

THE EARLY Umayyad PERIOD: FORMATION, POLITICAL DEVELOPMENT, SOCIAL CONDITIONS, RELIGIOUS AFFAIRS, AND CIVILIZATIONAL PROGRESS

Ikhsan Darmawan^{1*}, Siska Afriany², Syarifah³

^{1, 2, 3} Universitas Muhammadiyah Sumatera Utara, Indonesia

Ikhsandarmawan1124@gmail.com¹, siskafriany1@gmail.com², nursyadinul@gmail.com³

ABSTRACT

Abstrak: Latar belakang penelitian ini adalah untuk memahami peran signifikan Dinasti Bani Umayyah dalam perkembangan politik dan sosial peradaban Islam, yang pada awalnya menghadapi tantangan karena perseteruan dan tipu daya yang dilakukan oleh Muawiyah dalam konfliknya dengan Khalifah Ali bin Abi Thalib serta perubahan sistem pemilihan khalifah dari demokratis menjadi monarkis. Tujuan penelitian ini adalah untuk menganalisis kontribusi dinasti ini dalam pembentukan institusi politik dan sosial yang maju. Jenis penelitian ini adalah kualitatif dengan pendekatan historis. Teknik pengumpulan data dilakukan melalui studi pustaka yang mencakup sumber-sumber primer dan sekunder terkait sejarah Dinasti Bani Umayyah. Analisis data dilakukan dengan metode deskriptif-analitis untuk menggambarkan dan mengevaluasi perkembangan politik dan sosial pada masa pemerintahan dinasti ini. Hasil penelitian menunjukkan bahwa Dinasti Bani Umayyah berhasil membawa kemajuan signifikan dalam bidang politik, seperti pembentukan undang-undang pemerintahan, dewan menteri, lembaga sekretariat negara, serta penasihat-penasihat khusus bidang politik, yang berkontribusi pada kompleksitas tata pemerintahan dan administrasi kenegaraan pada masanya.

Kata Kunci: *Dinasti Umayyah; Politik; Sosial Keagamaan; Peradaban*

Abstract: The background of this research is to understand the significant role of the Umayyad Caliphate in the political and social development of Islamic civilization, which initially faced challenges due to the conflict and machinations perpetrated by Muawiyah against Caliph Ali bin Abi Talib, as well as the transition of the caliphal selection system from democratic to monarchical. The objective of this study is to analyze the contributions of this dynasty to the formation of advanced political and social institutions. This research adopts a qualitative approach with a historical perspective. Data collection techniques involve a literature review encompassing primary and secondary sources related to the history of the Umayyad Caliphate. Data analysis is conducted using descriptive-analytical methods to depict and evaluate the political and social developments during the reign of this dynasty. The findings indicate that the Umayyad Caliphate successfully brought significant progress in the political realm, such as the establishment of governmental laws, ministerial councils, state secretariat institutions, and specialized political advisors, which contributed to the complexity of governance and state administration during its time.

Keywords: *Umayyad Dynasty; Political; Social Religious; Civilization*



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A. INTRODUCTION

Islamic history can be divided into three major periods: the classical period, the medieval period, and the modern period (Shiddiqie, 1983). More specifically, it can be broken down into five distinct periods: the era of Prophet Muhammad (571-632 CE), the era of the Rightly Guided Caliphs (Khulafa al-Rashidin) (632-661 CE), the Umayyad Caliphate (661-750 CE), the Abbasid Caliphate (750-1250 CE), and the period following the fall of the Abbasid Caliphate in Baghdad (1250 to the present).

Among these periods, the Umayyad Caliphate (661-750 CE) stands out as particularly intriguing and unique. This period marked the transition from a caliphal leadership chosen through consultation (democratically) to a hereditary monarchy system. This transition began with the political conflict between Ali ibn Abi Talib and Muawiyah ibn Abi Sufyan, leading to theological disputes and the emergence of various Islamic sects. Additionally, the figure of Muawiyah ibn Abi Sufyan himself is controversial; while he is recognized as a significant companion of the Prophet who contributed to the spread of Islam and was a successful governor of Damascus during the Khulafa al-Rashidin era, he is also viewed negatively by many due to his conflict with Ali ibn Abi Talib at the Battle of Siffin and the arbitration process that followed.

