

*Exemplars of Official Resolutions in the Administration of the
Umayyad Caliphate in Al-Andalus (316-366 AH / 929-976 CE)*

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Abstract: This paper seeks to highlight the significance of administrative resolutions themes issued during the reigns of Caliphs Abd al-Rahman III (316-350 AH) and al-Hakam II (350-366 AH) as a central aspect that mirrors the caliphs' strategic employment of authoritative choices as a means to address both state administration and public welfare. The study incorporates selected examples of these decisions to illustrate their impact on the organizational and social structures of the state. Focusing on administrative aspects, the study examines resolutions that governed the promotion and dismissal of high-ranking officials within the sultanate apparatus. Concerning the welfare of the general populace, the paper explores resolutions issued in response to economic crises, such as those ordering mosque preachers to conduct "Salat al-Istisqa" (prayer for rain) during periods of drought. The reduction of the military levy by one-sixth further exemplifies the Umayyad attention to social welfare. These caliphal resolutions hold substantial documentary value, positioning them among the most critical primary historical sources. They provide an accurate portrayal of the political, administrative, social, and economic conditions under Umayyad rule, revealing the sophisticated governance strategies employed by the Umayyads in Al-Andalus. The insights derived from these records contribute substantially to our understanding of the historical events and cultural dimensions of the Umayyad period in Al-Andalus.

Keywords: official resolutions; caliphate administration ; Umayyads in Al-Andalus; Abd al-Rahman III al-Nasir li-Din Allah ; al-Hakam II al-Mustansir Billah .

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- Introduction:

The transformation of the Umayyad state in Al-Andalus from an emirate in 138 AH/756 CE to a caliphate in 316 AH/929 CE marks a pivotal era that led to a diversification in the nature of caliphal administrative decrees and resolutions. This transition was synchronized with the apex of civilizational development during what is considered the golden age, particularly under the reigns of Caliph Abd al-Rahman III (al-Nasir li-Din Allah, 300-350 AH/912-961 CE) and his son, Caliph al-Hakam II (al-Mustansir Billah, 350-366 AH/961-976 CE). Their governance saw significant advancements in consolidating the Umayyad's power both domestically and internationally.

This study aims to dissect the aborded themes in a selection of official resolutions, exploring their political implications and civilizational manifestations, which characterized the spirit of the Umayyad caliphate era in Al-Andalus, especially during the reigns of Abd al-Rahman III and al-Hakam II. These resolutions, quintessential to the governance systems, provided stability and security, ensuring the state's functionality and continuity.

The research addresses key questions: What motivated the caliphal administration to issue these resolutions? How can the variety of topics be explained? What strategic political objectives underpinned these resolutions, and did they effectively align with the significant political and cultural transformations of the Umayyad caliphate in Al-Andalus?

Accordingly, the significance of this research lies in its potential to illuminate a crucial aspect of Al-Andalus's administrative history during the Umayyad era: the sophisticated use of information and communication systems (in the broadest cultural sense), which were employed to serve both state and society. These resolutions did not merely serve functional purposes but also shaped the political contours and the enduring legacy of Umayyad authority; they demonstrate the Umayyad rulers' commitment to establishing enduring institutions for governance and administration, marking a period of strength and cultural prosperity.

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This paper aims to elucidate the administrative principles that became increasingly politically significant, representing a hallmark of the civilization's approach to governance and administration. Moreover, it seeks to identify the strategic dimensions in the application of these resolutions, focusing on their implications for the state's concerns and priorities.

Methodologically, this research combines a chronological approach, sequencing key events that shaped these decisions, with a selective focus on specific case studies. The descriptive method provides context by outlining the broader political environment, while the analytical approach interprets the texts of these decisions, identifying their core objectives and strategic dimensions. Together, these methods offer a comprehensive view of the Umayyad caliphate's administrative practices, shedding light on their impact on governance and the evolution of statecraft during this transformative epoch in Al-Andalus.

1- Reasons for Reviving the Umayyad Caliphate in Al-Andalus

During the Umayyad Emirate in Al-Andalus (138-316 AH / 756-929 CE), the Cordoba court flourished, rivaling the Abbasids in Islamic leadership (Al-Fayoumi, 1997, p. 107). Despite this prominence, Umayyad rulers only adopted the title of emir, self-styling as "sons of the caliphs" to legitimize their rule. The Umayyad emir was customarily addressed with "Peace be upon you, son of the caliphs," reflecting the belief that the caliphate was reserved for those governing the holy cities of Mecca and Medina (De Goeje, 1889, p. 90).

This conventional restraint was maintained until the ascension of Abd al-Rahman III to the leadership of Al-Andalus in 300 AH / 912 CE (Ibn Adhari, n.d, p. 158). Faced with both domestic and foreign pressures, Abd al-Rahman III enacted a momentous and transformative decision: he conferred upon himself the titles of Caliph and Commander of the Faithful, adopting the honorific "al-Nasir li-Din Allah" (Takoush, 2008, p. 315). This marked a historic departure from his predecessors' policies, as none had dared to assert these titles.

