

ESTABLISHMENT OF BAHRI MAMLUKS RULE IN EGYPT

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ABSTRACT

In the medieval history of the rule of Egypt, a special place is occupied by the sultans of the Tulunids, Ihshids and Mamluks. In the XIII-XV centuries, Egypt had a special place among the countries of the Middle East due to the activities of the Mamluks. The prestige of the Mamluk sultans increased due to their victories in the fight against the Crusaders and the Mongols in the Middle East. The establishment of Mamluk rule in the history of Egypt, the growth of the superiority of military Mamluks in the country, the rise of the Bakhrit Mamluk sultans (1250-1382) and the political processes of the Burjit (Circassian) Mamluk period (1282-1517) are of particular interest for this study. This article discusses the historical events associated with the period of the reign of the Mamluks in Egypt in 1250-1517, and the undeniable historical facts that led them to the throne of Egypt.

Keywords: Egypt, country, sultan, bourgeois, history, madrasa, building, city, historical process, science.

INTRODUCTION

In the 13th and 15th centuries, Egypt was the most important country in the history of the world due to the activities of the Mamluks in the East. In 1250-1382 it was ruled by "Bahri mamluks" – "المماليك البحرية" (Turkish mamluks brought by sea) and in 1382-1517 by "Burji mamluks" – "المماليك البرجية" (Caucasian mamluks). It is essential to show young people the Turkic dynasties that lived and ruled not only in Transoxiana, but also in other countries, their social, political, economic, cultural situation, diplomatic relations with other countries, and their place in world history by studying the aspects of world history that is related to the history of Central Asia, and presenting new information into the history of Uzbekistan. In this regard, it is important to highlight the relationship between the history of medieval Egypt and Uzbekistan. Uzbekistan and Egypt are united by historical and cultural commonality, traditional friendship and close cooperation. The family of Ahmad ibn Tolun, which was originally from Bukhara, established an independent state in Egypt, "الدولة الطولونية" – the Tolunid dynasty, followed by Muhammad ibn Tughj Ikhshid, originally from Fergana, and "الدولة الإخشيدية" – the Ikhshid state, followed by another Turkic dynasty, "الدولة المملوكية" – the Mamluk state. Since the origin of the first Bahri Mamluks (المماليك البحرية), who ruled Durring 1250-1382, is connected with Transoxiana, it is important to depict that the political processes they carried out, the factors that contributed to the rise of Egypt in the Middle Ages, its relations with Central Asia, the infiltration of Turkic traditions in Egypt.

In the 13th and 15th centuries, Egypt was the leading country in the Middle East due to the Cairo of the Abbasid caliphs. The establishment of Mamluk rule in Egyptian history, the dominance of military leaders in the country, the rise of the Bahri Mamluk (1250-1382) sultans and the political processes during the reign of the Burji (Circassian) Mamluks (1382-1517), issues related to the relocation of the Abbasid caliphate to Egypt have a special place.

The death of Sultan Turanshah in 1250 coincided with the threat of Louis IX and the Mongols, who posed a threat to Egypt. This, in turn, required countering against those threats. Then, in the region of al-Mansura in 1249–1250, the Bahri Mamluks showed their strength in defeating the armies of French King Louis IX. In such a difficult time, the prominent people of Egypt saw the need for Shajarat ad-Durr [18, P:36] on the throne. Shajarat ad-Durr was sent by the Abbasid Caliph Mustasim from Baghdad to Cairo as a gift to Salih Najm ad-Din Ayyubi. When Ayyubi ascended the throne, the rank of Shajarat ad-Durr also increased, Salih freed her from slavery and married her. When Salih Najm ad-Din suddenly died, keeping his death as a secret, Shajarat ad-Durr issued decrees on behalf of the late sultan. As a result of the rebellion, after the assassination of Salih's successor and son Turanshah, there was a rare event in Islamic history - Shajarat ad-Durr was proclaimed as a Sultana. She ruled the Mamluk state for three months under the name of the "Princess of the Muslims," signing documents on behalf of Salih's son Khalil. Her chief adviser was Amir Oybek. When the Abbasid caliph in Baghdad, the leader of the Muslim Ummah, Mutasim, did not issue a fatwa on the woman's rule of the state, and expressed serious dissatisfaction, she had no chance except marrying Oybek, the commander-in-chief. Mu'iz ad-Din Oybek at-Turkmani ascended the throne in the early 1250s.

