outgrowth of the Islamic traditions and values. In 712 CE, Muhammad ibn Qasim, the Umayyad General in the Indian subcontinent, headed led an expansion campaign into Sindh. This created a strong base for long time and set "the foundation for centuries of Muslim influence in Sindh (Rahman and Koçyiğit, 2018) The Umayyads also oriented their endeavours and expansion acts towards the north, getting involved in frequent critical encounters with the Byzantine Empire. These campaigns included sieges of Constantinople that, though didn't succeed, emphasizes the Umayyads' scope of ambitions to face and challenge the superior power of the Roman Empire, mainly from the Eastern side. George and Marsham (2017) explained that the structure of naval fleets and the formation of "naval bases allowed the Umayyads to project their power across the Mediterranean, securing trade routes and asserting their dominance over maritime regions" (George and Marsham, 2017).

The Umayyad administrative system played a great role in creating a sense of stability, thus enabling the Umayyad Caliphate to manage a very immense and diverse Empire. The Umayyads learnt different aspects of governance from the Byzantines and Sassanians, strongly coming up with effective and centralized bureaucratic system due to being amalgamated with the Islamic noble values. It is significant to further add that the Caliph held dominant dominance functioning as a politician, religious person and a human being. The caliph, according to Marsham (2020), was "supported by a council of advisers and officials, many of whom were drawn from the Umayyad family or loyal tribal allies, ensuring the consolidation of power within the

dynasty" (Marsham, 2020).

When it comes to the provinces that existed within the caliphate, it is important to mention that governors or Walis, people who are officially appointed by the Caliph so that they keep peace, stability and order in their own province. Those governors were always granted autonomy entitling them to discuss problems with the neighboring cities, yet showing allegiance to the chief authorities in Damascus. In Fenwick's words, "[t]his localized method aid the Umayyads handle the logistic demanding situations of governance a stragglng empire but additionally created expectations for corruption and rebellion, as ambitious governors every so often sought greater independence" (Fenwick, 2020). The Umayyads later enforced a strict taxation device. The *jizya* which looks like poll taxation, is applied on non-Muslims where as the *Zakat*, money must be paid by Muslims to purify their own saved money. Those different sources taxes, even including the agricultural ones, have supported the Islamic treasury with lots of money which were used to support expansion campaigns; help to construct the Caliphate infrastructure, and to finance the caliph's administrative policies. However, the "advantageous care of Arab Muslims in tax policies, along with the exclusion of *mawali* from certain privileges, exasperated tensions within the empire" (Khan and Bangash, 2023).

One of the major and radical changes that reflect the cultural power and domination of the Umayyad Caliphate is the replacement of the Greek and Persian official languages with Arabic language, thus becoming the Official language. This help to expedite the unity of the Empire and made Arabic language be the language of almost all scientific and literary works. "(Khan and Bangash (2023) explain that the Umayyad "caliphate invested in infrastructure, constructing roads, irrigation systems, and mosques that served both practical and symbolic purposes. Milwright (2010) states that "[t]he Dome of the Rock in Jerusalem, commissioned by Caliph Abd al-Malik, stands as a testament to the Umayyads' ambition to establish their legacy as rulers of the Islamic world" (Milwright 2019). Despite the progress achieved, many challenges have faced the Caliph. Matters of managing the diverse necessities and grievances of the empire's population had tremendously appeared. Also, many squabbles and tensions have risen with the tribes along with the sectarian and religious divisions which all in all lead to economic dilemmas and later lead to the depreciating the power of the Caliph, the "administrative and governance structures of the Umayyad Caliphate laid the

groundwork for future Islamic states, leaving a lasting impact on the development of Islamic civilization" (Zeb and Ullah, 2023).

### **2.1. Political Divisions in the Caliphate**

The Umayyad Caliphate was profoundly influenced by the ethnic conflicts that had been taking place. The major conflict was between Qais and Yemen, two major Umayyad tribes residing in the north of the Caliphate. It is important to mention here that such conflicts have been there for long time during the Arabian and Muslim societies, especially in the pre-Islamic era. However, some critics and historians argue that the rise of the Umayyad dynasty didn't weaken these conflicts. On the contrary, it intensified them and, according to Kamrava (2022), "transform[ed] them into a significant source of political instability" (Kamrava, 2022). Originated in pre-Islamic Arabia era, an era where several tribes used to fight for different reasons, most of which were very silly, competed for land and power. The authority of Islam did not allow such conflicts to take place because of the peaceful teachings of Islam as revealed to Prophet Muhammad as well as the previous Rashidun Caliphs. However, they "resurfaced with greater intensity under the Umayyad regime, as the caliphate expanded and required the support of these tribal groups for governance and military campaigns" (Smith and Parkinson, 2023). The Umayyad leadership was different from that of the Umayyad Caliphate whose obsession of governorships, expansions, leadership, and financial resources always helped create more fragmentation and dismantling among tribes, therefore arousing matters of jealousy and rebelliousness among people. An example is the administrative roles Muawiyah and Yazid I granted to Qais tribes, thus igniting matters of discontent among the other conflicting tribes. SijPeSteijn (2022) explains that the Umayyad's policy of segregation thus distancing the Yemen tribes, who felt like being outcasted from the merits of the caliphate. However, "certain governors, consisting of Hajjaj ibn Yusuf, sought to placate the Yaman faction of their regions, further exacerbating tensions with the Qais" (SijPeSteijn, 2022).

