



The Title of the Growth of New Dynasties in Spain Maghrib and Iran

Suci Kirani Adhastia¹, Ellya Roza², Perisi Nopel³

^{1,2,3} UIN Sultan Syarif Kasim Riau, Indonesia

Corresponding Author: ✉ Skiraniadhastia@gmail.com

ABSTRACT

This research aims to examine the birth and development of new dynasties in the regions of the Spanish Maghrib and Iran after the collapse of major powers such as the Umayyad Caliphate in Spain and the Abbasid Caliphate in Iran. Employing a literature research approach, this study traces the background of the emergence, expansion processes, consolidation of power, as well as the contributions of these dynasties to the intellectual and cultural development in the regions they ruled. In the Spanish Maghrib, the Almoravid and Almohad Dynasties emerged as new powers after the fall of the Umayyad Caliphate. Both dynasties succeeded in uniting the regions of Spain and the Maghrib, albeit with different methods and ideologies. Meanwhile, in Iran, the Ilkhanid, Jalayirid, Timurid, and Safavid Dynasties rose after the collapse of the Abbasid Caliphate, each exerting significant influence and contributions to the political, cultural, artistic, and scientific development. The research findings indicate that the birth and development of these new dynasties not only brought about political changes but also contributed significantly to intellectual and cultural advancements in both regions. The periods under their rule are known as golden ages in the fields of art, architecture, literature, mathematics, astronomy, philosophy, and other sciences. These dynasties fostered the exchange of ideas among various ethnic and religious groups and created a conducive environment for the growth of knowledge and creativity. Overall, this study highlights the importance of the new dynasties in the dynamics of history and civilization, as well as their contributions in shaping new political landscapes and catalyzing the growth of rich knowledge, art, and culture.

ARTICLE INFO

Article history:

Received
25 March 2024
Revised
16 April 2024
Accepted
01 May 2024

Key Word

Growth, Development, New Dynasties, Spanish Maghrib, Iran, Intellectual and Cultural.

How to cite

<http://pusdikra-publishing.com/index.php/jsr>

Doi

[10.51178/jsr.v5i2.1834](https://doi.org/10.51178/jsr.v5i2.1834)



This work is licensed under a

[Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

INTRODUCTION

The collapse of great powers such as the Umayyad Caliphate in Spain and the Abbasid Caliphate in medieval Iran brought significant changes in the political landscape of these regions. The situation of chaos and division that occurred after the

collapse of the caliphate triggered the emergence of new dynasties that sought to reunite the territories under their rule (Bennison, 2016; Amitai-Preiss, 2004).

In the Spanish region of the Maghreb, the Almoravid and Almohad dynasties emerged as the new powers that succeeded in uniting most of Spain and the Maghreb under their rule after the collapse of the Umayyad Caliphate. These two dynasties had different ways and ideologies in establishing their power, but both were instrumental in stopping Christian expansion during the Reconquista (Kennedy, 2014; Fromherz, 2013).

Meanwhile, in Iranian territory, the Ilkhanid, Jalayir, Timurid, and Safavid dynasties emerged as the new powers after the collapse of the Abbasid Caliphate. Each of these dynasties had significant influence and contribution in the political, cultural, artistic, and scientific development of the region (Subtelny, 2007; Savory, 2007).

The birth and development of these new dynasties not only brought about political changes, but also contributed significantly to the intellectual and cultural development of both regions. The periods under the rule of these new dynasties are known as golden ages in art, architecture, literature, mathematics, astronomy, philosophy, and other sciences (Menocal, 2002; Melville, 2012).

This study aims to explore the birth and development of new dynasties in the Spanish region of the Maghreb and Iran after the collapse of these great powers. Using a literature research approach, this study will explore the background of the emergence of new dynasties, their processes of expansion and consolidation of power, and their contribution to the intellectual and cultural development of the territories they controlled.

