

RISE AND FALL OF MAMLUK SULTANATE

The Struggle Against Mongols and Crusaders in Holy War

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Abstract: For 300 years, precisely from 1250 to 1517, the Mamluk Dynasty ruled in Egypt and Syria. Their power ended after the conquest of the Ottoman Turks, who later built a new empire. The writer wants to describe how the slave nation could become a ruler who gained legitimacy from Muslims. Mamluk is a soldier who comes from slaves who have converted to Islam. "The mamluk phenomenon," as David Ayalon called it, was an extremely large and long-lived important politic, which lasted from the 9th century to the 19th century AD. Over time, Mamluk became a robust military caste in various Muslim societies. Especially in Egypt, but also the Levant, Iraq, and India, mamluks hold political and military power. In some cases, they gained the position of the Sultan, while in other cases, they held regional power as amir or beys. The historical method starts with collecting literature, sorting, and analyzing and interpreting the writer doing historiography on the dynamics of this mamluk dynasty government. A dynasty filled with phenomenon, which originated from slaves and then turned into the ruler of a vast territory. Not only that, but the slaves were also able to defeat big countries like France, Portugal, and Italy. The Mamluk Sultanate was famous for repelling the Mongols and fighting with the Crusaders. They are descended from various variations, but the most frequent is Kipchak Turks, depending on the period and region in question. When a mamluk is bought, their status is above ordinary slaves, who are not permitted to carry weapons or carry out specific tasks. In places like Egypt, from the Ayyubid dynasty to the era of Muhammad Ali of Egypt, Mamluk is considered as "real rulers" with social status over those born as Muslims.

Keywords: *Dynast, Fall, Rise, Mamluk.*

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Abstrak: Selama 300 tahun, tepatnya dari tahun 1250 hingga 1517, Dinasti Mamluk memerintah di Mesir dan Suriah. Kekuatan mereka berakhir setelah penaklukan Turki Ottoman, yang kemudian membangun sebuah kerajaan baru. Penulis ingin menggambarkan bagaimana negara budak bisa menjadi penguasa yang mendapatkan legitimasi dari umat Islam. Mamluk adalah seorang prajurit yang berasal dari para budak yang telah memeluk Islam. "Fenomena mamluk," sebagaimana David Ayalon menyebutnya, adalah politik penting yang sangat besar dan berumur panjang, yang berlangsung dari abad ke-9 hingga abad ke-19. Seiring waktu, Mamluk menjadi kasta militer yang kuat di berbagai masyarakat Muslim. Terutama di Mesir, tetapi juga Levant, Irak, dan India, mamluk memegang kekuasaan politik dan militer. Dalam beberapa kasus, mereka mendapatkan posisi Sultan, sementara dalam kasus lain, mereka memegang kekuasaan regional sebagai amir atau lebah. Metode historis dimulai dengan mengumpulkan literatur, menyortir, dan menganalisis dan menafsirkan penulis melakukan historiografi pada dinamika pemerintahan dinasti mamluk ini. Sebuah dinasti penuh dengan fenomena, yang berasal dari budak dan kemudian berubah menjadi penguasa wilayah yang luas. Bukan hanya itu, tetapi para budak juga mampu mengalahkan negara-negara besar seperti Perancis, Portugal, dan Italia. Kesultanan Mamluk terkenal karena memukul mundur bangsa Mongol dan bertarung dengan Tentara Salib. Mereka diturunkan dari berbagai variasi, tetapi yang paling sering adalah Kipchak Turki, tergantung pada periode dan wilayah yang dimaksud. Ketika mamluk dibeli, status mereka di atas budak biasa, yang tidak diizinkan membawa senjata atau melakukan tugas tertentu. Di tempat-tempat seperti Mesir, dari dinasti Ayyubiyah ke era Muhammad Ali dari Mesir, Mamluk dianggap sebagai "penguasa nyata" dengan status sosial atas mereka yang terlahir sebagai Muslim.

Kata kunci: *Dinasti, Jatuh, Bangkit, Mamluk.*

1. INTRODUCTION

If we talk about the Mamluk dynasty, in the insights of Islamic history, there are two similar names. First, the Mamluk dynasty centered in Egypt. This dynasty existed from 1250 AD to 1517 AD second, the Mamluk dynasty found in India. Dynasty found in India appeared in 1206 AD until 1290 AD (Sung, 2017).