Due to the continuous conflicts between those tribes, escalations have been turned into violence. These conflicts intensified on a regular basis therefore becoming highly strung and critical, especially with tribal factions that sought for control. Marj Rahit, a battle that took place in 684 CE, represent a propaganda war among Qais and Yemen forces that largely diminished the power of

the Umayyad Caliphate and acted on creating lots of political chaos for its leaders. It needs to be emphasized that these tribal conflicts had spread all over the Umayyad Caliphate, creating a sense of disorder, chaos and a threat on the Umayyad's power. It spread in provinces like Iraq, Syria, and Khorasan. What further complicated the political situation in the Umayyad Caliphate was the hostility between Arabs and non-Arab Mawali, who are composed of "Persian, Berber, and other non-Arab converts to Islam, often observed themselves sidelined through the Arab elite, leading to resentment and unrest, specially in provinces like Persia and North Africa" (Catlos, 2018).

These ethnic conflicts consequently did not enable the Umayyad Caliphate to offer a confederate state to steadily stand against the outside threats and internal rebellions that encompassed their state. It was axiomatic that these conflicts played negatively in diminishing the power of Umayyad's military and administrative instrumentation. Finally, the "incapability of the Umayyads to effectively deal with these rivalries contributed to the erosion of their authority and furnished fertile floor for the Abbasid Revolution" (Bennaji and Culture, 2018). A major conflict that was very prominent in the Umayyad Caliphate was the sectarian religious conflict between Sunni and Shia people that can be considered as one of the longest conflicts in the Umayyad Caliphate. The main reason of the Sunni-Shia conflict is originated on the question of legitimate leader to take the lead after the death of Prophet Muhammad (Peace Be Upon Him). The Sunni Muslims supported the Rashidun Caliphs but the rulers stressed the need for a successor selected by consensus. In contrast, the Shia believed that "leadership has to stay in the Prophet's circle of relatives, specially favoring Ali ibn Abi Talib and his descendants as the rightful imams" (Abbas 2021).

Under the Umayyads, the Sunni-Shia division become stronger concentrated due to the suppression of the Shite political activism. The Umayyad rulers were decisive to alleviate the Shia claims. So, they resorted to propaganda to strengthen their grip by selling the belief of depicting as defenders of Islam. At the same time, they tried to terminate the Shia minority, oftentimes using savage means to repress objection. Events such as the "massacre of Husayn ibn Ali and his fans at Karbala in 680 CE left an indelible mark on Shia consciousness, fueling resentment and fostering a sense of martyrdom and injustice" (Manan and Taran 2020). The sectarian antagonism have intensively evolved by contrasting religious acts, mainly the Kharijites, who also

disapproved Sunni's and Shia's demands of management. For the Umayyads, the Kharijites had swayed from the true Islam by adopting a corrupted, materialistic governing body. Hagemann and Verkinderen (2020) pointed out that the extremist political orientation and inflexible attitude brought about several uprisings towards the caliphate, stretching its army and administrative sources thin" (Hagemann and Verkinderen, 2020).

Economicwise, the Umayyad Caliphate were bombarded with another critical dilemma that has contributed to more political unrest. The caliphate's distributed districts were also surrounded by different economical constructions, mainly in Egypt and Mesopotamia. However, "the benefits of these assets have been no longer equitably disbursed, leading to sizable nearby and social inequalities" (Zeb and Ullah 2023).

Arab Muslims, mainly the elite from Quraish tribe, had different entrees to wealthiness, land, and administration. In comparison, Mawali suffered social and religious discrimination, always asked to pay extra taxes and in the meantime they were denied the overall rights and privileges as citizens. This financial biasness lead to profound "resentment a number of the mawali, who considered the Umayyad management as exploitative and unjust" (Abdullah and Talib, 2023). Additionally, nearby disparities in helpful resource allocation in addition exacerbated tensions. One aspect of persecution and biased treatments is that, for example, districts that lie in the same direction of the Umayyad capital, Damascus, received excess interest and funds. However, distant ones such as Khorasan and North Africa received nothing. This ill-treatment between tribes and cities fueled territorial resentment, thus creating more tension and conflicts especially with the neighbouring districts.