Abd al-Rahman III communicated his decision to Ahmad ibn Baki, the prayer leader at the Great Mosque of Cordoba, instructing that, beginning on Friday, 2 Dhu al-Hijjah 316 AH / January 929 CE, the sermon be delivered in his name, recognizing his titles and authority. From this point forward, official resolutions and documents bore the title "Caliph al-Nasir li-Din Allah, Commander of the Faithful," a designation that persisted for him and his successors until the eventual dissolution of the Umayyad dynasty (Ibn Hayyan, 1979, pp. 241-242).

As documented in *al-Hulal al-Mawshiyya*, Abd al-Rahman III "bestowed these titles upon himself after sixteen years of rule, in 316 AH" (Anonymous, 1979, p. 30). He further decreed that these titles appear on all official insignia, including flags, banners, ceremonial attire, coins, and dirhams (Anonymous, 1979, p. 30). Historian Hussein Mones interprets the title "al-Nasir li-Din Allah" as an emblem of Abd al-Rahman's commitment to Sunni Islam, aimed at countering the influence of the Christian north and the theUbayyids (Shiite Fatimid) caliphate to the east (Mones, 2005, p. 372). By adopting this title, Abd al-Rahman al-Nasir consolidated Al-Andalus' political unity and enhanced its international prestige (Gaudefroy-Demombynes, 1931, p. 59)

1-1. Internal Factors

Several internal factors played a crucial role in shaping the independent character of the Umayyad caliphate in Al-Andalus:

- Abd al-Rahman III succeeded in reunifying Al-Andalus after sixteen years of confrontations and challenges, ultimately quelling most uprisings against the emirate. This victory rendered the title of emir insufficient for an Umayyad ruler with his ambitions and authority.
- The title of emir had also diminished in prestige and authority, especially as many rebels adopted it to rival the Emir of Cordoba's legitimacy and challenge Umayyad power (Ibn Adhari, n.d, p. 127).
- Recognizing the growing strength and advancement of his emirate, Abd al-Rahman III saw this as an opportune moment to

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revive the Umayyad caliphate of the East, asserting himself as its legitimate successor.

- The caliphal title would also elevate Cordoba's political and strategic significance, positioning it as a central authority capable of controlling the state's farthest territories and providing a robust means to counter separatist tendencies (Takoush, 2008, p. 217).

1-2. External Factors

Significant political shifts at the dawn of the 4th century AH / 10th century CE reshaped the landscape of the Islamic world, marked by:

- The waning influence of the Abbasid caliphate in the East.
- The establishment of the Fatimid caliphate across the Mediterranean in Kairouan, where Ubayd Allah al-Mahdi, having been proclaimed Imam, adopted the title of Commander of the Faithful in 297 AH / 910 CE (Ibn Khaldun, 1979, p. 137). His influence quickly extended into the western Maghreb, near the shores of Al-Andalus. This posed a primary motivation for Abd al-Rahman III to restore the spiritual and political legacy of the Umayyad caliphate.

1-3. Consequences of the Caliphate's Autonomy in Al-Andalus

Abd al-Rahman al-Nasir's assumption of the caliphal title marked a significant deviation from the orthodox Sunni doctrine, which traditionally viewed the caliphate as an indivisible entity combining religious and temporal authority. By contrast, al-Nasir framed his actions within the bounds of *ijtihad*, or independent judgment, thereby adapting the concept to contemporary needs. Sunni jurists subsequently endorsed the existence of multiple caliphs if it served the common interest, recognizing the legitimacy of concurrent rulers, provided they governed distinct territories to prevent conflicts (Takoush, 2008, p. 217).

The Andalusian caliphate, mirroring the Abbasid and Fatimid caliphates in structural terms, was built on hereditary succession and prioritized political authority over religious governance. This system

stood in stark contrast to the Rashidun model, which emphasized consultation (shura) and electoral consensus.

The initiative led by Abd al-Rahman al-Nasir had profound implications: it endowed him with an unparalleled royal and spiritual prestige, granting him autocratic powers unseen in previous Umayyad leadership. The caliph's resolutions became irrevocable, establishing his edicts as final and beyond challenge (Takoush, 2008, pp. 317-318).

By solidifying his status as caliph, Abd al-Rahman al-Nasir not only reinforced his political legitimacy but also positioned himself as a pivotal figure, thereby becoming the first Umayyad ruler in Al-Andalus to adopt the title of Commander of the Faithful (Takoush, 2008, p. 318).

1-4. The Bureau of Correspondence (Diwan al-Rasa'il)

The political and cultural transformations during the caliphal period profoundly impacted the Bureau of Correspondence (Diwan al-Rasa'il) in Al-Andalus, significantly enhancing its role in issuing and managing official resolutions. Located within the heart of the caliphal palace (Al-Tozeri as cited in (Al-Makari al-Tilimsani, n.d, p. 202))in the Umayyad capital of Cordoba (Provençal, 1999, p. 22), this institution served as a comprehensive administrative hub, housing critical state offices, including the treasury and the ministry (Ibn Hayyan, 1979, p. 17). Recognized as the supreme administrative authority in Al-Andalus, the Diwan was principally responsible for drafting and authorizing a diverse array of state directives. Its responsibilities included preparing and dispatching the caliph's internal orders and correspondence—a demand that escalated with the administrative expansions under the caliphate (Provençal, 1999, p. 61).

