



INNOVATIVE: Journal Of Social Science Research

Volume 3 Nomor 2 Tahun 2023 Page 8026-8037

E-ISSN 2807-4238 and P-ISSN 2807-4246

Website: <https://j-innovative.org/index.php/Innovative>

## Architecture and Islamic Arts During The Abbasiyah Dynasty

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### Abstrak

Sebuah pemerintahan atau dinasti juga mengalami proses dalam fase pertumbuhan dan perkembangan; dari proses kelahiran, masa pertumbuhan hingga memasuki usia tua dan masa kehancuran. Hal ini dapat dibaca di halaman-halaman sejarah kekhalifahan (Khilāfah Rasyīdah) yang mengalami pasang surut hingga jatuhnya masa itu setelah kelahiran dinasti Abbasiyah. Dinasti Abbasiyah adalah dinasti kedua dalam sejarah pemerintahan Muslim. Jenis penelitian yang digunakan adalah penelitian kepustakaan atau studi pustaka dimana peneliti mengandalkan berbagai literatur untuk memperoleh data penelitian dan menggunakan pendekatan kualitatif karena data yang dihasilkan berupa kata-kata atau deskripsi. Penelitian kepustakaan atau penelitian kepustakaan adalah penelitian dimana tempat kajiannya adalah sastra atau literatur. Hasilnya Di era pemerintahan Abbasiyah, buku-buku musik mulai disusun dalam seni musik, pendidikan musik, pabrik alat musik, dan bahkan kursus tari. Patung itu diwujudkan dalam pembangunan empat kubah dan kota baru Baghdad yang melingkar dan dikelilingi oleh alun-alun. Terjemahan sastra Persia dan Yunani juga dimulai. Karakteristik seni dan arsitektur Arab Islam dapat diamati dengan beberapa karakteristik, antara lain: pada masa-masa awal Islam, banyak dibuat dengan gambar tanaman dan gambar berdasarkan geometri. Sementara patung tidak dipraktekkan sama sekali, itu berkembang karena larangan ini diabaikan oleh khalifah setelah al-Khulafa arRashidun.

Kata Kunci: *Arsitektur, Seni, dan Dinasti Abbasiyah.*

## Abstract

A government or dynasty also undergoes a process in phases of growth and development; from the process of birth, the time of growth to entering old age and the time of destruction. This can be read in the pages of the history of the caliphate (Khilāfah Rasyīdah) which experienced ups and downs until the fall of that time following the birth of the Abbasid dynasty. The Abbasid dynasty is the second dynasty in the history of Muslim rule. The type of research used is library research or literature study where researchers rely on various literature to obtain research data and use a qualitative approach because the data produced is in the form of words or descriptions. Library research or literature research is research where the place of study is literature or literature. The result In the era of the Abbasid government, music books began to be arranged in the art of music, music education, musical instrument factories, and even dance courses. Sculpture was embodied in the construction of the four domes and the new city of Baghdad which is circular and surrounded by a square. Translations of Persian and Greek literature also began. The characteristics of Islamic Arabic art and architecture can be observed with several characteristics, including: in the early days of Islam, many were made with pictures of plants and pictures based on geometry. While sculpture was not practiced at all, it developed because this prohibition was ignored by the caliphs after al-Khulafa arRashidun.

Keyword: *Architecture, Arts, and Abbasiyah Dynasty*

## INTRODUCTION

The development of Islamic civilization, moving from the birth to develop until reaching a model of unity that is so strong. In those phases, we can see a civilization process which is indirectly the development of Islam itself. Like the links of a chain, the history of Islamic civilization is interconnected with each other. Starting from the leadership of the Prophet, peace be upon him. continues to the time of the caliphate of al-Rashyidin as the leaders who continued the Prophet, then the time of the Umayyad dynasty caliphate which in the next phase was replaced by the Abbasid dynasty (Edianto, 2017).

