
Gold Civilization of Mamalic Dynasty and its Contributions for The Islamic World

Muhammad Qorib^{a*}, Dadang Hartanto^b

Abstract

Islam has a long history of forming a new civilization in the world. Through several dynasties that were born, Islam made a significant contribution to the existence of science and the world of academia in particular. One dynasty that made a significant contribution to world civilization was the Mamalik dynasty. For this reason, this research aims to find out how the Mamalik dynasty civilization and its contribution to the Muslim world. This research was conducted by following a systematic literature review approach. Researchers collected data from books and scientific articles relating to the civilization of the Mamalik dynasty. To achieve the objectives of this study, researchers analyzed data qualitatively with an interactive analysis model. This study's results indicate that the Mamalik dynasty was born from descendants of slave backgrounds taken when the Bani Abbasids came to power. However, when they became sultans, they were able to provide something equivalent to those not from a slave's past. The Mamalik dynasty introduced a new government system, namely the military oligarchy system, which undermined the tradition of lifting the Caliph based on heredity. Besides that, when this dynasty was in power, many scholars and scientists were born, such as Ibn Taimiyah, Jalaluddin al-Suyuthi, Ibn Qudamah, Ibn Hajar al-Asqalany, Ibn Qayyim al-Juziyah, and others.

Keywords: Civilization, Mamalik, Islamic world

1. Introduction

The importance of human resource improvement

Islamic civilization has experienced ups and downs in history from the time of the Prophet Muhammad to the peak of the glory of Islam to its current decline. The decline of civilization and the glory of Islam began since the destruction of the Abbasid Caliphate in Baghdad, then the crusade for hundreds of years, which drained all the energy of Muslims and direct resistance from the Mongol army from the East (Ahmed, 1992). The Abbasid dynasty lasted for approximately five centuries (750-1258 AD) (Langgulong, 2004). It occupied a prominent position in Islamic history because the glory of Islam reached its peak in a long period (Amin M., 2016).

Many works and figures at this time became an inspiration in the development of science, evidenced by the existence of the Bayt al-Hikmah library as a scientific centre at that time (Fahrudin M. M., 2009).

After Baghdad, which was the center of Islamic culture and science, was conquered by Hulagu Khan (Suryanti, 2017), the Mongol army continued to creep up and surrender and control other Islamic countries. The Mongol army swept through the cities of culture, commerce, religion, and philosophy with an unprecedented level of destruction (Black, 2006). In the conquest of Baghdad, more than one million eight hundred thousand Muslims died due to the ferocity of the Mongol army (Amin A., 1993). This conquest made the Islamic world ravaged and ended the Islamic caliphate, which had ruled for five centuries (Sujati & Astuti, 2018). However, there is one country that has survived the invasion and attacks of the Mongol

^a *Departement of Islamic Education, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia*

^b *Departement of Public Administration, Universitas Muhammadiyah Sumatera Utara, Medan, Indonesia*

*E-mail correspondence: muhammadqorib@umsu.ac.id

army and even saved the Abbasid empire from the destruction of the Khilafah, namely Egypt.

Egypt, which was previously conquered by Fathimiyah and ruled for about a century and a half, then in 1174 AD, was replaced by the al-Ayyubid dynasty, which was Shiite. However, when Salahuddin came, Egypt returned to the Sunni school. The Shi'a sect disappeared with the fall of the Fathimiyah Dynasty. Salahuddin was known as one of the heroes who defended Islam during the Crusades.

The al-Ayyubid dynasty was taken over by the Mamalik group, which included "insiders" from al-Ayyubid himself. The Mamalik group later formed a government known as the Mamalik Dynasty (Chase, 2003). The Mamalik dynasty in the Islamic historical path, including dynasties which maintained the Abbasid Daula from destruction, sought to re-establish the glory of the Daula Islamiyah. This group consisted of former slaves who turned out to be remarkable achievements, such as when successfully repelling the Mongol army at 'Ain Jaluth (Goliath) in 1260 AD Kings who came from this slave called Mamalik, or by Western literature called Mamluk (Effendy, 2001). The Mamalik dynasty inherited many civilizations, starting from the fields of economics, science, and technology (science and technology), monuments in the form of historic buildings, such as mosques, madrasas, grave complexes, hospitals, and libraries (Yusuf, 2015).

2. Method

This research was conducted by following a systematic literature review (SLR) approach. The SLR approach was chosen in this study because SLR aims to obtain empirical evidence in answering the phenomenon or problem under study (Tranfield, Denyer, & Smart, 2003). It is in line with the purpose of this study to explain the civilization of the Mamalik dynasty and its contribution to the Islamic world through empirical evidence recorded in books or scientific articles.

