Investigate Instances of Umayyad Caliphate of Damascus Political Power from the Perspective of John Kenneth Galbraith

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ABSTRACT

The rise of anti-Islamic Umayyad is one of the wonders of Islamic history. Studying the reasons has led the researcher to depict the anatomy of Galbraith's thought to be able to answer the questions as: How Umayyad imposed its political power? What tools and resources were utilized by them? This article is descriptive analysis of the information gathered, that concludes Umayyad exercised their power in three forms of threats, inducements and conditions, based on the character, organization and ownership.

INTRODUCTION

The Problem Statement:

The power is of such seemingly simple concepts that all agree on and is defined as “the possibility to impose one's will on others' behavior. This definition is more or less what is generally assumed. This general meaning has resulted in no need for definition. But, it is not that easy because how compliance is dictated by power exercise is not referenced in any discussion. What would distinguish between the one who exercises the power and whom the power is exercised on are the fundamental questions in depicting the anatomy of power.

Umayyad caliphate of Damascus was the outcome their long-term battle with Bani Hashim that started from the Jaheliat ages to the fall of their government in Damascus that is the scope of the investigation. Both parties struggle for power lasted from its beginning allied coalition in time of Jaheliat to confrontation in the time of the prophet Mohammad (PBUH), After Umayyad accepted Islam, they were able to get some the prophet Mohammad (PBUH) political system positions and were sympathized by offering them some of Hunayn battle spoils. Participation in battles Radeh and Damascus conquests in the time of Omar has stylized image of Umayyad and with the rise of Ottoman, Umayyad power was strengthened so that after the assassination of Uthman the Umayyads in Damascus could facing the caliphate which was legitimated by the votes of Mahajerin and Ansar. Finally they could achieve their personal and tribal goals by imposing Damascus power on Iraq and establish the first Islamic caliphate that it exercised its power on the largest geographical extent of the time nearly for a century.

Theoretical research:

John Kenneth Galbraith, the American-Canadian, economist, politician and diplomat (1908 -2006) was a professor at Princeton and Harvard Universities, a supporter of John F. Kennedy, and The US. Ambassador in India (1961-1963). He reduced his political activities after the president assassination However he wrote about 50 books and 1,000 articles in his life time. Among his prominent publications is “The Anatomy of Power (1983), the evidence presented in this chapter is based on the design presented in this book. During World War II he was in charge of price control, he was at the heart of power hence his presence at the bases of power and explaining theory to understand these factors are of the most important points of Galbraith. He believes that there are factors behind the political, economic, military and religious powers which are less talked about and his goal is to explain these factors [14].

He belives power is the ability to impose one's will upon the behavior of others. Accordingly, how the ability to dictate the will and achieve the intended purpose is more, the power is even greater.
But the big question is how this will be enforced and how compliance can be done? He sought to classify three types of power: condign power, compensatory power and conditioned power [14], plus Galbraith believe power either stems from personality or leadership, property or wealth, or organization.

Political power is important because makes up the fabric of society and politics and without understanding the nature of power politics cannot be studied. Wrong views on power lead to flawed views on politics and society.

Condign power:

This type of power is applied to any form of hostile action or the threat of such duress, or other forms of expropriation, verbal reprimand and public condemnation by the people or community [14]. All the powers of the Umayyad rule hierarchy of power at the highest level, here are some points:

One of Muawiya’s activities was to assassinate Al Hijr bin Uday. Al Hijr bin Uday had such a high status that Aisha called Muawiya AND SAID: “Al where is your reason and tolerance on Al Hijr (that you killed him).” Said to her there was not a wise man (to stop me from killing him). Ibn Sirin (Iranian scientist) said: I heard Mu‘awiya said when he was dying: “on the judgment day, I will spend a long hard time for your assassination, Al Hijr 
[2].” While Aisha prevented the murder of Al Hijr she later said: If we (in Islam) would not change anything for us, just a Al Hijr murder changed (and we he has left Islam) I swear to God I see him a Muslim, I know that he fulfilled his obligation of Hajj and Umrah (and killing him was not valid) [2].