The Diwan al-Rasa'il was pivotal in broadcasting caliphal resolutions concerning governance, revising official letters, and dispatching correspondence to provincial regions and foreign entities on political and economic matters (Metz, 1986, p. 136). The Diwan's chief, or *Sahib al-Diwan*, wielded substantial authority, "supervising governance and exercising direct oversight" (Khurshid, Ahmed, & Abdel Hamid, 1933). His duties included drafting royal decrees,

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treaties, orders for commanders and senior officials, and documenting all incoming state correspondence. Additionally, he crafted diplomatic letters for the caliph's foreign counterparts, advised the caliph on key matters, managed intelligence reports, and presided over the oaths of newly appointed governors and officials (al-Qalqashandi, n.d). Upon receipt, correspondence was sealed and presented to the caliph, who reviewed and endorsed it before final distribution or archival (Ibn Adhari, n.d, p. 01).

Beyond his political and administrative roles, the Diwan's chief fulfilled a cultural function by ensuring that all state communications adhered to high standards of eloquence and rhetorical precision (Ibn Khaldun, 1979, p. 193), ensuring that all royal and administrative communications were originated and approved within this institution (Al-Shammari, 2002, p. 124). The royal seal, emblematic of Umayyad sovereignty (Al-Makari al-Tilimsani, n.d, p. 325), was used for decrees and proclamations, with each ruler's inscription engraved on a distinguished gemstone, typically an emerald, Abd al-Rahman al-Nasir, for example, used his seal exclusively (Ibn Hayyan, 1979, p. 460) for all official issuances, emphasizing its symbolic authority .

The Bureau of Correspondence meticulously formulated the texts of official administrative resolutions, a need intensified by the organizational requisites of the new framework that evolved during the caliphate era (Provençal, 1999, p. 52).

Table 01: Inscriptions on the Seals of Umayyad Caliphs in Al-Andalus (316-366 AH / 929-976 AD)

Caliph	Reign Period	Seal Inscription	Source
Abd al-Rahman al-Nasir li-Din Allah	316 AH - 350 AH / 912 AD – 961 AD	- Personal seal: "Abd al-Rahman al-Nasir prevails with Allah's support" - Public seal: "Abd al-Rahman al-Nasir, content with Allah's decree"	(Anonymous, 1983, p. 159) (Anonymous, 2007, p. 201) (Ibn Adhari, n.d, p. 156)

Al-Hakam II al- Mustansir bi-Allah	350 AH - 366 AH / 961 AD – 971 AD	"Al-Hakam, content with Allah's decree"	(Ibn Adhari, n.d, p. 233) (Anonymous, 1983, p. 168) (Anonymous, History of Al- Andalus, 2007, p. 210)
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Source: This study

This table reveals a distinct practice among the Umayyad caliphs of Al-Andalus: the use of specialized seals for distinct purposes. Typically, a private seal was reserved for the caliph's personal and confidential matters, while a public seal was designated for state affairs, with distinct inscriptions differentiating each. For instance, Caliph Abd al-Rahman III utilized separate inscriptions to distinguish between personal authority and public duty, as observed in the inscriptions listed above.

2- Themes of Caliphal Administrative Resolutions under Abd al-Rahman III al-Nasir (316-350 AH / 929-961 CE)

2-1. Proclamation of the Umayyad Caliphate in Al-Andalus, 316 AH / 929 CE

This resolution is categorized among the proclamation texts, which were vital for asserting central authority. Its primary purpose was widespread dissemination to ensure the public was well informed, thus not restricting the message to a limited audience. This practice of broad dissemination of caliphal resolutions became common, with multiple copies distributed to ensure the resolutions' directives were universally recognized and adhered to.

A specific directive from Abd al-Rahman al-Nasir li-Din Allah to his governors emphasized his new title of Caliph, mandating them to acknowledge and use this title in official communications and to instruct preachers to incorporate it into their sermons. The text of this notable resolution reflects:

"In the name of Allah, the Most Merciful, the Most Compassionate. We, rightful heirs to our claim and endowed by

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Allah's grace, declare: with divine favor, our authority stands affirmed and our rule elevated. Allah has granted us His honors, guiding our hand to fulfill His will, lifting our name across the lands, restoring the allegiance of nations, and rekindling their hopes in our dominion. Praise be to Allah, giver of all blessings and bestower of every favor.

We hereby decree that henceforth, our title shall be 'Commander of the Faithful,' and all documents issued and received in our name shall bear this title. Any other who claims this name does so falsely, for they lack rightful claim and legitimacy. To disregard this duty is to forsake a right divinely entrusted to us. Therefore, let the preacher in your region proclaim it, and may all correspondence reflect this title, by Allah's will. And Allah is the one whose help is sought! Written on Thursday, two nights before the close of Dhu al-Hijjah, in the year 316." (Anonymous, 1979, pp. 31-32)

The language of the decree is eloquent yet straightforward, ensuring clarity while maintaining the depth of its legal and religious implications. It carefully balances rhetorical flourishes with clear directives, making its intentions unambiguous to all stakeholders.

