

The Relevance of Ibn Khaldun Concept of 'Ashabiyah to the Advancement of Science During the Mamluk Dynasty

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Abstract

This study aims to explore the relevance of Ibn Khaldun's concept of 'Ashabiyah to the solidarity of slaves (mamalik) in supporting the development of science during the Mamluk Dynasty. This study is a library research using qualitative methods with a historical-analytical approach. The results of the study show that the concept of 'ashabiyah popularized by Ibn Khaldun is a socio-political concept that focuses on the dynamics of group power and social solidarity in building and maintaining civilization. This is relevant to the establishment of the Mamluk Dynasty, which was followed by the advancement of science during the Mamluk Dynasty. This period of progress was realized by the slaves (mamalik), who were known to have a very strong sense of social solidarity and high loyalty to their leaders and tribes, enabling them to achieve their main goal, namely the development of science in various fields, which reached its peak during that period. The power of social solidarity during the Mamluk Dynasty is relevant to Ibn Khaldun's concept of 'ashabiyah, which encourages the creation of an environment conducive to the advancement of science.

Keywords: Ibn Khaldun's concept of 'ashabiyah, the development of science, the Mamluk Dynasty

Relevansi Konsep 'Ashabiyah Ibn Khaldun dalam Perkembangan Ilmu Pengetahuan Pada Masa Dinasti Mamluk

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi relevansi konsep 'Ashabiyah Ibn Khaldun terhadap solidaritas kaum budak (mamalik) dalam mendukung perkembangan ilmu pengetahuan pada masa Dinasti Mamluk. Jenis penelitian ini adalah library research, penelitian ini menggunakan metode kualitatif dengan pendekatan histori-analitis. Hasil penelitian menunjukkan bahwa konsep 'ashabiyah yang dipopulerkan oleh Ibn Khaldun merupakan konsep sosial-politik yang terfokus pada dinamika kekuatan kelompok dan solidaritas sosial dalam membangun dan mempertahankan peradaban. Hal tersebut relevan dengan proses berdirinya Dinasti Mamluk yang kemudian disusul dengan kemajuan ilmu pengetahuan pada masa Dinasti Mamluk. Masa kemajuan ini diwujudkan oleh kaum budak (mamalik) yang telah diketahui bahwa mereka memiliki sikap solidaritas sosial yang sangat kuat dan loyalitas yang tinggi terhadap pemimpin dan suku-Nya sehingga mampu mencapai suatu tujuan yang menjadi target utama, yakni perkembangan ilmu pengetahuan di berbagai bidang pada masa itu telah mencapai puncak kemajuannya. Kekuatan solidaritas sosial pada masa Dinasti Mamluk relevan dengan konsep 'ashabiyah Ibn Khaldun yakni mendorong terciptanya situasi lingkungan yang kondusif untuk kemajuan ilmu pengetahuan.

Kata Kunci: Konsep 'ashabiyah Ibnu Khaldun, perkembangan ilmu pengetahuan, Dinasti Mamluk.

Introduction

North Africa is one of the regions that played an important role in the spread of

Islam to Europe. This can be proven by the existence of Egypt as one of the countries

that was very influential in the process of spreading and developing Islamic civilization (Marzuenda 2021). During the era of the Khulafaur Rasyidin, specifically during the reign of Caliph Umar bin Khattab, Egypt became an Islamic territory. It began when Caliph Umar sent one of his companions, Amar bin Ash, to conquer the Roman army in Egypt. This event marked the beginning of the development of Islamic civilization in Egypt, as the region was successfully conquered by Muslims. Umar bin Khattab then gave Amar bin Ash absolute leadership authority to become governor of Egypt, and he made the city of Fusthat the center of government (Muhyi 2017).