Despite the negative perceptions and criticisms often directed at the Umayyad dynasty, particularly towards its founder Muawiyah, many historians have strived to present a balanced and fair account of this period. Whether liked or disliked, the Umayyad dynasty played a crucial role in continuing the Islamic civilization after the Khulafa al-Rashidin. This era saw significant achievements in politics, education, and knowledge, making it part of the Islamic Golden Age following the Khulafa al-Rashidin period. Given the Umayyad dynasty's reign of nearly ninety years, it is impossible to exhaustively cover all aspects related to it in a brief account. A comprehensive study requires extensive references and significant scholarly effort (Al-Isy, 2009).

This research focuses on key questions: how did political developments unfold during the Umayyad Caliphate, and how did Islamic civilization progress under their rule? The study aims to analyze various aspects, including the shift from a democratic to a monarchical system initiated by Muawiyah, and how this change impacted political and social stability within the Islamic community. Additionally, it will evaluate the Umayyad dynasty's contributions to the formation of advanced political institutions, such as the establishment of governmental laws, the council of ministers, state secretariats, and specialized political advisors, which collectively introduced a new and more complex state administration structure. Ultimately, the primary goal of this research is to provide a thorough analysis of the Umayyad

dynasty's role in shaping the political and social foundations that supported the advancement of Islamic civilization.

B. METHOD

The research method employed in this study is qualitative with a historical approach. The historical approach was chosen because it allows researchers to investigate past events, including the political and social context during the Umayyad Caliphate, utilizing various relevant primary and secondary sources. Primary sources include historical records, official documents, and writings from the period, while secondary sources encompass previous research, history books, and academic articles discussing the same topic (Margono, 2005).

Data collection techniques are conducted through meticulous literature review, examining and analyzing various available sources to understand the political and social context during the Umayyad Caliphate. After the data is collected, the next step is data analysis. The obtained data will be analyzed using a descriptive-analytical method, where the researcher will describe in detail the political and social developments during the Umayyad Caliphate and analyze their impact on Islamic civilization as a whole. The analysis will involve an understanding of how political decisions and policies implemented by this dynasty influenced the political and social structure, and how they affected the society at that time. Thus, through a historical approach and careful analytical method, this research will provide a profound understanding of the role of the Umayyad Caliphate in the political and social development of Islamic civilization.

C. RESULTS AND DISCUSSION

The Political Development During the Umayyad Dynasty

The feud between Muawiyah and Ali began after the assassination of Usman bin Affan. At that time, Muawiyah held the position of the governor of Syria (Damascus), while Ali was the Caliph. Muawiyah's motivation was to seek retribution for the death of Caliph Usman who was killed. Eventually, this feud reached its climax during the Battle of Siffin, marking the pivotal moment that laid the groundwork for the formation of the Umayyad Caliphate.

According to Ajid Thohir, the Umayyad Dynasty began to take shape during the arbitration process in the Battle of Siffin, a war intended to seek vengeance for the death of Caliph Usman bin Affan. Initially, the battle was going to be won by Ali's supporters, but seeing signs of defeat, Amru bin Ash, who was Muawiyah's right-hand man, proposed to Ali's supporters to resort to the judgment of Allah hoisting the Quran on spears. In this event, Ali was deceived by Muawiyah's tactics and strategies.

In another account, it is stated that Ali knew about Muawiyah's stratagem. However, due to pressure from the Qurra and worshippers who

feared not accepting the Quran as the law, Ali reluctantly agreed, and he sent someone to meet Muawiyah to inquire about the purpose of raising the Quran. The envoy said, "O Muawiyah, why do you raise the Quran?" Muawiyah replied, "So that you and we may return to what Allah has commanded in His book," leading to Muawiyah offering to send envoys to negotiate and make peace agreements (S. M. Amin, 2010).

On Ali's side, Abu Musa al-Asyari, an elderly man known as a skilled, righteous, and honest judge, was sent, while on Muawiyah's side, Amru bin Ash, known as a skilled diplomat, was dispatched. Eventually, Ali lost politically at that time. Therefore, Muawiyah's chances grew larger, and he had the opportunity to appoint himself as the caliph as well as the king. After the death of Caliph Ali bin Abi Thalib, the era of the righteous caliphs came to an end. Consequently, the Arab, Iraqi, and Iranian societies at that time appointed Hasan bin Ali to replace his father's position, resulting in his coronation by Qois ibn Saad followed by the Iraqi people. However, problems arose as Muawiyah's side disagreed with this coronation, leading Muawiyah to send troops to attack the city of Iraq (H. A. Amin, 1999).