A government or dynasty also undergoes a process in phases of growth and development; from the process of birth, the time of growth to entering old age and the time of destruction. This can be read in the pages of the history of the caliphate (Khilāfah Rasyīdah) which experienced ups and downs until the fall of that time following the birth of the Abbasid dynasty. The Abbasid dynasty is the second dynasty in the history of Muslim rule. The Abbasids are attributed to al-'Abbās, the uncle of the Prophet Muhammad. the establishment of this dynasty as a form of support for the view advocated by the Bani Hashim after the death of the Messenger of God. namely entrusting the caliphate to the Prophet's family and his relatives

Islamic civilization experienced the peak of success during the Abbasid dynasty. The development of science is very advanced which started with the translation of foreign manuscripts especially those in Greek into Arabic, the establishment of science development centers and libraries and the formation of scientific and religious sects as the fruit of freedom of thought. The Abbasid dynasty was the most successful Islamic dynasty in developing Islamic civilization. Historians do not doubt the results of the work of experts during the reign of the Abbasid dynasty in advancing Islamic science and civilization.

The power of the Bani Abbasid dynasty was to extend the power of the Umayyad dynasty. Named the Abbasid Empire because the founders and rulers of this dynasty were descended from Abbas, the uncle of the Prophet Muhammad SAW. The Abbasid dynasty was founded by Abdullah al-Saffah Ibn Muhammad Ibn Ali Ibn Abdullah Ibn al-Abbass. He was born in Humaimah in the year 104 H. He was appointed Caliph on the 3rd of Rabiul awwal 132 H. The power of the Bani Abbasid dynasty lasted from 750-12 (Ratu Suntiah and Maslani, 1997:44). In the seventh century there was a rebellion throughout the country. The most devastating rebellion and the pinnacle of all rebellions is the war between the forces of Abbul Abbas against the forces of Marwan Ibn Muhammad (the Umayyad Dynasty) which was finally won by the forces of Abbul Abbas. With the fall of the country of Syria, the history of the Umayyad dynasty ended and with it the power of the Abbasids (A. Syalabi. 2008: 175). At this time, the success of Islam experienced its golden peak at that time, various advancements in all fields experienced an increase such as the field of education, economy, politics and the government system.

The description of works of art from prehistoric, classical, Islamic and colonial times is the aim of Art Archeology. One of the objects of archaeological study is artifacts and these man-made results can be included as works of art. Artifacts contain messages that can express the ideas and behavior of the maker. The archeological paradigm itself is to reveal human life through its cultural remains. Archeology is a science that studies human culture in the past based on material remains, useful for reconstructing life that has passed (Soebroto, 2000: 2). The periodization of archeology, especially in Indonesia, can be divided into four parts, namely prehistoric (the era before writing), classical (the Hindu-Buddhist era), Islamic (when the Islamic kingdoms were triumphant), and colonial (European influence). During the reign of the Abbasid dynasty (Iraq now) all fields progressed including works of art. Some of them can still be traced today and can be used as a reference in studying human life at that time. The tenth century is referred to as the development period of Daulah

Islamiyah, namely the Islamic world starting from Cordoba in Spain to Multan in Pakistan which experienced development in all fields, especially in the aspects of science, technology and art. The Islamic world in the tenth century was in a state of progress, glory and prosperity, while the West was still in a state of darkness, ignorance and primitiveness.

## RESEARCH METHODS

Type of research used is library research or literature study where researchers rely on various literature to obtain research data and use a qualitative approach because the data produced is in the form of words or descriptions. Library research or literature research is research where the place of study is literature or literature. In this study, research was conducted by utilizing studies which were similar or related. The research method used is a qualitative research method. Method Qualitative research is research that holistically intends to understand the phenomenon of what is experienced by the research subject, be it behavior, perception, motivation or action, and descriptively in the form of words and language, in a special natural context and by utilizing various methods. natural.". Library research or literature study has several characteristics, namely: Researchers deal directly with data not directly from the field, library data is generally a secondary source and not original data from first hand, library data is not limited by space and time. According to Amir, this opinion is correct, but not fully acceptable when viewed from the research objectives.