2-2. Caliphal Letters of Inquiry

This decree exemplifies a refined administrative practice introduced during the Umayyad Caliphate in Al-Andalus, mandating the presence and participation of prominent officials, esteemed jurists, advisors, and notables at ceremonial gatherings, communicated through formal invitations. Should anyone neglect to attend, a written inquiry was dispatched from the caliphal court, seeking an account for their absence.

One renowned instance of such a decree occurred when Caliph Abd al-Rahman al-Nasir hosted a grand celebration in the al-Zahra Palace to mark the circumcision of his son Abdullah's children. Scholars and dignitaries of high station were invited to witness the occasion (Vandeveldt, 1983, p. 258). All who were called answered the summons, save for Abu Ibrahim, a revered Maliki jurist and trusted counselor at the caliphal court. The absence of such a distinguished figure greatly displeased the caliph, who directed his son

al-Hakam to compose a letter that would convey the court's disapproval and reprimand (Al-Makari al-Tilimsani, n.d, p. 352). Al-Hakam's letter eloquently read:

"In the name of Allah, the Most Merciful, the Most Compassionate. May Allah protect you, guide you, and bless you with His grace; may His enduring light forever shine upon your place. When the Commander of the Faithful—my lord and master, may Allah uphold him—gathered those most esteemed, he looked upon your rank with honor yet found your seat unfilled. Our lord, may Allah prolong his joy, summoned you in hope of sharing his gladness and renewed this call as a tribute to your station. Yet in answer, you refrained, leaving little room for pardon and deepening his Majesty's sorrow. Enlighten me, therefore—may Allah honor you—of what kept you from joining in his joy, that I may share it with him and thus bring rest to his noble heart, inshallah." (Al-Makari al-Tilimsani, n.d, pp. 352-353)

The jurist's response, written with deference and clarity, succeeded in appeasing the caliph's concern. His reply read:

"Peace upon the Prince, my lord, and Allah's boundless mercy. I have received your words, may Allah preserve the Emir, and discerned their meaning with care. My absence, I assure, was not of selfish cause, but out of reverence for the Commander of the Faithful, our lord—may Allah grant his reign ever-blessed applause. I am mindful of his honorable path, and of his steadfast adherence to the ways of his noble ancestors, may Allah's mercy be upon them. They held high our class, unsullied by acts that might lessen its grace or dim its virtue, presenting it as adornments before subjects and emissaries. For this, with all respect to his noble way, I held back, with Allah's will." (Hamada, 1986, p. 171)

This correspondence, in its refined prose and rhythm, demonstrates an eloquence befitting its purpose. Phrases such as "May Allah protect you, guide you, and bless you with His grace; may His enduring light forever shine upon your place," reflect a delicate

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cadence, while the honorifics embedded within interjections—like "Enlighten me—may Allah honor you"—attest to the high regard held for the recipient. The letter underscores that attendance at such ceremonies was not merely customary but a formal obligation, with excusable absence requiring a clear and convincing justification. Such decrees safeguarded both the majesty and authority of the caliphate, a practice that has continued in formal inquiry formats within contemporary governmental administrations, echoing the tradition established in the Umayyad era.

2-3. Military Command Dismissal Resolution: 325 AH / 937 CE

Among the various political and administrative measures exercised under the Umayyad Caliphate in Al-Andalus was the decree of dismissal, or "discharge," an authority vested solely in the caliph. This procedure was used as a disciplinary measure, permitting the caliph to remove officials from office due to conduct deemed inappropriate or disloyal (Ibn Hayyan, 1979, p. 470). Notably, the justifications and processes for dismissing high-ranking officials were varied, reflecting the caliph's discretion and prerogative in handling matters of state governance.

One illustrative case of such a resolution is the dismissal of Ahmad ibn Ishaq al-Qurashi al-Umayyadi. Initially appointed by Caliph Abd al-Rahman al-Nasir to a senior military command, Ahmad had gained considerable favor and privileges (Hamada, 1986, p. 172) following his successful siege of Zaragoza against the caliph's adversaries. This rise, however, fueled his ambitions, ultimately leading him to send an audacious message from Zaragoza to the caliph, requesting to be named as heir, displacing the caliph's sons, al-Hakam and Abdullah (Anonymous, 1989, pp. 177-178).

The caliph's reaction was swift and unforgiving, conveyed through a caustic letter that highlighted Ahmad's overreach and reminded him of his low origins. The letter read:

"As for what follows: We had regarded you with favor, hoping to reform you, but your inherent nature has proven resistant to improvement, allowing corruption to take hold. Poverty humbles

you; wealth, however, leads you to arrogance, as it is something you have neither known nor been accustomed to. Was not your father a mere horseman among the lowest-ranked under Ibn Hajjaj? And were you not once a mule trader in Seville? When you came to us, we sheltered you, elevated you, appointed your father as vizier, and entrusted you with command over our cavalry and most important frontier. Yet you disregarded our authority and displayed little respect. Now you aspire to the caliphate? By what lineage or noble descent? As the poet aptly said of you:

‘You are the dregs of dregs, indeed;
silk is no kin to sackcloth seed.’