Thanks to the wisdom of Hasan bin Ali, the war did not occur. Hasan did this to avoid greater bloodshed within the Muslim community. However, Hasan bin Ali proposed conditions to Muawiyah, including:

- 1) Muawiyah should not hold any grudges against anyone from the people of Iraq.
- 2) The land tax of Ahwaz province should be given to Hasan every year.
- 3) Muawiyah must pay his brother Hussein 2 million dirhams.
- 4) Guarantee the security and forgive the mistakes of the people of Iraq.
- 5) Giving to the Banu Hashim should be more than the Banu Abdu Sham.

The position of caliph after Muawiyah must be decided based on consultation among the Muslims.

Therefore, Muawiyah bin Abi Sofyan's official acceptance as caliph after Hasan bin Ali resigned from the caliphate position received support from the Shia community after he held it for several months. The agreement between Hasan bin Ali and Muawiyah bin Abi Sofyan is better known as the "Am al-Jamaah" event, the year of unity, which also marked the boundary between the era of the Rightly Guided Caliphs (632-661 CE) and the Umayyad Dynasty (661-750 CE).

The Umayyad Dynasty had a total of 14 caliphs who ruled from the years 41 to 133 H (661-750 CE). They are:

- 1) Muawiyah bin Abu Sofyan (41-60 H / 661-679 CE)
- 2) Yazid I bin Muawiyah (60-64 H / 679-683 CE)
- 3) Muawiyah II bin Yazid (64 H / 683 CE)
- 4) Marwan I bin Hakam (64-65 H / 683-684 CE)
- 5) Abdul Malik bin Marwan (65-86 H / 684-705 CE)
- 6) Al Walid I bin Abdul Malik (86-96 H / 705-714 CE)
- 7) Sulaiman bin Abdul Malik (96-99 H / 714-717 CE)

- 8) Umar bin Abdul Aziz (99-101 H / 717-719 CE)
- 9) Yazid II bin Abdul Malik (101-105 H / 719-723 CE)
- 10) Hisyam bin Abdul Malik (105-125 H / 723-742 CE)
- 11) Al Walid II bin Yazid II (125-126 H / 742-743 CE)
- 12) Yazid III bin Abdul Malik (126 H / 743 CE)
- 13) Ibrahim bin Al-Walid II (126-127 H / 743-744 CE)
- 14) Marwan II bin Muhammad (127-132 H / 744-750 CE).

However, among the numerous caliphs who ruled during the Umayyad Dynasty, only a few can be considered major caliphs, namely Muawiyah ibn Abi Sofyan, Abd al-Malik ibn Marwan, Al Walid ibn Abdul Malik, Umar bin Abdul Aziz, and Hasyim ibn Abd al-Malik. (Yatim, 2007) Meanwhile, Samsul Munir Amin in his book states that historians generally agree that the greatest caliphs of the Umayyad Dynasty were only three: Muawiyah, Abdul Malik, and Umar bin Abdul Aziz (Yatim, 2007).

a. Muawiyah bin Abi Sofyan

Muawiyah bin Abi Sofyan was the founder of the Umayyad dynasty. He was a prominent figure in nation-building, often paralleled with the righteous caliphs. Despite initial antipathy towards him due to his actions during the Battle of Siffin, where he employed various means including violence, diplomacy, and deceit, as well as his undemocratic ascension to power, Muawiyah is still regarded as the founder of the Umayyad Dynasty, credited with introducing numerous policies in politics, governance, and other fields. Despite his deviation from the democratic principles taught by Islam, his remarkable contributions and political wisdom overshadow his faults.