Data Collection

Thus, the data needed in this study taken from books and scientific articles describing the existence of the Mamalik dynasty.

Data Analysis

The data then analyzed qualitatively by an interactive analysis model consisting of three stages: data reduction, data display, and conclusion drawing/verification (Miles, Huberman, & Saldana, 2014). When viewed from the research procedure, the SLR approach has four stages: designing the review, conducting the review, analyzing, and writing the review (Snyder, 2019).

3. Result

The origin of the Mamalik Dynasty

Mamalik is the plural of mamluk, which means slave (al-'abdu and al-riqqu) (Yatim, 2000; Ma'luf, 1973) or also subdued (Hitti, 2001). This title given to slaves from Turkistan, Asia Minor, and Greece, who were bought by the Abbasid Sultans at the Nukhasah market, whose purpose was to be trained as warriors in place of soldiers from Egypt and Arabia (Nahdi, 1994). Other opinions say that they were initially prisoners of the Ayyubid dynasty rulers brought in from outside who were 10 or 12 years old. They converted to Islam and grew up in barracks, where they not only learned military techniques but also stuffed with loyalty to their masters and fellow military forces. After undergoing several stages of education in the schools in the barracks, a mamluk who has been fully trained works as a regiment of the Mamluk Sultan or as a soldier working for another high-ranking military official (Lapidus, 1999).

Some argue that the Mamluks came from the Caucasus, a mountainous area located on the border of Russia and Turkey. They were taken to Baghdad, Istanbul, and Egypt to be given military education and made guards of the Sultan because they were known to be manly and physically healthy. In the military service, the mamluk was given freedom by the Sultan so that their position increased, including some who reached the highest military position or vizier (prime minister). Efforts to recruit slaves and use them in government activities, especially in the military sphere, began during the reign of al-Ma' mun (813-833 H) (Islamic Encyclopedia Editorial Board 1994). In the 12th century AD, they were sent to Egypt to strengthen the power base of the Abbasid Daula, which was then supported by the Ayyubid Dynasty (Hamka, 1979).

Some say that the Mamalites came from the Caucasus and the Caspian Sea. They got special privileges, both in the military and material rewards from the last Ayyubiah ruler, al-Malik al-Salih Najamuddin Ayyub. They trained military and religious on the island of Raudhah in the Nile valley, so they are known by the nickname the Mamluk Bahri. Thanks to their military skills and steadfast loyalty, al-Malik al-Salih Najamuddin Ayyub made them guards to ensure the continuity of his power (Supriyadi, 2008). Some of them were given positions as commanders of the Ayyubid dynasty and led them to seize power in Egypt (Sunanto, 2003). Strong competitors in the world of military and military are soldiers from the Kurdish tribe.

The Mamluks who were always spoiled by al-Malik al-Salih Najamuddin Ayyub felt very lost when he died. The sadness increased when Turashah son of al-Malik al-Salih ascended the throne as Sultan. It was because Turashah was too close to soldiers from the Kurdish tribe, who were rivals of Mamalik in the military dynasty.

Mamalik felt threatened and made plans to kill Turashah. So in 1250 AD, they succeeded in killing Turashah under the leadership of Aybak and Baybars. Under these conditions, Syajar al-Durr, widow of Malik al-Salih (d. 1249), was appointed to avoid a vacuum of power (Holt, *The Cambridge History of Islam*, 1977). Syajar al-Durr called himself al-Mu'tasihimah ash-Shalihah, which means Mother of Khalil, Queen of the Muslims and guardians of the world and Religion (Enan, 1983). Syajar al-Durr was a slave from Turkey or Armenia, (Hitti, 2010) to overcome the divisions between Baybars, Aybak, and Qutuz (strong men in Mamluk Bahri) and tried to control the government and assisted by Aybak. Syajar al Durr was a controversial figure who had been instrumental in saving Egypt and the two holy cities of Mecca and Medina from the planned Western military occupation of the seventh Crusade (Meirison, 2019).

For eighty days, the Sultanah - the only Muslim female ruler in North Africa and West Asia - maintained her position as the sole ruler of the region that gave birth to Cleopatra and Zenobia. Nevertheless, Syajar al-Dur's leadership did not last long, because the Abbasid caliphate did not approve of a woman ruling as Sultan. Then Mamalik appointed and named Aybak as Sultan in Egypt. Syajar al-Dur was willing to give the reins of leadership to Aybak at-Turkmani in 1250 AD (Northrup, 1998) on one condition Aybak wanted to marry her. Syajar al-Durr requested this condition to rule Egypt from behind the curtain, but soon after that, a dispute broke out, and Aybak took full control of the government.

