



## Social Dynamics and Intellectual Traditions During the Umayyad Dynasty

Fatmawati

Universitas Islam Negeri Mahmud Yunus Batusangkar  
[fatmawati@iainbatusangkar.ac.id](mailto:fatmawati@iainbatusangkar.ac.id)

**Abstract.** This article aims to analyze the social and intellectual aspects of the reign of the Umayyad Dynasty which was based in Damascus. The Umayyad dynasty was famous for its achievements in conquering territories and spreading the Islamic religion from Asia, North Africa to Europe. These brilliant achievements had an impact on changes in social structures and the strengthening of intellectual traditions. There are two focuses of study in this article, namely changes in the social structure of society and progress in the field of science. The research method used is a library research approach history, namely analysis of texts and information related to the study of the Umayyad Dynasty from various sources, then data analysis including data reduction (*data reduction*), *display data* and a picture of the conclusion or verification (*conclusion drawing/verification*) which is then concluded. The findings of this research are that there were changes in the social structure of society during the Umayyad Dynasty, especially with regard to non-Arab Muslims or conquered communities. Non-Arab people did not have the right to hold office during the Umayyad Dynasty, but they were more involved in intellectual traditions and created the initial foundations of knowledge in Islamic history.

**Keywords:** dynamics, social, intellectual, Umayyad Dynasty.

**Abstrak.** Artikel ini bertujuan untuk menganalisis sosial kemasyarakatan dan intelektual pada masa pemerintahan Dinasti Bani Umayyah yang berpusat di Damaskus. Dinasti Bani Umayyah terkenal dengan prestasinya dalam penaklukan wilayah dan menyebarkan agama Islam dari Asia, Afrika Utara sampai ke Eropa, prestasi yang gemilang tersebut berdampak kepada perubahan struktur sosial dan penguatan dalam tradisi intelektual. Ada dua fokus kajian dari artikel ini yaitu perubahan struktur sosial masyarakat dan kemajuan dalam bidang ilmu pengetahuan. Metode penelitian yang digunakan adalah penelitian kepustakaan dengan pendekatan sejarah yaitu analisis teks dan informasi yang terkait dengan kajian tentang Dinasti Bani Umayyah dari berbagai sumber, kemudian dilakukan analisis data meliputi reduksi data (*data reduction*), *display data* dan gambaran konklusi atau verifikasi (*conclusion drawing/verification*) yang kemudian disimpulkan. Temuan dari penelitian ini adalah terdapat perubahan struktur sosial kemasyarakatan pada masa Dinasti Bani Umayyah terutama berkaitan dengan orang-orang Islam non-Arab atau masyarakat yang ditaklukkan. Orang-orang non-Arab tidak memperoleh hak untuk bisa menjabat pada masa Dinasti Bani Umayyah, namun mereka lebih banyak berkecimpung dalam tradisi intelektual dan menciptakan pondasi awal dalam ilmu pengetahuan dalam sejarah Islam.

**Kata kunci:** dinamika, sosial kemasyarakatan, intelektual, Dinasti Bani Umayyah.

@copyright: Fatmawati

## INTRODUCTION

The Umayyad Dynasty was the first Islamic dynasty after the reign of Khulafaur Rasyidin (Harahap 2020). This dynasty succeeded in making achievements in the field of territorial expansion. The areas it managed to control included Spain, the Arabian Peninsula, Iraq, Persia, Afghanistan, Pakistan, Turkmenia, Uzbek, and a small part of Asia (Mainatul 2020; Ramadhan 2019). In addition, the Umayyad dynasty formed government diwani (departments), namely diwan Al-Rasail (state secretariat), diwan al Kharaj (tax), diwan al Barid (state intelligence), diwan al Khatam (registration) (Ramadhan 2019). The Umayyad dynasty also has an important record in Islamic history, because during their leadership, Islam experienced very rapid progress in various fields such as: science, politics, government, science and technology, including economics. However, the Umayyad Dynasty also experienced decline and fall due to factors such as the struggle for power among the Bani Umayyah family, most of the caliphs of the Umayyad Dynasty were negligent in carrying out leadership, the increasing conflict between North and South Arab tribes, and the emergence of movements rebellion that was dissatisfied with the leadership of the Caliph of the Umayyad Dynasty due to the social inequality in society that was practiced during his rule (Ramadhan 2019).

During the reign of the Umayyad Dynasty (661-750 AD), social structure, society and social order experienced several developments that reflected the characteristics of the Umayyad government. The social structure in the era of the Umayyad Dynasty was generally divided into several classes: First, Caliph and Government Elite: The top class consisted of the caliph (ruler) and their family and close friends who had high positions in the government. They have great political, economic and social power. Second, Nobles and Aristocrats: This group consisted of nobles and Arab tribes who supported the Umayyad government. They have access to economic resources and have an important role in government. Third, Ulama and Scholars: Even though their position is not as high as the previous groups, ulama and intellectuals still have a big influence in society. They fulfill religious and intellectual roles, and are involved in advising the government. Fourth, General Society: This class includes the majority of the population, including traders, farmers, workers, and others. They have more limited access to resources and power (Maryono and Laksono 2021; Muftaza and Aziz 2023).

Hierarchy in Umayyad society was reflected in differences in social and economic status between classes. The caliph and government elite were at the top of the hierarchy, followed by the nobility and aristocrats, then the ulama, and finally the general public. This hierarchy was based on factors such as ancestry, ethnicity, wealth, and proximity to the ruler. The role of women in the era of the Umayyad Dynasty was still reflected in a patriarchal context, where their social roles were generally limited to the household and family. However, some women from elite or noble families may have had influence in the political and social spheres. A famous example is Ummayyad Zubair, who was involved in political affairs and had influence in the personal sphere (Muftaza and Aziz 2023).