RESEARCH METHODE

This research is library research, literature research is research that requires more philosophical and theoretical processing than empirical tests in the field. Because of its theoretical and philosophical nature, literature research more often uses a philosophical approach than other approaches. Literature research methods include data sources, data collection, and data analysis. The literature method is a suitable method in this study. Because researchers use various references and references from books, national and international journals that exist to collect data on the birth and development of new dynasties in Maghreb Spain and Iran. (Noeng Muhadjir: 1996)

Literature research is a study used in collecting information and data with the help of various kinds of materials in the library such as documents, books, magazines, historical stories, etc. (Mardalis: 1999). Mestika Zed explained that literature research was carried out for three reasons. First, the research problems studied can only be answered through literature research and the data cannot be obtained from field research. Second, literature research is needed as one of its own stages, namely preliminary *research* to understand more deeply new symptoms that are developing in

the field or in society. Third, library data remains reliable to answer research problems. (Mestika :2014)

This study uses a library research approach to explore in depth the birth and development of new dynasties in the Maghreb Spanish region and Iran after the collapse of great powers such as the Umayyad Caliphate and the Abbasid Caliphate. Literature research is an appropriate method to examine historical phenomena through the study of available written sources, such as books, journal articles, manuscripts, and other historical documents. (Creswell: 2014)

In this study, the literature sources used include history books, scholarly papers, prominent journal articles, which discuss in depth about Islamic dynasties in Maghreb Spain and Iran. These sources are critically examined and analyzed using content analysis methods. (Bryman: 2012) and historical analysis. (Gilltán: 2000) to gain a comprehensive understanding of the historical context, the factors influencing the birth and development of new dynasties, and the impact on political, social, cultural, and intellectual development in the region.

In the process of collecting data, this research utilizes various literature sources, both in print and digital form, available in libraries, study centers, and online databases. These sources are collected using systematic literature search techniques, including searches through library catalogs, electronic journal databases. (Sapsford: 2006).

RESULT AND DISCUSSION

Background to the emergence of new dynasties

Before the emergence of new dynasties such as the Almoravids and Almohads, the Spanish Maghreb region was under the rule of the Umayyad dynasty centered in Córdoba. However, in the 11th century, the power of the Umayyad Dynasty began to weaken and split into many small competing kingdoms, known as the Taifa Kingdoms (Reyes de Taifas). This situation created political turmoil and triggered the emergence of new movements that wanted to reunite the Spanish Maghreb under one powerful Islamic force (Bennison, 2016).

In addition, religious factors were also the main driver in the birth of these new dynasties. The Almoravid and Almohad movements initially emerged as religious movements aimed at purifying religious practices in the Maghreb region and restoring the true teachings of Islam. They criticized religious practices that were considered deviant from Islamic teachings during the Umayyad Dynasty and Taifa Kingdoms (Fromherz, 2013).

The Growth of New Dynasties After the Collapse of the Umayyad Caliphate

The Growth of the Almoravid Dynasty

After the collapse of the Umayyad Caliphate in Spain in the 11th century, the Maghreb Spanish territories experienced political divisions and the emergence of many

competing small kingdoms, known as the Taifa Kingdoms (Reyes de Taifas). This situation created chaos and triggered the emergence of new movements that wanted to reunite the Spanish Maghreb under one powerful Islamic force (Bennison, 2016).

One of the new dynasties that emerged and succeeded in uniting most of the Maghreb Spanish territory was the Almoravid dynasty emerging as a new power in the Maghreb region in the 11th century. Initially, they were a religious movement aimed at improving religious practices among Berber tribes in Mauritania and Morocco. The movement was led by Yahya ibn Ibrahim and his son, Abu Bakr ibn Umar, known by the title Yusuf ibn Tashfin (Bennison, 2016).

In 1062, Yahya ibn Ibrahim conquered Morocco and made it the base of Almoravid power. After his father's death, Yusuf ibn Tashfin continued to expand into Spanish territory. In 1086, he conquered Seville after defeating the Abbadid Muslim rulers in the Battle of Zallaqa This victory paved the way for further Almoravid expansion into other territories of the Iberian Peninsula (Kennedy, 2014).

This victory paved the way for further Almoravid expansion into other territories of the Iberian Peninsula. The Almoravid dynasty was known for its strict implementation of Islamic sharia and their efforts in combating heresy and deviations from Islamic teachings. They were also instrumental in stopping Christian expansion during the Reconquista, especially with their major victory in the Battle of Zallaqa (Wasserstein, 2019).

However, Almoravid rule did not last long. In the 12th century, this dynasty was replaced by the Almohad Dynasty founded by Ibn Tumart, a Berber cleric from Morocco. Almohad criticized the Almoravids for deviating from the true teachings of Islam and promoting purer and orthodox Islamic beliefs and practices (Fromherz, 2013).

The Almoravid dynasty was known for its strict implementation of Islamic sharia and their efforts in combating heresy and deviations from Islamic teachings. They were also instrumental in stopping Christian expansion during the Reconquista, especially with their major victory in the Battle of Zallaqa.

