



ISLAMIC CIVILIZATION AND THOUGHT DURING THE Umayyad DYNASTY IN THE EAST (DAMASCUS) AND WEST (ANDALUSIA)

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ABSTRACT

The development of Islam after the Khulafaurrasyidin era was continued by the Umayyad dynasty. During its journey, the Umayyad dynasty was divided into two periods, namely the Eastern Umayyad dynasty (Damascus), now known as Syria, and the Western Umayyad dynasty (Andalusia), now known as Spain. This research aims to explain Islamic civilization and thought during the Umayyad dynasty. This research uses descriptive qualitative methods with literature. This research data obtained from the literature comes from books and journals related to the research title. This research resulted in a reign of 90 years in Damascus and 280 years in Andalusia. The development of science in Damascus was concentrated on the science of tafsir, hadith, qiro'at, nahwu, hadith and language, while from an economic perspective during the Umayyad dynasty there was also a significant increase. significant and also the factors that caused the decline of the Umayyad dynasty in Andalusia.

Keywords: Civilization, Umayyad Dynasty, Damascus, Andalusia.

ABSTRAK

Perkembangan agama islam setelah masa khulafaurrasyidin dilanjutkan oleh dinasti umayyah. Dalam perjalanannya dinasti umayyah dibagi menjadi dua periode, yakni dinasti umayyah timur (damaskus) sekarang dikenal dengan negara siria dan dinasti umayyah barat (andalusia) yang sekarang dikenal dengan negara spanyol. Penelitian kali ini bermaksud untuk menjelaskan mengenai peradaban serta pemikiran islam pada masa dinasti umayyah. Penelitian ini menggunakan metode kualitatif deskriptif dengan kepustakaan. Data penelitian ini yang diperoleh dengan kepustakaan berasal dari buku-buku maupun jurnal yang terkait dengan judul penelitian. Penelitian ini menghasilkan masa pemerintahan 90 tahun di damaskus dan 280 tahun di andalusia, perkembangan ilmu pengetahuan di damaskus terkonsentrasikan pada ilmu tafsir, hadits, qiro'at, nahwu, hadits dan bahasa, sedangkan dari segi ekonomi pada masa dinasti umayyah juga telah mengalami peningkatan yang signifikan dan juga faktor-faktor yang menjadi kemunduran pada dinasti umayyah di andalusia.

Kata Kunci: *Peradaban, Dinasti Umayyah, Damaskus, Andalusia.*

1. INTRODUCTION

The development of Islamic civilization after the end of the leadership of the Khulafaurrasyidin period was continued by the Dynasty or Daulah Umayyah, namely in 661-750 M. The Umayyad Dynasty itself was a large dynasty that used a different leadership style from previous times, namely using a hereditary monarchy system or what is commonly called the caliphate system.

Muawiyah bin Abi Sufyan who led the Umayyad Dynasty had a background of a large merchant family who came from the Quraish tribe and was centered in the city of Makkah. In the beginning, the Umayyad Dynasty was very opposed to the teachings of Islam due to enmity with Bani Hashim. The Umayyad dynasty was more dominant and controlled the government and trade for the people of Makkah. This was motivated by the many people of the Umayyad daulah who visited the Kaaba, rather than Bani Hashim who were mostly simple people. In line with the development of Islamic teachings, the Umayyad Daulah felt its position was threatened and became the main actor in carrying out the main opposition, especially in the struggles carried out by the Prophet Muhammad SAW.

The role of the Umayyad Daulah itself began when the Umayyad Daulah became the administrator who was then led by the Prophet Muhammad Sallallahu Alaihi Wasallam. During the third caliphate, namely at the time of Caliph Uthman bin Affan, at that time Muawiyah bin Abi Sofyan became the governor of Syria. Then at the time of the fourth caliph, namely Caliph Ali bin Abi Talib, Muawiyah bin Abi Sufyan agitated and wanted to reveal who was behind the murder of Caliph Uthman bin Affan, so that at that time there was a civil war between Muslims for the first time in history which occurred in 656-661 M. In that war, Muawiyah bin Abi Sufyan won over Caliph Ali bin Abi Talib thanks to his trickery. Then Muawiyah bin Abi Sufyan announced himself to be the first caliph of the Umayyad Daulah and the main power base in Syria and Damascus as its capital.