### 3. MANIFESTATION OF INTERNAL POLITICAL FRAGMENTATIONS

The internal tensions and fragmentations within are often plainly presented in widely-spread resistance and revolts, thus representing lack of harmony in the Umayyad Caliphate among its people. They unveil lots of aspects of political corruption (Shehabat et al, 2025) The Berber Revolt, in Africa, could be considered amongst the most influential ones, which took place in 740 CE (Al-Adawiyah et al., 2023). Underneath the Umayyad reign, not only the the Berbers's population increased progressively but also their hatred to the Umayyad Caliphate also magnified. Despite their contributions to the Umayyad culture, they were "subjected to

heavy taxation and systematic discrimination, as the Arab ruling elite considered them inferior and excluded them from positions of authority" (Ibid). This resulted in distancing them from the economic and social sphere. Therefore, this period was marked with its political tension i.e., heated confrontations took place between the Berber and the Umayyad Caliphate, when the Berber were able to win in the the Battle of Bagdoura. Alatas et al. (2023) explains that in spite of the fact that the Umayyads finally burked the uprisings, it "weakened their hold on North Africa and highlighted their failure to integrate non-Arab populations into the empire" (Shahrudin, Alatas et al. 2023). Despite its efforts to unify the Caliphate and maintain authority, the Umayyad eyewitnessed more squabbles and conflicts among both local citizens and supporters. It was evident that the Caliphs were normally opposed more from their family that aimed at undermining the Umayyad's ruling policy and help them achieve their own objectives and political aspirations. Apparently, those internal conflicts diminished the crucial role of the Umayyad's authority and worsened fragmentations and divisions in their administration.

An example of the major fragmentation in the Umayyad Caliphate was between the descendants of Marwan ibn al-Hakam and people of Muawiyah I. Both, according to Darmawan and Afriany, contended to create arguments over the caliphate's policies and sources. This intensify more struggles, especially during the reign of last Caliph in the Umayyad Caliphate, Marwan II, who "struggled to hold harmony in the ruling elite" (Darmawan and Afriany 2024).

The expansion of the Umayyad Caliphate strongly called for a suburbanised scheme of administration, giving more space for the Walis, the local governors of distant provinces, the thing that maintained order and imposing strict regulations. However, this kind of deputation of authority to walis had a negative impact on the Caliphate as, according to Leavitt, those Walis or governors [...] "wielded widespread power and now and again pursued their personal interests at the fee of the caliphate" (Leavitt 2025). For example, governors in Khorasan and North Africa were designated to manage matters of diverse populations in the face of expected resistance. While several Walis approved a set of magnificent administrative practices and politics, others purposefully misused their positions for private gains, forcing excessive taxes and were fully involved in corrupt practices. This abuse of electricity, for example, fueled hostility and hatred of

local people, leading to more objections, societal unrest and riot in some areas. Toral and Studies study (2022) illustrated that the “Berber Revolt, turned into violence that was attributed to the oppressive rules of Umayyad governors in North Africa, who did not deal with the grievances of the indigenous populace” (Toral and Studies, 2022).

Aspects of political divisions within the Umayyad Caliphate had had many-sides. A major aspect was the notable change from cracking rebellions to “factionalism within the ruling elite and the demanding situations posed by nearby governors and semi-self sufficient leaders” (Riaz et al., 2021), thus reflecting the difficulty that the Umayyad Caliphate faced in managing difficult matters. These challenges no longer best eroded the authority of the Umayyads however additionally set the level for the eventual rise of the Abbasid Caliphate, which capitalized on the extensive discontent to overthrow the dynasty. From Riaz et al. Perspective to better understand such “manifestations affords crucial insights into the dynamics of governance and the factors that make contributions to the upward thrust and fall of empires” (Riaz et al. 2021).