## RESULTS AND DISCUSSION

### 1. History Of The Establishment Of The Bani Abbasiyah Dynasty

The name of the Abbasid dynasty, taken from the name of one of the uncles of the Prophet Muhammad. named Al-Abbas bin Abdul Muththalib bin Hasyim. In terms of genealogy, the founders of this dynasty are indeed descendants of the Prophet's family from the Al-Abbas line. The term Abbasiyyun was not known before the year 132 H, the famous group that named the term Hasyimiyyin or Bani Hasyim. But basically both of them are one group.

There is a tendency to raise the advantage of the closeness of this lineage, starting from the prominence of the family lineage that dominates the caliphate system of the Umayyad dynasty. Seeing that reality, indirectly causes a system that is not entirely based on Islamic values alone. Muslims during the Umayyad period, not all agreed with the dominance of the caliphate family that monopolized the reins of the caliphate of the Islamic state. However,

that could not be changed easily because the power of the Umayyads seemed to strengthen the system of succession to the throne. Among the groups that do not agree with the dynasty system is Bani Abbas. They see, if the Umayyads highlight their family as rulers. While the lineage of the Umayyad clan is not the most noble in terms of lineage among the clans that embraced Islam. Even when wanting to assess the rank of the family, the family from the Al-Abbas clan is still closer to the Prophet and faster to inherit the caliphate (Salsabila, 2021).

The Abbasid dynasty is a continuation of the Umayyad dynasty. The name of the Abbasid dynasty was taken from one of the Prophet Muhammad's uncles named Al-Abbas Ibn Abd Al-Muttalib Ibn Hasyim. The Abbasids felt they had more rights than the Umayyads over the Islamic caliphate, because they were a branch of the Hashimites who were closer in lineage to the Prophet. According to them, the Umayyads forcibly took control of the caliph through the tragedy of the Siffin war. Therefore, to establish the Abbasid dynasty they staged a rebellion against the Umayyad dynasty.

At the time of the change of power from the Umayyad dynasty to the dynasty Abbasid much colored with bloodshed. Even though these two dynasties had an Islamic background, they changed government positions through a long struggle in Islamic history. In the history of the establishment of the Abbasid Dynasty, towards the end of the Umayyad Dynasty, there were various kinds of chaos which, among other things, were caused by:

- a. Continuous oppression against the followers of Ali and Bani Hasyim in general.
- b. Humiliating non-Arab Muslims so that they are not given a chance in government.
- c. Blatant violation of Islamic teachings and human rights

The Abbasid dynasty was founded by Abdullah Al-Saffah ibn Muhammad ibn Ali ibn Abdullah ibn al-Abbass. He was born in Humaimah in the year 104 AH. He was appointed as Caliph on the 3rd of Rabiul early 132 AH. In the seventh century there were rebellions throughout the country. The forces of Marwan ibn Muammad (the forces of the Umayyad Dynasty) against the forces of Abdul Abbas. The rebellion occurred as a result of their dissatisfaction with the previous caliphs. And finally won by Abbas's team (Manshur, 2014).

## 2. Art and Architecture Development during the Abbasid Dynasty

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dapat dilihat pada diagram lingkaran berikut :

Historians divide the reign of the Abbasid Dynasty into two categories, namely five periods, and three periods. The Caliphate of the Abbasid Dynasty is usually associated with Caliph Harun al-Rasyid. Harun al-Rasyid who is described as the most famous Caliph in the golden age of the Abbasid Caliphate. The Caliph in ruling is described as very wise, and is always accompanied by his advisor, Abu Nawas, a funny poet who is actually a wise man or ethical philosopher. The golden age is described in the story of 1001 nights as a land full of wonders. In fact, the golden age of the Abbasid Dynasty had begun since the reign of the Caliph's successor Abu Ja'far al-Mansur was during the time of Caliph al-Mahdi (775 - 785 AD) and reached its peak during the reign of Caliph Harun al-Rashid.