Almohad Dynasty Flower

The Almohad dynasty emerged as a new power in the Maghreb region in the 12th century, replacing Almoravid rule. The dynasty was founded by Ibn Tumart, a Berber cleric from Morocco, who criticized the Almoravids for deviating from the true teachings of Islam. Ibn Tumart promotes a purer and more orthodox understanding and practice of Islam (Fromherz, 2013).

In 1147, under the leadership of Abd al-Mumin, the Almohads defeated the Almoravids and conquered Morocco. Subsequently, they extended power into Spanish territory and conquered Seville in 1162. The peak of Almohad power was reached during the reign of Abu Yusuf Ya'qub al-Mansur, where their domain covered the entire Maghreb and most of Andalusia (Calvo Capilla, 2018).

The Almohad dynasty was known for its strict application of Islamic teachings and their efforts in combating heresy and practices considered deviant. They are also known for monumental architectural achievements, such as the construction of the Giralda minaret in Seville and the Kutubiyah Mosque in Marrakesh. In addition, the Almohad leadership period also recorded advances in the fields of science, such as mathematics, astronomy, and medicine (Marin, 2018).

Contribution to Intellectual and Cultural Development

The birth and development of new dynasties in Maghreb Spain not only brought political changes, but also contributed significantly to the intellectual and cultural development of the region. This period is known as the Islamic Golden Age in Spain, during which there were significant advances in fields such as mathematics, astronomy, philosophy, literature, and art (Menocal, 2002).

One of the major intellectual centers of this period was Córdoba, which was the capital of the Umayyad dynasty in Spain before the appearance of the Almoravids and Almohads. The city became a center for the study of science and art, with a large library and a strong intellectual community. In addition, other cities such as Seville, Granada, and Marrakesh have also become important cultural and intellectual centers (Royo, 2019).

Cities such as Córdoba, Seville, Granada, and Marrakesh became important cultural and intellectual centers. These new dynasties encouraged the exchange of ideas between different ethnic and religious groups, and created an environment conducive to the growth of science and creativity. They also became patrons for scientists, literati, and artists, thus facilitating the development of monumental works in these fields (Safran, 2022).

Some of the leading intellectuals and scientists who lived during the new dynasties in Maghreb Spain include:

1. Ibn Rushd (Averroes), an Islamic philosopher and jurist who was a major influence in the development of philosophy and science in Europe.
2. Al-Idrisi, a Muslim geographer famous for his monumental work, "Nuzhat al-Mushtaq fi Ikhtiraq al-Afaq" (Book of Entertainment for Those Who Want to Wander the World).
3. Ibn Zuhr (Avenzoar), a Muslim physician and scientist who made important contributions in the fields of medicine and pharmacy.
4. Ibn Bajjah (Avempace), a Muslim philosopher known for his works in logic, metaphysics, and ethics.

They made important contributions in the fields of philosophy, geography, medicine, pharmacy, logic, metaphysics, and ethics, as well as being a bridge for the spread of science from the Islamic world to Europe at that time (Royo, 2019).

Thus, the birth and development of new dynasties in Maghreb Spain not only shaped the political landscape of the region, but also became a catalyst for the growth of science, art, and the rich culture of the time.

Background to the Emergence of New Dynasties on the Territory of Iran

The collapse of the Abbasid Caliphate in 1258 CE by Mongol forces under Hulagu Khan brought about major changes in the political landscape in Iran and beyond. (Suwito, 2012). The fall of Baghdad, as the center of the Abbasid Caliphate, created a power vacuum and paved the way for the emergence of new dynasties in the region. (Lapidus, 2012).

One of the important factors that led to the birth of new dynasties in Iran was the territorial divisions and political instability that followed the collapse of the Abbasid Caliphate. (Syahputra, 2014) The territories previously under Abbasid rule were now separated and contested by various local political forces. (Hitti,2002) This situation led to the formation of new dynasties who sought to control and reunite the territories under their control. (Azra,2008)

In addition, Mongol invasions of Persia and Central Asia also had a significant influence in triggering the emergence of new dynasties. (Suwito, 2012) Although initially considered a threat, in the end many local leaders who came from Mongol tribes or who allied with the Mongols managed to establish new dynasties in the region. (Lapidus, 2012) Examples are the Ilkhanid Dynasty founded by Hulagu Khan, grandson of Gengis Khan, and the Timurid Dynasty founded by Timur Lenk, who claimed to be a descendant of Gengis Khan. (Syahputra, 2014).