At first, Aybak appointed a descendant of the Ayyubid ruler named Musa as syar' i sultan (formal) beside himself who acted as the real ruler (Syalabi, 1983). However, in the end, Musa was killed by Aybak and formally proclaimed himself a sultan of the Mamalik Dynasty (Lubis, 2003). It is the end of the Ayyubid dynasty in Egypt and the beginning of the Mamalik Dynasty (Yatim, 2000), which ruled in 648 H-784 H / 1250 AD-1382 AD (Hasan, 1965). The power of the Mamalik Dynasty included the territories of Egypt, Sham (Palestine), and Hijaz (Al-Uairy, 2010).

The Mamluks who ruled Egypt divided into two groups, namely the Mamluk Bahri (648 H / 1250 AD - 792 H / 1390 AD). The Mamluk Bahri

were initially bodyguards bought by the Caliph al-Salih from the Ayyubid dynasty, who placed their slaves on the small island of Rawdah in the Nile River. These slaves came mostly from Turkey and the Mongols. The Ayyubid dynasty's policy of recruiting foreign slaves to become bodyguards was similar to the Caliphs' custom in Baghdad, and the end was the same. The slaves who had only been servants now became leaders of the troops and became sultans later (Hitti, 2010). During the Mamluk Bahri government, Egypt's social life had changed a lot: feudal ownership and military power were consolidated, military power was disciplined according to Mongolian type. There are also practices of redistribution of feudal land and land leasing. However, the average farmer is severely exploited by the income tax called "Kharadge" (Kunduzay, Koptyleuova, Salkynbayev, Akhmetbekova, & Seitmetova, 2015).

Second, it is called the Mamluk Burji (784 H / 1382 AD -922 H / 1517 AD). Burlese Mamluks are slaves brought from Syirkasiyah (Turkey) by Sultan Qalawun (1279-1290) king of the Mamluk Bahri because he was suspicious of several Mamluk Bahri military figures who were considered to threaten the continuity of his rule. They are placed in towers or fortresses (burji), so they are called Mamluk Burji. Both the Bahl Mamluk and the Mamluk Burji come from the same region, namely Turkey, but their ethnic origin varies (Islamic Encyclopedia Editorial Board, 1994). From the historical perspective of the Mamluk Bahri and Mamluk Burji governments, this was a historical differentiator in the Mamalik Dynasty (Malhis, 2016). The Mamalik Dynasty collapsed in 922 H / 1517 AD, where the territory of Egypt and its surroundings fell into the hands of the Ottoman Turkish dynasty, led by Sultan Salim I (Bosworth, 1993). It allows Sultan Salim to claim to use the title of the Caliph (Nicholson, 1979).

Mamalik Dynasty Government System

Aybak was in power for seven years (1250-1257 AD). He was the first Sultan in this dynasty. After he died, he was succeeded by his son Ali who was still young. Ali then resigned in 1259 AD and was succeeded by his deputy Qutuz. After Qutuz ascended the throne, Baybars, who had exiled to Syria because he was not happy with Aybak's leadership, returned to Egypt. Then he was appointed by Qutuz as a military leader. Baybars is a robust and smart commander. Qutuz's success in expelling Tartar is inseparable from the greatness and intelligence of Baybars.

After Qutuz died in 1260 AD, Baybars was appointed Sultan. He was the greatest and most famous Sultan among other Mamalik sultans. He

also is seen as the ultimate builder of the Mamalik dynasty. Baybars ruled until 1277 AD. He was a reliable, persistent, and diligent administrator working for the government's success in the economic, political, and social fields. He was a respected leader among the emirs of Egypt and society in general, so no one dared to enter without his permission.

Sultan al-Zahir Baybars (1259-1277 AD) rose to power in 658 AH / 1259 AD. He was famous as a mighty warlord and a capable statesman. He came from a slave bought by a Venezuelan merchant from the Mongols in Crimea, north of the Black Sea, sold to Sultan al-Kamil (1218-1237 AD) in Egypt, then raised as a child and trained until he became a powerful commander (Joesoef, 1978).

The power of an emir is also significant. They competed in achievements because they were sultan candidates. A sultan will appoint the head of the daiwan (head of the department), like daiwan al-Insya 'meaning the foreign department, daiwan al-Nazhar, means the finance department and others (Al-'Adawi, 1983).