The Abbasid dynasty, like Arabs in general, really appreciates something that is subjective, particular, and has a soft taste. It is suitable to describe an art. During those times, the Caliphs developed various types of arts, especially literature in particular and culture in general. Various quality books translated from Indian and Greek civilization. At that time, the books of Kalilah and Dimnah, which came from India, as well as various anonymous fables, were successfully translated into languages. Various postulates and mathematical basis are also obtained from translations originating from India. There are also translations of Greek philosophy books, especially ethical and logical philosophy. One of the consequences was the development of the Muktazilah school of thought which relied heavily on reason and logic in the Islamic world, while from Persian Literature, the translation was carried out by Ibn Mukaffa who died in 750 AD. M), al-Jahiz (died 869 AD), and Ab al-Faraj (died 967 AD). Mutazilah thinking itself means understanding in Islamic aqeedah which assumes that a person who has committed a major sin when he dies but has not had time to repent, he will be eternally in hell like an infidel (Lujnah I'dad al-Mawad al-Dirasah fi i al-'Uluum al-Diiniyyah wa al-Lughat al-'Arabiyah, 2003).

The formation of Islamic art and architecture in the Arabian peninsula was very slow. This process is very evolutionary (Anskersmit, 1997:2). The development of Islamic Arabic art and architecture can be observed in the Umayyad and Abbasid empires as the two early Islamic dynasties. Because during the al-Khulafa arRashidun period, development was only carried out by Uthman bin Affan by restoring the Quba' mosque, the Nabawy mosque, and the al-Haram mosque.

In the early days of the Abbasid dynasty, everything related to art was only inherited from the Umayyad dynasty. However, in the following period, the art and architecture that

developed during the Abbasid dynasty experienced elaboration and systematization of Umayyad ideas. The Baghdad design symbolizes royal authority. By combining objects taken from the ruins of the Sasanian palace including the iron gate of the city of al-Wasit which was seized from a village in Sasania. Madina al-Salam (Baghdad) is a round city divided into four quarters by roads running from east to west and from north to the south end. A palace stands right in the middle of the city.

During the Abbasid Daula, art underwent major changes according to changes in the people. From simple village life to luxurious city life. In the field of sound arts, it has experienced significant development with Medina as its center. Several things that can be noted are the preparation of music books, music education, musical instrument factories, and even dance courses. The art of embroidery is also much occupied by women. The results of these household crafts are even exported to Berlin, Calais (France) and the European continent in general. The art of carving at the time of the Abbasid Daula has developed rapidly. This can be seen, among other things, in the four quba which were built during the reign of the caliph Mansyur above the four gates at the entrance to the city of Baghdad. The center line of each quba is 50 cubits long. Coupled with gold carvings and statues that are rotated by the wind. The qubahs were used by the caliphs to rest. From the khurasan quba you can see clear flowing water. In the quba of Syam, there are people's settlements that are blooming and swimming. Qubah Basrah denotes the industrial area and the dome of Kufah represents the kesuma garden. When al-Mansyur became caliph, a new city was built between the Tigris river and the Furat tributary in Baghdad. The architects of this new city were entrusted to Hajjaj bin Arthah and Amran bin Wadhah. The new city of Baghdad is circular in shape. In the center of the city built a palace and a jami' mosque. Around the palace and mosque there is a field. Then the guard and police dormitories were placed. After that, houses were built for the sons of the caliph, the royal family, servants, ministers and other state dignitaries. After the new city of Baghdad became solid, a satellite of Baghdad was built in Rushafah, east of the Tigris and Karakh rivers, south of Baghdad (al-Wakil, 1999). The architectural remains of the Abbasids can still be seen today, namely the palaces of Baghdad, Samarra, Ukhaider, the Raqqa gate in Baghdad. During the time of al-Mansyur, Harun ar-Rashid and al-Makmun, translation was not only on scientific books, but also on works of Persian and Greek literature (Hassan, 1989). Art development during the Abbas empire was dominated by the policies of the caliph. This was followed by the governors competing in terms of creating buildings by presenting architects from outside. Starting from

Cordova, Cairo, Spain to India (Syed Ameer Ali, 1978).

### 3. Characteristics of Islamic Arabic Art and Architecture

At a time when the Islamic area had expanded widely and Muslim Arabs had mixed with various other nations, their eyes were opened towards art and then influenced by religious elements. The horizons of art expanded in their views, and in the end they managed to create new art that did not deviate from Islamic lines, where they stayed away from art in the form of sculptures because they were considered part of idol worship. Because of this, the basis or motif of Islamic Arabic art is embodied in *al-nabatiah* (plants) and *alhandasiyah* (images based on geometry). Adherence to the doctrine not to make representations of living things was only adhered to during the lifetime of the Prophet, *al-Khulafa' arRashidun* and the early stages of the Umayyad reign. After that, the attitude that emerges is neglect, if you don't want to call it defiance.