Was not your mother Hamduna, a witch, your father a leper, and your grandsire a mere gatekeeper, twisting ropes and mending rough hemp? Cursed are you, and thrice-cursed are they who stand by your side. So, heed this, wretch and outcast, spawn of a mongrel hound and a craven cur—bend the knee and submit(Anonymous, 1989, pp. 138-139).”

The Dismissal Resolution went beyond mere words, as Abd al-Rahman III ordered Najda ibn Husayn to lead a contingent against Ahmad to decisively end any challenge to the caliphate’s authority(Ibn Hayyan, 1979, p. 450).This resolution serves as a telling example of the Umayyad caliphal response to dissent, underscoring how the caliphate valued its authority and status above personal alliances, ensuring that no official—regardless of rank or favor—could threaten its power without facing severe consequences.

2-4. The Resolution of Dismissal from the Ministerial Office

The concept of the vizierate in Al-Andalus has its origins with the establishment of the Umayyad state in 138 AH / 756 CE(IbnKhalidun, 1993, pp. 239-240). Unlike the Eastern model, the title *vizier* in Al-Andalus did not signify a *Ministry of Delegation* or *Ministry of Execution* as in Abbasid governance; rather, it served as an honorary designation granted by the emir or caliph, intended more for esteem than for practical authority. This title often came with a generous stipend, a high salary, and privileged access to the court, as

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illustrated by the case of the scribe and vizier, Hamid al-Zajjali(Fikri, n.d, pp. 292-293).

Initially, the role of the vizier in Al-Andalus was conceptually closer to its general use in other regions of the Islamic world. Andalusian historians provide insight into this secondary state structure, explaining that from Emir Abd al-Rahman I's era (138-172 AH / 756-788 CE), the Umayyads did not establish a ministerial office in its Eastern form. Al-Makari notes that the vizierate in Al-Andalus was shared among a select group, chosen by the caliph to assist in governance and trusted with the privilege of attending the caliph's council, with one member bearing the title of *hajib* (chamberlain) rather than vizier(al-Telemsani, n.d, p. 201). This chamberlain acted as the head of multiple ministerial roles, responsible for representing the caliph in state matters(Al-Makari, 1939, p. 288). Thus, in Umayyad Al-Andalus, the term *vizier* denoted more of an honorary status than an executive position, accompanied by financial support and royal favor, as in the case of Abdallah ibn Muhammad al-Zajjali(Ibn Hayyan, 1979, pp. 32-33), a scribe who was elevated to the role of vizier, managed the highest level of correspondence(Ibn-alQutiyah, 1989, p. 116) until his death in 301 AH/912 CE(Ibn Adhari, n.d, p. 165).Such practices profoundly influenced the administrative and social organization of Al-Andalus.

Dismissals, like appointments, were firmly within the caliph's authority. Officials could be removed if they were found lacking in fidelity or diligence. A notable instance is the dismissal of Said ibn Hassan from his roles in both the vizierate and the mint under Caliph Abd al-Rahman al-Nasir. This decision followed the revelation of forgery and the devaluation of currency under Said's supervision(Ibn Hayyan, 1979, p. 486), leading to his imprisonment in disgrace. The state's officials exercised caution to avoid incurring the caliph's wrath, as dismissal often brought severe repercussions, such as imprisonment or even execution(Ibn Hayyan, 1979, p. 486), alongside the forfeiture of salaries and titles. This was evident in the case of the Berber prince Ziri ibn Atiyya, who, despite supporting the Umayyads

in the Maghreb, ultimately met his end after falling from favor with *hajib* al-Mansur ibn Abi Amir, who pursued his removal to the point of death (al-Fasi, 1973, pp. 131-132).

Dismissal resolutions were formally documented, much like appointments, to grant them legal authority; such resolutions underscore the absolute authority of the caliph in Al-Andalus.

2-5. Caliphal Resolution for the Prayer for Rain (*Istisqa'*): 317 AH / 930 CE

The practice of *istisqa'*, or supplication for rain, was invoked in times of severe drought, a measure deeply rooted in the Islamic tradition, with numerous prophetic hadiths supporting it. Traditionally, the prayer for rain could be performed either collectively or individually, with or without a formal prayer, and could even be included in the Friday sermon, as recorded in authentic sources including the *Sahihayn*.