The development of Islam in Egypt continued into the era of Islamic dynasties such as the Umayyad, Abbasid, Tulunid, Fatimid, Ayyubid, and Mamluk dynasties. The Mamluk dynasty was a kingdom founded by slaves, and it is this dynasty that will be the focus of this historical account. In Philip K. Hitti's book entitled *History of The Arabs*, he mentions that the Mamluk Dynasty was an extraordinary dynasty because it brought together slaves of various races who were able to establish an oligarchic government in a region that was not their own (Hitti 2008).

Slaves arriving from various regions flocked to occupy Egypt, where they established a dynasty that was so solid that despite initial conflicts among its leaders, they were able to unite after the conflicts subsided and produce an advanced civilization and prosperous life. The influence of this strong solidarity among the slaves enabled the Mamluk Dynasty to exist during its time, which was in line with the concept of 'Ashabiyah put forward by Ibn Khaldun (Efendi 2024). Ibn Khaldun revealed that solidarity is the basis of sovereignty. He argued that solidarity can unite groups to achieve a common goal and defend themselves and their groups against enemies. This means that a dynasty can be established on the strength of solidarity

among members and leaders, and solidarity can also be relied upon to avoid or even conquer other groups (enemies) (Nordin et al. 2024).

The Mamluk dynasty succeeded in bringing Islamic civilization to greater heights, as evidenced by its achievements in various fields, ranging from economics to science and technology. In addition, there is historical evidence in the form of buildings such as tomb complexes, mosques, madrasas, hospitals, and libraries. The Mamluk Dynasty is also known as the savior of Islamic civilization from destruction due to attacks by the Mongols, Tartars, and Crusaders (Yusuf 2015).

In the socio-political sphere, the Mamluk Dynasty had unquestionable power, built on the basis of strong group loyalty and solidarity, as conceptualized in Ibn Khaldun's 'ashabiyah (social solidarity). This created political stability, which in turn supported the development of science. Ibn Khaldun, in his *Muqaddimah*, revealed that 'ashabiyah was a fundamental factor in building and maintaining power. The political elite's support for the development of science was a concrete manifestation of the power of 'ashabiyah in preserving civilization (Pribadi 2014). Therefore, the urgency of this paper is to analyze how Ibn Khaldun's concept of 'ashabiyah is relevant and plays a role in supporting the advancement of science during the Mamluk Dynasty.

This study uses a qualitative research method with a historical-analytical approach and is classified as library research. This approach is used to explore in depth the relevance of Ibn Khaldun's concept of 'ashabiyah to the solidarity of Mamluk slaves—in supporting the advancement of science during the Mamluk Dynasty. The qualitative method is suitable for this study because it allows for a deep understanding of group solidarity, loyalty, and political power that saved Islamic civilization at that time. The historical-analytical approach is used as

a tool to analyze the phenomena that occurred among Mamluk slaves so as to be able to present historical facts about the advancement of Islamic civilization in the field of science during the Mamluk Dynasty. The data in this study was collected through a search of relevant academic literature and online historical documents. This process was carried out systematically to obtain a comprehensive understanding of the relevance of the concept of 'ashabiyah to the development of science during the Mamluk Dynasty. The sources used were then critically analyzed to ensure their validity and relevance to the focus of the research. Furthermore, the results of the analysis in this study are expected to contribute to research on related themes.

Result and Discussion

History of the Mamluk Dynasty

The destruction of Baghdad was a heavy blow to Islamic civilization. The Mongol invasion of Baghdad caused great harm to Muslims, especially in the field of science, such as scientists and writers. This resulted in the Arab nation beginning to experience a decline in scientific activity. The Arabs who survived this event sought refuge in Egypt and Syria, as Egypt was one of the regions relatively safe from Mongol attacks at that time. It was here that the Mamluk dynasty first emerged (Yatim 2016). Linguistically, Mamluk comes from the word Mamluuk and its plural form mamaliik, which means slave/servant. In writing the name of this dynasty, some writers use its plural form, namely the Mamalik Dynasty. Through this meaning, this dynasty is known as Mamluk because it was founded by slaves (Supriyadi and Djalil 2008). Philip K. Hitti explains that the Mamluk dynasty was a dynasty descended from slaves. Mamluk means "subjugated," referring to slaves who came from different regions and backgrounds, both in terms of ethnicity and nationality, and who went on

to establish an oligarchic government in a neighboring country (Hitti 2008).