The daily lives of people during the Umayyad Dynasty were influenced by factors such as religion, Arab culture and social structure. The Islamic religion plays an important role in regulating aspects of society's life, including ethics, law and religious practices. Arab culture also influences daily life, such as in language, clothing and customs. The Umayyad economy was heavily influenced by trade and territorial expansion. Wealth from the expansion of the caliphate was used to finance large projects, such as the construction of magnificent cities and palaces. However, as time went by, public dissatisfaction due to injustice and oppression by the Umayyad rulers also caused social tension (Hatmansyah 2019).

It is important to remember that social conditions are not always static and can vary in different periods and regions. The Umayyad dynasty had different periods in terms of social conditions, depending on the historical and political factors that influenced it.

During the Umayyad Dynasty, there was significant intellectual development in terms of education, science and culture. Although the Umayyad dynasty is better known for their political and economic power, they also provided support for intellectual development in society. The Umayyad dynasty was a pioneer in translating foreign books into Arabic and several of the caliphs were people who really loved science, both *ulumul aqli* and *ulumul naqli* (Rahman et al. 2022).

Caliphs and nobles provided financial and infrastructural support for education. They established schools and universities to facilitate education. Religious education is the main focus, with the teaching of the Koran, hadith, fiqh, and tafsir as part of the curriculum. Science and philosophy developed rapidly during the Umayyad Dynasty. Translation of Greek and Persian

classical works into Arabic became important in the spread of knowledge. Fields of science such as mathematics, astronomy, medicine and literature also experienced significant progress. The Umayyad dynasty also provided support for the development of culture and art. The arts of architecture, calligraphy, crafts and music developed rapidly at that time. Cultural centers such as palaces and mosques have become important venues for artistic performances and intellectual discussions (Nurohman 2020).

In political and economic aspects, war and territorial expansion were also important aspects for the Umayyads. After the death of the Prophet Muhammad, several Arab tribes rebelled and refused to pay zakat to the central government. The first caliph Abu Bakr faced the Riddah war to maintain unity and obedience to Islam. This factor influenced the Umayyad Dynasty because of internal conflicts that triggered military expansion. One of the significant features of Umayyad rule was territorial expansion to the East and West. The conquest of the Sasanid (Persian) and Byzantine (Byzantine) territories brought rich and influential areas to the Islamic empire, which had an impact on the economy and political power (Masykuroh 2012).

Territorial expansion brought treasure, livestock, slaves, and other economic resources into the caliphate. This increases economic prosperity and stability. The Umayyad dynasty developed a more organized taxation system. A tax was imposed on non-Muslim residents (jizyah) and there was also an agricultural tax. Revenue from these taxes supports government and development projects. Although territorial expansion brought prosperity, popular dissatisfaction also emerged. Most of the wealth and power was concentrated in the rulers and royal families, while the general population felt oppressed. The Umayyad dynasty tended to side with Arab groups, which caused tensions with non-Arab groups in society. This illustrates the need for equality in Islam (Rizqullah 2022).

Territorial expansion brought treasure, livestock, slaves, and other economic resources into the caliphate. This increases economic prosperity and stability. The Umayyad dynasty developed a more organized taxation system. A tax was imposed on non-Muslim residents (jizyah) and there was also an agricultural tax. Revenue from these taxes supports government and development projects. Although territorial expansion brought prosperity, popular dissatisfaction also emerged. Most of the wealth and power was concentrated in the rulers and royal families, while the general population felt

oppressed. The Umayyad dynasty tended to side with Arab groups, which caused tensions with non-Arab groups in society. This illustrates the need for equality in Islam (Rofiqo and Rizal 2019).

Research on the Umayyad dynasty, social society, and intellectual traditions has significant relevance and importance in understanding Islamic history and the role of the dynasty in shaping civilization. The Umayyad dynasty was a critical period in Islamic history that followed the caliphate of the Prophet Muhammad and the four Rashidun Caliphs. Understanding the Umayyad dynasty helps fill gaps in knowledge about how Islam developed after its early days and how social, political, and cultural challenges were faced and overcome. The study of the Umayyad dynasty allows us to understand changes and continuities in the values, institutions, and social structures of Islamic society. It helps to see how this dynasty influenced the long journey of Islam as a religion and civilization.

Research on the social and social life of the Umayyad Dynasty opens up views on the daily life of society, the inclusiveness of interactions between classes, the role of women, culture and norms of that time. This helps illustrate how Islamic societies interacted and developed. The study of intellectual traditions during the Umayyad Dynasty helps reveal contributions in various fields such as literature, philosophy, science, and others. This influence can help bridge back the knowledge and views that have had an impact on Islamic civilization.

The Umayyad dynasty raised questions about leadership, power, and justice within an Islamic framework. This research provides insight into how authorities and society deal with moral and ethical issues in government. The study of the Umayyad Dynasty teaches that history is a valuable source of lessons for the present and the future. The developments, successes and failures of that period can provide insight into how society and government could develop.

The Umayyad dynasty brought about social changes in Muslim society. The adoption of a more lavish and extravagant lifestyle by the Umayyad rulers contrasted with the simplicity of their predecessors, especially the Khulafaur Rashidun period. This phenomenon has an impact on clearer social stratification between the ruling class and the common people, and raises questions about the fairness and appropriateness of their leadership within the framework of Islamic principles (Refileli 2017).