Sources from Al-Andalus recount that in 317 AH / 930 CE, an intense drought gripped the region, causing extensive crop failure and sharp increases in food prices. Deeply concerned, Caliph Abd al-Rahman III ordered the *khatib* of Cordoba's Great Mosque to initiate the rain prayer, starting with the upcoming Friday sermon on March 23rd. Despite these efforts, the drought persisted, prompting the caliph to extend the resolution across all regional administrations, commanding communal prayers for rain. In one of the letters addressed to his officials, he emphasized the necessity of humility and collective repentance, articulating:

"In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah, who, in His boundless grace, extends His provision and showers His blessings upon us, inviting our gratitude; and who, in His wisdom, withholds them, that we might turn to Him with humbled hearts and beseech His mercy. For, as it is written, 'He alone is the Sustainer, firm in strength,' and, 'It is He who sends down rain after hope is lost, spreading His mercy wide, for He is the Protector, the Praiseworthy.' Therefore, it is incumbent upon us to return to Him, to bow before His majestic

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authority, to entreat earnestly for that which He has withheld, and to repent of the transgressions that have drawn His displeasure and veiled His blessings."

"We have commanded the *khatib* here to lead the rain prayer at the Great Mosque this Friday, and if the heavens remain closed, to repeat it the following Friday. Should the drought still persist, we will gather the faithful once more on the ensuing Monday, in the open prayer grounds, unless, in His abundant mercy, Allah graces us with rain beforehand. Issue this same command to the *khatib* in your area, enjoining upon them to exhort the people to supplicate with true contrition, acknowledging their faults and placing their hope in the mercy of their Lord. For Allah is Forgiving and Merciful, and He alone is our refuge. Inshallah." (Ibn Hayyan, 1979, pp. 250-252)

This resolution underscores the extent of the ruling authority's concern over the welfare of its people, revealing Caliph Abd al-Rahman III deep sense of responsibility toward the public good. By directing his officials to perform the rain prayer, the caliph sought not only to address the material hardships of drought but also to affirm the caliphate's role in guiding religious practices tied to societal well-being. Furthermore, this resolution reflects the enduring importance of communal supplication in times of adversity, a tradition upheld across the Muslim world to this day.

3- Themes of Caliphal Administrative Resolutions under al-Hakam II al-Mustansir Billah (350-366 AH / 961-976 CE)

3-1. Resolution of Elevation to the Supreme Military Command

The *kutub al-tawliyah* (appointment resolutions) served as critical instruments within the Umayyad state's administrative hierarchy, particularly reflecting its sophisticated bureaucratic structure. These resolutions, integral to the state's policy-making and internal governance, evolved to incorporate varied forms and purposes, mirroring the dynamic political landscape of the era.

Promotions within the state apparatus were not only pivotal in fulfilling personal ambitions of high-ranking officials but also instrumental in augmenting their socio-political stature and securing substantial emoluments. Such elevations were typically meritocratic, bestowed by the caliph spontaneously to acknowledge the dedication and loyalty of state officials. Alternatively, they could be solicited by the officials themselves. A salient instance of this is the resolution sanctioning the promotion of Commander Ghalib ibn Abd al-Rahman al-Nasiri to the position of Supreme Military Commander. This resolution exemplifies the caliphal authority's direct involvement in military and administrative appointments. The text of the resolution asserts:

“This corresponds to the petition presented by Ghalib to our court, articulated verbally and subsequently inscribed by his hand in this document, which we have duly accepted, ratified, and favored. Our resolution, henceforth, is to be preserved as a binding document within your records, God willing. We decree the title of Supreme Commander be vested in our loyal Ghalib, reflecting his distinguished service and merit. Henceforth, he shall be addressed solely by this title, as a mark of honor, God willing. Allah is our aid and there is no partner with Him.”

(Ibn Hayyan, 1965)

In his capacity as Supreme Commander, Ghalib assumed comprehensive command over both the terrestrial and maritime forces of Al-Andalus (Salem & Al-Abbadi, 1969, p. 184), a role that significantly enhanced his influence within the caliphal court and the broader military establishment (Salem, 1969, pp. 39–40).

The caliphal endorsement of such promotions underscores a strategic deployment of patronage, aimed at reinforcing loyalty and ensuring the efficacy of military operations. In this context, al-Hakam II's reliance on Ghalib to strategize against the Norman incursions (Ibn Hayyan, 1979, pp. 66-67) highlights the interplay between military command and caliphal policy. These promotions, therefore,

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were not mere recognitions but critical to the operational and strategic alignment of the caliphate's objectives. By institutionalizing these recognitions, the Umayyad caliphs of Al-Andalus ensured a continuum of loyalty and service at the highest levels of government, thus stabilizing and perpetuating their rule.