#### 4. IMPACTS ON STATE STABILITY

Notably, those divisions divisions that plagued significantly weakened the Umayyad Caliphate’s main authority, therefore coming up with administrative inefficiencies that troubled the Umayyad’s compelling governance. Here, the caliphate spanned an immense district, that had many ethnic, linguistic, and non-secular organizations. with this type of mixed empire, a high quality management was required but the Umayyads faced hard times in to attempting to the face the challenging demands while having in mind their expansion and centralized ambitions of ruling policies. The Qais-Yemen war, among other conflicts that were taking place then, took place outside of the intererence of the Umayyad administration on a regular basis, (Sangmurdiyono and Zidan, 2024). The dependence on social group and/or the local tribes who were extremely faithful as the premise for administrative positions. leaders of those tribes and groups frequently gave priorities to their folk kins rather than taking into cosndieration kinship the caliphate’s broader goals. Similarly, other governors in remote provinces acted carelessly in their provinces, resorting to self-governing procedures rather than the public interest of the Caliphate in Damascus. These acts dramatically supported the abuses of power; those Walis made use of their positions for individual welfare. Administrative

inefficiencies had been similarly compounded by means of monetary pressure. According to Çakmak(2023) “the Umayyads’ taxation gadget, which relied closely at the jizya (tax on non-Muslims) and kharaj (land tax), became increasingly unsustainable as more subjects transformed to Islam and had been exempted from positive taxes” (Çakmak 2023). Karmila et al. (2024) explain that

“[t]he caliphs’ attempts to impose additional taxes on converts, particularly the mawali, fueled widespread resentment and rebellion, further weakening the state’s revenue base. Without adequate financial resources, the Umayyads struggled to maintain their military, fund public infrastructure, and pay administrative officials, creating a cycle of inefficiency that eroded the central government’s ability to function effectively” (Karmila et al. 2024).

The loss of organizational means for dealing with Caliph’s sequence in succession conflicts further diminished the caliphate’s power and agency. Transitions of electricity, for example, had always been excluded to the ruling family. This reflected negatively on, governance, creating more aggressive opposition movements that threatened the Umayyad authority

Those internal fragmentations and divisions had bad effects on the Ummayad Caliphate army and hense on stability. Koşdaş and Gümüş (2025) explained more about the causes that lead to disunity within the circle of the Umayyad Caliphate. They maintain that

the maximum adverse factors became the Qays-Yaman tribal rivalry, which infiltrated all tiers of the army hierarchy and frequently led to disunity, inefficiency, and factional battle inside the militia. Commanders had been often more loyal to their tribal affiliations than to the strategic hobbies of the caliphate, weakening the brotherly love essential for a unified army reaction (Koşdaş and Gümüş 2025).

This inner disintegration strongly undermined the caliphate’s ability to suppress internal conflicts and also to protect its boundaries against extraneous threats e.g., Byzantine Empire and Turkish organizations in Central Asia. Darmawan and Afriany (2024) explain that the last resort for the Umayyad Caliph was disseminate assets “across a couple of fronts, leading to dwindled military performance and repeated territorial losses” (Darmawan and Afriany, 2024).

At the same time, the Abbasid motion set up an ideological, political campaign that further complicated the legitimacy of Umayyad governance by depicting the Caliphate as being fulluy corrupt,

and unjust, thus deserves not to represent the Islamic world. Ascending from the origin of Al-'Abbas, Prophet Muhammad's uncle, , nominated themselves as carriers of religious justice and inclusivity. Pervez and Society (2023) explained that "by exploiting existing sectarian grievances and promising reform, the Abbasids were capable of provoke large guide that transcended nearby and tribal obstacles" (Pervez and Society, 2023).

This increasing disagreement scoured public self-assurance and diminished the level of loyalty to the Ummayyad Caliphate.

The isalmic-political case represented by the murder of The Husayn ibn Ali at Karbala further complicated the political situation, eventually deepening the legitimacy of succession crisis. The revolution, in Keenan's words (2024), "marked the culmination of many years of internal fragmentation, and its achievement underscores a important historic lesson: unchecked inner divisions whether or not political, sectarian, or socio-economic can irreversibly undermine even the most expansive and powerful empires" (Keenan, 2024).

## 5. CONCLUSIONS AND

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## RECOMMENDATIONS

The Umayyad Caliphate presents a thoughtful old instance of how conflicting aspects of divisions and fragmentations will definitely lead to the collapse of a powerful state. The prolonged squabbles within and outside the Calipahte had dismantled the structure of the country, undermining efforts of national integrity. In addition, the growing divisions between Sunni and Shia groups rquipped with the violence practices of the Kharijites had worsened societal instability At the Economic level, the reputation of Arab Muslims whose policy was based on excluding non-Arabs created tension and resentment against them. All together, these fragmentations, along with leadership disputes, lead to the decreasing the umayyad administrative and political power. In the meantime, the Abbasid policy managed to integrate and consolidate all discontented factions by providing ample space of freedom, justice and equality.

A major recommendation that needs to be highlighted here is to address the demands and issues of marginalized organizations rather than conquering them and silencing their voices.

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