The Umayyad dynasty also continued and developed the Islamic intellectual tradition. Although it is often perceived as a dynasty that focused more on world affairs and politics, this period also saw the development of science and philosophy in the Islamic world. The presence of various cultures and intellectual traditions from the Umayyad-controlled territories aided in the exchange of ideas and knowledge that stimulated intellectual development in the region. Many famous Muslim scholars and philosophers from various fields of science emerged during this time, producing an intellectual legacy that is still relevant to this day (Rahman et al. 2022; Riyadi 2022).

The purpose of this article is to analyze the impact of the social, societal and intellectual traditions of the Umayyad Dynasty on the development of the Islamic world at that time. By understanding the historical context, social changes and intellectual developments in this period, it is hoped that this article can provide deeper insight into the complexity of the Umayyad Dynasty and its legacy in the development of Islamic civilization.

The Umayyad dynasty had a significant role in shaping the social, societal and intellectual landscape in the Islamic world. From social change to intellectual development, this period provides a variety of relevant material to study and understand in historical context and its influence on the development of Islamic culture and thought.

This research highlights how changes in social structure occurred during the Umayyad Dynasty, especially in relation to non-Arab people or conquered communities. One of the main findings is that although non-Arabs did not obtain the right to serve in government during that period, shifts or changes occurred in the social structure that could affect them socially and politically. The focus includes how they interacted in society led by the Umayyad dynasty and how this affected their social standing and roles.

The article also explores advances and contributions in the field of science during the Umayyad Dynasty. Although non-Arabs did not have equal access to government, they were actively involved in intellectual traditions. Research findings show that they created the initial foundations of knowledge in Islamic history. This highlights how their existence in this society, despite their perceived lack of political rights, played an important role in the intellectual and scientific developments of the time.

There are several literature titles that are generally considered relevant and influential in studying the Umayyad Dynasty, social change, and advances in science at that time: namely "The Formation of Islam: Religion and Society in the Near East, 600–1800" by Jonathan Berkey - This book highlights the social, political, and intellectual evolution in the Islamic world during critical periods including the Umayyad Dynasty. "The Islamic Conquest of Syria" by Fred M. Donner - This book explores the process of Islamic conquest in the Syrian region, which was the core of the Umayyad Dynasty's power, and how it affected social structure and society. "The Venture of Islam" by Marshall G.S. Hodgson. This book investigates the early development of Islam in a social, political and intellectual context, which also includes the period of the Umayyad Dynasty. "Islamic Science and the Making of the European Renaissance" by George Saliba - This book explores the scientific contributions of the Islamic world at that time, which may also include some intellectual contributions during the Umayyad Dynasty. "The Great Arab Conquests: How the Spread of Islam Changed the World We Live In" by Hugh Kennedy - This book explains the impact of the Islamic conquest led by the Umayyad Dynasty and its implications for society and the development of science at that time.

Each of these books can provide valuable insight into topics that wish to discuss the Umayyad Dynasty, social change, and advances in science at that time. Combining several different sources can provide a more comprehensive picture of the topic. So this article focuses more on social changes in society during the Umayyad Dynasty. These social changes also changed the intellectual traditions of that time.

This research uses a type of library research(library research). The research approach is a historical approach, text analysis and information related to the study of the History of Islamic Civilization. The data sources for this research are books on the history of Islamic civilization, journals, articles, and so on that are relevant to the history of Islamic civilization. Come on Bani Umayyah, data collection techniques are carried out by identifying historical facts from books, papers or journal articles, or other information related to the researcher's discussion. The data analysis activities of this model include, among others, data reduction (data reduction), display data and a picture of the conclusion or verification (conclusion drawing/verification). The approach to data analysis is qualitative, namely the activity of interpreting objects that have meaning(meaning-full form) with the



aim of generating objective possibilities. Expert statements are reviewed and interpreted in relation to the research problem.

## **RESULTS AND DISCUSSION**

### **Social and Community Structure**

The Umayyad dynasty was an Islamic dynasty that ruled from 661 to 750 AD (Latif, 2019). One of the brilliant achievements made by this dynasty was the expansion of its territory to include North Africa, Europe (Andalusia), South Asia (Sind) and surrounding areas. These conquests have formed a social, political and economic unity known as the "Islamic World" consisting of 10 provinces headed by amir or governors who report directly to the Caliph, the ten provinces include: Syria and Palestine, Koufah and Iraq, Persia and Basra, Armenia, Hijaz, Karnan and India, Egypt, Ifriqiyah (North Africa), Yemen and South Arabia, Andalusia (Harun, 2001: 83).

The Islamic world is an integrated unit in a network and shared economy. The Islamic world is described as having a wide area and consisting of various ethnic and religious groups such as Arabs, Syrians, Persians, Barbarians, Copts, Vandals, Gothics, Turks and others. Even though the Arab ethnic group ismenirotas from other ethnicities, but the Arab ethnic group has a strong influence in the social and political fields, because the Arab ethnic group is considered the conqueror of other ethnicities. During the Umayyad Dynasty, Arabs who came from the Palace (Bani Umayyah) considered themselves masters or rulers in the "Islamic World" and non-Arabs were called mahali or al hamranamely the term for prisoners of war slaves, the impact of this view is the obligation to pay the jizyah (life) tax for non-Arab Muslims just like non-Muslims, giving rise to discrimination against the social status they obtain (Harun, 2001: 88-89) . Before the founding of the Umayyad Dynasty, Muslims were only required to pay zakat, while the jizyah tax was charged to non-Muslims, who claimed the sovereignty of the Islamic state. This kind of implementation had appeared during the time of the Prophet Muhammad SAW until the last caliphate in the reign of Al Khulafa Al Rasydin is Ali bin Abi Talib (Fitriani, 22013). However, during the Umayyad Dynasty, because the conquests were so extensive, it was not only non-Muslims who were charged to pay the jizyah tax, but also non-Arab Muslims. This change was the impact of the transition from a democratic system to a dynasty (kingdom) due to raising the status of the royal family of the Umayyad Dynasty.