This paper aims to reveal the uniqueness of the slaves who later became rulers of the vast Middle East region. Not only that, they became the leaders of the Muslims to administer the three holy cities, Makkah, Medina, and Jerusalem. By using the historical, heuristic, verification, interpretation, and historiography methods of the author, the results achieved by the Sultanate of Mamluk throughout history both from positive and negative actions and actions.

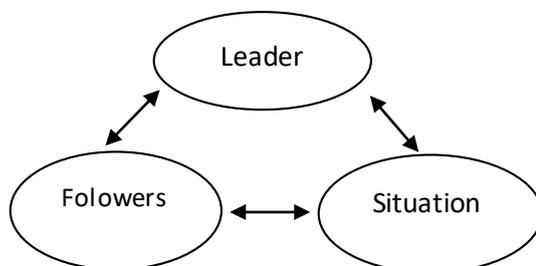
Actually, both of these dynasties can be said to have existed contemporaries and were both founded by slaves. However, the Mamluk dynasty in Egypt existed longer, with a period of more than two and a half centuries, far longer than the

Mamluk dynasty in India, which only existed for about eight decades. In this discussion, we will discuss further the Mamluk Dynasty in Egypt or Daulat al-Atrak, a dynasty that stood at the beginning of the downfall of the Muslims (Amitai, 2013).

2. RESULT AND DISCUSSION

2.1. The process of its establishment Mamluk Dynasty

The elements of power, there are three components in the power chain that will influence the ruler or leader in carrying out his power. This component must be followed, studied because it is interrelated in the life of the ruler. These three components are the leader (owner or controller of power), followers, and situation. Consider the following picture: From the picture can be explained as follows. The leader, as the owner of power, can influence his followers. Even creating followers, leading followers, becoming provocateurs of followers, so that the followers' participation will be blind, irrational. Followers, on the contrary, can also influence the leader, can give a whisper to the leader, can be ordered to maintain power, and can even bring down power. Leaders can also create a situation, the situation.



By using the historical research method, the author collects the sources, verifies the sources, interpretations and historiography. The Mamluk Dynasty was established in the middle of the 13th century AD. Its presence was related to the previous dynasty, the Ayyubid dynasty. This happened because the people involved in the process of establishing the Mamluk dynasty were slaves who worked for the Ayyubid dynasty. The word Mamluk itself means slave. They were initially prisoners of the Ayyubid dynasty rulers who were made as slaves, then the slaves were given military and religious education and then used as soldiers (Bauden & Dekkiche, 2019).

The Mamluk army generally came from the Caucasus and the Caspian Sea. In Egypt, they were placed on the island of Raudhah on the Nile to undergo military and religious training, they are known as the Mamluk Bahri For this reason (Sea). Their rivals in the army at that time were soldiers from the Kurdish tribe (Bauden & Dekkiche, 2019).

The ruler of the Ayyubid dynasty issued a policy of placing the slaves as a separate group separate from society. During Al-Malik Ash-Shaleh, he implemented a symbiotic relationship of mutualism by making these slave

soldiers as guards to ensure the continuity of his power. In return, they get special privileges, both in material rewards and in military careers (Behrens & Abouseif, 2018).

Al-Malik Ash-Shaleh saw the Mamluk army as a loyal army and had shown its ability during the war against the Crusaders and when competing with its political rivals. For this reason, the loyalty of the Mamluk army was then centered on the person of Al-Malik Ash-Shaleh, not on the dynasty as an institution. We can see the Mamluk army more like a private army than a military command of a dynasty (Maqrīzī, 1994).

When explored further, the establishment of the Mamluk dynasty began with political turmoil after the death of Al-Malik Ash-Shaleh, the last ruler of the Ayyubid dynasty in 1249 AD. Then he was succeeded by his son Turansyah, who came from his wife who in fact came from the Kurdish tribe. Turansyah is considered a threat to their future, and this is because Turansyah has more closeness with Kurdish soldiers than with them (Behrens & Abouseif, 2018).

In 1250 AD, the Mamluk army under the command of Aybak and Baybars attempted to carry out a political coup through a series of power struggles, culminating in their successful succession at Turansyah (Meirison, 2019c). Al-Malik's wife, Syajarah Al-Dur, who is also a Turkish or Armenian slave, tried to take control of the government, making himself the first sultan, according to the agreement with the Mamluks (Yosef, 2013).