In its journey, the Umayyad Daulah was divided into 2 periods. First, the Umayyad Daulah founded and pioneered by Muawiyah bin Abi Sufyan was centered in Syria. In its journey, this phase in Damascus lasted for a century by changing the system from the caliphate to the royal system. Second, the Umayyad Daulah in Andalusia was initially governor Walid bin Abdul Malik led in the conquered territory of the Umayyad Daulah, then the government system was changed to a royal system after successfully defeating Bani Umayyah who was then in Damascus. (Mubarok, 2005)

Based on the introduction above, there is an article written by Taufik Rachman that Bani Umayyah Seen from Three Phases, namely the phase of formation, glory and decline. This is also the same as what will be studied by researchers. But not many researchers have discussed the development of science and economic development carried out by Bani Umayyah. Therefore, researchers want to discuss the development of

science, the economy and the factors of decline experienced by the Umayyad Dynasty in Andalusia / Spain.

2. RESEARCH METHODE

This research method is library research or a method with a literature study on Islamic Civilization and Thought during the Umayyad Dynasty in the east, namely in the city of Damascus and the Umayyad Dynasty in the west, namely in the city of Andalusia. The approach used is descriptive qualitative so that this research produces information and descriptions that come from various sources. While the source of information regarding this research comes from several books and journal articles. Therefore, the data collection process is obtained by reading books, literature and also scientific journals which are certainly related to the topic of historical urgency in the practice of religious moderation in Indonesia. The data that has been obtained is then recorded, reviewed, and analyzed. This data analysis is done through content analysis. This technique starts from classifying data based on the formulation of the problem, then compiling the data that has been classified, then proceeding to analyze the data that has been compiled, and the last is the formulation of conclusions.

3. RESULT AND ANALYSIS

Islamic Civilization and Thought during the Umayyad Dynasty in the East (Damascus)

1. History of the Umayyad Dynasty

The Umayyad dynasty was a Muslim government that was born after the Khulafaurasyidin period. The dynasty that was founded in 661 M / 41 H was founded by Muawiyah bin Abu Sufyan bin Harb. The Prophet Muhammad's lineage met with Muawiyah bin Abu Sufyan at the level of Abdi Manaf. The Prophet's family is known as Bani Hashim.

The Umayyad dynasty takes its name from Umayyah bin Abdi Shams bin Abdi Manaf, one of the leaders of the Quraysh tribe during the Jahiliya period. Umayyah constantly competed with his uncle Hashim b. Abdi Manaf for leadership and the respect of the nation and its people. He had the necessary views to rule at that time, as he came from a noble family, had abundant wealth and had 10 sons who were highly respected in the community. In the Age of Jahiliah, these three elements meant that those who possessed them were guaranteed access to honor and power. (Syalabi, 2003)

The establishment of the Bani Umayyah dynasty itself was triggered by the Tahkim incident at the Battle of Shiffin. After the assassination of Uthman bin Affan, Muawiyah bin Abi Sufyan and his companions spoke to the people and encouraged them to reveal who killed Uthman. The tragedy of Uthman b. Affan's death then became an excuse to realize his wish. Muawiyah and his followers always demanded Uthman's successor Ali to hand over the person responsible for Uthman's murder. When these demands were not met, Mu'awiyah used this as an excuse to reject Ali bin Abi Talib and separate himself from the central government.

Mu'awiyah suggested that Ali return to the law of Allah and win this arbitration. In the tahkim war, Ali was deceived by the strategy with Muawiyah which resulted in his political defeat. Instead Muawiyah had the opportunity to rise to the position of both caliph and king. Muawiyah became caliph in 41 H after the peace between Hasan bin Ali and Muawiyah. This is because after the death of Ali bin Abi Talib, many Muslims pledged their allegiance to Hasan to continue the relay of leadership of the Muslims, but Hasan was self-aware of his weaknesses and finally they made peace and handed over his leadership to Mu'awiyah, until finally at that time the year was referred to as Amul Jamaah or the year of unity.