There are three different opinions regarding the early arrival of slaves (mamluks) in Egypt: The first opinion is that they appeared around the 9th century AD, specifically during the reign of the Abbasid Caliphate. They came from the Caucasus and Black Sea regions (mostly Turks from the Kipchak tribe) to serve as soldiers. Initially, these slaves were not followers of Islam, but they later converted to Islam and became fanatical Muslims, even becoming a very strong Islamic dynasty army. In the 12th century AD, they were sent to Egypt to strengthen the Abbasid Caliphate, which at that time was supported by the Ayyubid Dynasty. The second opinion reveals that they were prisoners of the Ayyubid dynasty who were enslaved during the reign of Shalahuddin al-Ayyubi. They were trained and educated militarily, then assigned as royal troops and placed in several groups that were separated from society. After acquiring excellent military skills and loyalty to the Ayyubid dynasty rulers, Malik ash-Shalih, the last ruler of the Ayyubid dynasty, appointed these slaves as his guards to ensure the continuity of his power (Steenbergen 2013). The third opinion explains that they were slaves of the Turks and Mongols who were bought by Sultan Malik ash-Shalih, who initially only used them as servants. However, over time, they gained expertise in the military field and strong loyalty, so that some of them obtained positions as commanders of the Ayyubid dynasty army and succeeded in controlling the territory of Egypt (Firdaus et al. 2020). From a historical perspective, there are several differing opinions regarding who was the first founder of the Mamluk Dynasty. However, in a book written by Prof. Abdul Karim entitled "History of Islamic Thought and Civilization," it is revealed that Syajarah al-Dur was the second sultana in Islamic history and also the founder of the Mamluk Dynasty. Shajarah Al-Dur was a Turkish

slave and housekeeper (harem al-mu'tashim), whom Sultan Malik ash-Shaleh freed after she gave birth to a baby boy for Sultan Shaleh. When Sultan Malik ash-Shaleh died, she kept his death a secret and took over leadership of his army with the aim of maintaining stability. However, this move was met with resistance and opposition from various parties, resulting in Al-Dur's reign lasting only eighty days. The Abbasid Caliph attempted to ease the tension by reprimanding Syajarah al-Dur, stating that the leader of Egypt should be a man, not a woman. Al-Dur accepted this reprimand openly and resigned from her position, which was then replaced by Izzudin Aybak. The Mamluk dynasty ruled Egypt for approximately two and a half centuries, from 1250 AD to 1517 AD. The Mamluk dynasty's system of government was divided into two parts: the Bahri Mamluks and the Burji Mamluks. The Bahri Mamluks were slaves (mamluks) who lived in barracks on Raudhah Island on the Nile River, while the Burji Mamluks (fortress) were slaves (mamluks) who lived in brimov/soldiers' quarters (Firdaus et al. 2020).

Mamluk Bahri (1250-1389 M)

Mamluk Bahri is the name given to a place granted by Sultan Malik Al-Saleh to slaves from the Kipchaq tribe, located on the banks of the Nile River, namely Raudhah Island. This place became a training ground for slaves in the military and religious fields, earning them the nickname Al-Mamalik al Bahriyyah (slaves of the sea). During the reign of Mamluk Bahri, there were 25 sultans of the Mamluk Dynasty, starting from Syajarah Al-Dur, Izzuddin Aybak, Nuruddin 'Ali, to the last sultan with the title Al-Manshur, Shalahuddin Hajji II (Suhail Thaqus 2021).