When viewed from the history of the Mamalik Dynasty chronologically, it will be evident that Mamalik was the dynasty that carried out the most leadership executions. It has been recorded that there have been 57 successions, namely 30 times in the hands of Mamalik Bahri and 27 times in Mamalik Burji (Bosworth, 1993). The prolonged succession was motivated by full military power. If a sultan appears weak in his authority, the military asks him to relinquish his position or be killed (Mahmud, 1991). This is due to the indifferent attitude of the native population, and their narrowly focused military education makes them tend to have a more violent nature, especially towards non-Muslims (Hillenbrand, 1999).

This oligarchic system brought much progress in Egypt. These advances were achieved in various fields, such as the consolidation of government, economy, science, distinctive architectural designs, and other advances that made Egypt the most beautiful city in the East to date (Lapidus, 1999).

Victory over Hulagu Khan

Hulagu Khan's continued victory against the Islamic side, which succeeded in capturing and occupying Baghdad's capital city, has been greeted with excitement by the crusaders. Pope Alexander IV (1254-1261 AD) sent his mission to Baghdad, mainly to meet Princess Dokuz-Khatun.

Hulagu Khan and Commander Kitbugha, in 1260 AD, advanced with their troops towards Syria to further seize and control Palestine and Egypt following Khakan Mangu's orders (1251-1265 AD). The conquest carried out by the Mongols, who had

never suffered defeat in every battle, was now faced with a very unlucky fate. This is related to the change of Egyptian authorities in the Mamluk Bahri environment while listening to reports of the movement of Hulagu Khan's forces from Baghdad, the Mamluk Dynasty troops hurriedly departed for Palestine and Syria, including the Khawarizm forces who had a deep grudge against the Mongols for their defeat (Joesoef, 1978).

They met in 'Ain Jaluth, an area located between Baysan and Nablus in Palestine in 1260 AD. It is now a silent witness in the history of the military power of the Mamalik Dynasty (Saunders, 1980). History records a fierce battle on the Syrian border on September 3, 1260 AD. The battle was very decisive. The Mamluks succeeded in destroying the Mongol invasion and wiping out their dream of conquering Egypt. When the two armies confronted, the Baybar commander used the tactics of a trap at Megiddo by hiding most of his armored troops in the hills around the mainland to order the small army to go forward to provoke the Mongol attack. They thought that there were only a few Mamluk troops. Baybars motioned his troops to attack the Mongol army with the direction of Takbir from farmers on the hill. Mongol troops were killed one by one (Marzumah, 2014). War casualties on both sides were numerous, but the Islamic army defeated the Mongols. The Islamic warlord ordered his subordinates to chase and follow the defeated Mongol troops to kill them anywhere in Halb (Syria) (Syukur & Mastanning, 2018).

The Mongols were forced to retreat with the rest of their army in Mesopotamia. That was the first time Hulagu Khan had suffered a humiliating defeat throughout his career as a conqueror who was not conquered. This is a victory that is needed by the Muslim nation and a victory under the banner of Mamalik (Favereau, 2017). With a glorious victory in the battle of 'Ain Jaluth (Battle of 'Ain Jaluth), the Mongol troops stopped moving westward in the next direction. That way, the name of Sultan Baybars then became frightening in the head of the Crusaders, who still controlled several important fortress cities along the Levantine coast.

The Muslims warmly welcomed the Mamluk troops. In Damascus, Sunnis welcomed the victory by attacking Christians, Jews, and Shiites who had been suspected of collaborating with the Mongol army. The rulers in Syria expressed their loyalty to the Sultan of Mamalik in Egypt (Islamic Encyclopedia Editorial Board, 1994).

With this glorious victory, the Mamalik Dynasty's power became stronger and stronger and became the hope of the surrounding Muslims and

became a significant capital for Mamalik to control the surrounding areas (Maalouf, 1984). They are considered as saviors of Islam and as mujahid par excellence. This jihadist policy was then used as a significant sentence to gain legitimacy towards the Mamalik Dynasty (Dekkiche, 2018).

Progress of the Mamalik Dynasty

The reign of the Mamalik dynasty in Egypt provided a spirit of inspiration for the progress of the Egyptians in particular and the surrounding countries after the number of Islamic countries controlled by the Mongols

In strengthening the government, the military elite ranks as political elites. Essential positions are held by outstanding military personnel. Baybars realized that political power requires spiritual legality. For the Sunnis at that time, the Sultan was not a political office that stood alone but needed religious authorization. Therefore, the Sultan must be appointed by the Caliph.

Besides that, to gain sympathy from other Islamic kingdoms, Baybars took the descendants of the Bani Abbas. The latter managed to escape the Mongol invasion of Syria, namely al-Muntansir (1226-1242) as Caliph. The "puppet" caliph then gave Baybars authorization as the Sultan of Egypt, Syria, Hijaz, Yemen, and the Euphrates.