Al-Dur's leadership lasted three months. When the emirs chose his relatives, who were also the chief commander of the kingdom Izzudin Aybak as a sultan, he then decided to marry the Mamluk leader and surrender to him while hoping to continue to rule behind the scenes (Mantran, 2003).

Furthermore, to take the sympathy of the Ayyubid family, Aybak appointed an Ayyubid scholar named Musa as a ruler (Sung, 2016). However, Musa was eventually killed by Aybak. With the death of Musa at the hands of Aybak, the existence of the Ayyubid dynasty ended and marked the beginning of the emergence of the Mamluk dynasty (Meirison, 2019c).

2.1.1.Mamluk Bahri and Burji

Before we discuss further about the development of the Mamluk dynasty, it would be better if we know the categorization of the rulers of the Mamluk dynasty. We divide it into two significant dynasties: Bahri (1250-1390) and Burji (1382-1517) (Amitai, 2013). First, the Mamluk Bahri were originally slaves bought by Sultan al-Salih from the Ayyubid dynasty, who placed their slaves on the small island of Rawdah in the Nile River Floods (Waterson, 2007). On this island, the slaves were educated in religious and military education, because they were prepared to be the Sultan's bodyguards. Most of them come from the Turks and Mongols (Meirison, 2019c).

Second, Mamluk Burji, they consisted of slaves who were imported later. Initially, they also had tasks such as bodyguards, but this group was formed by

Qallawun, king of the Mamluk Bahri. Most of them originated from Circasius, then placed in fortress towers. In all, the Mamluk dynasty king numbered 47 people, 24 from the Mamluk Bahri, and 23 people from the Mamluk Burji (Meirison, 2019a).

Figure 1.

Rute Mamluk and Mongol



2.1.2. Early Development of the Mamluk Dynasty

Aybak built the power of the Mamluks in Egypt for seven years (1250-1257). During his reign he was not accompanied by his comrades in arms, Baybar. Because there was no common vision, Baybar left Egypt and settled in Syria. In the view of some historians, Baybars left for Syria due to his failure to assume the post of the Sultan. In his first years in office, Aybak was busy eroding the Ayyubid legitimacy in Syria, sacking the little king of al-Ashraf, and overcoming the influence of a general who rivaled his popularity for his success against Louis IX (Meirison, 2019c).

At the same time, the queen not only shared power, but dominated the government. Finally, hearing rumors that the Sultan was planning to remarry, he decided to kill Aybek while taking a bath. After that event, it is said that al-Dur was beaten with wooden shoes by some of Aybak's first female slave women, and his body was then thrown from the tower (Meirison, 2019c). Aybak died in 1257, which was later replaced by his young son Ali. However, Ali only ruled for about 2 years because, in 1259, he resigned. Subsequently, he was succeeded by his deputy Qutuz (Meirison, 2019a).

Qutuz claimed that he was the grandson of Syah Khawarizm's nephew, who was later captured by the Mongols and sold to Damascus, where Aybak bought him (Waterson, 2007). After Qutuz ascended the throne, Baybar, who had exiled to Syria, returned to Egypt. Qutuz's appearance as a Sultan in place of Ali has allowed him to return to Egypt (Amitai, 1995).

Baybars, who brought several Mamluks, was welcomed by Qutuz. He welcomed Baybar's arrival because if he remained in Syria, Baybar was expected to threaten his position in Egypt. He thinks it will be more profitable because there are no more senior rivals among the Mamluk leadership (Amitai, 1995).

2.1.3. War 'Ain Jalut

Several historians consider this battle to be one of the most critical battles in the history of the Mongol conquest of Central Asia. Where they, for the first time,

suffered a crushing defeat and were unable to retaliate in the future as they had been doing if they were defeated.

Figure 2.

Mamluk vs. Mongol



In the early 1260s, the Mongolian army from Baghdad entered Syria by crossing the Euphrates to invade Egypt. They occupied Nablus and Gaza without any resistance. Later, a Mongol-led Kitbuga deputy from Hulagu sent an envoy to Egypt, asking Sultan Quthuz to surrender to Hulagu in Baghdad (Sung, 2016).

Sultan Quthuz was not ready to give up, and he killed the Mongolian envoy. Because of this, the Mongolian army's power to conquer Egypt increased (Yosef, 2013). Therefore, Kitbuga and his army continued to cross the Jordan into Galilee. Meanwhile, the Mamluk army moved north along the coast of Palestine and formed a camp near Acre (Amitai, 1995).