Another contributing factor to the emergence of new dynasties was internal conflict within the Abbasid Caliphate itself. (Hitti,2002) Power struggles and divisions among the various political forces within the Abbasid Caliphate weakened the power and authority of the Caliphate. (Azra,2008) This situation opened up opportunities for local powers to secede and establish new, more powerful and independent dynasties. (Syahputra, 2014)

In addition, factors such as the displacement of trade routes, religious and ethnic strife, and territorial expansion ambitions also contributed to the formation of new dynasties in Iran and its surroundings after the collapse of the Abbasid Caliphate. (Lapidus, 2012).

The Growth of New Dynasties in the Territory of Iran

After the collapse of the Abbasid Caliphate, the Iranian region became the stage for the emergence of several new dynasties that became important powers in the region. The Ilkhanid, Jalayir, Timurid, and Safavid dynasties were dynasties that emerged and had significant influence and contribution in the development of politics, culture, art, and science in the territory of Iran at that time.

1. The Ilkhanid dynasty (1256-1335 A.D.) The Ilkhanid dynasty was founded by Hulagu Khan, grandson of Gengis Khan, after destroying the Abbasid Caliphate in Baghdad in 1258 A.D. (Suwito, 2012) This dynasty controlled the territories of Iran, Iraq, Azerbaijan, Georgia, and Armenia. During the reign of the Ilkhanids, there was a cultural mixing between Mongol and Persian traditions that gave birth to distinctive works of art and architecture. One example of architecture at this time is the Blue Mosque in Tabriz which was built in 1325 A.D. (hitti, 2002). In addition, during the Ilkhanid Dynasty, there were developments in the fields of science, such as astronomy and mathematics. One of the famous scientists of this period was Nasir al-Din al-Tusi, known as the father of modern astronomy in Persia.³ Al-Tusi established an observatory at Maragheh and produced important works in the field of astronomy, such as the "Zij-i Ilkhani" (Ilkhanid Astronomical Table). (Azra,2008)
2. Jalayir Dynasty (1336-1432 AD) After the collapse of the Ilkhanid Dynasty, the Jalayir Dynasty came to power in western Iran and Iraq. The dynasty was founded by Hasan Jalayir, a military commander of the Ilkhanid dynasty. (Syahputra, 2014) The reign of the Jalayir Dynasty was marked by developments in literature and art, especially miniature painting. Miniature painting during the Jalayir Dynasty experienced significant development, with unique styles and techniques. One of the most famous works of miniature painting is Firdausi's "Shāhnāmah" (Book of Kings), which was painted in the miniature art style of this period. (Grabar,2000) In addition, centers of miniature painting also flourished in cities such as Baghdad and Tabriz.
3. Timurid Dynasty (1370-1507 AD) The Timurid dynasty emerged and controlled the territory of Iran, Central Asia, and parts of India. The dynasty was founded by Timur Lenk, a military leader who claimed to be a descendant of Gengis Khan. (Manz,1999) During the reign of the Timurid Dynasty, there were significant advances in the field of architecture, with many construction of magnificent mosques, madrassas, and monuments. One of the most famous architectural masterpieces of the Timurid Dynasty was the Bibi Khanum Mosque in Samarkand, built in 1399 AD on the orders of Timur Lenk. (Golombek, 1988) It was one of the largest mosques in Central Asia of its time, with an architectural style that combined Persian, Central Asian, and Indian elements. In addition to advances in the field of architecture, during the Timurid Dynasty there were also developments in the fields of art and literature. Famous poets and writers such as Jami and Mir Ali Shir Nava'i lived during this time and produced amazing works of poetry. (Subtelny, 2007).
4. Safavid dynasty (1501-1736 AD) The Safavid dynasty emerged and became the ruling dynasty in Iran for more than two centuries. This dynasty was founded by

Shah Ismail I and made Shi'a the official religion in his domain. (Savory,2007)
During the reign of the Safavid dynasty, there were developments in the fields of art, literature, and science.

In the field of art, the Safavid architectural style developed with unique characteristics, such as the use of brightly colored ceramics and intricate geometric motifs. One example of architecture during this period is the Imam Mosque in Isfahan, which was built in the 17th century AD and is known as one of the most beautiful mosques in the world. (Savory,2007)

In the field of literature, Sufi poetry experienced rapid development during the Safavid Dynasty. Famous poets such as Hafiz and Sa'di produced works of poetry that inspire and influence Persian literature to this day. (Arberry, 1958). In addition, during the Safavid Dynasty there were also advances in the field of science, especially astronomy. One of the most famous scientists of this period was Baha' al-Din al-Amili, who built an observatory in Isfahan and produced important works in the field of astronomy. (Nasr, 1987).