At a time when rivals were growing in power against Sultan Oybek, he declared that "The country belongs to the Abbasid Caliph Mustasim, Malik Mu'iz is indeed his deputy here" [21, P:375]. However, Princess Shajarat ad-Durr kills her husband Oybek [2, P:139]. Since Shajarat ad-Durr's son from Sultan Salih Ayyubi died in his youth, and Oybek did not have an heir, the throne passed to al-Mansur Nur al-Din Ali (1257–1259), the young son of Oybek's first wife. Amir Sayf ad-Din Qutuz was appointed as his supervisor. Sultan Ali was a light-hearted boy who was not interested in state affairs, and he spent his time with his peers playing various games and having fun. Qutuz imprisons him in a castle on a mountain and declares himself the sultan of Egypt [15, P:199-200]. To the emirs who were dissatisfied with Qutuz's work, he said, "We must unite to fight the Mongols. There is nothing we can do without the sultan. If we resist the enemy in a divided way, it will not lead to success. The minor disputes within the kingdom require the same" [15, P:199-200]. With this work, Qutuz was able to influence the emirs in the way of his goal, and the emirs also supported him.

Amir Qutuz was originally from Transoxiana and was the son of Jalal ad-Din Manguberdi's sister, the grandson of Khorezmshah. When Transoxiana was captured by Genghis Khan's army, he, like other young men, was taken as a prisoner and brought to the slave market in Damascus with a "راقق" - raiqiq (slave trader). The Qutuz was bought by Sultan Mu'iz ad-Din Oybek and sent to a military school. After graduating from military school, he was awarded with the title of Emir [13, P:12].

Medieval historians - al-Maqrizi and Ibn al-Iyyas, in their historical chronicles, mention that the Egyptian sultan Qutuz, who led the Egyptian army, was believed to be the nephew of

Khorezmshah Jalal ad-Din Manguberdi, and his real name was Mahmud ibn Mamdud [22, P:104]. Hulagu Khan, who ruled the Mongol army, sent a rough letter full of threats to Qutuz, describing him as "one of the Mamluks who escaped our sword and came to this land and enjoyed the blessings of this land". This letter was quoted in full by the historian al-Maqrizi in his historical pamphlet [21, P:327-329]. Although the letter was written in Arabic literary language style "Fusha", the content was generally unsuitable for a letter that was sent from one ruler to another, as Sultan Qutuz was humiliated and insulted. The Mongols knew the identity of Qutuz well, otherwise they would not have written "he is one of the Mamluks who escaped from our sword". Saif ad-Din Qutuz did not give up before the Mongols in a difficult situation, did not panic, and made a calm and firm decision - he rebelled against the Mongols without hesitation. He wanted to take revenge for his uncle Jalal ad-Din Manguberdi, who fought bravely alone with the Mongols for more than a decade with his small army, without any help from the caliph or other rulers in exile after the conquest of Khorezm, and thousands of Khorezm's people who were left without home [23, P:116].

On September 3, 1260, the same Mamluk sultan, Qutuz, fought the Mongols at Ayn Jolot in Palestine, defeated them severely, and drove Hulagu's army back [3, P:235; 1, P:100]. There is historical information that people of Khorezm fought bravely in the battle of Ayn Jolot to suppress the Mongol invasion [2, P:117-118]. After this battle, Sultan Qutuz said, "I am Mahmud ibn Mamdud. I am the one who crushed the Mongols and took revenge for my uncle Khorezmshah" [14, P:228]. With these words he emphasized that he was a descendant of Khorezmshah.

On his way back from Damascus to return to Egypt, he was met on the way by soldiers led by Amir Beybars, who killed Sultan Qutuz. Therefore, the Bahri Mamluk sultans defeated the Crusaders who invaded Damascus and Egypt, then the Mongols, and liberated the Arab lands from the invaders. The medieval historian al-Maqrizi writes: "After the assassination of Sultan Qutuz, During the council of emirs, Emir Aqtai asked the emirs, 'Which of you killed him?', Beybars answers, 'I killed him,' and Aktay says, 'Then sit on the throne instead of him'" [21, P:436; 20, P:598; 19, P:84]. Thus, Sultan Malik az-Zahir Rukniddin Beybars got on the throne in 1260. He ruled from 1260 to 1277.