2. Period of Reign

The Umayyad dynasty ruled for 90 years (40-132 H/661-750 M) and 14 caliphs became its leaders. The reign of this caliph is divided into 3 periods, namely the development period, the peak period and also the decline period. (S. Nasution, 2013)
Period of Development: including Muawiyah bin abi sofyah (661-680 M), Yazid bin Muawiyah (680-683 M), Muawiyah bin Yazid (683-683 M), and also Marwan bin Hakam (684-685 M).

The Peak Period, the peak period or glory lasted approximately 30 years (685-715 M). It began with the reign of Abdul Malik bin Marwan (685-705 M) and also his son Walid bin Abdul Malik (705-715 M).

The Period of Decline, During this period there were eight caliphs: Sulaiman bin Abdul Malik (715-717 M), Umar bin Abdul Aziz (717-720 M), Yazid bin Abdul Malik (720-724 M), Hisham bin Abdul Malik (724-743 M), Al-Walid bin Yazid (743-744 M), Yazid bin Al-Walid (744-744 M), Ibrahim bin Sulaiman (744-750 M) and also Marwan bin Muhammad (744-750 M).

3. The Development of Science

The science that developed among the Umayyads was divided into three fields, namely history, diniyah, and also philosophy. At that time, the development of Muslims was very rapid both in spreading Islam and in other scientific discoveries.

The development of culture, philosophy, and also science is concentrated in several fields, including: (Kulsum, 2021)

- a) Tafsir Science. Muslims began to look for laws and laws from the Qur'an after the Umayyad Daulah was established in Damascus, and the mufassirin and qurra became the place to ask people about the law, because the book of interpretation developed orally and there was no bookkeeping at that time.
- b) Hadith Science. At this time the hadith scholars sometimes still had difficulty in understanding the meaning of the hadith, because at that time there were many traditions that were not actually traditions. From this situation came the Muhaddithin's efforts to explore the history and sanad of hadith. Eventually, the science of hadith with all its branches developed through this process. During the reign of 'Umar b. 'Abdul Aziz, there began to be progress especially in the field of

hadith. Ibn Az-Zuhri was a scholar who was ordered by Caliph Umar to record the hadith.

- c) The science of Qira'at. The science of qiraat was the first to develop in the history of science. In early Islam, this science was so important that it made people good at reading the Qur'an. After the Qur'an was recorded and perfected by the Khulafaur Rashidin and sent to every city in every region, different dialects emerged in each city or region. Then people followed the recitation of each reciter who was considered valid. That is one of the reasons for the emergence of seven types of recitation, now known as Qiraat sab'ah, and later became the standard reading for Muslims.
- d) Nahwu. The science of Arabic grammar is very important along with the development of the Islamic region, which is supported by Arabization efforts. The science of nahwu became one of the fields that had to be studied and recorded. Nahwu is known as one of the tools for learning Arabic grammar. Without grammar, communication will not be effective. In the history of the development of science Abu Aswad Ad Dualy from Baghdad was the first scientist to write the science of nahwu. One of Abu Aswad's contributions was to compile Arabic grammar by placing dots on the hijaiyah letters that did not exist before. In the year 69 H, Abu Aswad Ad Dualy died. There is a history that says that it was Ali bin Abi Talib's friend who taught him to learn Nahwu.
- e) Geography and tarikh. At this time, geography and tarikh have been separated into different disciplines. In the development of tarikh, scholars focused on collecting stories about the Prophet and his Companions. These stories then became the basis for writing books about biographies and conquests. The widespread spread of Islam led to the emergence of geography. Islamic history was written when important events in Islam began to occur. This writing began during the Umayyad rule and progressed rapidly during the Abbasid rule. Because Islamic history developed quickly, the scholars involved in the field wrote many historical books. The writing achievements of the Umayyads and the Abbasids were remarkable, with more than 1,300 books written. Language Arts. Muslims during the Umayyad period also developed in terms of language arts. New Arabic poets, such as Umar Ibn Abi Rabi' (d. 719 AD), Jamil Al Udhri (d. 701 M), and Qays Ibn Al Mulawwah (d. 699 M), otherwise known as Majnun Laila, Al-Farazdaq (d. 732 M), Ummu Jarir (d. 792 M), and Al-Akhtal (d. 710 M), emerged when attention to Jahiliyya Arabic poetry began to reappear.