During the early years of his rule, Muawiyah made significant changes. Firstly, he relocated the capital from Medina (Kufah) to Damascus, an area he previously governed under the caliphates of Usman and Ali. Secondly, he transformed the governance system from a democratic one to a hereditary monarchy, where loyalty to his son Yazid was made mandatory for all citizens. This shift mirrored the monarchies of Persia and Byzantium, though he retained the title of caliph, albeit with a new interpretation emphasizing divine appointment. According to M.A Shaban, quoted by Ajid Thohir, all Umayyad caliphs were appointed through hereditary succession rather than through consultation, as was the case during the time of the Rightly Guided Caliphs, leading Abu A'la Maududi to argue that they were unworthy of the title of caliph like their predecessors.

Furthermore, Muawiyah's political acumen allowed him to divide his realm into five political fronts: the Arabian Peninsula (including Hijaz, Yemen, Mecca, and Medina), Egypt, Iraq (encompassing regions from the Persian Gulf to Punjab, India), Asia Minor (including Armenia and Azerbaijan), and Africa (including Barbary, Andalusia, and countries around the Mediterranean). Each front was governed differently, with softer policies applied to regions such as Mecca, Medina, and Iraq due to their support for Ali bin Abi Thalib and Zubair bin Awwan. Additionally, Muawiyah employed

various psychological and social welfare approaches, such as distributing generous rewards to dissenters, granting autonomy to regions, providing security assurances to Hasan bin Ali, and offering financial support to certain individuals and regions, all aimed at garnering political support and sympathy from the populace (Sunanto, 2007).

Under Muawiyah's leadership, territorial expansion resumed, with Tunisia conquered, and territories expanded to Khurasan, the Oxus River, Afghanistan, and Kabul. Muawiyah's contributions included establishing a currency mint, implementing a fast postal service using prepared horses to connect regions, building the first Islamic naval fleet, and regulating soldier salaries. Moreover, his reign saw the development of the role of the judge (qâdhi) into a distinct profession, marking a significant administrative evolution. Muawiyah passed away in Damascus in the year 60 H due to illness, succeeded by his son Yazid, who had been designated as the crown prince during Muawiyah's reign.

b. Yazid I bin Muawiyah

Yazid succeeded his father as the next caliph. However, Yazid's rule was not as strong as his father's, facing numerous challenges, particularly from the Shiite opposition who had pledged allegiance to Husain bin Ali after Muawiyah's death. This rebellion stemmed from violations of the agreement made between Muawiyah and Husain when Yazid ascended the throne. The declaration of Yazid's appointment as crown prince sparked opposition movements among the populace, resulting in several civil wars.

At the onset of Yazid's reign, prominent figures in Medina refused to pledge allegiance to him. Yazid then sent a letter to the governor of Medina, demanding the inhabitants to swear allegiance to him, coercing compliance except from Husain bin Ali and Abdullah bin Zubair. Simultaneously, the Shia (followers of Ali) regrouped to oppose the Umayyad Caliphate under Yazid's leadership. Ultimately, the Battle of Karbala ensued in the Kufah region, where Husain was defeated, and killed, and his head was sent to Damascus while his body was buried in Karbala. Additionally, Yazid faced uprisings in Mecca and Medina, resulting in the collapse of the Kaaba wall due to catapult attacks, a significant disgrace at the time, despite Yazid's forces consistently winning battles (Soeyb, 1999).

However, the Shia resistance did not cease with Husain's death; it intensified with numerous uprisings led by Shiite groups, including Mukhtar's rebellion in Kufah from 685-687 CE, garnering support from the Mawali community. Similarly, Abdullah bin Zubair fostered opposition in Mecca, openly declaring himself caliph after Husain's death. Upon hearing this declaration, Yazid mobilized his army to besiege Mecca, leading to inevitable battles. However, Abdullah bin Zubair survived as news of Yazid's death halted the conflict. Yazid's forces withdrew to Damascus. Yazid passed away after ruling for four years and was succeeded by his son, Muawiyah II.