Aybak's reign began in 1250-1257 AD. After ruling for approximately seven years, Aybak passed away, and his young son Ali became his successor. After ruling for two years, in 1259 AD, Ali resigned and was

replaced by his deputy, Qutuz. During Qutuz's reign, he ruled well, but he was unhappy with Aybak's leadership at that time. It was during Qutuz's reign that Baybars, who had previously exiled himself to Syria, returned to Egypt. Baybars' presence in Egypt greatly benefited the Bahri Mamluk Dynasty, because in 1260 AD, Mongol forces attacked Egypt and succeeded in occupying almost the entire Islamic world. It was here that Qutuz and Baybars united against the Mongol forces, an event known as the Battle of Ain al-Jalut, which took place on Friday, 15 Ramadan. The Mamluk army, led by Qutuz and Baybars, succeeded in destroying the Mongol forces. This victory saved Cairo, Egypt, the center of Islamic civilization II. However, Qutuz's leadership did not last long because he was killed by Baybars. After Qutuz was overthrown by Baybars by killing him, Baybars was immediately crowned sultan. Baybars' reign lasted quite a long time, namely 17 years, because his government was fully supported by the military and at that time Baybars was the only senior Mamluk. The victories achieved by the Mamluk Dynasty during Baybars' reign. The victories achieved by the Mamluk Dynasty during Baybars' reign included defeating the Crusader armies along the Mediterranean Sea and the mountains of Syria. In addition, Baybars' forces also successfully conquered the region of Nubia (Sudan) and the entire Red Sea coast (Zaimuddin 2022).

Mamluk Burji (1382-1517 M)

The Burji Mamluk dynasty came to power after successfully overthrowing the last sultan of the Bahri Mamluks. The first sultan to rule this dynasty was Barquq, whose reign was marked by his success in repelling Timur Lenk's attack on Egypt. The Mamluk Burji were slaves (mamluk) brought in by Sultan Qalawun to be stationed in towered forts (buruj), which is why these slaves (mamluk) became known as the Mamluk Burji (Surya et al. 2024). Initially,

the Mamluks of Burji were brought in to serve as guards for the sultan's family, especially the descendants of Sultan Qalawun. They then gained strategic positions in the government, as was the case with Saifuddin Dahir Barquq, the first sultan of this dynasty. At that time, Hajji was appointed sultan, but because he was still young, Barquq ran the government. Since then, Barquq has been considered a figure of the Burji Mamluks who held a very important position. During the reign of the Bahri Mamluks, there were 23 sultans of the Mamluk Dynasty, starting from Barquq to the last sultan, Tuman Bay. The Burji Mamluks did not apply the concept of hereditary power, nor did they apply a policy of nepotism. Anyone who was capable of achieving it or could influence the Amir to choose him would have power (Craig 2008).

Advances in Science during the Mamluk Dynasty

The Mamluk dynasty was quite influential in its time, not only because it had a strong military force, but also because it advanced Islamic civilization in the context of science, especially in Egypt. This can be proven by several achievements in science made by the Mamluk dynasty, namely as follows:

Islamic Sciences

When viewed from the development of science during the Mamluk Dynasty, it cannot be separated from the role of figures who have contributed to the process of developing this field of science. The involvement of these intellectual figures has been the main pioneer in the process of scientific development in the Islamic world to this day. The following are some of the figures known to have played a role in the field of Islamic sciences: First, Ibn Taymiyah, who is known as a reformer of Islamic thought who followed the Hambali school of thought. Second, Jalaluddin as-Suyuthi

through his monumental work in the field of *ulumul Qur'an*, namely *al-Itqan fi Ulum al-Qur'an*. Third, Ibn Hajar al-Asqalani, who is famous in the field of *fiqh* and *hadith* writing (Stiawan 2023).