There are a number of speculations about the origin of Sultan Beybars, who ascended the throne after the assassination of Sultan Qutuz. Currently, the Republic of Kazakhstan promotes the idea that Zahir Beybars was a Kazakh. However, E. Fedyeva in her book "Неизвестный Египет" (Unknown Egypt) put forward 7 hypotheses about the origin of Sultan Beybars. The first is the "Burj", a variant of the Kazakh name "Bersh", the second is the Toksaba Kipchak tribe, who moved on the Russian border, and the other states that Beybars was from Solkhat (now Crimea). In 1277, just before his death, Zahir Beybars set aside 2,000 dinars to build a mosque in his hometown to perpetuate his name. This first mosque in the Crimea was called the Beybars Mosque and was built in 1287-1288. So far, the building has not been fully preserved. Another speculation is that he might be Russian or Caucasian Turk, as he had blue eyes and blond hair. The Government of the Republic of Kazakhstan allocated \$ 1 million in order to repair the Zahir Beybars Mosque in Cairo in 2007 [17, P:8-9]. The above considerations are only speculation, but it is acknowledged that he was originally from the lands of Dashti-

Kipchak or Transoxiana. It should be noted that the Kipchak people exist not only among the Kazakhs, but also among other Central Asian peoples.

Like the Ayyubid sultans, the Bahri Mamluk sultans paid great attention to increasing their armies at the expense of the Mamluks in order to replace the army whose numbers had decreased as a result of the wars. Unlike other Mamluk sultans, Sultan Sayf ad-Din Qalawun, who ascended the throne in 1279, focused on the purchase of Circassian Mamluks and placed them in the form of a tower inside the Cairo fortress - the "burj" (tower). The term "Burji Mamluks" is derived from this.

In 1309 while Sultan Nasir Muhammad was on pilgrimage, two emirs, Salor (Turkish) and Beybars (Circassians), began a struggle for power, and it ended with Beybars' victory. In the same year, the Council of Emirs declared Beybars as a sultan. Although this was the first sultan of the Circassians among the Mamluk sultans, this did not mean that Circassian rule had been established, as most of the officials, majority of whom were Turks, did not recognize the authority of Beybars. Soon, Nasir Muhammad firstly returned to Damascus, then marched on Egypt and seized the throne again.

After the death of Sultan Ali ibn Sha'ban in 1382, his nine-year-old son, Salah ad-Din Haji II, was announced as a sultan, and by order of the Abbasid Caliph al-Mutawakkil in Cairo, Barquq was appointed as Haji's supervisor. On November 26, 1382, Barquq convened a council with the caliph and the judges of the four sects, as well as the great emirs, and raised his candidacy as a sultan, saying that the young sultan did not have enough capacity to rule such a powerful state. The Council consistently supported the candidacy of Otabek Barquq to replace Sultan Haji. Of course, when he ascended the throne, the rule of the Bahri Mamluks ended and the period of the Burji dynasty began [12, P:13]. The establishment of Circassian Mamluk rule in Egypt coincided with the reign of Amir Temur, who established a strong state in Central Asia and was famous for his three, five, and seven-year marches. One of the reasons for the rule of the Burji Mamluks was that after the establishment of the centralized state by Amir Temur, the importation of slaves from the Central Asian states stopped and the number of Mamluks imported from Caucasus increased. The early Burji Mamluks pursued strong policies and contributed to the development of Egypt. However, in the late fifteenth and early sixteenth centuries the situation changed. The Mamluks began to fail to resist the pressure of the Portuguese, who dominated the sea. According to N.A. Ivanov, the "Islamic Sultan" was not able to save the lives, property and even the religion of Muslims. Although he was recognized as the patron of the holy cities, he could not even ensure the safety of the pilgrims. While hundreds of pilgrims were captured by the Portuguese, others were victims of Bedouin revolt (1502–1508) in the Hejaz. The pilgrimage was suspended for the first time Durring the Mamluk rule in 1503–1506 [16, P:14].

In Egypt, the Qalawun dynasty (1280–1382) passed from generation to generation for 100 years Durring the time of the Bahri Mamluks, while Durring the Burji period, the inheritance tradition of other dynasties was unsuccessful, except for the son of Sultan Barquq Nasir Faraj (1398–1412).

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