4. Economic Development

The economy is an important factor, especially in the development of a country, because it is the economy of a country that will affect the development process. In 693 M during the time of Caliph Abdul Malik, he firmly established and wanted to be able to print his own money in Damascus. The money printed was made of silver and

gold and decorated with Khat Al-Qur'an. While the following year Hajjaj did the same thing. As a result, the Arab community had begun to recognize the calculation system. This was also accepted in Yemen, Syria, and Iraq. (Kulsum, 2021)

Caliph Abdul Malik's policy had a major influence, especially on the dynasty's economy. Because we know that before this policy was implemented, Roman and Persian currencies, namely dirham (drachma) and dinar (dinarius) were already circulating as a medium of exchange. Moreover, the existence of Baitul Mal is evidence of the development of the economy at that time. The existence of Baitul Mal during the Umayyad period played a very important role in the massive conquests that stretched from North Africa to Andalusia in the west and to the borders of India and China. These conquered areas were famous for their rich and fertile lands.

During Umar bin Abdul Aziz's time in government, the Umayyad society also prospered. The economy was in very good condition. In addition, he also established policies in the economic field by issuing regulations on measures and scales which aim to reduce counterfeiting and fraud in using these means. (Kulsum, 2021)

From the description above, it can be concluded that developments in economic matters during the Umayyad Dynasty had experienced a significant increase compared to previous times. The policies of the caliphs supported by the community brought the economy of the Umayyad Dynasty to the prosperity and welfare of the people and the country.

Islamic Civilization and Thought during the Umayyad Dynasty in the West (Andalusia)

1. History of the Umayyad Dynasty in Andalusia

In 750, the Abbasid Dawlah succeeded in seizing power and was marked by the massacre of Bani Umayyah. However, only a few people managed to escape the massacre, including Abdulrahman bin Muawiyah, grandson of Hisham, the 10th Umayyad Caliph in Damascus. (K. Hitti, 2013) His escape was accompanied by Baddar, his aide. At the time Abdurrahman fled the censure of the Abbasid Empire, he was twenty-two years old. He then passed through Egypt, Barca (Libya), and North Africa. Abdurrahman entered Andalusia after six years of struggle. Due to the support of the Yemeni tribe he finally succeeded in controlling the Mudari tribe. He was nicknamed 'Abd al-Rahman al-Dakil, Because he was the first Umayyad prince to enter Andalusian territory, he was named al-Dakhil. (Ismail, 1996)

In 756, the Andalusian governor Yusuf bin Abdurrahman Al-Fihri was dismissed. In 757, he began to omit the name of the Abbasid caliph from Friday sermons and announced that the region was no longer under the rule of the Abbasid Caliphate. Ad-Dakhil called himself a leader because he believed that the caliphate was one and could not be divided." (Maryam, 2004)

By planting a strong foundation, Ad-Dakhil was able to establish the Umayyad Daulah (Second Umayyad Daulah) in Andalusia. He was able to face various internal and external

threats during his 32 years in office. Until the eighth caliph, Abdurrahman III (912-961 M), the position of amir was still held. (Aravik, Hafis, 2020)

The Umayyad dynasty in Andalusia ruled from 756 to 1031 M and played an important role in bringing European civilization out of the Dark Ages, especially under the reign of Abdurrahman I, Abdurrahman III, Hakam II, and Hajib Al Mansur Billa who had brought many achievements and progress. The Umayyad dynasty in Andalusia ruled for 275 years under the leadership of 16 caliphs. (Aravik, Hafis, 2020) Andalusia began to advance politically and civilization. Ad Dakhil established schools in the major cities of Andalusia. He worked hard to enforce Islamic law during the reign of Hisham as the second leader. (Aravik, Hafis, 2020)

During the reign of Abdurrahman III (912-961 M) who was titled An-Nasir, there was a change in the appointment of a king who was originally named Amir but was changed to Caliph as a ruler. During his reign as Caliph. The kingdom of Bani Umayyah II reached its peak during the time of An-Nasir and was maintained under the leadership of Hakam II (961-976 M). During the reign of Abdurrahman III, he crushed the rebellion of Umar bin Hafsun. In 917 M, he took control of Tolox, which became the center of Ibn Hafsun's stronghold. (Abdul Karim, 2011)

Hakam II (961-976 M) succeeded the throne of An-Nasir. He gained fame as a ruler and scientist. His library contained many manuscripts, he was able to understand with the books he collected. This era was the peak of intellectual glory. Many scientists from different regions gathered in Cordoba. In this period, people were free from illiteracy. At the time of King Hakam II, the University of Cordoba already had a Council of Professors.