Universal Sciences

The Mamluk dynasty was indeed founded by slaves, but they were very interested in science and technology. The fall of Baghdad, which had been the center of world science and technology, caused several Muslim intellectuals to flee to Egypt, which was considered a safe haven. This proves that during the Mamluk dynasty, science and technology experienced rapid progress. The knowledge developed by scientists during the Mamluk Dynasty was not only related to religion, but general knowledge also accompanied intellectual development during that era. Thus, it can be seen that various general sciences developed during the Mamluk Dynasty, some of which are as follows: First, the science of history, which was popularized by several famous scientists, namely Ibn Khalikan, Ibn Tagribirdi, Abu al-Fida, and Ibn Khaldun. Second, the science of astronomy, which was pioneered by Nashiruddin al-Thusi and Abu al-Faraz al-Gbini. Third, medicine, which was popularized by a famous scientist named Ibn Nafis, known as the discoverer of the structure and circulation of blood in the human lungs. His phenomenal work, *Syarh Tasyirh al-Qanun*, explains the function of the lungs as blood circulators; and Abdul Mu'min Dimiyati, a veterinarian, who wrote the book *Fadl al-Khail*. Fourth, the science of psychotherapy, pioneered by al-Razi and later developed by al-Juma'i in Egypt, who also wrote the book *al-Irsyad li Masalih al-Anfas wa al-Ajsad* (Kholil et al. 2024).

Art

During the Mamluk Dynasty, all fields of knowledge received special attention, as did the arts. The arts in this era also attracted the attention of scholars, as evidenced by the

presence of the famous calligrapher Muhammad bin al-Wahid, making the dynasty known as a patron of calligraphy, especially the decoration of the Qur'an. In 1304 AD, Muhammad bin al-Wahid left behind a unique copy of the Qur'an written in Tsuluts script. In addition to al-Wahid Muhammad bin Sulaiman al Muhsini, Ahmad bin Muhammad al-Anshari, and Ibrahim bin Muhammad al-Khabbaz, there was also Abd al-Rahman bin al-Sayigh, who was famous for being able to copy the largest Qur'an, which was more than two meters long, written with a bamboo pen in sixty days (Amri and Husni 2021).

The Relevance of Ibn Khaldun's Concept of 'Ashabiyah to the Advancement of Science During the Mamluk Dynasty

Ibn Khaldun's Concept of 'Ashabiyah

Ibn Khaldun was a Muslim philosopher born in Tunisia in 1332 AD, with the full name Waliyuddin Abu Zaid Abdurrahman bin Muhammad bin Khaldun al-Hadrami. He came from a prominent and educated family, one aspect that contributed to the popularity of Ibn Khaldun's family being the fields of science and politics. Known for its strong scientific and political traditions, this had a significant influence on the formation of his intellectuality. In addition, Khalid, Ibn Khaldun's grandfather, was very influential in the conquest of Andalusia and also served as a minister in the Hafshiyah palace in Tunisia. Abdurrahman was Ibn Khaldun's nickname, while Waliyuddin was a title of honor and greatness given to him by the king of Egypt when he was appointed as chief justice. During his stay in Tunisia, Ibn Khaldun spent much of his time completing a number of his works and teaching science to the local community before migrating to Egypt (Hidayat 2019). Ibn Khaldun lived during a turbulent period in history, when the Islamic world was facing complex political problems caused by several factors,

both internal and external, including the Mongol invasion and the Reconquista in Spain. This led Ibn Khaldun to develop an early perspective on the dynamics of human civilization, which led him to become involved in politics and hold several important government positions. In addition, from a young age, Ibn Khaldun also showed great talent in the intellectual field (Efendi 2024). One example of Ibn Khaldun's concern for science can be seen in his phenomenal work, Kitab al-Ibar, which begins with the Muqaddimah (the most famous part) of this book. The Muqaddimah is a part of Ibn Khaldun's work that has made a major contribution in various fields, from historiography to the foundations of modern social science. In this book, he introduces the concept of 'ashabiyah, which is the concept of social solidarity that can influence the continuity of a civilization (Saumantri and Abdillah 2020).