Ziyad ibn Abi applied condign power in extremes, and said: “I swear to God that I would take a firind instead of a friend, the resident instead of the gone, the present instead of the, the healthy instead of the patient, to when one sees his brother says Saad!! Run, Saeed was killed, or come to persevere.” [13]

Al Hijr was ordered by Abdul Malik ibn Marwan to put him down when they arrived in Kufa so that belittle Basra people, he would be speaking on the pulpit and addressed the people of Basra said: ”O people of Iraq, and the sick and exposed the evil and hypicrical people, verily Amir has opened his arrow box and bite them with their teeth and chose a stick of wood that is more bitter and rigid, So I was found as that arrow, then he throw me towards you, equipped with a lash and a sword against you, but the lash fell and sword remained.

Abdul Al Mulk ibn Abdullah Salami agent of Nasr ibn Abdul Sayar introduced himself to Khorezm as ”... I swear to God to place the sword to its place, and the lashes to its place and establish prison, I swear to God you will find me hard to blur the differences, come in the way I am, or leave innovator in the great traditions, » [13].

Compensatory power:

In this type of power submission is bought by giving something of value to someone obedient wishes. Compensatory power exercise is closer to civilization and to the freedom and dignity of the individual than condign power. Condign and compensatory power is compatible with individual’s dignity. The difference between the two powers is more on economic development than to enlighten the community. The common principle of Condign and compensatory powers is in the special relationship between enforcing retribution and reward though economic and social development leads society from threat of physical punishment to cash reward proportionally drives society to greater reliance on the use of conditioned power [14].

Conflicts between Iraq and Syria that rooted in the pre-Islamic era was reaches its peak during the Umayyad time so that directly underlies much of the conflict or at least boost it up. Only the results of the centralization of power in Iraq and Syria were sufficient to create or perpetuate conflict. Transfer of political capital from Medina to Kufa in a short period of Imamate of Imam Ali “AS” moved a tremendous amount of core strength of Islam to Iraq. The importance of this was to the extent that Iraq and Syria did not want to transfer center of power to the other because of the concentration of wealth at the center of power. Muawiya with the establishment of power in Damascus satisfy many tribal desires. Carefully considering the transfer the power center from Damascus to Harran in the last days of the Umayyiah dynasty illustrates the importance of centralization of power in the capital.

After Talha and Zubayr apostasy, Muawiya declared in a letter to Al Zubair to be the caliphate of Damascus after him, and then Talha, but this is under the condition of oppression and occupation of Iraq. Therefore, caliphate is the highest power that can placed Naksyn in front of Imam Ali Muawiya also attracted many Arab Dhah (brilliance) to him by reward promise. He, according to Jaheliyat tradition bonded Ziyad ibn Abi, who had suffered from lack of father attribution to his father, this is contrary to the prophit mohammad expression that “the child to bed, and adulterers must stone”. Muawiya had bought everyone with a higher price than what of. He wrote a letter for Ziyad with a lot of promises that he eventually joined Muawiya Amr ibn al-’As was attracted to him by the promise of Egypt’s rule [16]. He deceived Ja’da, wife of Imam Hassan, with the promise to marry his son and a hundred thousand dinars [7]; however, he did not keep his promise. As a result of theses promises many people, including Aqil ibn abi Talib, left “Ali” and joined Muawiya [11].

Using the compensatory power was pursued during the Umayyad daynisty especially at the time of Sufyani. Ibn Ziyad who had submitted Ray and Hamadan rule to Sa’d ibn Abi Waqqas had made it subject to war with Imam Husain AS. Apparently it’s the luck of the Umayyad caliphate that their opponents did not use this power.
The driving force of Umayyad was Muslim treasury. Imam Ali "AS" did not give camel hair out of Muslim treasury and Ibn al-Zubayr was very stingy to allies this is why the wealth with liberality is power, and if not generous becomes bait of jealously. The trend of utilizing compensatory power was prevalent in the Umayyad period with the important difference that in the course of Marwan’s, the compensatory power served the interests of family struggles regardless of the government interests.