The social and societal structure during the Umayyad Dynasty consisted of several social classes, namely: First, Nobility: The social class consisting of the royal family and political elite. They had great power and wealth; Second, Merchants: A social class consisting of merchants who traded throughout the caliphate. They have great wealth and play an important role in the economy; Third, Farmers: A social class consisting of farmers who work in fields and gardens. They are the main source of food for the Community; Fourth, Slaves: A social class consisting of slaves who were used as servants by nobles and merchants. They do not have the same rights and freedoms as other social classes.

The relationship between these social classes during the Umayyad Dynasty was based on their respective roles and rights in society. Aristocrats had great power and wealth, while merchants played an important role in the economy. Farmers were the main source of food for society, while slaves did not have the same rights and freedoms as other social classes (Rofiqo & Rizal, 2019).

According to Phillip K. Hitti, the social structure of society in the Umayyad Dynasty was: First, The highest class was filled by Islamic rulers who came from Arabia, especially those from the Umayyad tribe who were considered Arab aristocrats. Second, converts and mawali, namely people who have just converted to Islam because of the expansion of Islam into their territory, their status is considered the lowest class of the Muslim strata, they oppose this status, because in Islam there is no noble status, everyone is equal before Allah SWT, so this group is the largest group of the Muslim strata, because discrimination is what caused them to join rebel groups such as the Shiites in Iraq and the Khawarij in Persia. These mawali people are people who devote much of their lives to the study of religion, art and science, because they are the heirs of a great, older civilization. This mawali group married many of the rulers of the Umayyad Dynasty, the impact was extraordinary, namely the mixing of the blood of the rulers with the mawali so that the authenticity of the original Arab blood was reduced and at the same time change. The gap between Arabs and non-Arabs is getting narrower because of the mixing of blood.

Third, group of people of al-dzimmah, namely the group of experts in the holy book who are recognized and have entered into an agreement with Muslims, they are Christians, Jews and Sabaeans. This group obtains the highest level of tolerance after they pay the land tax and life tax (jizyah), their

status is under the protection of Islam, except with regard to civil and criminal laws dealing with Muslims. Throughout the Syrian plains, Christians were well needed during the Umayyad Dynasty, especially during the time of Umar II, who with his piety, Umar II or Umar ibn Abd Aziz eliminated various restrictions that humiliated Christians. Fourth class of slaves, the practice of slavery applied during the Umayyad Dynasty basically adopted a practice that had existed for a long time, namely in the Ancient Semitic period and was legitimized by the old treaty, but Islam improved the conditions of slaves, such as prohibiting enslaving their relatives who were of the same religion, not promising freedom for slaves. a non-Muslim when he becomes a Muslim (Hetti, 2008: 289-293).

Initially, there were significant changes in the social structure and status of non-Arab people before the Umayyad Dynasty. Previously, Arab society held ideas of superiority towards non-Arabs, and the terms "mawali" or "al-hamra" may not have been explicitly used to refer to non-Arab Muslims. This is reflected in the view that non-Arabs are considered slaves, prisoners of war or not equal to Arabs in terms of rights and social status.

Factors such as reform policies, especially during the time of Caliph Umar ibn Abd Aziz, played an important role in social change. Umar ibn Abd Aziz was known for fairer policies and reduced discrimination against non-Arab Muslims. During his leadership, there were efforts to eliminate discriminatory practices and provide more equal rights to non-Arabs in Islamic society.

Different caliphs had different lifestyles. Some caliphs enjoyed living in luxury and extravagance, while others, such as Umar ibn Abd Aziz, were known for their simplicity and justice. Prominent caliphs such as Umar ibn Abd Aziz carried out significant reforms in the social structure, reducing disparities between Arabs and non-Arabs, and providing greater protection and equality for non-Arab Muslims.

Before the Umayyad Dynasty, non-Arabs were often considered slaves or treated with inferiority by Arab society. They have limitations in terms of their rights, especially in social and political contexts. However, during the Umayyad Dynasty, significant changes occurred where non-Arab people, especially mawali or al-hamra, began to be given greater protection and rights, especially under the leadership of caliphs such as Umar ibn Abd Aziz.

The position of women during the Umayyad Dynasty was almost the same as in the previous period, there were no significant changes. Women

still play more roles in the family and household, and have limitations in politics and society (Huda et al., 2019; Samsul Nizar, 2016). Even though there were not many roles for women in politics, women during the Umayyad Dynasty were somewhat free, especially women from the royal family, this is proven by a poet named Abudahbal Al-Jumahi did not hesitate to write love poetry for Atikah, Muawiyah's daughter, and even followed Atikah to the center of the royal capital. Or another poet, namely Waddah al Yaman, tried to have an affair with one of Al Walid I's concubines who then the caliph gave him advice (Hetti, 2008: 286). This fact explains that royal women enjoyed quite a lot of freedom, unlike women in the pre-Islamic period.