After Hakam II's death, he was succeeded by his 10-year-old son who became caliph. Therefore, the real power was in the hands of the official. In 981 M, the Caliph appointed Ibn Abi Amir as the absolute power holder. He was very ambitious and managed to unleash power and expand it. Because of his success, he earned the title Al-Mansur Billah. He died in 1002 M and was succeeded by his son Al-Muzaffar (1003-1009 M) who still excelled in maintaining his leadership. But after his death in 1009, he was succeeded by his younger brother Abdurrahman bin Muhammad (1009 M). Crises began to emerge in the country, and the sovereignty of Bani Umayyah II collapsed. (Maryam, 2004)

The collapse began when the leader of the Second Umayyad Empire overthrew the Muayyad dynasty and replaced him with Abdurrahman bin Muhammad. After the death of Abdurrahman bin Muhammad, the caliphate was contested. Over the course of twenty-two years, the caliphate changed hands fourteen times, mostly through coups, and five caliphs ascended the throne twice. The Second Umayyad dynasty finally fell during the reign of Hisham III Bin Muhammad III, whose title Al-Mu'atadi was successfully removed by an armed group.

2. The Reign of the Umayyad Dynasty in Andalusia

Abdurrahman I bin Mu'awiyah (758-788 M)

Abdurrahman was a descendant of Hisham bin Abdul Malik, who was the 10th caliph of the Umayyad Dynasty in Damascus. The title given to Abdurrahman was Ad Dakhil, which means entering the land of Andalusia. Abdurrahman ruled Andalusia for 33 years. Abdurrahman built palaces and mosques while living in Cordova. He banned propaganda in favor of Abbasid interests in Andalusia. He built a great empire and restored the caliphate there. Ad-Dakhil also made no distinction between ethnicity and religion. He was not only the leader of the government but also the Imam of the Mosque (Abdul Karim, 2011).

Hisham I bin Abdurrahman (788-796 M)

During the reign of Hisham I, he was fair and considerate towards Muslims. Hisham was a pious and devout person. During his reign, he spread goodness and prosperity. The city of Cordova was decorated with magnificent buildings and beautiful gardens, and he also renewed old buildings.(Ibrahim, 2013)

Al Hakam I bin Hisham (786-822 M)

During Hakam's reign, his politics differed from those of his father Hisham I. His politics reduced the role of experts. His politics reduced the role of the jurists towards religion. The first person to collect weapons and appoint salaried soldiers in Andalusia was Hisham.(Ibrahim, 2013)

Abdurrahman II bin al- Hakam I (822-852 M)

Abdurrahman II was given the title al-Ausat, which means the middle one. His reign was very special because it was a period of calm, the treasury was abundant, building palaces and recreational areas. During his reign, he created a water channel from the mountain to Cordova, built mosques, and built roads. He also made renovations to previous buildings.(Ibrahim, 2013)

Muhammad bin Abdurrahman II (852-886 M)

He is famous as a reconciler between the Maliki and Hambali schools. The Hambali school was considered new in Andalusia. He had the assumption that if there was a conflict between Muslims, it would certainly benefit Christians. Therefore, he called on all Muslims to make peace and unite to face Christian forces.(Abdul Karim, 2011)

Al-Mundir (886-888 M)

In 886 M, Al-Mundir succeeded his father Muhammad I as supreme ruler of Andalusia, becoming the sixth caliph in the history of the Umayyad Dawla of Andalusia. Two years into his reign, he still inherited a chaotic atmosphere. There was a rebellion carried out by Ghalib bin Umar, the Rebellion in Barbastro (Sou'yb, 1977).