Abdullah bin Zubair's movement was ultimately quelled during the reign of Abdullah al-Malik.

c. Muawiyah II and Marwan I bin Al-Hakam

Muawiyah II only ruled for approximately 40 days and relinquished the position of caliph three months before his death. He experienced severe mental pressure as he was unable to bear the immense responsibility of the caliphate. With Muawiyah II's demise, the lineage of Muawiyah in perpetuating power came to an end, passing the baton to the Marwanid dynasty. Marwan ibn Hakam succeeded Muawiyah II. He held the seal of the caliphate during Usman bin Affan's era, served as the governor of Medina during Muawiyah's reign, and acted as an advisor to Yazid in Damascus during Yazid's rule. During his reign, Marwan was able to suppress the rebellions of the Kharijites and Shiites, defeat the uprising led by the Dahhak bin Qais tribe, and gain control over Egypt. He ruled for approximately one year, passing away in 65 AH and appointing his sons Abdul Malik and Abdul Aziz as his successors successively upon his demise.

d. Abdul al-Malik

Khalifah Abdul al-Malik (65-86 H / 684-705 M) stands as the second most prominent figure among the Umayyad caliphs and is regarded as the second founder of Umayyad sovereignty. During his reign, his army achieved remarkable success on the battlefield. Additionally, he initiated various advancements, including the repair of irrigation channels for the Euphrates and Tigris rivers, the promotion of trade, the improvement of measurement systems for weight, volume, and finance, as well as the refinement of the script of the Qur'an by adding dots to certain letters. Abdul al-Malik also changed the currency used in the Byzantine and Persian regions under Islamic rule, introducing his currency in 659 CE featuring Arabic words and script. He successfully reformed the administrative governance and established Arabic as the official language for Islamic administrative affairs. Khalifah Abdul Malik passed away in 86 H and was succeeded by his son al-Walid.

e. Al-Walid and Sulaiman

Khalifah Al-Walid ruled for ten years (86-96 H) and passed away in 96 H, being succeeded by his brother Sulaiman. During his reign, there was a period of order, peace, prosperity, and abundant wealth. He constructed buildings, factories, and roads and assisted orphans, the poor, and disabled individuals such as the blind, crippled, and lepers. Under his command, Islamic territories expanded into Spain under the leadership of Thariq bin Ziyad. However, Sulaiman's reign was not as wise as that of his brother. He was less judicious and became greedy for wealth, eventually earning the dislike of his people and causing division among his officials. Before he died in 99 H, he appointed Umar bin Abdul Aziz as his successor.

f. Umar bin Abdul Aziz

Umar bin Abdul Aziz is renowned as the third great caliph of the Umayyad Dynasty. He was the son-in-law of Caliph Abdul Malik, the fifth caliph of the Umayyad dynasty, and served as the governor of Medina during the reign of Caliph Al-Walid bin Abdul Malik (Dewan Redaksi Ensiklopedi Islam, 2003). Despite his short reign of approximately two years, his rule is regarded as a "blank page" in the history of the Umayyad dynasty. During his reign, relations between the government and the opposition improved, especially with the Shiite community. He also granted freedom of worship to adherents of other religions according to their beliefs, lightened taxes, and elevated the status of non-Arab Muslims.

g. Yazid II and Hisyam Ibn Abdul Malik

After the reign of Umar bin Abdul Aziz, the Umayyad dynasty was under the rule of Khalifah Yazid ibn Abdul al-Malik (720-724 CE). He was known as a ruler who was excessively fond of luxury and paid little attention to the welfare of his people. As a result, the once harmonious and peaceful society became chaotic. The people then expressed their confrontation against him, leading to conflicts between the Mudariyah and Yamaniyah factions. This chaos persisted until the reign of Khalifah Hisyam ibn Abdul Malik. Hisyam was indeed a strong and skilled caliph, ruling for 20 years. However, due to the strong opposition movement, particularly from the Hasyim faction supported by the Mawali group, his reign faced serious threats.

h. Al-Walid II, Yazid III, Ibrahim and Marwan II

After the reign of Hisyam ibn Abdul Malik, four caliphs ruled within seven years: Al-Walid II bin Yazid II, Yazid III bin Al-Walid, Ibrahim bin Al-Walid, and Marwan bin Muhammad. However, these caliphs were not only weak but also morally corrupt, which further strengthened the opposition groups. Eventually, in 750 CE, the Umayyad dynasty was overthrown by the Abbasid dynasty. Marwan bin Muhammad, the last caliph, fled to Egypt, where he was captured and killed by the Abbasid forces (Mufrodi, 1997).