While the Mongolian army was on its way to Galilee, the Mamluk army refused to block the entry of the Mongolian army (Behrens & Abouseif, 2018). The Mamluk army under the leadership of Quthuz and Baybar as warlords succeeded in destroying the Kitbuga-led Mongols, on September 3, 1260 AD, the event being known as the 'Ain Jalut war (Waterson, 2007).

It should be noted that this war was a major event in Islamic history and was the first victory that Muslims achieved against the Mongolians. They succeed in destroying the myth that they will never be defeated. After this victory, the Muslims pursued the Mongolians northward (Amitai, 2013). After the victory in the Battle of 'Ayn Jalut, Baybar hoped for the city of Aleppo as a prize, and a sign of recognition for his military movement, but the Sultan rejected his request. On October 24, 1260, on his way back through Syria, while hunting with Quthuz, a Quthuz agent approached the Sultan and kissed his hand, and Baybars fired his sword at the Sultan's neck. His killer later replaced the murdered Sultan (Yosef, 2013).

2.2. The pinnacle of the Success of the Mamluk Dynasty

2.2.1. Baybar Government

The Mamluk Sultan, who was most victorious, was al-Malik al-Zahir Rukn al-Din Baybar al-Bunduq (1260-1277). At first, he was a slave from Turkey just

like Aybek, when he was sold to Damascus at a young age for 800 dirhams, but was later returned because there was a defect in one of his blue eyes (Yosef, 2013).

Al-Salih then appointed him the leader of the escort forces. After that, his military career went smoothly and quickly, so he managed to get the highest military command in the country. With a tall, well-built body, somewhat dark skin, brave and energetic, he has leadership qualities compared to other men.

According to Philip. K. Hitti, Baybar became the first great Mamluk, ruler, and true founder of Mamluk power. The first victory he got in the war against the Mongols in the war 'Ain Jalut, but the peak of his fame was obtained thanks to his struggle against the Crusaders. This resistance destroyed the core defense of the Franks and made possible the victory achieved by his successors, namely Qallawun and al-Ashraf (Amitai, 1995).

During one of his expeditions to the northern regions of Syria, Baybar destroyed the remaining Assassin forces forever (Conermann, 2018). While his generals succeeded in extending their territories to the west into the territory of the Baibarrs, and to the south reaching the territory of Nubia, which was finally under the control of the Sultan of Egypt (Waterson, 2007).

Baybar's capacity is more than just a military leader. He not only managed to organize his army, but he also dug several canals, repaired the port, and connected Cairo and Damascus with the postal bird service, which only took four days, this postal bird originally developed in the Fatimid period. Horse terminals are established at each stop station that is ready to transport it at any time (Waterson, 2007).

Baybar built many public places, beautified mosques, imposed taxes on the state, alms, and alms. Among the several Baybar architectural monuments are the Great Maajid in Cairo and Damascus, and the school that bears his name still survives today. The Zhahiriyah Library in Damascus was built on top of the temple that houses the tomb.

Baybar was known as the first Sultan in Egypt to appoint four judges, represent four orthodox schools of jurisprudence, and organize special teachings for Egyptians, accompanied by permanent and systematic grounds. One significant event to be known during the reign of Baybar was the coronation of a new series of Abbasid caliphs that bears the Abbasid name but only had apparent authority.

The Sultan does that intending to give legitimacy to his throne, giving the palace a feel of majesty in the eyes of Muslims. To achieve this goal, he invited the last Abbasid caliph uncle and the son of caliph al-Zahir, who escaped the slaughter in Baghdad from Damascus in June 1261.

Baybar then entrusted him, in a grand and grand ceremony, as the caliph al-Mustanshir. The Caliph was escorted with greatness from Syria; even Jews and Christians accompanied him to bring the Torah and the Gospel. Besides, the greatness of the genealogy continues to be sung by members of the judges.

Furthermore, the Sultan received from his puppet caliph the Sultan's coronation diploma, which gave him full power over Egypt, Syria, Diarbekir, Hijaz, Yemen, and the Euphrates land (Yosef, 2013).

Three months later, Baybar departed from Cairo to deliver and confirmed the caliphate in Baghdad. Still, when he arrived in Damascus, he left al-Muntashir to determine his own destiny, al-Munthashir was attacked in the desert by the Mongol governor of Baghdad (Waterson, 2007).