3-2. Appointment Resolution of Muhammad bin Sulaym as Judge in 353 AH/964 CE

The judicial appointments under the Umayyad caliphate in Al-Andalus, particularly during the tenure of Al-Hakam II (350-366 AH/961-976 CE), were marked by a distinct emphasis on the caliphs' administrative and political strategy. The appointment of Muhammad bin Ishaq bin Mundhir bin Muhammad bin Ibrahim bin Muhammad bin Sulaym in 353 AH/964 CE as a judge is a salient example, demonstrating the rigorous selection processes and the high standards of piety and knowledge required for such positions. A native of Cordoba renowned for his profound legal insight, moral integrity, and patient deliberation, was appointed as judge of the community, he later assumed the role of prayer leader in Cordoba in 358 AH (969 CE). His service, which spanned into the reign of Hisham al-Mu'ayyad, was not without challenges, particularly from the influential hajib al-Mansur, who frequently scrutinized his rulings in an attempt to undermine his authority.(Al-Khushani & al-Qayrawani., 1989, p. 176)

The resolution elevating Muhammad bin Sulaym to this high office encapsulates the Umayyad commitment to justice and the application of Islamic law (Sharia). It highlights the caliphate's strategic use of judicial appointments to stabilize and legitimize its rule, thereby reinforcing the Umayyad administration's overarching structure. The resolution states:

"In the name of Allah, the Most Merciful, the Most Compassionate. By the command of Amir al-Mu'minin, Al-Hakam al-Mustansir bi-Allah, Muhammad bin Ishaq bin Sulaym is appointed to the office of the judge. He is entrusted with adjudicating amongst all Muslims and is

raised to the highest echelons of judicial authority, his actions bounded only by the pursuit of justice as dictated by divine law.

This appointment is a covenant entrusted by Allah to His Prophet, peace be upon him, who established the *halal* (permissible) and *haram* (forbidden), and whose judgments are the bulwark against deviation. It is incumbent upon him to purify his inner self to reflect justice in his public dealings, to treat all individuals with impartiality when presiding over legal matters, ensuring that neither nobility nor commoners sway his judgments.

He is also tasked with safeguarding testimonies presented to him, judging with the honesty and integrity befitting his position, and vigilantly protecting the assets of orphans, appointing over them only those of proven moral rectitude. Written on the Monday of the half of Sha'ban, in the year 353 AH."(al-Andalusi, 1995, pp. 101-102)

This judicial appointment, therefore, was not just an administrative formality but a reinforcement of the moral and ethical paradigms that governed the Umayyad caliphate. It reflects a commitment to justice, truth, and equity, with explicit guidance urging the judge to uphold divine law and adopt a stance of humility and moral rectitude. The instructions resonate with the personal virtues of Caliph Al-Hakam al-Mustansir Billah, who is lauded in historical records for his profound religiosity, fairness, and integrity—a ruler whose justice and moral uprightness elevated him as one of the most revered Umayyad leaders (Anonymous, 2007, p. 201).

The text's Islamic principles of justice are interwoven with the caliph's expectations that the judge, as the highest judicial authority in Cordoba, would embody these principles rigorously. The resolution's language features subtle rhyme and harmonious repetition, highlighting the prestige and solemnity of appointments to high-ranking judicial positions during this period.

3-3. Appointment Resolution for Asbagh ibn Muhammad ibn Futay over Half the District of Rayya (361 AH / 971 CE)

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In the epoch of the Umayyad Caliphate in Al-Andalus, the caliph's prerogative to appoint governors, over strategic districts (kuras), was manifested through official resolutions issued from the royal Diwan. Such resolutions were essential instruments of statecraft, as they formalized appointments that had significant administrative and political implications. This particular resolution by Caliph Al-Hakam II al-Mustansir appoints Asbagh ibn Muhammad ibn Futays, a scion of the esteemed Futays family (Ibn Hayyan, 1965, p. 482), long embedded within the Umayyad administrative elite, to govern half of the district of Rayya. The text of reads:

"In the Name of Allah, the Most Merciful, the Most Compassionate. Henceforth, the blessings of governance are sustained by gratitude and wise counsel, and it is through wise counsel that the stations of servitude are elevated among their lords. The Commander of the Faithful has deemed you worthy to oversee half of the province of Rayya, a region pivotal to Al-Andalus, encompassing both its terrestrial and maritime domains, and its fiscal responsibilities. Reflect upon the kind of steward you aim to be, and a grateful one you will be, inshallah." (Ibn Hayyan, 1979, pp. 77-78)

This resolution exemplifies a style marked by brevity, precision, and restrained rhetorical embellishment. Its structure is orderly, with three clear sections: a preamble expressing the caliph's favor, directives on responsible governance, and a description of the appointee's jurisdictional duties over land, sea, and fiscal duties.

The economic and social spheres garnered substantial focus from the Umayyad caliphal governance in Al-Andalus, evident in the thematic substance of the caliphal resolutions. These resolutions systematically tackled and regulated various facets of societal and economic challenges. Among the most significant examples of these resolutions is the following:

3-4. Resolution for the Reduction of One-Sixth of All Levies (364 AH / 974 CE)

The Umayyad caliphs, in certain circumstances, implemented policies of leniency by reducing tax burdens on the populace. This fiscal measure encouraged loyalty, lightened societal strain, and promoted social stability. In 364 AH / 974 CE, Caliph al-Hakam al-Mustansir Billah issued a resolution directing tax officials to reduce all levies by one-sixth, articulating:

“In the Name of Allah, the Most Gracious, the Most Merciful. Since Allah appointed the Commander of the Faithful to the caliphate, charging him with the welfare of His servants, he has consistently attended to the well-being of all Muslims, praying for their prosperity and lightening their burdens. Thus, he has sacrificed wealth and treasure in pursuit of their welfare. Now, the Commander of the Faithful seeks to renew his gratitude for Allah’s favor by reducing all levies by one-sixth for the year 364 AH. This reduction is both an act of kindness towards his subjects and a gift to his realm. This resolution is to be read after Friday prayers so that its message may reach all, near and far.” (Ibn Hayyan, 1979, pp. 207-208)

The resolution reveals the caliph’s intention to express gratitude for divine favor while extending kindness to the populace. Al-Hakam’s reduction of levies aimed to relieve financial pressures on his subjects, reflecting an ethical responsibility to ensure their welfare. Mandating the public reading of this resolution underscores the caliph’s dedication to transparency and accountability.