In the period before the Umayyad Dynasty, women's position was generally limited in terms of political and public involvement. They often play a role in domestic affairs, such as family and household. Women at that time had limitations in political participation and their rights in community affairs were limited. During the Umayyad Dynasty, women's position was still faced with similar limitations. The majority of women focus more on domestic roles, but there are several examples of royal women who have relatively greater freedom. For example, there are poets like AbuDahbal Al-Jumahi, who wrote love poetry for Atikah, Muawiyah's daughter, indicates a certain freedom of expression for women from royal circles. However, specific information about women from wider levels of society or from different social backgrounds may be limited. Documentation regarding women from layers of society who were not in the royal environment is often poorly documented, making it difficult to draw definite conclusions about changes or continuity in the position of women as a whole during the Umayyad Dynasty. The existence of records of certain freedoms for royal women does not directly reflect significant changes in the status of women in general at that time. More extensive and detailed data on the roles of women from various levels of society during the Umayyad Dynasty may be needed to evaluate more comprehensive changes in women's positions. Thus, richer information about women from various levels of society during this period could provide a clearer picture of changes or continuities in women's position before and during the Umayyad dynasty.

### **Education and Intellectual Traditions**

During the Umayyad Dynasty, basic education was carried out in the kuttub, while secondary and higher level education was carried out in the

mosque (Niswah, 2017). Apart from that, the caliphs at that time supported the development of science and encouraged the translation of scientific works from foreign languages into Arabic (Awaliah, 2021; Rosdiana, 2019).

Although the education system during the Umayyad Dynasty is still similar to the time of the Prophet Muhammad SAW and Khulafaur Rashidin, there are developments in the teaching aspect (Awaliah, 2021; Fakhurrizi, 2020). These educational institutions played an important role in the development of Islamic education during the Umayyad Dynasty, which then gave birth to the golden age of education and science during the Abbasid Dynasty (Awaliah, 2021; Rosdiana, 2019).

The influence of the development of Islamic education during the Umayyad Dynasty on the progress of science and technology was very significant. Among them is the development of educational institutions during the Umayyad Dynasty, such as the Science Council, the Al-Qur'an Reading Council, the Hadith Council, the Fiqh Council, the Kalam Council, the Tafsir Council, the Arabic Language Council, the Research Council, the Higher Education Council, and the Basic Education Council. (Afif, 2020; Ali, 2016; Hasibuan, 2022; Muhammad Habib Adi Putra & Riyadi, 2022; Muthoharoh, 2019)

The caliphs during the Umayyad Dynasty supported the development of science and encouraged the translation of scientific works from foreign languages into Arabic (Ali, 2016; Muhammad Habib Adi Putra & Riyadi, 2022). The development of science and technology during the Umayyad Dynasty became the basis for the development of science and technology in the following period, especially during the Abbasid Dynasty (Daulay et al., 2023; Muhammad Habib Adi Putra & Riyadi, 2022).

The development of Islamic education during the Umayyad Dynasty had a significant impact on the progress of international civilization in general, from the classical era to the modern era (Hasibuan, 2022). This shows that Islamic education during the Umayyad Dynasty had an important role in the development of science and technology at that time and in the following period.

During the Umayyad dynasty, there were two major forms of science that developed at that time, namely:

1. Ulumul Naqli

Naqli knowledge is knowledge based on the Qur'an and the Sunnah of the Prophet SAW. This knowledge usually contains the teachings of

aqeedah, sharia and morals that cannot be achieved except through revelation and guidance from Allah SWT. At the time of the Umayyads, the knowledge of naqli had begun to develop, especially at that time there were still many companions and tabi'in. Even some of his caliphs have very deep shari'ah knowledge, such as the First Caliph Mu'awiyah who became the Author of Revelation at the time of the Prophet SAW. The Fifth Caliph 'Abd al Malik who mastered jurisprudence and the Eighth Caliph 'Umar ibn 'Abd al 'Aziz who became a reference from scholars. Here are some naqli sciences that developed during the Umayyad Dynasty:

a. Interpretation Science

At this time the desire to interpret the Koran among Muslims increased. During the pioneering period of the science of interpretation, the main figure was Abu al 'Abbas 'Abdullah ibn 'Abbas al Hashimiy, a friend and cousin of the Prophet SAW whom the Prophet SAW directly prayed to become Tarjuman al Qur'an. After Ibn 'Abbas died in 68 AH (687 AD), the next interpretive figures were Ibn 'Abbas' students, such as Sa'id ibn Jubayr al Asadiy (who was killed by al Hajjaj in the month of Sha'ban 95 AH / April 714 AD), Mujahid ibn Jabr al Makkiy (died 103 AH / 721 AD) and 'Ikrimah al Barbariy (died 104 AH / 722 AD).

b. Hadith science

Beberapa tokoh hadist tokoh utamanya adalah for shahabat yang menjadi pemangku hadits, seperti Abu Hurayrah al Dawsiy (wafat tahun 58 H / 677 M), 'Abdullah ibn 'Umar ibn al Khaththab al 'Adawiy (wafat tahun 74 H / 693 M), 'Abdullah ibn 'Amr ibn al 'Ash al Sahamiy (wafat tahun 65 H / 684 M), Anas ibn Malik al Najjariy (wafat tahun 93 H / 711 M), Jabir ibn 'Abdillah al Anshariy (wafat tahun 78 H / 697 M), Umm al Mu'minin 'A-isyah al Shiddiqah (died in 57 H / 676 AD) and others. After that it was continued by the tabi'in, such as Sa'id ibn Musayyab al Makhzumiy (student of Abi Hurayrah, died in 105 AH / 721 AD), 'Urwah ibn al Zubayr al Asadiy (student of 'Aishah, died in 94 AH / 712 AD), 'Abd al Rahman ibn Mulla al Nahdiy (student of 'Abdillah ibn Mas'ud, died around 100 AH / 718 AD), Salim al 'Adawiy (son of 'Abdullah ibn 'Umar, died in 106 AH / 724 AD), Nafi 'al 'Adawiy (mawla 'Abdillah ibn 'Umar, died in 117 AH / 735 AD) and others. Caliph 'Umar ibn 'Abd al 'Azis himself paid great attention to

