



ABOUT SULTAN KUTUZ, THE REPRESENTATIVE OF THE KHORAZMSHAH DYNASTY

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ABSTRACT

This scientific article is dedicated to the activities of Sultan Qutuz, a native of Movarounnahr, who is still praised for his victory over the Mongols in 1260 in the Mamluk state (1250-1517), which ruled Egypt in the Middle Ages.

Keywords: Egypt, Mamluks, Sultans, the Middle Ages, historian, history, Mongol, Khorezmshah.

INTRODUCTION

It is known from history that every historical period, every political group puts forward leaders and leaders who fully represent their political interests. In the course of history, there were commanders, political and statesmen, philosophers, sultans, emirs and khans who put forward and formed political views and ideas, created works that enriched the spiritual world of man, contributed to sharp turns in the history of mankind. At different times, representatives of the Turkic tribes from Central Asia ruled Egypt. Such a category of Turkic rulers are the Mamluk sultans of Bahri, who ruled Egypt in 1250-1382.

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.

In recent years, the field of Islamic history and source studies has been developing in Uzbekistan, and a number of studies are being conducted. However, the task of conducting more research in this area is still remaining significance for experts in the field. 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, the Tolunid dynasty, followed by Muhammad ibn Tughj Ikhshid, originally from Fergana, and the Ikhshid state, followed by another Turkic dynasty, the Mamluk state. Since the origin of the first Bahri Mamluks 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, and the infiltration of Turkic traditions in Egypt.

MAIN PART

R.Khodjaeva [23] published a monograph on Arabic literature of the Mamluk period. Z.M.Bunyatov conducted research on the activities of Amir Temur, in which he provided information on relations with the Mamluk sultans of Egypt as well [14]. In her monograph and a number of scientific articles, Z. Aripova explored the role of the Abbasid caliphs in the socio-political history of the Mamluk era, the religious situation during this period, and the influence of Central Asian traditions on the life of Egypt. [4, 5, 6,7, 8, 9, 10, 11, 12]

The article is covered on the basis of generally accepted historical methods - historicity, comparative logical analysis, consistency, principles of objectivity.

RESULTS AND DISCUSSIONS

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.

Egypt was ruled by the Mamluk sultans Aibek Turkmani (1250-1257), al-Muzaffar Sayfiddin Kutuz (1259-1260), al-Zahir Baybars (1260-1277), al-Mansur Sayfiddin al-Kalun (1280-1290). The well-known medieval historians al-Makrizi and Ibn al-Iyas showed that they belong not to the Arab people, but to the Turkic peoples, especially the Kipchaks, Oguzes and other Turkic tribes who moved to the Kypchak steppe, or to the Khorezmians who fled from the Mongol invasion.

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-Dur [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 Shajar ad-dur kills her husband Oybek[2, P:139]. Since Shajar ad-Dur'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].

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" - raiqq (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].

Historians of Mamluk period 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[23, P:116]. 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]

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.

CONCLUSION

Thus, the representative of the Khorezmshah dynasty Sultan Kutuz once again proved that he is a wise commander, a brave young man who loves his country. Jalaluddin Manguberdi was the first to deal the first blow to the myth that the Mongols were an indomitable force, but at the battle of Ain Jalut, the army under the leadership of Sultan Kutuz again destroyed this myth. The reign of Sultan Qutuz on the Egyptian throne did not last long. In the autumn of 1260, he was killed by enemies.





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