



ZAHIR BEYBARS IS A GREAT COMMANDER

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Abstract

This scientific article investigates and analyzes the processes of formation of the sovereignty of the Mamluks who dominated Egypt in 1250-1517, the events that led to the arrival of the Egyptians to Egypt, the reign of Sultan Zahir Beibars and his relationship with the Abbasid caliphs were studied and analyzed.

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

Introduction

Sultan Beybars' full name is Az-Zahir Rukn ad-Din Beybars Bundukdari (الملك الظاهر ركن الدين البنداري), and since the merchant who originally bought him was Umar, he was called "Umari", when Ala ad-din al-Bundukdari bought Him, he received the name "Alo al-Bundukdari".

There is no clear information about the origin of Beybars. The medieval historian al-Maqrizi indicates that he was born in Dashti Kipchak. Orientalist R.Khodjaeva in his monograph "Arabic literature of the Mamluk period (13th-15th centuries)" writes: "According to some historians, the status and influence of the Kipchaks were so great at that time that some Arab historians considered all the Turkic people who lived in Egypt at that time to be Kipchaks[12:96]. There are a number of speculative opinions about the origin of Sultan Beybars, who ascended the throne after the assassination of Sultan Kutuz. Today, some Kazakh scientists claim that Zahir Beybars was a Kazakh. However, E.Fedyeva in her book "Unknown Egypt" put forward 7 hypotheses about the origin of Sultan Beybars. The first is the Kazakh tribe "Burj", which is interpreted as a variant of the name "Bersh", the second is from the tribe of Toksab Kipchaks who moved to the borders of Russia, and the other is from Beybars Solkhat (now Crimea).. In 1277, shortly before his death, Zahir Beybars allocated 2,000 dinars for the construction of a mosque in his hometown to perpetuate his name. This first mosque in Crimea was called the Beybars Mosque and was built in 1287-1288. So far, the building has not been completely preserved[11:8-9]. The above ideas are only assumptions, but it is said that he was from the lands of Desht and Kipchak or Movarounnahr. The Kipchak seed exists not only among the Kazakhs, but also among other people of Central Asia. In addition, at that time there was no separate nation called Kazakhs.



Beybars was a tall and physically strong man with brown hair. They talked about him: "This strong man with blue eyes can cross the Nile in Cairo with a few Mamluks on his back." It is shown that his eye is damaged as his only flaw. Because of this physical defect, it was sold at the market in Damascus for only 800 dirhams.[9: 30]. At first, Beybars was bought by Amir Ala ad-din Aidykin al-Bundukdari and attached to his Mamluks. That is why his nickname was called al-Bundukdari. He was captured and imprisoned by Amir al-Bundukdari as-Salih Najm al-Din Ayyub (1240-1249). His Mamluks, by order of Najm al-Din Ayyub, were transferred to a special category belonging to him and aimed at his protection, thus Beybars joined the ranks of the Bahrit Mamluks. Thanks to his agility, politics, intelligence and courage, he gained a reputation among his teammates..[5: 55].

The Mamluk Sultan Kutuz fought the Mongols at Ain Jalut in Palestine in 1260, inflicted a severe defeat on them and drove back the Hulagu troops. But when he left Damascus to return to Egypt, on the way he was met by soldiers led by Beybars, who killed Sultan Kutuz. According to the medieval historian al-Maqrizi, when Sultan Kutuz was killed, when Amir Aktay asked the emirs during the council of emirs: "Which of you killed him?" Beybars said: "I killed him.". Thus, Sultan Malik az-Zahir Rukn ad-din Beybars ascended the throne in 1260 and ruled until 1277. A relatively strong central government allowed the development of productive forces in Egypt, during the reign of Sultan Zahir Beybara many of the buildings dug for irrigation were restored, and later the sultans also actively participated in the construction of irrigation facilities. The tax policy towards the peasants was regulated, but the relations of the Mamluk sultans with the nomadic Bedouin tribes who came from the deserts of Arabia and Libya were more complicated, since the militant Bedouins refused to obey the central government, rebelled and were prone to disintegration. Appeasement of proud Bedouins is also connected with the need to protect trade routes, since the situation Egypt as a shopping center grew. Thanks to him, the transit trade route to Asia, Africa and Europe was strengthened, and the former trade relations with Spain has strengthened even more.