These resolutions illustrate the Umayyad caliphs’ careful approach to governance, particularly in securing economic stability and fostering social cohesion. Through appointments and fiscal policies, the caliphs reinforced loyalty among state officials and responded to the broader population’s needs. This strategic administration included a well-calibrated balance of rewards, such as appointments and tax reductions, to ensure stability and sustain public support. (Ibn Adhari, n.d, p. 249)

The economic policies of the Umayyads in Al-Andalus, particularly during the 4th century AH, were lauded by

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contemporaneous historians and travelers. Ibn Hawqal, a notable geographer, documented the economic prosperity of Al-Andalus during his visit in 340 AH / 951 CE, describing the robust state treasury (Ibn Hawqal, n.d, p. 107). The amassment of state wealth even earned Al-Mansur the epithet "the Gatherer," (Ibn al-Khatib, 1956, p. 98) denoting the considerable financial resources accumulated under his administration. These funds were systematically allocated into three primary categories: one-third for military expenditure, one-third for public administration, and one-third as reserve funds (Al-Makari al-Tilimsani, n.d, p. 146).

These resolutions exemplify a refined form of caliphal administration that emerged during the Umayyad caliphate in Al-Andalus, marked by structured, formal language in royal correspondence. Some resolutions were directed toward high-ranking officials, while others addressed the general populace, often being read publicly in mosques. These resolutions thus played a foundational role in structuring and regulating the state's administrative and fiscal operations.

-Conclusion:

This study has highlighted the substantial impact of the Umayyad caliphal authority in advancing Al-Andalus, particularly under the reigns of Caliph Abd al-Rahman III al-Nasir li-Din Allah and his successor, al-Hakam II al-Mustansir Billah. Their rule marked a period of elevated governance structures and administrative sophistication, observable in the various official resolutions managed by the caliphal administration. After analyzing several key examples of these resolutions issued by the *Diwan al-Khilafa*, several key findings emerge:

1. The caliphal resolutions served as both instruments and declarations of the ruling authority's will, addressing diverse political, military, economic, and social issues essential to the stability of the state.

2. The caliphal administration's use of strict, enforceable resolutions reflects the strategic emphasis on maintaining stability and authority within the Umayyad state, reinforcing the importance of compliance to ensure state security.
3. The Diwan demonstrated its adaptability to the broader cultural advancements of the Umayyad golden age in Al-Andalus. Its resolutions spanned a wide range of administrative functions, illustrating the Diwan's ability to address and organize diverse issues within the state and society comprehensively.
4. The writing of resolutions adhered to systematic protocols, clearly defining responsibilities within the administrative structure. Key figures, such as the heads of the Bureau of Correspondence and the Bureau of Postal Services, were instrumental in maintaining the efficacy of official communications, underscoring the critical role of each official.
5. The continuity of administrative customs under the Umayyads cultivated a distinct Andalusian identity, which emerged in the emirate period and matured during the golden age of the caliphate. This administrative heritage encapsulated the cultural hallmarks that distinguished Umayyad governance.
6. The official resolutions of the caliphal period extended beyond political matters, addressing a range of issues across all facets of life, including spiritual practices such as *salat al-istisqa'* (the rain-seeking prayer). This broad scope reflected the holistic approach of Umayyad governance.
7. Umayyad caliphs used official resolutions as dual-purpose tools, implementing strict enforcement against rebels while incentivizing loyalty among state officials and military leaders. Such measures ensured the alignment of officials with state interests, strengthening the state's overall stability.

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8. The administrative resolutions of Umayyad Al-Andalus provided an institutional framework that documented an organized, culturally aligned approach to governance, resonating with the social and economic realities of Andalusian society.
9. The economic and social strategies reflected in the decrees demonstrate the Umayyads' commitment to economic prosperity and social welfare.
10. The political and cultural transformations of the Umayyad caliphate influenced the linguistic refinement of resolutions issued by the *Diwan al-Khilafa*. This period saw the blending of elegant stylistic traditions with official communications, reflecting the era's advanced literary and administrative culture.

In summary, this analysis of Umayyad official resolutions demonstrates their considerable documentary value as historical sources. These resolutions provide rich insights into the administrative, cultural, and socio-political landscape of Al-Andalus, making significant contributions to the historiographical understanding of this unique region within the medieval Islamic world.

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