Abdullah (888-912 M)

He took over from his brother Al-Mundir and served for twenty-five years. During his reign, there were several rebellions, including those of Muhammad bin Taquete, Ibn Mirwan Al-Galaki and the Aghlabites. (Sou'yb, 1977)

Abdurrahman III (912-961 M)

During Abdurrahman's leadership, Islamic culture flourished. Abdurrahman III also changed the model of power from amir to caliph. There were three factors behind his actions: a) The Abbasid Caliphate had weakened after the death of Caliph Al-Mutawakkil, because the caliph acted according to his wishes, b) After overthrowing the Aghlabiyah Dynasty in Africa, the Fatimid Daulah freed itself from the central power of Baghdad and appointed its officials as caliphs. c) The Fatimid Daulah had full control over the North African region. (Ismail, 1996).

Al-Hakam II (961-976 M)

In the month of Ramadan, Al-Hakam II began to serve as caliph at the age of 45. Abdurrahman III's father chose him to succeed him. He was given the title "caliph of scholars" and was considered a man who loved peace. He had the ability to control everything due to his skill in choosing servants, but trust in his servants would adversely affect his later leadership.

Hisham II (976-1000 M)

At the age of 10 Hisham II was appointed caliph. It is said that the age is too early to become a caliph, then the brother of the caliph Hakam II namely amir Mughairah ibn Abdurrahman who is responsible for general government and after the caliph Hisham II died, there was a frequent change of rulers. (Sou'yb, 1977).

The next caliphs included: Muhammad II (1009-1010 M), Sulaiman (1009-1010 M), Hisham II (1010-1013 M), Sulaiman (1013-1016 M), Abdurrahman IV (1018 M), Abdurrahman V (1023 M), Muhammad III (1023-1025 M) and Hisham III (1027-1031 M).

3. Development of Science

During this period of governmental progress, science also developed very quickly. Because Spain was a fertile country. The rise of scientific, literary, and artistic culture in Andalusia was fueled by the intellectual understanding of all those communities, except the Christian ones, including:

a. Philosophy

In the field of philosophy, on the initiative of Al-Hakam II, much scientific and philosophical literature was imported from the East. Eventually Cordova, with its library and university, was able to rival Baghdad as the center of science in the Islamic world. It was also a time of preparation for the future birth of a great Spanish philosopher. Abu Bakr Muhammad bin Sayyigh, also known as Ibn Bajjah, was the

first figure in Arabic-Spanish philosophy. He was originally from Zaragoza and later moved to Seville and Granada. He died young from poisoning in Fez in 1138 M. Historians consider him to have been a well-rounded person, mastering more than a dozen fields of Science. (Author, 2001)

b. Science

In the medical field, Ahmad bin Ibas was known to have expertise in the medical field of medicine. Ummi Al Hasan bint Abi Ja'afar was a female medical professional. Abbas bin Farnas in the field of chemistry and astronomy. He was the first to discover how to make glass from stone. Ibrahim bin Yahya Al-Nakash was famous for his astronomy. He could calculate the time of a solar eclipse and determine how long it would last.

c. History and Geography

Ibn Jubeir of Valencia (1145-1228 M) was a famous historian and geographer. He wrote about Sicily and other Mediterranean Muslim countries. Ibn Batutah of Tangier (1304-1377 M) reached China after passing through Samudra Pasai in Indonesia. The history of Granada was written by Ibn Khatib who lived from 1317 to 1374 M. Ibn Khaldun, who came from Tunis and later lived in Spain, was an outstanding philosopher of history. All of these historians lived in Spain before moving to Africa.

d. Fiqh

Spain is known for its adherence to the Maliki school of fiqh. Ziyad bin Abd. al-Rahman introduced this school in that place. The Maliki school was adopted by Hashim I. He honored Imam Malik, who was one of the four schools of Sunni fiqh. He advised scholars to go to Medina to learn the teachings of the Maliki school. In addition, so that Imam Malik's book "Al-Muwatho" could be duplicated and distributed throughout his territory.

e. Music and Arts

Hasan bin Nafi, known as Zaryab, was a figure in the field of music and art, especially the art of sound. At any gathering or banquet, Zaryab would show off his skills. He was also known as a composer of songs. He passed on his knowledge to his children, both boys and girls.

f. Architecture

The Umayyad dynasty has made achievements in the field of architecture, including building new cities, renewing old cities, and mosques. Among other evidence of the Umayyad daulah's achievements, namely, Al-Dakhil rebuilt and beautified the city of Cordova and made it the capital of the country, then made a lake in the mountains in order to get clean water and be able to irrigate people's homes and agricultural land. And one of the relics of al-Dakhil that still exists today is the Cordova mosque which was founded in 786 M. with funds of 80,000 dinars.