The official name of Beybars is "Rukn ad-Din" meaning (literally "pillar of religion"). This name was given to Beybars for the successful war against the Crusaders. His goal was to completely expel the Crusaders from the Middle East. In this matter, he has really achieved great success. Political domination required the Mamluks to search for a mechanism to legitimize their power in the eyes of the Egyptians. To solve this problem, Sultan Beybars took a bold step by inviting the descendants of Baghdad to Egypt. In 1258, the Abbasid dynasty fell, the Mongols captured Baghdad, and the last caliph Musta'sim, his son and many Abbasids were killed.

The Abbasid caliphate ended in Iraq with the capture of Baghdad by Genghis Khan's grandson, Hulagu Khan. Ahmad ibn Zahir of the Abbasid dynasty was in prison when the Mongols entered Baghdad. Thanks to this, he survived the general execution in the city. He was the uncle of Mustasim Billah, the last thirty-seventh Iraq Abbasid Caliph. He fled Baghdad and fled to western Iraq. When Sultan Beybars summoned two fugitive Abbasids to Cairo, Abu Abbas Ahmad and Abu Qasim Ahmad ibn Zahir, Abu Qasim arrived first, and Abu Abbas wants to go to Syria. Beybars gathers the nobles of his state and informs



them that Abu Qasim Ahmad is the son of the Abbasid Caliph Zahir (1225-1226), the uncle of the last Caliph Mustasim, and thanks to this testimony, the chief judges accept this message.[5:177-179]. So, Sultan Beybars moved the Abbasid caliphate to Cairo in 1261, which ended in 1258 as a result of the Mongol invasion of Baghdad. For this reason, his name is mentioned in the oral tradition of the Egyptians together with the Abbasid Caliph Harun ar-Rashid (786-809) and Salah al-Din Ayyubi.

Sultan Zahir Beybars abolished some taxes to consolidate his rule, restored the fleet, which was created by Salah al-Din Ayyubi in his time, but fell into decline over the years. In 1270-1271, this fleet consisted of 40 new, well-equipped warships. New channels have been opened to increase revenues to the treasury. The coastal areas of Egypt have been rebuilt and improved. An express mail service was established between Cairo and Damascus. In this direction, postal stations were built in several places, where fast horses were ready for service, which made it possible to get from one city to another in a short time - in four days. Pigeons were also used for very fast communication. Sultan Zahir Beybars built many mosques, religious and charitable institutions.[10:638]. He ordered bread and clothes to be put in the madrasah in winter and summer. At the time of the Mamluks, Cairo was considered one of the largest cities in the world, and at the time of Beybars it had 70,000 inhabitants.[8:55]. The mosque and madrasah, built by his order, are named after him and still exist. Under him, trade and diplomatic relations were established with many European countries — France, Spain, Sicily.

The modern Arab scholar Zaki Muhammad Hassan said about the Sultan Beybars, "Considering the rules in the army, its strict management, the construction of roads, the repair of seaports, fortresses, tax benefits, he was a great ruler and a great politician. As a puppet government, Ahmad ibn Tulun successfully realized the dream of transferring the caliphate to the capital of Egypt.[7:638].

In 1260, Beybars received Christian ambassadors from Jaffa and Beirut, who came to ask for peace and satisfied their demands. According to the Mamluk chronicler, grateful knights kissed the ground at the sultan's feet.

The prudent policy of the masses pursued by Zahir Beybars, especially his struggle against the Crusaders, brought him great prestige due to his ability to move the headquarters of the Abbasid caliphate to Cairo. Mamluk sultans, such as Salah al-Din Ayubi, managed to increase their Sunni orientation. They also increased the number of madrasahs in the area and sponsored education. The Mamluk sultans favored not only Islam, but also other religions. Although Sultan Zahir Beybars was a strict leader, he did not trust others. His death was sudden. When he gives a juice soaked in poison to one of his enemies, the Ayyubid amirs, Amir implements this nefarious plan and changes the juices. Beybars drank the poisonous juice injected by him and died less than 2 weeks later, on July 1, 1277, unable to withstand the excruciating pain.[9:58–59; 7: 68].

In conclusion, we can say that in the Mamluk period, the sultanate was a self-sufficient political system that completely subordinated the institution of the caliphate. The formation of this direction was carried out by Sultan Zahir Beybars, who received the post of sultan from the Mamluk emirs and received the approval of the caliph. This mechanism of



legitimizing the sultan's power has been preserved for more than two and a half centuries. Zahir Beybars gained a great reputation for his actions and policies, especially his struggle against the Crusaders and Mongols.

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