One year later, one of the other Abbasid caliphs left for Cairo, the same as the previous Caliph, he was immediately crowned by Baybar as Caliph with the title al-Hakim. The poetry of al-Hakim for two and a half centuries earned this puppet caliphate. The Caliphs were satisfied with his name engraved in the currency and his name that was mentioned at every Friday prayer in Egypt (Maqrīzī, 1994).

Baybar's policy of inaugurating the caliph for the legitimacy of power apparently attracted the attention of several other Islamic rulers such as Abu Numay, a Sharif of Mecca who had previously been subject to the Hafsun dynasty in Tunis, who declared his loyalty to the Mamluks. Likewise, Sultan Bayazid I of the Ottoman dynasty and Muhammad Taghlab of Syria who sought to establish relations with the Mamluks in Egypt and expected legitimacy from the caliphs over their rule.

The following policy by Baybar in order to attract the sympathy of the people is to revive the existence of Sunni schools in Egypt. Baybar did this on the basis that the majority of Egyptians were Sunni schools, while the government had to get the support of its people in Sultan Qalawun administration.

After Baybar died, the best-known leader of the Mamluk Dynasty was al-Malik al-Mansur Sayf al-Din Qallawun (1279-1290). Like his predecessor, he was a slave from Turkey, precisely from Qipchaq. Young Qallawun was then taken to Egypt and sold to al-Salih. He secured the throne by removing his rivals, Salamisy (1279) Baybar's seven-year-old son, who succeeded his brother Barakah (1277-1279), nineteen-year-old who liked to spree. Qallawun is the only Mamluk ruler whose descendants continue into the fourth generation. Last Bahri, al-Shalih Hajji is the great-grandson (Amitai, 1995).

Shortly after Qallawun established himself as ruler of Egypt, Il-Khan Mongols from Persia began to threaten his territory in Syria. Among the Mongol leaders, Abaqa (1265-1281), son of Hulagu and his successor, and his son Arghun (1284-1291), leaned towards Christianity and was involved in negotiations with the Pope, and several other European aristocrats who insisted on a new Crusade to get Egypt out of Syria.

Qallawun defeated Abawa in the battle of Emessa in 1280, although Abawa was supported by a large army and additional troops from Armenia, Franks, and Georgia. Not long after that, the Mongols converted to Islam. The Sultan strengthened bilateral relations with the Golden Horde, Byzantine Emperor, Republic of Genoa, king of France, Castile, and Sicilia (Conermann, 2018).

Qallawun's policies included attacking Little Armenia because they were helping Mongol troops, and Crusader castles were destroyed. Tripoli, which had been burned down, was rebuilt several years later. At the end of his reign, Qallawun issued an order to dismiss Christians from all offices of his government.

At a time when development was developing rapidly, he was renovating fortifications. In Cairo, he built a hospital, which was connected to a mosque-school, as well as a large royal tomb complex with the beauty of Arabesque art. Qallawun also built several hospitals, including Muslim hospitals that still exist today. The Sultan was inspired to build it while lying down due to a stomachache at the Nuri Hospital in Damascus. That's when he was determined to establish a hospital in Cairo.

2.2.2. The reign of Sultan Qalawun

An-Nashir Muhammad is complete (Arabic: الملك الناصر ناصر الدين محمد بن قلاوون; Al-Malik al-Nashir Nashir al-Din Muhammad bin Qalawun; 1285–1341;) was the 9th Sultan of the Bahri Mamluk dynasty in Egypt who ruled Egypt for three periods, from December 1293 until December 1294, from 1299 to 1309, and 1309 until the end of his life in 1341.

An-Nashir was a powerful and autocratic ruler. His third term of power, which lasted for 31 years, is described as the culmination of Egyptian culture and civilization, a time when an empire has reached the highest point of its power. He was loved by his people and established relations with the Bedouin tribes who had supported him for as long as he was in exile. He was also the first Egyptian Sultan who was fluent in Arabic.

The famous Egyptian historian Ibn Ilyas states about An-Nashir: "His name is mentioned everywhere more than other Egyptian kings. Every king (in his time) sent him a letter, sent gifts, and feared him. All of Egypt was inside his grasp".