4. The Period of Decline of Government and its Factors

The fourth period saw the decline of Islam in Spain with the establishment of *mulk al-tawaif* (small states), which were independent of the central government. Hajib al-Mansur's successor was his son Abdul Malik. He succeeded his father in running the state. During his reign, Muslim Spain remained a flourishing state. He crushed the tribes of the Christians who tried to rebel. He continued to maintain the excellence of his father's leadership by ruling for six years, as he was poisoned and died in 1008.

After the death of Abdul Malik, Abdulrahman took power and the Umayyad *daulah* of Spain began to fall apart due to power struggles in addition to his lack of ability like his father and brother, as well as his flagrant moral depravity, the people of Cordoba forced him to resign, and his successor was Muhammad bin Abdul Jabar Bin Abdulrahman III. However, they did not succeed in improving the situation. Finally, in 1013 M, the Council of Ministers that governed Cordova abolished the position of caliph. From then on Spain was divided into small states. (Montgomery, 1990)

During the twenty-two years of leadership, there were fourteen changes of caliph, mostly through coups. The period of *Muluk al-Thawaif* began after the Umayyad dynasty of Spain collapsed. After the fall of the al-Mansur family, the Barbarians began to exploit the Umayyad family in Spain. Abdurrahman V, the grandson of Abdurrahman III, was appointed to the caliphate, but royal guards assassinated him. In 1031 M, the Berbers overthrew Hisham III, the last Umayyad caliph of Spain. As the Umayyad rule was coming to an end, two major kingdoms emerged in Spain, the *Daulah Murabithun* and the *Daulah Muwahhidun*, but they were unable to reunite the Islamic forces of Spain. The rule of the *Murabithun* *daulah* in Spain ended in 1143 M and was replaced by the *Muwahhidun* *daulah*. The situation of Islam in Spain became worse after the end of *Muwahhidun* rule because it was subject to small rulers. The Muslims could not withstand the increasing Christian attacks in such a situation. Finally in 1238 M Cordova fell to the Christians, and Seville fell in 1248 M. This signaled that all of Spain, except Granada, was free from Islamic rule. (Syalabi, 1979) Islamic rule in Spain remained only in the Granada region under the leadership of the *Bani Ahmar* *daulah*. At that time the *Ahmar* *daulah* tried to restore the glory of Islam but because Granada was a small area in the political system could not have any influence. Abu Abdillah as the last ruler of the *Ahmar* *daulah* was unable to withstand the many attacks from Christians, in the end relented and handed over power to Isabella and Ferdinand and then ended Islamic rule in Spain in 1492 M. (H. Nasution, 1985)

4. CONCLUSION

The *Bani Umayyah* dynasty was founded on the background of the *tahkim* event during the *Shiffin* war. The Umayyad dynasty ruled for approximately 90 years and was led by 14 caliphs. During its reign, the Umayyad Dynasty was divided into three periods, namely the growth period, the peak period and also the period of decline. The developments achieved by the Umayyad Dynasty while in Damascus included: *tafsir*, *hadith*, *qira'at*, *nahwu*. *Tarikh*, geography and also language arts.

The Bani Umayyah dynasty in Andalusia stood for approximately 275 years, namely from 756-1031 M. The achievements made a lot of inspiration for Europeans, especially when it was held by Abdurrahman I, Abdurrahman III, Hakam II and also Muhammad II. In Andalusia, the Umayyad Dynasty lasted for 275 years and was led by 16 caliphs. The development of Umayyad science in Andalusia included: geography, history, philosophy, science, art, architecture and music. The decline of the Umayyad Dynasty in Andalusia was caused by a power struggle shortly after Abdul Malik died who was replaced by Abdurrahman.

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