It was the caliphs who opened the ban. The paintings start with panels of gold, silk and velvet decorated with paintings of humans and various animal figures. The use of currency from gold and silver was minted by the caliph Abd al-Malik until 76 H (695 AD). With three kinds of currency, namely: Dinar (gold), Dirham (silver) and Danek (copper). Almost every work of art is always covered with gold, silver porcelain, gemstones, etc. Including making works using stone. Even the Arabs managed to make rock crystal decorated with paintings and mottos. Likewise with sculpture, always using layers. However, the layers used are pearl and ivory. Like the grand pulpit of the al-Aqsa mosque in Jerusalem. Ivory is used for sculpture. Like the work of arqueta st. The Isidore at Leon, an eleventh-century coffin for the king of Seville and the casket of Echoes at the Kadetral Bayeux, made in the second century.

The Arabs used two types of mosaics. First, this type of mosaic was used for floors and lower walls which consisted of pieces of marble or bricks. Second, the types of mosaics for the walls, especially the mihrab, are heavily influenced by the Byzantine style. Glass fragments and colored stones were used to form the mosaics. Each color consists of 3 accents that can distinguish between light colors and dark colors. In the construction of monuments, pointed arches and Norse arches are used. Meanwhile, in the tower building, cones, rectangles, cylinders and candle extinguishers are used. At the top of the building/minaret of the mosque is given a variety of war equipment, such as: clover, spear heads, or saw heads, jagged saw edges, and so on which are called merlons (parts of the peak walls that are very soft and open) (Gustave Le Bon: 88) . Many ceramic creations are produced by Iraqis or

Egyptians.

Ceramic motifs are dominated by animal images, metal layers and glass layers. As for painting, Arab Islam presents a new spatial composition, geometric measurement. However, in terms of painting, it is more for teaching purposes than for professional purposes (Grabar, 1933). After the conquest of the lands of Syria and Persia, a special flow was formed in architecture that was in accordance with the Arabic-Islamic way of life. A building with a typical Arabic style appears in the form of pillars, arcs, domes, hanging bee carvings and towering faces. The prominence of Arab Muslim building art was the first time in mosques. The Quba mosque type is a source of inspiration for most Islamic mosques. The traffic of pilgrims to Mecca and Medina each year causes the Mecca and Medina mosques to become examples.

In the world of art in general, calligraphy occupies a very important place. This is because calligraphy in Islamic art is a central artistic expression that influences the expression of Islamic cultural forms. The use of calligraphy is spread in various forms of media expressed in Islamic art. The specialty of calligraphy is also seen especially because it is a pure Arabic Islamic work. The development of calligraphy begins with the influence of the Qur'an. From the Islamic tradition to the writing tradition, they can even become pioneers to display beautiful letters that other letters don't have (Badri Yatim, 1993). Arabs are not familiar with handicrafts, including before Islam. Only a few buildings with buildings in the Islamic period. More than the buildings of other nations that were conquered. This condition begins with the doctrine of the prohibition of building, exaggerating or wasting money to build without a purpose. The influence of Islam and the meticulousness of such things then faded away. Sovereignty and luxury reign over. The Arabs then employed the Persians and confiscated their buildings. In terms of urban planning, Arab Islam does not pay attention to site selection, air quality, water, fields and pastures.