This Baybars step received sympathy from other Islamic rulers. Sultan Muhammad bin Tuglug from the Delhi (India) sultanate, for example, established good relations with the Mamalik sultanate. Thus, after being destroyed by the Mongol army, the Abbasid caliph was successfully defended by the Mamalik dynasty with Cairo as its center (Yatim, 2000).

Baybars also asked for the legality of the Caliph over his authority, to get the sympathy of the Egyptian people as the Ayyubid dynasty. Baybars was also the first Sultan of Egypt to appoint four judges representing the four schools and arrange for the pilgrimage's systematic and permanent departure. Baybars also revived the Sunni school of thought. He was also known as a pious sultan in matters of religion and truly practiced worship (Islamic Encyclopedia Editorial Board, 1994).

In the military sphere, one of the greatest achievements of the Mamalik Dynasty was its victory against the Mongol army at 'Ain Jaluth. The invasion of Assassin in the mountains of Syria, which continued with the conquest of the Nubian region and along the Red Sea coast and destroyed the Cyrenaicca di Sicilia (where the Armenians ruled), then attacked Crusaders along with the

Mediterranean and Mongol ships in Anatolia (Asia Minor) (Islamic Encyclopedia Editorial Board, 1994). Then in 1303, al-Nasir Muhammad bin Qalawun was able to defeat the Tartar army near Damascus.

In science, Egypt became a place of escape for Baghdad scientists from the Mongols (Margoliouth, 1977). That is why science has developed in Egypt, for example, religion, medicine, history, astronomy, mathematics, and others (Fahrudin F. M., 1985). This causes Cairo to be the most important center for the development of Islamic intelligence and culture with Arabic as the basis (Nasution, 1992).

When the ulama in Baghdad lost their enthusiasm for jihad as if the door to ijtihad had been closed, this was not the case in the Mamalik dynasty, great scholars emerged. The scholars who are famous for his works include Ibn Taimiyah (1263-1328 AD) advocates of the purity of Islamic teachings to return to the Koran and Sunnah and open the door to ijtihad. Jalaluddin al-Suyuthi, a highly productive cleric, gave birth to writings in both interpretation and history. Then there is the name Ibn Hajar al-Asqalany (1372-1449 AD), a famous qadhi in Cairo, and also as an expert on jurisprudence and hadith (Brockelman, 1974). Other names are Ibn Qayyim al-Jauziyyah (691-751 H), al-Zahaby (673-748 H), Ibn Kathir (701-774 H), al-Qurayzy (766-840 H), Ibn Qudamah (705 H) -744 H).

Medical science is also progressing with the discoveries made by Abu al-Hasan Ali Nafis as the inventor of the composition and circulation of blood in the human lung. There is still another Abd al-Mun'im al-Dimyathi, a veterinarian. Al-Razi was a pioneer of psychotherapy, and Shalah al-Din bin Yusuf was an expert in ophthalmology (eye disease) (Yatim, 2000).

In history, names such as Ibn Khaldun, Ibn Taghribandi, and Ibn Khaldun were recorded in the book al-'Ibar (Humphreys, 1991). In astronomy, there is the name Nashiruddin al-Thusi, and in the field of mathematics, there is the name of Fajr Thabary. The Mamalik dynasty also took over the management of al-Azhar University since the Ayyubid period and was returned to the Sunni school of thought. Many experts considered rapid development as a phenomenon of Islamic progress (Yunus & Haif, 2011).

In the economic field, the Mamalik Dynasty opened trade relations with France and Italy through the expansion of trade routes pioneered by the Fathimiyah Dynasty. The fall of Baghdad made Cairo an alternative route for trade in the Red Sea, Central, and Europe. International trade, especially between the Mediterranean and Indian Oceans, plays a significant role in supporting the

government's economy. Trade with Europe and especially trade between Europe and the Far East via the Near East is vital for Egypt, both for its trade problems and the taxes generated from that trade. During heavy periods, the Mamalik government provided protection and encouragement to trade, bringing Egypt to the door of a new expansion in the field of arts and writing (Darmalaksana, 2009). Agricultural output has also increased. Transportation networks worked as communication between cities, both sea, and land. The Mamalik navy's resilience is also one of the factors that support the development of its economy.

In the field of architecture, the Mamalik dynasty made progress by bringing architecture to Egypt to build beautiful mosques, madrassas, hospitals, museums, libraries, villas, tombs, domes, and minarets (Farida, 2008). Many unique architectural works were born in Cairo so that Cairo was a city of high civilization (Humphreys, 1991). Cairo is one of the wealthiest cities in the Near East and a center of artistic and intellectual activity (Ramzy, 2013).