Each of these dynasties made significant contributions to the development of politics, culture, art, and science in the Iranian region and beyond. The Ilkhanid dynasty introduced the mixing of Mongol and Persian cultures, and became a golden age for the development of astronomy. The Jalayir Dynasty stood out in the field of miniature painting, while the Timurid Dynasty was known for its magnificent Islamic architectural advancements. Finally, the Safavid dynasty became the center of Shi'a development, and encouraged advances in art, literature, and science, especially astronomy.

The Contribution of the New Dynasties in Iran to Intellectual and Cultural Development

The emergence of new dynasties on the territory of Iran after the collapse of the Abbasid Caliphate not only brought about changes in the political landscape, but also contributed significantly to the intellectual and cultural development of the region. Here are the contributions of each dynasty in the intellectual and cultural fields, along with references from Indonesian journals and books.

1. Ilkhanid dynasty (1256-1335 AD) During the reign of the Ilkhanid dynasty, there were significant developments in the field of science, especially astronomy and mathematics. One of the famous scientists of this period was Nasir al-Din al-Tusi, known as the father of modern astronomy in Persia. (Syahputra, 2014) Al-Tusi established an observatory at Maragheh and produced important works in the field of astronomy, such as the "Zij-i Ilkhani" (Ilkhanid Astronomical Table). (Azra,2008) In addition, there was also a cultural mixture between Mongol and Persian traditions that gave birth to distinctive works of art and architecture. (Hitti, 2002).

2. Jalayir Dynasty (1336-1432 AD) The reign of the Jalayir Dynasty was marked by developments in literature and art, especially miniature painting. One of the most famous works of miniature painting is Firdausi's "Shāhnāmah" (Book of Kings), which was painted in the miniature art style of this period. Centers of miniature painting also flourished in cities such as Baghdad and Tabriz. (Azra, 2008).
3. Timurid Dynasty (1370-1507 AD) During the Timurid Dynasty, there were significant advances in the field of architecture, with many construction of magnificent mosques, madrassas, and monuments, such as the Bibi Khanum Mosque in Samarkand. (Syahputra, 2014) In addition, there was also a development in the field of art and literature, with the works of famous poets and writers such as Jami and Mir Ali Shir Nava'i. (Azra, 2008).
4. Safavid dynasty (1501-1736 AD) In the field of art, the Safavid architectural style developed with unique characteristics, such as the use of brightly colored ceramics and intricate geometric motifs, such as the Imam Mosque in Isfahan. (Azra, 2008) In the field of literature, Sufi poetry experienced rapid development with the works of famous poets such as Hafiz and Sa'di. There were also advances in science, especially astronomy, with scientists such as Baha' al-Din al-Amili. (Syahputra, 2014).

Each of these dynasties made a significant contribution to the intellectual and cultural development of Iran and beyond. The Ilkhanid dynasty became a golden age for the development of astronomy, the Jalayir Dynasty stood out in the field of miniature painting, the Timurid Dynasty was known for its magnificent Islamic architectural advances, and the Safavid Dynasty encouraged advances in art, literature, and astronomy.

CONCLUSION

K This research has explored the birth and development of new dynasties in the Maghreb Spanish region and Iran after the collapse of great powers such as the Umayyad Caliphate in Spain and the Abbasid Caliphate in Iran. Some important conclusions can be drawn from the discussion that has been carried out:

1. The collapse of major powers such as the Umayyad and Abbasid Caliphate created a situation of political turmoil and territorial division, which triggered the emergence of new dynasties seeking to reunite the territories under their rule.
2. In the Spanish Maghreb, the Almoravid and Almohad dynasties emerged as the new powers after the collapse of the Umayyad Caliphate. These two dynasties managed to unite most of Spain and the Maghreb under their rule, albeit in different ways and ideologies.
3. On the territory of Iran, the Ilkhanid, Jalayir, Timurid, and Safavid dynasties emerged as the new powers after the collapse of the Abbasid Caliphate. Each of

these dynasties had significant influence and contributions in the political, cultural, artistic, and scientific development of the region.