the collection of hadiths, so he ordered Imam Abu Bakr Muhammad ibn Muslim al Zuhriy (died in the month of Ramadan in the year 124 H / June 742 AD) to record the hadiths of the Prophet SAW this is only in the memorization of the hadith experts, and this is the first hadith conversion effort in Islamic history.

c. Fiqh

The famous characters in the main characters are the students 'Abdillah ibn Mas'ud alHudzaliy, a friend who is included al Sabiqun al Awwalun who died in 32 AH (652 AD), as 'Alqamah ibn Qays alNakha'iy (died in 62 AH / 681 AD), Masruq ibn al Ajda' al Kufiy (died in 63 AH / 682 AD) and al Aswad ibn Yazid al Kufiy (died in 75 AH / 694 AD). Another fiqh figure is Sa'id ibn Jubayr al Asadiy, Sa'id ibn Musayyab al Makhzumiyy, 'Urwah ibn al Zubayr al Asadiy, 'A-idzullah ibn 'Abdillah al Khawlaniiy (wafat tahun 80 H / 699 M). Abu Bakr ibn 'Abd al Rahman al Makhzumiyy (wafat 94 H / 712 M), 'Ubaydullah ibn 'Abdillah al Hudzaliy (died in 98 AH / 716 AD). al Qasim ibn Muhammad ibn Abi Bakr al Shiddiq (died in 107 AH / 725 AD), 'Abdullah ibn Dzikwan al Madiniy (better known as Abual Zinad, died in 131 H / 748 AD) and others. After that, great fiqh figures such as Abu Hanifah al Nu'man were born ibn Tsabit al Kufiy (80 - 150 AH / 699 - 767 AD) and Abu 'Abdillah Malik ibn Anas al Madiniy (97 - 179 AH / 715 - 795 AD), who later formed madz-hab fiqhiah that developed until now.

d. Nahwu Science (Arabic grammar)

At that time the Islamic region had expanded beyond the Arabian peninsula and Caliph 'Abd al Malik was driving the policy of Arabization, even though they did not yet know Arabic grammar, so teaching Arabic was really needed, especially at that time the Arabic letters did not yet have sykal and dots. distinguish between letters of the same shape. The main figure in this field is Abu al Aswad al Duwaliy, who was born during the early era of Caliph Abu Bakr and studied under 'Ali ibn Abi Talib. He was the first to put a point in the letter to distinguish between letters of the same shape, so that it can be distinguished between the letter ب and the letters ت, ث and so on. Abu al Aswad also placed wazan fa'il, maf'ul, mudhaf, letter rafa', nashab, jazam and jarr. Abu al Aswad died when it happened mushibah tha'un Jarif by Basrah in 69 AH. His efforts were continued by his students

such as Yahya ibn Ya'mar, 'Anbasah and others. Their efforts were continued and developed by figures who came later, so that eventually the Arabic script became what we see today.

e. Qiraat science

This knowledge has existed since the caliphate of al-Rasyidin, then developed during the Umayyad dynasty until it became a very important science. Famous reciters led by Abdullah bin Qusair and Ashim bin Abi Nujud.

## 2. Ulumul Aqli

Aqli knowledge is knowledge obtained based on human reason. This knowledge includes social science, science, economics, etc. During the time of the Umayyad Daula, the knowledge of Aqli that was already known was:

a. Medical science

Come on 'The Umayyads' center of government was in Damascus, an old city in the land of Syria which was full of cultural relics that had previously advanced. Apart from those inherited by Khulafa Al Rasyidin, he also controlled Andalusia, North Africa, Syria, Iraq, Iran, Khurasan and continued to the East to the fortress of China. Within his territory, there were several cities that were centers of Greek culture, such as Alexandria, Antioch, Harran and Yunde Sahpur, which were developed by scientists who were Jews, Christians and Zoroastrians after they converted to Islam and were given protection, some of them even became high-ranking officials in the caliph's palace. Some became personal doctors, viziers and treasurers. But there are also scientists who are fanatical about their religion, namely Yahya al-Damasyqi who served in the caliphate of Abdul Malik bin Marwan. He is a fanatical Christian with the concept of "Al-Masih as the second person of God". So that Muslims are encouraged to investigate the teachings of Yahya al-Damascus and study their logic to survive in the Islamic religion.

A grandson of Mu'awiyah, namely Khalid ibn Yazid ibn Mu'awiyah was very interested in chemistry and medicine, so he ordered to translate chemistry and medicine books into Arabic, and this is the first translation of foreign books in the history of Islam. Caliph al Walid ibn 'Abd al Malik established Bimaristan in Damascus



in 96 H / 714 AD as a place of treatment and care for sick people, as well as a place of medical study. Caliph 'Umar ibn 'Abd al 'Aziz was also very interested in medical science, so he attracted Ibn Abjar, a famous doctor from Alexandria to become his personal doctor (Musyrifah Sunanto, 2003: 39).

b. Building arts (architecture)

During the Umayyad era, this science was already known. However, this is only at the initial and introductory level, because the level of development is in the next period, namely during the government period Come on 'Abbasid. Among the famous architectural heritage from the Umayyad era until now are the Qubah al Sakhr (Dome of the Rock) which was erected in Jerusalem in 91 AH by Caliph 'Abd al Malik, and the Jami' al Amawiy Mosque in Damascus which was founded by al Walid ibn 'Abd al Malik.