When the ruling Al-Ashraf sultan Khalil was killed in December 1293. An-Nashir, his brother, ascended the throne for the first time when he was nine years old, even though his real power was under the control of his deputy, Kitbugha. After walking for a year, Kitbugha declared himself Sultan, exiled An-Nashir, and appointed Lajin as the Sultan's representative. Kitbugha only came to power two years before finally, Lajin overthrew himself and rose to become a sultan.

Second reign (1299 - 1309)

The conquered Sultan of Kitbugha then fled to Hama in Syam while An-Nashir was transferred to Al-Karak. In 1299, the Mamluk army loyal to Al-Ashraf al-Khalil assisted the Mamluk Burji army against the Lajin sultan, succeeded in defeating Lajin, and restored the 14-year-old An-Nashir from exile to power. A new government was formed, and Syaifuddin Salar and Mamluk Burji leader Baibars al-Jasyankir were appointed state advisers (Behrens & Abouseif, 2018). But this is just the beginning of another intrigue. Increasing competition between the three of them led to An-Nashir losing his throne again. An-Nashir, who was unhappy over Salar's dominance and the Baibars, claimed to perform the

pilgrimage to Mecca (Waterson, 2007). Instead of returning to Cairo, An-Nashir instead headed to Al-Karak and settled there. Since An-Nashir refuses to return to Cairo, Baibar al-Jasyankir declares himself a sultan, and Salar represents him (Conermann, 2018).

Third power period (1309-1341)

An-Nashir did not actually intend to resign, but he realized that as long as Baibars and Salar were in Cairo, sooner or later, he might be killed by them and taken over by his power. An-Nashir chose not to return to Cairo and made plans in Al-Karak to reclaim his throne with the support of the Bedouin Arabs and sought the support of several Governors in Sham. Baibars al-Jasyankir's leadership for ten months 24 days in Egypt was marked by social unrest as well as threats from Mongol forces. Egyptians who did not as it asked for the return of their beloved Sultan, An-Nashir Muhammad. Baibars finally abdicated forcefully and escaped mass beatings. From Damascus, An-Nashir moved towards Cairo with a rousing welcome from the public. Finally An-Nashir returned to the throne for the third time at the age of 24 until the end of his life. The captured Baibars was then executed while Salar was thrown into prison (Finkel, 2007).

Foreign relations

After the end of the Ayyubid dynasty, Sham came under the Mamluk rule of Cairo. Damascus Governor Tankiz al-Husaim was An-Nashir's useful ally during An-Nashir's rule. In Syam, Tankiz implemented and followed An-Nashir's policies in Egypt in managing, restoring, and building various institutions, reforming waqf management, and building irrigation channels that supply water for the city's needs.

Mamluk in the An-Nashir era was better known as a more peaceful era than it was involved in many battles with foreign countries. When his brother Sultan Al-Ashraf Khalil captured the city of Akko, followed by the withdrawal of the Crusaders from Sham. So that only attacks from the Mongols threatened the empire, and even then, it never reached Cairo even though it devastated the Sham region. After previously, An-Nashir had been able to break the attacks of Gazan Khan in the battle of 1299 and the Battle of 1303, which was during his second reign. The Mongol invasion could finally be driven entirely out during the reign of the three. In his last attempt to invade Syam in 1312, the Mongol army led by Oljeitu, the successor of Gazan, was forced by the Mamluk forces to retreat to Iraq.

2.3. The decline and collapse of the Mamluk Dynasty

After the Baybar and Qallawun periods, there were no sultans like them to be found. So the conditions of the Mamluk dynasty worsened and peaked when Egypt became an Ottoman territory after the Ottoman sultan Salim succeeded in defeating Tuman Bay (the last Mamluk sultan) in the battle of June 22, 1517 AD. we will discuss the factors that caused the decline and collapse of the Mamluk

dynasty, here the author divides the collapse factor into four in this section (Oflazoğlu, 2010).

2.3.1. Conflicts overpower struggles

Internal political conflicts that previously occurred in the Ayyubid family again occurred in the government of the Mamluk dynasty. We can see the conflict in two different periods. First, the conflict in the early formation of the empire, which led to the deaths of Aybak, Syajarah al-Durr, and Qutuz. This conflict is only at the level of the Mamluk leadership, not intermediate to the bottom. It is precisely the conflict at this time as an introduction to the integration process (Meirison, 2019c).