**Conditioned power:**

Unlike the previous variants, this type of submission is gained by persuasion and changes in beliefs. The condition power and compensatory power exercise is visible and objective but conditioned power is subjective. The power agent and the submissed one, both are no aware of the existence of this power. Submission to the power means submission to the will of others; and this will becomes the main priority. We can intentionally encouraging or train this priority, that is to foster the explicit conditioning or we can convince people submission through cultural attitudes, that is accepts as rule and common tradition; this condition can be considered implicit (e.g., belief in the superiority of men over women, and that men are superior to women in terms of physical condition and other factors). Conditioned power exercise can be expressed as the result of direct and visible efforts to attract faith or that is implicit social conviction or cultural situation, namely the submission of an unqualified opinion on the actions of others reflected in the behavior that the person is expected. Importantly, it is parallel to gradual moving towards the provision of explicit conditioning to implicit one that the community become submissive for conditioned power. Power exercise through propaganda simply creates devoted force.

In the Umayyad period, conditioned power passed both stages behind. Al Muawiyah forced Hadith narrators to make dozens of hadith in virtues of him. The result can be seen in complete Damascus loyalty to Umayyad. Imam Ali "AS" mentioned this in his word of complain Kofi people:” Damascus is united in aid of victorious, and you are separated in defending right, you disobeyed your leadr at right, and they obeyed their leadr at evil. They are faithful to their leader and you are unfaithful to your leader (Nah albalagh Sermon 25). Muawiyah in his letter to Imam Ali "AS" noted that Khalifa Osman was killed innocently, and God said anyone killed innocently, we offer his offsprings strength, we deserve more than Osman and his descendants. The issue that Ali ‘AS’ killed Osman and he must revenge his fatality gradually became the supper mindset of Umayyad in the transfer rule inherited from the Osman to them. Muawiyah insist in taking the rule after Osman has this impact on historical political thought of Sunni that for two centuries Kufa Shia and Sunni Al, belived that that the caliphates are only three followed them the legitimate Caliph Muawiyah. Muawiyah to improve its positionstressed t in the Tlqa’ and Ahzab, inspired by the “Khal al Moemenin”and revelation transcribers, and support for Omar and Osman. This was so that the Umayyads were referred to as the Great Prophet family in Damascus and some consider him as a half of the Prophet.

Invisible power of Muawiyah to destroy Al Imam Ali "AS" was to the extent that it was thought no prayer is acceptable unless terminated in order to curse Ali. So, br removing Ali from the minds, the legitimacy of Muawiyah was proven and that cursing Ali was to the extent that they small were considered grown and the grown died with the belief [16].

Power structure not only changes the way people act, but affects they're being as well, at the Umayyad period Damascus people were lessing withdrawal of the power cycle and only were actors in power cycle. But Muawiyah ibn Yazid is an exmple of being out of power cycle, he payed the price of power structure, the structure that was not able to captivate his character. Another example of power structure captive is Omar bin Abdul Aziz dismissal of Medina power by Walid.

Omar bin Abdul Aziz wrote to Walid to tell him about indecent acts of Hajjaj in Iraq and described in full his oppression and malice acts. Hajaj wrote to Walid that many opponents of the Iraq have left and moved to Mecca and Medina and gained support of Omar bin Abdul Aziz, that this disdains government. Walid by the implication of Hajjaj sent Khalid bin Abdullah Alqsry and Usman ibn Hayyan too govern Hejaz and dismissed Omar bin Abdul Aziz, it appears that the prolonged administration of Umayyad is the result of positive performance of power structure. Though these fueled civil wars and resulted in succession struggles, prevented the loss of power of the Umayyad in the time of cricis. Umayyad thought Caliphate as unique right for those appointed by the Caliph, and believed in Caliphate in a framework presented by Umayyads; a faith built under the loss of power of the Umayyad in the time of cricis.