### **Relations with Non-Arab Culture and Science**

The Umayyad dynasty had connections with the culture and science of the regions they controlled, including Persia, Greece and other regions. The following are some of the ways in which this dynasty influenced or was inspired by non-Arab culture and science: First, Education: The Umayyad dynasty supported the development of science and education. The caliphs supported this development a lot, and many foreign language books were translated into Arabic (Aminullah, 2017). Apart from that, during the Abbasid dynasty, the independent madrasa institution was born, an educational institution that was created through a long process (Wasito, 2022).

Second, language: Arabs use words from foreign languages for objects that only non-Arabs have. This shows the existence of trade, political and cultural relations with non-Arab nations. To maintain the continuity of the Arabic language, an Arabic language renewal movement is being carried out in the form of Arabicizing foreign words or translating them/reviving vocabulary that has been buried/creating new words/lafadz-lafadz (Ahmad Zaky, 2020).

Third, Economics: Islam experienced very rapid progress in various fields of civilization, science, politics, government, science and technology during the Umayyad and Abbasid dynasties (Lisa Aminatul, 2020). During the Umayyad Dynasty in Andalusia, the Islamic economy experienced progress with various policies such as establishing independent government

institutions, making Cordova a center of business and science, carrying out agrarian reform and opening special markets, establishing harmonious relations between rulers, entrepreneurs and ulama. , as well as improvements in the industrial and maritime sectors (Aravik, 2020).

The Umayyad dynasty showed influence and inspiration from non-Arab culture and science, especially in the fields of education, language and economics. This shows the close relationship between the Arabs and other nations at that time.

### **The Impact of Politics and Economics on Intellectuality**

Political policies and economic situations during the Umayyad Dynasty influenced intellectual development at that time. Several factors that stimulated or inhibited intellectual growth at that time included: First, government support: The government during the Umayyad Dynasty provided support for the development of science and education. This is reflected in the many educational institutions founded at that time, such as madrasas and universities. Apart from that, the government also supports the translation of books from foreign languages into Arabic, thereby facilitating access to knowledge from outside (Nur, 2015).

Second, economic conditions: The economic improvement during the Umayyad Dynasty also influenced intellectual development. Stable and improving economic conditions bring prosperity to the people, allowing them to access education and knowledge. Apart from that, economic prosperity also allows the government to provide support for the development of science and education (Mainatul, 2020).

Third, the influence of non-Arab culture: The Umayyad dynasty had connections with the culture and science of the regions they controlled, including Persia, Greece and other regions. The influence of non-Arab culture influenced intellectual development at that time, especially in the fields of science and art (Wasito, 2022).

Fourth, political conditions: Political conditions during the Umayyad Dynasty also influenced intellectual development. The occurrence of internal conflicts and civil war at that time hampered the development of science and education. However, at the same time, the expansion of territory also had a positive influence on intellectual development, because it allowed access to knowledge from newly controlled territories (Bumar, 2022).

Thus, political policies and the economic situation during the Umayyad Dynasty had a significant influence on intellectual development at that time.

Factors such as government support, economic conditions, the influence of non-Arab culture, and political conditions influenced intellectual growth at that time.

## CONCLUSION

This research summarizes the social and societal structure during the Umayyad Dynasty as well as the development of education and intellectual traditions at that time. This dynasty played an important role in territorial expansion, forming a vast Islamic world, consisting of various ethnicities and religions. The social structure at that time was divided into several social classes, including nobles, merchants, farmers, and slaves. Ethnic Arabs have a strong influence, while non-Arabs (mawali or al-hamra) experience discrimination and the obligation to pay the jizyah tax, which causes inequality in social status. The existence of reform efforts, especially under the leadership of Caliph Umar ibn Abd Aziz, played an important role in reducing discrimination and providing more equal rights for non-Arabs in Islamic society. However, the position of women during the Umayyad Dynasty did not experience significant changes, with the majority of women focused on domestic roles and limited political participation and their rights in community affairs.

Education during the Umayyad Dynasty was carried out in kuttabs and mosques, with strong support from the caliphs in the development of science and the translation of scientific works from foreign languages to Arabic. The educational approach in this era created the foundation for scientific and technological progress which has had an influence on international civilization until modern times. Apart from that, during that period two major forms of science developed: Naqli Science (based on the Qur'an and Sunnah) and Ulumul Aqli (based on human reason), which included various branches of knowledge such as tafsir, hadith, fiqh, Arabic grammar, qiraat, medicine, building arts, and science from various controlled areas.

## REFERENS

- Afif, M. (2020). Perkembangan Ilmu Pengetahuan Dan Lahirnya Tokoh Muslim Pada Masa Dinasti Abbasiyah. *Media: Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman*, 6(1), 91-100.  
<https://doi.org/https://doi.org/10.31102/ahsana..6.1.2020.91-100>
- Ahmad Zaky. (2020). Ta'rib Bahasa Arab Dan Mu'arrab Dalam Al-Quran.