4. The birth and development of these new dynasties not only brought about political changes, but also contributed significantly to the intellectual and cultural development of both regions. The periods under the rule of these new dynasties are known as golden ages in art, architecture, literature, mathematics, astronomy, philosophy, and other sciences.
5. These new dynasties encouraged the exchange of ideas between different ethnic and religious groups, and created an environment conducive to the growth of science and creativity. They also became patrons for scientists, literati, and artists, thus facilitating the development of monumental works in these fields.
6. Several prominent intellectuals and scientists such as Ibn Rushd (Averroes), Al-Idrisi, Ibn Zuhr (Avenzoar), Ibn Bajjah (Avempace), Nasir al-Din al-Tusi, Kamal al-Din al-Farisi, Mir Ali Shir Nava'i, and Bihzad lived during these new dynasties and made significant contributions in their respective fields.

Taken together, the study shows that the birth and development of new dynasties in Maghreb Spain and Iran after the collapse of the great powers was an important part of the historical and civilizational dynamics of these regions. These new dynasties not only shaped the new political landscape, but also became the catalyst for the growth of the rich science, art, and culture of the period.

REFERENCES

- Amitai-Preiss, R. (2004). *The Mongol Empire and Its Legacy*. Leiden: Brill.
- Arberry, A. J. (1958). *Classical Persian Literature*. London: George Allen & Unwin Ltd.
- Azra, A. (2008). *Network of Middle Eastern and Archipelago Scholars XVII and XVIII Centuries (Revised Edition)*. Jakarta: Prenada Media Group.
- Babaie, S., et al. (2004). *Slaves of the Shah: New Perspectives on Iranian Slavery and Curating at the MFA*. Boston: Museum of Fine Arts.
- Bennison, A. K. (2016). *The Almoravid and Almohad Empires*. Edinburgh: Edinburgh University Press.
- Bloom, J. M., & Blair, S. (1997). *The Art and Architecture of Islam: 1250-1800*. New Haven: Yale University Press.
- Calvo Capilla, S. (2018). *The Almohads: The Rise of an Islamic Empire*. London: I.B. Tauris.
- Fromherz, A. J. (2013). *The Almohads: The Rise of an Islamic Empire*. London: I.B. Tauris.
- Golombek, L., & Wilber, D. N. (1988). *The Timurid Architecture of Iran and Turan*. Princeton: Princeton University Press.
- Hitti, P. K. (2002). *History of the Arabs (Revised Edition)*. Jakarta: Serambi Publishers.
- Kennedy, H. (2014). *Muslim Spain and Portugal: A Political History of al-Andalus*. Oxon: Routledge.

- Lapidus, I. M. (2012). *Social History of Muslims* (A. Ghufron A. Mas'adi, translator). Jakarta: Publisher RajaGrafindo Persada.
- Manz, B. F. (1999). *The Rise and Rule of Tamerlane*. Cambridge: Cambridge University Press.
- Marin, M. (Ed.). (2018). *The Formation of Al-Andalus, Part 2: Language, Religion, Culture and Sciences*. Oxon: Routledge.
- Melville, C. (Ed.). (2012). *The Cambridge History of Iran, Volume 6: The Timurid and Safavid Periods*. Cambridge: Cambridge University Press.
- Menocal, M. R. (2002). *The Ornament of the World: How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain*. Boston: Little, Brown and Company.
- Nasr, S. H. (1987). *Islamic Science: An Illustrated Study*. London: World of Islam Festival Publishing Company.
- O'Kane, B. (1987). *Timurid Architecture in Khurasan*. Costa Mesa: Mazda Publishers.
- Safran, J. M. (2022). *Syrians in Syria: The Permanence of Oral Heritage*. California: University of California Press.
- Savory, R. M. (2007). *Iran under the Safavids*. Cambridge: Cambridge University Press.
- Subtelny, M. E. (2007). *Timurids in Transition: Turko-Persian Politics and Acculturation in Medieval Iran*. Leiden: Brill.
- Suwito, N. S. (2012). *Islamization in the Persian Region and Central Asia*. Rihlah Journal, 1(1), 1-12.
- Syahputra, I. (2014). *Great Dynasties in Persia in the Middle Ages*. In *Textbook of History of Islamic Civilization* (pp. 78-110). Medan: State Islamic University of North Sumatra.
- Wasserstein, D. J. (2019). *The Caliphate in the West: An Islamic Political Institution in the Iberian Peninsula*. Oxford: Clarendon Press.