Second, disputes over power struggle during the Mamluk Burji era, competition for the position of the Sultan in the Mamluk Burji environment was more violent and cruel than the Mamluk Bahri era. The killing of the Sultan to replace his place was a matter of course. That at that time, many sultans died unnaturally. This second conflict was what led the Mamluk sultanate to its destruction (Meirison, 2019c).

2.3.2. The emergence of a Culture of Luxurious and Hedonistic Life.

In 1390 AD, Mamluk Bahri's rule came to an end. Since this period, the Sultan's position no longer represents an institution that guarantees the continuity of government, but a place of pleasure, and luxury to be fought over. The use of state money for the luxury of the Sultan that An-Nasir started was even worse at the hands of Mamluk Burji to fulfill the Sultan's wishes, taxes to the people and merchants were increased (Maqrīzī, 1994). The Sultan's attitude clearly diminished the Sultan's authority in the view of the emirs, thereby eliminating his ability to control the region.

2.3.3. Damage to the Morality of the Rulers and the Weak Control of Religious Education

The education given by the Ayyubid dynasty to the Mamluk Bahri was different from what the Mamluk Bahri did to the Burji Mamluk. When the Mamluk Bahri was educated in Rawdah, in addition to physical military exercises, religious education was not left behind, and it was even basic. Mamluk Burji lacks religious education. Therefore, it is not surprising that the rulers of the Mamluk Burji were morally damaged. For example, Biber's al-Bunduqdari, who does not recognize Arabic letters, Muayyad Syah, who is drunk, Inal cannot read and write, and Yalbay, who is less sane.

2.3.4. The emergence of Ottoman Turks

The Mamluks in Damascus surrendered without a fight. Furthermore, in the Friday sermon at the Umayyah Grand Mosque, Selim's name must be mentioned. Now Selim is headed for Egypt to clean up the remains of the Mamluks.

After his victory over the Persian Safavid Empire, Selim now paid attention to the Mamluk Sultanate in Syria and Egypt. He and his troops moved south through Syria and the Levant, which included modern Israel, Palestine, and the surrounding area. [1] Historians disagree about the storyline of the Selim conquest of Mamluk, whether it is something planned or not. It seems that Ottoman claims to the Dulkadir region were the cause of the outbreak of confrontation with the Mamluks because, at that time, Dulkadir was still under the Mamluk authority (Inalcik, 2001).

When the ruler Dulkadir Alaüddevlé did not fulfill Ottoman demands to surrender his territory, Selim defeated and killed him in 1515. Instead, Selim placed his nephew and rival Alaüddevlé to become rulers - but under Ottoman authority. Meanwhile, the head of Alaüddevlé was sent to Sultan Mamluk Qansuh al-Ghuri in Cairo. Ottoman historians claim that when Selim traveled to fight the Safavids in 1514, the logistical supplies of his army were attacked by Alaüddevlé. Thus Selim was forced to fight against Dulkadir. But whatever the truth, it was Selim's victory over Dulkadir that made the Ottoman-Mamluk confrontation open.

To justify the war against the Safavids whose Shiite Islam was based, Selim was not too difficult to accuse them of being heretical and obligatory to fight. But in the Mamluk case, they are followers of Sunni Islam, as well as the Ottomans. In addition, al-Mustansir, a descendant of the last Abbasid caliph, lived in Cairo. The Mamluk sultans were also protectors of Mecca and Medina, as well as the guarantor of the safety of the route and the implementation of the pilgrimage. To justify his attack on the Mamluks, Selim must submit a fatwa. So Selim began making narratives alleging that the Mamluks were Muslim oppressors, and they were allied with Shia Safavids. Based on these accusations, a fatwa emerged, which states, "Whoever helps people who are misled, he is also a heretic." Thus, after the appearance of the fatwa, the war with the Mamluks could be considered a "holy war" as well, as they had previously narrated against the Safavids.

The two armies met north of Aleppo in Marj Dabik on August 24, 1516. Ottoman weapons and partial desertion of Mamluk forces - due to intensive Ottoman propaganda in previous months - were a key factor for the fate of the Mamluks. Although the number of Mamluk and Ottoman forces was balanced, the battle only lasted for a few hours. Mamluk troops panicked and fled when confronted with Ottoman cannons and rifles. Sultan Mamluk Qansuh al-Ghawri died, apparently from a heart attack, and the remnants of his army fled (Meirison, 2019b). Aleppo and Damascus both surrendered without a fight. At the next Friday prayer at the Great Mosque of the Caliph Umayyah in Damascus, the name Selim began to be mentioned in the sermon. The defeat of the Mamluks in this battle marks the end of the 250 years of Mamluk rule in Syria.