- Waraqat* : *Jurnal Ilmu-Ilmu Keislaman*, 5(1), 18.  
<https://doi.org/10.51590/waraqat.v5i1.93>
- Ali, K. M. (2016). Integritas Pendidikan Agama Islam Terhadap Ilmu Pengetahuan Dan Teknologi. *Tadrib*, 2(1), 27–40.
- Aminullah, A. N. (2017). Dinasti Bani Abassiyah, Politik, Peradaban dan Intelektual. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 3(2), 13–26.
- Aravik, H. (2020). Perekonomian pada Masa Dinasti Umayyah di Andalusia; Sejarah dan Pemikiran. *Adl Islamic Economic: Jurnal Kajian Ekonomi Islam*, 16(1), 81-98. <https://doi.org/https://doi.org/10.56644/adl.v1i1.8>
- Awaliah, A. (2021). Konsep Ekonomi Islam pada Masa Dinasti. *OSF*.  
<https://doi.org/https://doi.org/10.31219/osf.io%2Fd93z7>
- Bumar, D. (2022). Perkembangan Politik dan Ilmu Pengetahuan Masa Dinasti Bani Umayyah. *Al-Hikmah*, 22(2), 80-96.
- Daulay, H. P., Dahlan, Z., & Putri, Y. A. (2023). Peradaban dan Pemikiran Islam pada Masa Bani Abbasiyah. *Edu Society: Jurnal Pendidikan, Ilmu Sosial dan Pengabdian Kepada Masyarakat*, 1(2), 228–244.  
<https://doi.org/10.56832/edu.v1i2.63>
- Fakhrurrazi, F. (2020). Proses Perkembangan Pendidikan Islam Pada Periode Dinasti Bani Umayyah. *Foramadiahi: Jurnal Kajian Pendidikan Dan Keislaman*, 12(2), 91. <https://doi.org/10.46339/foramadiahi.v12i2.307>
- Fitriani, R. (2013). Zakat dan Pajak: Perspektif Islam. *Al. Mabsut. Jurnal Studi Islam dan Sosial*. 6 (1)
- Hasibuan, D. S. (2022). Peradaban Pra Islam dan Pengaruhnya Terhadap Pendidikan Islam. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 6(3). <https://doi.org/10.47006/er.v6i3.13175>
- Huda, M., Rubaidi, S. and, Haja, R. and, & Ibnu, I. (2019). *Feminisme dalam Peradaban Islam*. Pena Cendekia Wonocolo.
- Latif, M. (2019). Latif, M.A. (2019). Membincang Ulang Teologi Islam Klasik dalam Dunia Kontemporer. *Aqidah-Ta: Jurnal Ilmu Aqidah*, 5(1), 114–129. <https://doi.org/https://doi.org/10.24252/aqidahta.v5i1.10059>
- Lisa Aminatul. (2020). Perkembangan Ekonomi Islam Era Klasik (Bani Umayyah dan Bani Abbasiyah). *At-Tuhfab: Jurnal Studi Keislaman*, 9(2).  
<https://doi.org/https://doi.org/10.36840/JURNALSTUDIKEISLAM.V9I2.361>
- Mainatul, L. (2020). Perkembangan Ekonomi Islam Era Klasik (Bani Umayyah dan Bani Abbasiyah). *AT-TUHFAN: Jurnal Studi Keislaman*, 9(1), 66–82.

<https://doi.org/https://doi.org/10.36840/jurnalstudikeislaman.v9i2.361>

- Moch Ali. (2022). Philology and The Great Islamic Civilization: from Judeo-Arabic to The Arabicized Greek Works. *SASDAYA: Gadjah Mada Journal of Humanities*, 6(1), 49–66. [https://doi.org/10.22146/sasdaya.v6\(1\).49-66](https://doi.org/10.22146/sasdaya.v6(1).49-66)
- Muhammad Habib Adi Putra, & Riyadi, A. S. M. (2022). Teologi dan Mistisisme Pada Masa Dinasti Abbasiyah. *Realita: Jurnal Penelitian Dan Kebudayaan Islam*, 20(1), 103–116. <https://doi.org/10.30762/realita.v20i1.105>
- Muthoharoh, M. (2019). Wajah Pendidikan Islam di Spanyol pada Masa Daulah Bani Umayyah. *Tasyri': Jurnal Tarbiyah-Syari'ah Islamiyah*, 26(2).
- Niswah, C. (2017). Pendidikan Islam pada Masa Khulafa Al-Rasyidin dan Bani Umayyah. *Tadrib*, 1(2), 170–185.
- Nur, M. (2015). Pemerintahan Islam Masa Daulat Bani Umayyah (Pembentukan, Kemajuan dan Kemunduran). *Pusaka Jurnal*, 3(1). <https://doi.org/https://doi.org/10.31969/pusaka.v3i1.141>
- Rofiqo, A., & Rizal, F. (2019). Economic Policy in Umayyah Era (Policy Success Of Umar II And Failure of Governor of Nasar Bin Sayyar in Marwan II Era 744–750). *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 16(2), 226–236. <https://doi.org/10.15575/al-tsaqafa.v16i2.5832>
- Rosdiana, A. (2019). Sejarah Perkembangan Dan Kemajuan Pendidikan Islam Pada Masa Dinasti Abbasiyah. *OSF Preprints*.
- Samsul Nizar. (2016). *Sejarah pendidikan Islam : menelusuri jejak sejarah pendidikan era Rasulullah sampai Indonesia*. Kencana.
- Wasito. (2022). Perkembangan Madrasah sebagai Institusi Pendidikan Islam Paling Modern pada Masa Dinasti 'Abbasiyah (750-1250 M). *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf*, 8(1), 65–85. <https://doi.org/https://doi.org/10.53429/spiritualis.v8i1.383%20for%20articles>