Several factors contributed to the decline and fall of the Umayyad dynasty, as stated by Badri Yatim:

- 1) The system of hereditary succession was a new concept in Arab tradition, which traditionally emphasized seniority, leading to unclear rules of succession and healthy competition among family members.
- 2) The formation of the Umayyad dynasty was intertwined with political conflicts involving Ali. Followers of Ali and the Khawarij consistently opposed the Umayyad rule, both openly and covertly.
- 3) During the Umayyad rule, ethnic tensions between northern Arabian tribes (Bani Qais) and southern Arabian tribes (Bani Kalb), which existed before Islam, intensified. This rivalry made it difficult for Umayyad rulers to foster unity. Additionally, many Mawali (non-Arab) individuals, especially in Iraq and other eastern regions, were dissatisfied with their second-class status.

- 4) The extravagant lifestyle in the palace led to weak governance, as the caliph's children were unable to bear the burdens of leadership when they inherited power. Furthermore, many religious groups were disappointed by the lack of attention to religious development by the rulers.
- 5) The direct cause of the downfall of the Umayyad dynasty was the emergence of a new power led by the descendants of Al-Abbas ibn Abd Muthalib. This movement received full support from the Hasyim and Shia factions, as well as the Mawali group.

During the Umayyad dynasty's reign and before its decline and fall, several achievements were made in the field of politics, including:

- 1) Establishment of political institutions, such as governmental laws, ministerial councils, state secretariat agencies, postal services, and special political advisory councils.
- 2) Introduction of new governmental structures and complex administrative systems. This included the appointment of advisory councils and the establishment of various secretarial positions, each with specific administrative responsibilities.

2. Development of Science During the Umayyad Dynasty

After the country was in a state of peace, the Umayyad Dynasty began to build. Several developments were made in physical infrastructure, then the governance system was arranged, the position of the Arab nation among other nations under their control was strengthened, trade was facilitated and advanced, and cultural development was promoted. One aspect of culture was the advancement of knowledge. While during the time of the Prophet and the Rightly Guided Caliphs, the focus was on understanding the Qur'an and the Hadith to deepen the teachings of faith, morals, worship, transactions, and Quranic stories, during the Umayyad dynasty, the focus shifted to broader areas of knowledge, including the development of sciences that existed before the advent of Islam (Sewang, 2005).

One supporting factor for the development of knowledge at that time was the presence of cultural centers in various regions under the Umayyad rule, such as Greece, Alexandria, Antioch, Harran, and Gundeshapur, which became one of the supporters of scientific development at that time. Scholars from Jewish, Christian, and Zoroastrian backgrounds, after converting to Islam, were given protection, and some of them even held high positions in the caliph's court. Some became personal doctors, treasurers, or viziers. Thus, their presence was considered to have influenced the development of science to some extent. Additionally, some scholars remained faithful to their religion, such as Yahya al-Damascene, who held a position in the court of Caliph Abdul Malik bin Marwan. He was a devout Christian who sought to defend his faith with the concept of "Jesus as the second person of God," which prompted Muslims to investigate their beliefs and study their logic to defend Islam and refute their arguments.

Furthermore, Khalid bin Yazid, the grandson of Muawiyah, was particularly interested in chemistry and medicine. He allocated a sum of wealth and ordered Greek scholars residing in Egypt to translate books on chemistry and medicine into Arabic. This effort marked the first translation in history. Meanwhile, Al-Walid bin Abdul Malik paid attention to the baristas. Similarly, during the reign of Caliph Umar bin Abdul Aziz, he officially ordered scholars to compile the sayings of the Prophet. At that time, he also befriended Ibn Abjar, a doctor from Alexandria who later became his physician, thereby influencing the thoughts of Caliph Umar bin Abdul Aziz regarding medicine to some extent.

The open-minded approach of the Umayyad caliphs towards other religions, especially during the reign of Caliph Umar bin Abdul Aziz, contributed positively to the development of knowledge. This included the systematic organization of knowledge, the shift from memorization to writing according to the rules of science, and the support for knowledge from non-Arab groups, who were perceived as the ones who changed the knowledge system (Shiddiqie, 1983).