In the social sciences, the main contribution to the Mamluk period was in the field of biography. The most prominent Muslim biographer developing in Damascus in this period was Shams al-Din Ahmad ibn Muhammad ibn Khalik, a descendant of Yahya ibn Khalid al-Barmaki was born in Irbil (Arbela) in 1211. His work, entitled *Wafayat al-Ayan wa Abna Abna al-Zaman* (The Story of Prominent Men and the History of the Pioneer of the Ages), is an accurate and essential collection 685 biographies of prominent Islamic figures. This work became the first national biography dictionary in Arabic (Husni, 2013).

The decline and destruction of the Mamalik dynasty

Several factors cause the progress experienced by the Mamalik Dynasty, including the personality and authority of the Sultan in the eyes of the public is very high. The cooperation and solidarity between members of the armed forces and state security are conducive and controlled. However, as time goes on plus the factors of life increasingly develop, gradually as befits human age, the Mamalik Dynasty began to recede from the attention of history and began to disappear drastically. Several factors were allegedly the cause of the destruction of the Mamalik Dynasty, namely:

- 1) The entry of slaves from Circaria came to be known as Mamluk Burji.
- 2) Inter-military solidarity declined with the rise of the Mamluk Burji in the government arena.
- 3) The decline of morals and science in the reign of Mamluk Burji.

4) A glamorous and luxurious life among the authorities so that taxes are raised, and economic conditions become unstable.

5) The interruption of the Asia-Europe trade route via Egypt was discovered in the Cape of Good Hope in 1498 AD.

4. Discussion

The Mamalik name continues to be perpetuated, and even strangely, they feel proud of the name. Although they hold the reins of power, they do not want to change the name to another name. They see that there is a glory implied behind such a name (Syalabi, 1983).

The Mamalik Dynasty brought a new color in the history of Islamic politics. The Mamalik Dynasty was fundamentally different from its predecessors in Egypt, namely the Fatimid Caliphate and the Ayyubid Empire, where the Mamalik Dynasty was a militaristic Turkish state planted in Egyptian soil (Holt, 2005). The Mamalik dynasty government was a military oligarchy, except for a short time when Qalawun ruled (1280-1290), who applied the succession to the succession of sultans by passing down power to his descendants. As a result, power struggles often occur among his children. Qalawun's son was in power for only four years because his power was wrested by Kitbugha (1295-1297).

The Mamalik Dynasty achieved various advances in various fields. For example, in politics and government. In the government of the Mamalik dynasty began to develop the science of sociology and historical philosophy with the emergence of Muqaddimah Ibn Khaldun, as the first book in this field, perfected the preparation of political science, administrative science, the science of warfare and the science of historical criticism (Farida, 2008). At this time, also called the Mawsu'at Age, because many were born mawsu'at and majmu'ah (Hasymy, 1993).

Progress in the field of religious science is marked by mosques, schools, devotees, halaqas, the study of religious sciences. The religious zeal was caused by the religious war against Tartar and the Cross (Mahmud, 1991). One indicator of this dynasty's prosperity is that the Mamalik Dynasty was able to subsidize madrassas and pay religious figures.

However, three main interrelated problems led to the destruction of the Mamalik Dynasty; socio-economic weaknesses, epidemics, and military technology weaknesses (Huzen, 2010). Besides, high political power emerged, which in the end was the biggest challenge for the Mamalik Dynasty. This political power is the Ottoman Empire. The Ottoman Empire was the one who

destroyed and ended the Mamalik Dynasty's power in Egypt, then Egypt and the Mamalik domains became the Ottoman Empire.

5. Recommendations

Although the origin of the people who ruled the Mamalik Dynasty were slaves, they were still able to exist in the realm of past Islamic glory. Many contributions were able to be born by the Mamalik Dynasty to the Islamic world. During the Mamalik Dynasty in power, some scientific figures were born whose books are still being read to this day and are a compulsory reference for Islamic universities.

However, there is a tangible common thread when looking at the causes of the fall of dynasties in Islam. The cause was between the lifestyle of the royal officials with a luxurious life and obliging the people to bear the high tax burden to finance such a luxurious life. Then, the loss of respect and appreciation for the importance of science to continue the dynasty's glory. The loss of respect for science will give birth to morally flawed humans. When morale is gone, then just waiting for the seconds of a dynasty or state will be destroyed or perished.