Their main concern is only for pasture for the camels and pay no attention to water, whether good or bad, little or much. They paid no attention to the fields, the vegetation and the air. Then, dominated by the desire to move around. This situation can be seen in Kufa, Basrah and Qayraḡan. These cities do not correspond to the natural position of the city. These cities did not have the resources to extend the growth of civilization after them (Ibn Khaldun, 2000). The emergence of Islam as a new regional culture is not something revolutionary. Even the emergence of Islam and the expansion of Arab power which introduced new traditions which were then decisive in the overall cultural situation, at that

time had only a limited impact and may seem temporary and superficial. From the perspective of older civilizations, the Muslim minority community with all its might, does not represent significant cultural levels. This minority group presents a very dominant point of concern. Consciously and deliberately they represent a new tradition that is directed at the great traditions of ancient civilizations. Gradually, some of them began to think about replacing the human society that existed before with a new society based on new ideals (Hodgson, 1999: 280). When Arab and Islamic cultures encounter, Arab traditions have relatively little inherent relationship with Islam.

Although Arab culture has strength and endurance. But once the garrison city society was established, Arabic culture was firmly grafted onto the new setting. Next, the Arabic language was traditionalized, but it was adapted to the new Islamic urban conditions. This process guarantees a 'share' in the new culture that is realized. Including the conversion of Arami culture, Persian into Islamic culture. Gradually assimilation took shape until a stone civilization was common in the East Mediterranean region and Iran. At the time of the transfer of the center of Islamic power from Damascus to Persia, Islam developed 'Iranian elements'. From a cultural point of view, Islam is not confined to its national boundaries. It has become universal, so that it can be called a universal Islamic state (Ali Asghar, 1999). National identity in Muslim countries contains elements of mixing Islam into a very important religion. Society tends to reduce Islam to a collective indigenous religion and more than just a religion of individual pursuit and commitment (Ira M. Lapidus, 1999).

In general, when there is an encounter between Islamic culture and any culture, together they show the results of interaction, changes and compositions of Islamic concepts adapted to local culture. If this is agreed upon, then this is not a reference that should be accused of syncretizing Islam in the context of local culture in general. These interactions, changes and compositions are processes and mechanisms of aspects of material culture, especially in the relationship between humans/society and their environment (Hasan Muarif Ambary, 1998). This includes the impressive advances in Islamic Arabic art and architecture that occurred during the 'medieval' period. But all these advances were made within the framework of religion and scholasticism. One reason why Islam was able to produce so much art and architecture in such a short time, and then become sterile so quickly, can be seen through the very nature of Islamic scholasticism.

Be creative on the other hand. Meanwhile, it can be seen that there was the support of the caliph in certain periods, but in other periods, it was precisely the caliph who became an

'obstacle' to the development of art and architecture. 9 However, Islam remains creative and progressive as long as freedom of thought and investigation can counteract fatalism. As long as Islam considers that the world is an open study for everyone to work on. If elements of fatalism and orthodoxy were embedded in scholasticism, it could have had no real impact. And when the dynamic and liberal elements succumb to total surrender to orthodoxy and change into submission to the concepts of destiny and fate, and defeat the spirit of investigation, innovation and creation, then the torch has been handed over from Islam to the European Renaissance.

## CONCLUSION

The Abbasid dynasty was founded by Abdullah Al-Saffah ibn Muhammad ibn Ali ibn Abdullah ibn al-Abbass. He was born in Humaimah in the year 104 AH. He was appointed as Caliph on the 3rd of Rabiul early 132 AH. In the seventh century there were rebellions throughout the country. In the era of the Abbasid government, music books began to be arranged in the art of music, music education, musical instrument factories, and even dance courses. Sculpture was embodied in the construction of the four domes and the new city of Baghdad which is circular and surrounded by a square. Translations of Persian and Greek literature also began.

The characteristics of Islamic Arabic art and architecture can be observed with several characteristics, including: in the early days of Islam, many were made with pictures of plants and pictures based on geometry. While sculpture was not practiced at all, it developed because this prohibition was ignored by the caliphs after al-Khulafa arRashidun. The Quba, Medina and Mecca mosque types exemplify, with distinctive styles of pillars, arches, domes and beeswax hangings, and soaring minarets. The dominance of calligraphy is very visible in various Islamic Arabic arts. The plating of works of art with gold, silver, porcelain, gemstones, pearls and ivory was widely practiced. There are two types of mosaic motifs used, namely: first, mosaics for walls and floors below, second, wall mosaics. The monument was built with arches, then the minarets were given pieces of armament. As for urban planning, they began to pay attention, but more were irregular.

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