After news of the death of Yazid after Harreh event, Roh Ibn Zanbagh Jozami, which was in Damascus troop, when faced with an uprising, went on the prophets PBUH pulpit and said: "O people of Medina, What are the threats? Swear to God, we have not invited you to obey Kalb and or Belghin or Lakhm and Jozam or other Arab tribes, but invited you to obey tribe Bani Umayya, the Qarshi and Yazid ibn Mauwiyah invited, you threaten us? We are the seeds of war and death and God knows we are the remainders of death and war. You yourself know. "[16] so this power in the shadow creates Ashura event in sacred month or bombing the Kaaba or killed or captured the prophet family without the Umayyad followers to regret because they were doing all
these in good faith to enter into heaven. These results are obtained from conditioned people who are not aware of being captured in the clutches of the Umayyads. Mysterious founder of the Umayyad authority was simple ignorance of the source of their power by people that did not utter. The reality is that mass are always nonsense, though with healthy beliefs. Because they do not know where the truth is, they find it in a wrong place so their belief is always is very wrong and unhealthy.

After the death of Muawiyah conditioned power was not exercised, and so Ummayad power structure collapsed and power was given fewer responses to the challenge. A scholar said: we were talking about Abu Bakr and 'Omar,' Ali and Mu‘awiya in a forum talked and we remembered the words of theologians and a group of people came and listened to us. Once one of them who was wiser with a longer beard than said to me: 'How much you speak about Ali and Muawiyah and so-and-so, "I said," What is your opinion on this issue now? "He said," about whom? "I said," What do you say about Ali? "He said," Isn’t he the father of Fatima? "I said," Who was Fatima? "he said" prophets (peace be upon him) wife and daughter of Aisha and Muawiyah sister "I said, how was ‘Ali?’ he said, " he was killed at Hunayn war with the Prophet PBUH." emphasis on the conditioned power meant that the Damascus leaders at the presence of Sfah said Umayyad was the only known family of the Prophet [16].

Damascus rule was the result of the efforts of Muawiyah at the light of ignorance that they thought, "The Lord honored the caliphate by the people of Damascus, they were to support it, prevent God abandoneds and they were no like Iraqis who commit unlawful because they did not count the forbidden lawfull and the lawfull forbidden ["16].

Personality:

Physical, mental, ligual, moral or other personal characteristics help achieving one or more of the power tools. Physical strength and stamina was the source of achieving condign power and still in some young households or communities strong and robust men are more powerful. However today, the closeness of the main personal character's and personal is on the ability to persuade or make believe.

Muawiyah said "where my lashes is the adequacy, I do not use sword, and where my tongue suffice, I abandon lashes, and if the was a hair between me and the people, I would not tear it." He was aske, how? and Amir [believers] Said" when they pull I quit and when they quit I pull.”.

In the mid forty-first year, AH, Muawiya did not find someone as his rival caliphate, the dignity of Prophethood had gone and caliphate biases had returned, all have made the context ready for his twenty years of caliphate. He overlooked errors by his indigent policy, so that no one could reach that level. it was saying: Adi bin Hatim was joking, Ali was mentioned, Adi said: by Allah, whose hearts were full of your hatred still throbbing in our hearts and sword we fought Ali with are still on our shoulders. If you approach us the malicious one inch, we will approach you a gaz. indeed cutting the throat and shortness of breath in the chest is easier for us to talk rude Ali. Muawiya said these words are right, write them down. Once again he spoke kindly to him. (Ibn Khaldun, 2: 3, 1984) Mu‘awiya said: "I know myself greater than that an error is beyond my forgiveness, or evil of more than my good or ignorance over patience ["13].

Ownership:

The ownership is appearntly more straightforward among the three power sources. Ownership achieves the most common form of power that is to buy the direct subordination... Ownership always attracts conditional beliefs. People naturally belive in affluents speech and belfs wnership make obedience and is related to compensation power.

Spoils of war in the advent of Islam changed society of economic power to the society of class gap.rulers used this weakness to impose their own will and power, for instance when Ubaydullah bin Ziyad was surrounded by Muslim forces, his ambassador addressed people threateningly: Ubaydullah bin Ziyad vowed to God that if you apply the same persistence and do not scatter here tonight, you and your descendants will be eliminated from the list of gifts of the Court and your troops will be sent to to Damescus camps without content without food and salary. Torture sick instead of healthy and absent instead of present to no one can contribute to the crime in this city; one can exalt the opposite of anti-government. Until they recover all their evil deeds.