Etymologically, 'ashabiyah means to bind, derived from the word 'asha, while functionally, 'ashabiyah refers to socio-cultural bonds that can be used as a benchmark in assessing the strength of social groups. In Ibn Khaldun's view, 'ashabiyah is an important factor that determines the continuity of existence in a country/dynasty. Without 'ashabiyah, the continuity and existence of a country/dynasty will certainly be threatened, even leading to disintegration and destruction (Pribadi 2014). In his Muqaddimah, Ibn Khaldun also explains that 'ashabiyah (social solidarity) was formed in the early generations of a group, because it was the early generations who paved the way for the struggle to establish a state/dynasty. However, when the next generation came along, the spirit of solidarity began to fade and eventually disappeared, to the point where it was almost impossible to find. This then led to a decline in the loyalty of a community group towards its leaders (Saumantri and Abdillah 2020). When reviewed during the Mamluk

Dynasty, this was evident in the struggles of the slaves (mamalik) in the early days, which formed a strong sense of solidarity as conceptualized in 'ashabiyah. However, in subsequent generations, the social solidarity of the mamluk declined, which ultimately became one of the factors in the collapse of the Mamluk Dynasty.

Scientific Patronage as Manifestation of 'Ashabiyah

Before Ibn Khaldun arrived in Egypt, his Muqaddimah had already arrived, so his presence was eagerly awaited by Egyptian intellectuals at that time. This phase marked the beginning of his career as a teacher in Egypt. While in Egypt, he taught at several official educational institutions in the region, including Al-Azhar University, Qamhiyyah College of Law, Zhahiriyah College, and Sharghat Musyiyah College. Thanks to his excellent command of knowledge, Ibn Khaldun became a favorite teacher among his students, who considered him the best teacher of his time due to his depth of knowledge and wealth of experience. Ibn Khaldun's caring attitude was not only focused on academics, but he also paid attention to activities related to legal reform (Pribadi 2014). The sultans and Mamluk elite paid special attention to science, uniting with the common goal of building a broader Islamic civilization. Special attention was given to scientists and scholars as a form of scientific patronage. This solidarity and support was in line with the concept of 'ashabiyah, which was able to strengthen social cohesion so that science flourished during the Mamluk Dynasty. This can be seen when Ibn Khaldun was in Egypt. During his two years in Egypt, he was appointed by Sultan al-Zhahir Barquq as the chief judge of the Maliki school of jurisprudence in the Egyptian court. During his tenure, Ibn Khaldun carried out his duties with full responsibility and enthusiasm, using his position as a foundation for reforming the

legal system. The most urgent issue in Ibn Khaldun's view at that time was to overcome corruption and other matters that were considered deviant in the court. However, despite Ibn Khaldun's persistence in carrying out these reforms, he was slandered with various accusations from several groups who felt aggrieved, resulting in Ibn Khaldun eventually being removed from his position (Efendi 2024).

Conclusion

Islamic civilization during the Mamluk Dynasty experienced rapid progress in the field of science, supported by socio-political forces that underpinned the existence of the Mamluk Dynasty, particularly in the form of strong group solidarity among Mamluk slaves. This phenomenon explains that the concept of 'ashabiyah popularized by Ibn Khaldun proved relevant in explaining the internal dynamics that enabled the formation of a stable, organized social environment that supported intellectual progress during the Mamluk Dynasty. Furthermore, in addition to successfully building a solid power structure, the Mamluk slaves, known as a group bound by solidarity and high loyalty, also succeeded in building the foundations of a civilization that facilitated significant scientific development. The Mamluk slaves, from a socio-political perspective, proved that the power of strong solidarity could be relied upon to avoid and even defeat enemy groups, ultimately enabling the Mamluk Dynasty to bring Islamic civilization to greater heights.

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