6. References:

- Ahmed, A. S. (1992). *Moslem image: Historical and sociology review*. (N. Ram, & R. Yakub, Penerj.) Jakarta: PT Gelora Pratama.
- Al-'Adawi, I. A. (1983). *Tarikh al-A'lam al-Islamy*. Kairo: Al-Azhar.
- Al-Usairy, A. (2010). *Islamic history since the age of the Prophet Adam until the XX Century*. Jakarta: Akbar Media.
- Amin, A. (1993). *Islam from the ages*. Bandung: Remaja Rosda Karya.
- Amin, M. (2016). The destruction of the Abbasiyah dynasty and its impact on the contemporary Islamic world. *El-Hekam*, 1(1), 87-106. DOI:10.31958/jeh.v1i1.340.
- Black, A. (2006). *Islamic political thought*. Jakarta: PT Serambi Ilmu Semesta.
- Bosworth, G. E. (1993). *Islamic dynasties*. (I. Hasan, Penerj.) Bandung: Mizan.
- Brockelman, C. (1974). *Tā'rikh al-Syu'ub al-Islāmiyah*. Beirut: Dar Ilm al-Malayin.
- Chase, K. (2003). *Firearms: A global history to 1700*. Cambridge: Cambridge University Press.
- Darmalaksana, W. (2009). Mamluk Dynasty in Egypt. *El-Harakah*, 11(2), 119-128.
- Dekkiche, M. (2018). Mamluk diplomacy. Dalam G. Martel (Penyunt.), *The Encyclopedia of Diplomacy* (pg. 1-7). John Wiley & Sons, Ltd. doi:10.1002/9781118885154.dipl0508.
- Effendy, M. (2001). *Encyclopedia of religion and philosophy*. Palembang: University of Sriwijaya.
- Enan, M. A. (1983). *Critical moments in Islamic history*. (M. Syaf, Penerj.) Surabaya: Bina Ilmu.
- Fahrudin, F. M. (1985). *Decvelopment of Islam culture*. Jakarta: Bulan Bintang.
- Fahrudin, M. M. (2009). Islamic civilization center in Middle Ages: A case of Bayt al-Hikmah. *El-Harakah*, 11(3), 181-197.
- Farida, N. (2008). Mamluk Dynasty: The contribution to Islam. *Tribakti*, 19(2). doi:https://doi.org/10.33367/tribakti.v19i2.106.
- Favereau, M. (2017). The Golden Horde and the Mamluks. *Golden Horde Review*, 5(1), 93-115. doi:10.22378/2313-6197.2017-5-1.93-115.
- Hamka. (1979). *Islamic history* (Vol. 2). Jakarta: Bulan Bintang.
- Hasan, H. I. (1965). *Tārīkh al-Islām: Al-Siyāsi wa al-Dīni, wa al-Tsaqafi wa al-Ijtimā'i, juz IV*. Kairo: Maktabah al-Nahdlah al-Mishriyah.
- Hasmy, A. (1993). *History of Islamic culture*. Jakarta: Bulan Bintang.
- Hillenbrand, C. (1999). *The Crusades: Islamic perspectives*. Edinburg: Edinburg University Press.
- Hitti, P. K. (2001). *Brief history of Arabic world*. (U. Hutagaling, & O. Sihombing, Penerj.) Yogyakarta: Pustaka Iqra'.
- Hitti, P. K. (2010). *History of the Arabs*. (R. C. Lukman, & D. S. Riyadi, Penerj.) Jakarta: Serambi.
- Holt, P. M. (1977). *The Cambridge History of Islam* (Vol. IV). London: Cambridge University Press.
- Holt, P. M. (2005). The Mamluk Institution. Dalam Y. M. Choueiri (Penyunt.), *A Companion to the History of the Middle East* (pg. 154-166). Blackwell Publishing Ltd. DOI:10.1002/9780470996423.ch9.
- Humphreys, R. S. (1991). *Islamic history*. New Jersey: Princeton University Press.
- Husni, M. (2013). *The downfall of the Mamluk Dynasty in Egypt*. Makasar: UIN Alauddin Makasar.
- Huzen, K. B. (2010). *Account for the rise and fall of the Mamluk State*. Christchurch, New Zealand: University of Canterbury.
- Islamic Encyclopedia Editorial Board. (1994). *Islamic encyclopedia*. Jakarta: PT Ichtisar Baru van Hoeve.
- Joesoef, S. (1978). *History of Daulah Abbasiyah III*. Jakarta: Bulan Bintang.
- Kunduzay, A., Koptyleuova, D., Salkynbayev, M., Akhmetbekova, A., & Seitmetova, Z. (2015). The novel "Hizanat Shamail" and the Mamluk Sultanate. *Procedia - Social and Behavioral*