The Ottomans launched a second attack on the Mamluks, and they were defeated on January 23, 1517, in Raydaniyya, outside Cairo. Although the remnants of the Mamluk forces fought fiercely in Cairo, the resistance ended when the Mamluk Sultan Tumanbay was captured and killed. His body was then

hung at one of the main gates of the city of Cairo. Although not a region that is too large, but Cairo has great wealth and wealth, and this is quite meaningful for the Ottomans. With the end of the Mamluk empire which had ruled for more than 250 years in Egypt and Syria - since the Mongols destroyed Baghdad in 1258, its former territory was now taken over into the Ottoman Sultanate, making it the three new governing provinces, namely Aleppo, Damascus, and Egypt.

Meanwhile, the Mamluk governors in other areas that were not yet conquered, when they heard that Egypt had fallen, regularly succumbed. The conflicts of these two dynasties began to heat up since the reigns of Qaitbay and Bayazid II. The discovery of firearms in Europe helped the Ottomans a lot in the battle against the Mamluks. The Mamluk Dynasty considered using such weapons to reduce self-esteem. Old-style war skills are still their pride. Therefore, firearms were only given to the lowest military class consisting of Negroes whose loyalty was doubted (Behrens & Abouseif, 2018).

The climax of the two dynasties took place on June 22, 1517 AD, the war between Tuman Bay and Sultan Salim that took place outside the city of Cairo. The defeat of the Mamluks in this war also ended the history of the dynasty (Amitai, 2013).

3. CONCLUSION

The dynasties or kingdoms that were born in the middle age were kingdoms that had a profound influence on civilization and the development of the Islamic world because progress during this period was realized after the Islamic World suffered a setback. Mamluk's success in overcoming various complex problems is inseparable from the figures who can influence the community. as was done by Sultan Qutus, who made Jihad the legitimacy of his power. Sultan Baybars was not only a jihad and the expulsion of the Crusaders, which was used as legitimacy. But also the overall development of the country had been carried out during his reign. Still, with the birth of various dynasties and traditions, this was able to change the history of Islamic civilization outside usual in various fields, especially in the fields of culture and architectural art with magnificent buildings that we can see and enjoy until now. From various knowledge and understanding of the progress and birth of the great empire of the Islamic world in the Middle Ages. Then Muslims should have made it as a motivator for themselves, because as we know that in establishing and maintaining and making progress in various fields in a kingdom requires an extraordinary struggle. The threat from outside increasingly endangered the Mamluk dynasty. This threat is not from the Mongols under the leadership of Timur Lenk. But this threat came from the Ottoman Turks, the extraordinary progress of the Ottomans made them the greatest threat of the Mamluk dynasty.

The only Islamic state that survived the raids of the Mongol and eastern armies was Egypt. The Mongols and the eastern slopes could not conquer the Messianic country because there was a Mamalik dynasty. Mammals are plural of

beings that mean slaves. Slaves founded the dynasty. Initially, the slaves were released, and the army became the bodyguard of the kings during the ayyubiyah reign. Because of their achievements so high that the kings took the slaves as soldiers.

The last ayyubiyah ruler of al-Malik al-shalih died (1249), and was succeeded by his son Turansyah. The returnees felt threatened by the Turansyah being closer to the Kurdish army, so the mob planned to kill Turansyah under the leadership of Aybak and the Baybars, both of whom succeeded in killing Turansyah. In return, his wife (Syajar al-Durr) al-Malik became king in place of Turansyah for 80 days, then he married a groom and handed over her leadership to her husband.

The ruling dynasty underwent rapid growth under the leadership of the baybars, a formidable and intelligent military leader. At this time, many scholars appear to be either scientific, public, or religious. The scholars include Ibn Khaldun, Ibn Hajr al-Asqalani, Ibn Taimiyah, Ibn Qayyim al-Jauziyah.

The dynasty's downturn was due to the Sultan no longer paying attention to the well-being of his people; as historical theory, the state is like humans will experience old age. The rulers will behave badly for their people and have a bad influence on the rulers who come afterward. Hedonism appeared on the windows of rulers and businessmen who would make people suffer and, at the same time, bring destruction to the country.

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