According to Musyrifah Sunanto, during the Umayyad Dynasty, there was a categorization of knowledge, namely:

- 1) Religious knowledge, which includes all knowledge derived from the Quran and Hadith.
- 2) Historical knowledge encompasses all knowledge related to life journeys, stories, and histories.
- 3) Linguistic knowledge, which involves the study of language, grammar, morphology, and more.
- 4) Philosophical knowledge, which generally originated from foreign nations, such as logic, medicine, chemistry, astronomy, mathematics, and other sciences related to them.

Meanwhile, according to Jurji Zaidan (George Zaidan), as cited by Samsul Munir Amin, there were several advancements in the development of knowledge during the Umayyad Dynasty (Thohir, 2009), including:

- 1) Development of the Arabic language

The Umayyad rulers made Islam the state religion and subsequently developed the Arabic language within the Islamic kingdom. Efforts were made to establish Arabic as the official language of administration and governance, requiring documentation and correspondence to be in Arabic.

- 2) Establishment of Marbad as a center of intellectual activity

The Umayyad dynasty also established a small city as a center of intellectual and cultural activity. In this city, scholars, philosophers, religious scholars, poets, and other intellectuals gathered, earning it the title of the "Ukad" of Islam.

- 3) Quranic studies

The study of great (recitations) began during the time of the Rightly Guided Caliphs and was further developed during the Umayyad dynasty,

becoming a crucial branch of Islamic jurisprudence. Prominent qiraat scholars emerged during this period, such as Abdullah bin Qusair and Ashim bin Abi Nujud.

4) Hadith studies

Among the most famous hadith scholars during the Umayyad dynasty were al-Auzai Abdurrahman bin Amru, Hasan Basri, Ibn Abu Malikah, Asya'bi Abu Amru Amir bin Syurahbil, al-Zuhry, and Abu Zubair Muhammad bin Muslim bin Muhammad.

5) Jurisprudence (Fiqh)

Notable jurists during the Umayyad dynasty included Sa'ud bin Musib, Abu Bakar bin Abdurrahman, Qasim Ubaidillah, Urwah, and Khadijah.

6) Grammar (Nahwu)

Due to the vast expansion of Umayyad territory, especially into non-Arab regions, the study of Nahwu (grammar) became essential. This led to the emergence of language experts like Sibawaih, whose work, *Al-kitâb*, became a guide in Arabic grammar. Additionally, there was a resurgence of pre-Islamic Arabic poetry, leading to advancements in Arabic literature. This era saw the emergence of poets such as Umar bin Abu Rabiah, Jamil al-Uzri, Qayus bin Mulawwah, al-Farazdaq, Jarir, and al-Akhta.

7) Geography and History

Geography (the study of the earth and geography) and history developed into separate sciences during the Umayyad dynasty.

8) Translation efforts

In the interest of Islamic propagation, the Umayyad dynasty initiated translations of scientific books from other languages into Arabic. They were the pioneers of translation in Islamic history, which later flourished during the Abbasid dynasty. For example, Caliph Khalid bin Yazid bin Muawiyah was the first to translate books on astronomy, medicine, and chemistry. These various advancements in knowledge during the Umayyad dynasty laid the groundwork for the further development of knowledge during the Abbasid era.

D. CONCLUSION

During the early decades of its rule, the Umayyad Dynasty witnessed remarkable advancements in Islamic civilization, spanning from the reign of Muawiyah bin Abi Sofyan to that of Hisyam bin Abdul Malik. However, the subsequent decades saw a decline in the dynasty's prosperity. Noteworthy progress was achieved in the realm of politics, with the establishment of various political institutions such as governance laws, ministerial councils, state secretariat agencies, postal services, currency printing offices, naval fleets, and regular military salary distributions. Concurrently, significant developments were made in religious sciences, including the expansion of the Arabic language, Quranic recitations (qiraat), exegesis (tafsir), Hadith studies, jurisprudence (fiqh), grammar (nahwu), and history (tarikh).

Additionally, the creation of Marbad as a center of knowledge and the initiation of the first translation efforts in Islamic history marked significant milestones. Reflecting on the Islamic advancements during the Umayyad dynasty, the Muslim community must revisit the lessons of Umayyad civilization to reignite the Islamic legacy. By drawing inspiration from the history of the Umayyad dynasty, Muslims can aspire to excel in politics, religion, and knowledge, thereby reclaiming their former glory and contributing to societal progress.

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