Being a strong reputation is an authority for those who require assistance try to meet someone who is known to be strong. Umayyad agents always relied on the power and people were frightened of their awesome power Muawiyah was generous so that in Safin uproar when Ibn Abi Munther Hmysh composed a poem song for Ali superirioty over Muawiyah, Muawiyah replied I swear to God I love you Ali devotees (I asked) so fortunate and wealthy (and companions) of such property that my weath in this world be more than that of them hereinafter [17]. Ashoura story was somewhat unfavorable product of confirmed rule on Ray and Hamadan.

Organization:
Organization is the evolved form of tribal institutions, and governments that firstly, is the relative of conditioning power, and since has access to a variety of punishments, so causes the exercise of power and thus leads to surrender to authorities. Muawiya came from an ignorant powerful organization that Osman caliphate again gave its strength, so that if it was not the Osman assaniation, Muawiya was not more worthy of the caliphate, but he is more appropriate for the government since people are satisfied with his government (Nasr ibn Mozahem, 637: 1404 AH). Organizational function of the caliphate continued Umayyad power since except few rare exceptions, there was no wise man in this family.

One of the examples used to show goals advancement in the tribe is a story in which a man came before Muhammad ibn Al Hanafieh and asked his health condition, Muhammad replied we are indeed similar to the Children of Israel who kill our sons and take our women to their partners without our permission. Arab thinks that he is superior to Ajam and when asked why? They argue that since Muhammad is Arab. And they say: you are right. And the Quraysh tribe thinks that is superior to other Arab and when asked why? They argue that since Muhammad is Qarshi. If they are truthful superiority over people for us is indisputable. (Ibn Sa'd, 5: 213: 1410 AH).

Umayyad rulers like capitalism, which aims to improve the welfare of the people and not profit [14] hid their thirst for power behind concepts such as resolution and conclusion, lordship, experience and inheritance. Breaking the allegiance with legitimate caliph (Ali AS) begins on the pretext of a pilgrimage to Mecca. Some people witnessing for Ayesha, based on exit the area of Havab has a personal goals. Osman omen benefits arising from the establishment of the Umayyad over Syria or Egypt. Umayyad claimed power since Jaheliat and refused unlawful protest of the Caliphate by the parties [11]. Power struggle during Marwani era faced caliphate with the crises by the choice of two or more crown princes. Objectives behind all the conflicts in the halo of holiness of God and the necessity of obedience to His Khalifa, was kept secret until the Abbasid revolt.

Qureshi terms of Caliphate, was an excuse for monopoly power and preventing competitors. Khawarij understood it and fought the Umayyad power source. The apparent fake nature of this condition caused no effort to restore power after the fall of the Umayyad and the talk of Sufiyan (Ibn Athir, 1371, 16: 187) was the result of Umayyad Caliphate organizational performance. Conditioning people on monopoly of power in the Quraysh prevented Khawarij from reaching the caliphate and finally made it to the Bani Abbas.

Whatever the objectives of a government are more diverse, the people are less obedient. In addition, nothing weakened the government external power as the internal dissension (Galbraith, 55: 1992) by appointing Ali as caliph votes scattered and Muawiya came up the center of the Islamic state changed from Medina to Kufa. The martyrdom of Ali (AS), delegating the caliphate to Muawiya, and Imam Hussein martyrdom have been the consequences of internal dispute in Iraq. The result is that if a political act as strong propagandists for government since people are satisfied with his government (Nasr ibn Mozahem, 637: 1404 AH). Organizational function of the caliphate continued Umayyad power since except few rare exceptions, there was no wise man in this family.

The result:

Power is the ability to attract others submission to ones will. Umayyad dynamic power is the result of the use of power tools in three forms of condign power, compensatory power and conditioned power. In the beginning the restrictions in organizational goals led to a consensus within the Umayyad, thus obeying the group serve the purposes of out of group power. But the limits of this power, limit the influence of external powers and the purposes of the Caliphate were many and varied. The power supplies and power tools should have been more to meet the objectives of gain others submission that was not gained since premises did not realize. Moreover, the ups and downs of the Umayyads, is the result of commitment and then neglect of the conditions below:

1- bivalence power parity(consolidation of power within the organization and outside it)
2- the organization correlations with two other sources of power (personality and ownership)
3- Diversity or focus of organization goals...
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