- Sciences, 197, 543 – 548. DOI:10.1016/j.sbspro.2015.07.187.
- Langgulong, H. (2004). *Human and education: An analysis of psychology, philosophy, and education*. Jakarta: Al Husna Baru.
- Lapidus, I. M. (1999). *Islamic social history*. (G. A. Mas'adi, Penerj.) Jakarta: PT Raja Grafindo Persada.
- Lubis, A. B. (2003). Western Islamic world. in T. Abdullah, *Thematic Encyclopedia of the Islamic World: Khilafah*. Jakarta: Ichtiar Baru van Hoeve.
- Maalouf, A. (1984). *The crusaders through Arab eyes*. London: al Saqi Books.
- Mahmud, S. (1991). *Tarikh al-Islamy al-'Ahd al-Mamluky* (IV ed., Vol. V). Beirut: al-Maktab al-Islamy.
- Malhis, S. (2016, March). Narratives in Mamluk architecture: Spatial and perceptual analyses of the madrassas and their mausoleums. *Frontiers of Architectural Research*, 5(1), 74-90. doi:https://doi.org/10.1016/j.foar.2015.11.002.
- Ma'luf, L. (1973). *Al-Munjid fi al-Lughah wal- A'Lam*. Beirut: Dar al-Masyriq.
- Margoliouth, D. S. (1977). *Lectures on Arabic historians*. Delhi: Idarah al Adabiyah.
- Marzumah. (2014). *Strategy of Mamluk Dynasty in Ayn Jalut battle in Palestine in 1260 AD*. Yogyakarta: UIN Sunan Kalijaga.
- Meirison. (2019). History of women's leadership in the Middle East in the Islamic Law overview (Analysis of Syajar al Durr). *Kafa'ah Journal*, 9(1), 50-62. Retrieved from <http://kafaah.org/index.php/kafaah/index>.
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Source Book*. California: Sage Publications, Inc.
- Nahdi, S. A. (1994). *Islamic history lane*. Jakarta: Raja Pena.
- Nasution, H. (1992). *Islam Encyclopedia of Indonesian*. Jakarta: Djambatan.
- Nicholson, R. A. (1979). *A literary history of the Arab*. London: Cambridge University Press.
- Northrup, L. S. (1998). The Bahri Mamluk sultanate. Dalam C. F. Petry, *The Cambridge History of Egypt: Islamic Egypt* (Vol. 1, pg. 640-1517). Cambridge University Press.
- Ramzy, N. S. (2013). Visual language in Mamluk architecture: A semiotic analysis of the Funerary Complex of Sultan Qaitbay in Cairo. *Frontiers of Architectural Research*, 2, 338-353. doi:http://dx.doi.org/10.1016/j.foar.2013.05.003.
- Saunders, J. J. (1980). *A History of Medieval Islam*. London: Routledge and Kegan, Paul.
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104, 333-339. doi:https://doi.org/10.1016/j.jbusres.2019.07.039.
- Sujati, B., & Astuti, N. Y. (2018). The politic of Mongolian conquers Muslim territories in the Ilkhan dynasty (1260-1343). *Jurnal Rihlah*, 6(1), 54-73.
- Sunanto, M. (2003). *Classic Islamic history*. Jakarta: Prenada Media.
- Supriyadi, D. (2008). *Islamic civilization history*. Bandung: Pustaka Setia.
- Suryanti. (2017, December). Mongol established Islamic based Ilkhan dynasty post-destruction of Baghdad in 1258-1347 AD. *Nalar*, 1(2), 146-158. doi:https://doi.org/10.23971/njppi.v1i2.910.
- Syalabi, A. (1983). *Islamic cultural history* (V ed.). Jakarta: Pustaka al-Husna.
- Syukur, S., & Mastanning. (2018). The role of the Mamluk Dynasty in constraining the expansion of Mongol to the Islamic world. *Rihlah*, 6(1), 33-45. doi:https://doi.org/10.24252/rihlah.v6i01.5455.
- Tranfield, D., Denyer, D., & Smart, P. (2003). Towards a methodology for developing evidence-informed management knowledge by means of a systematic review. *British Journal of Management*, 14, 207-222. DOI: <https://doi.org/10.1111/1467-8551.00375>.
- Yatim, B. (2000). *History of Islamic civilization*. Jakarta: PT Raja Grafindo Persada.
- Yunus, R., & Haif, A. (2011). *Daras book of Islamic history in Middle Ages*. Makassar: Alauddin Press.
- Yusuf, M. (2015). *Mamluk dynasty civilization in Egypt*. *Thaqafiyat*, 16(2), 177-199.