

Research Article

## **Influence Of Central Asian Traditions On Egyptian Life In Xiii-Xv Centuries**

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### **Abstract**

In 1250-1517, The Mamluk Sultans Ruled Egypt. In 1250-1382, The Bahri Mamluks, Whose Origin Was From The Turkish, And In 1382-1517, The Burjian (Cherkess) Mamluks, Whose Origin Was From The Caucasus, Took Over The Throne. The Article Studied Dynasties (Tuluniys, Ikhshidys, Mamlukes) That Ruled Egypt. The Egyptian Mamluk Sultans Established A Wide Reputation After The Victory Over The Mongols And The Remaining Forces Of Crusaders. Another Peculiarity And Significant Aspect Of The Period Under Study Was The Rapid Penetration Of Turkic Elements Into Arab Culture. The First Mamluk Sultans (Bakhries) Spoke In The Kipchak-Oguz Dialect Of The Old Turkic Language Because Many Did Not Know Arabic Well. Chancelleries Also Used Kipchak Language.

In The Specialists On The Old Turkic Languages Emphasize That In Egypt, Special Attention Was Paid To The Study Of The Kipchak Language And Works Dedicated To The Study Of The Grammar And Linguistic Richness Of This Language. Scholars Presented Their Books In This Language To The Mamluk Sultans. As The Mamluk Sultans Greatly Respected Scholars Of This Period, They Had The Opportunity To Reside In And Work Freely, Unlike In Other Countries. The Fact That Mamluks Were Not Allowed To Marry Local Women Should Be Recognized Not To Have Concealed Lineage. Therefore, They Married The Women Brought From Movarounnahr. Nowadays, We Can Still Witness Descendants Of Bukhara, Fergana, And Shosh In The Al-Uzbekia District In Cairo.

### **Introduction**

There Are Inseparable Links Between The History Of Uzbekistan And Egypt. Although The Distance Is Long Between These Countries, Historical-Cultural Cooperation, Traditional Friendship, And Close Cooperation Combine Them. Akhmad Ibn Tolun, Whose Origin Was From Bukhara, Established An Independent State In Egypt And Founded The Tuluniys Dynasty. After Tuluniys, Mukhammad Ibn Tagch Ikhshid, Whose Origin Was From Fergana, Established The Ikhshidys Dynasty In Egypt. Later, The Mamluk Dynasty, Which Came To Egypt In Different Ways, Was Founded By The Turks. Since The Origin Of These Turkic Dynasties Is Associated With Uzbekistan Today, It Is Also Essential To Study The Historical Events, Political Processes, And The Influence Of Central Asian Traditions In Egypt's Social, Political, And Cultural Life.

On Socio-Political Situation During The Burjian (Cherkess) Mamluks, Who Ruled Egypt In 1382-1517, A. Khasanov (Khasanov, 1975), S.H. Khotko (Khotko, 1993) Published Monographs. R. Khodjaeva Also Wrote The Treatise On The Mamluks Period's Arabic Literature (Khodjaeva, 2013). U. Uvatov Researched The Relationship Between Amir Temur And Mamluk Sultans (Uvatov, 1974). Bakhodirov Presented Muhammad Ali And His Policies Towards Mamluks In His Monograph (Bahodirov, 2013). Z.Aripova Also Researched The Mamluks' Government, Their Activities, The Status Of The Islamic Religion In This Period.

Nevertheless, Scholars Didn't Sufficiently Reveal The Influence Of Movarounnahr On Egypt's Social, Political, And Cultural Life In This Period.

**Keywords:** Study Of History, Historical Approach, Historical Data, Historical Method, Mamluks, Traditions

## Materials And Methods

There Were Many Similarities Between Movarounnahr And Egypt In Terms Of Language, History, And Traditions During The Mamluks In Egypt In The Xiii-Xv Centuries. Abbasi Caliph Ma'mun (813-833), Then Caliph Mu'tasim (833-842), Preferred To Use The Turkmen And Khorezmians In Military Groups. The Mamluks Began To Serve In The Military Service Of The Abbasi Caliphate From This Period. (Khasanov 1975:3; Al-Ibadiy Ahmad Mukhtar, 1992:6-7). It Is Known That The Position Of Minister In The Caliphate Was In Persian During That Period. It Did Not Justify That If The Persians Were Many In Military Groups, There Would Be A Risk Of Taking Over The Whole Power. Therefore, The Caliphs Preferred To Use The Turks In Their Military Service. Since That Time, Caliphs Called Turks To Egypt.

The Article Used Generally Accepted Historical Methods – Historiography, Comparative-Logical Analysis, Sequence, Equity Principles.

## Results And Discussion

If One Goes Deeper Into The "Mamluk" System, Which Included 1000 Year Period, It Is Similar To The "Samurais" System, Which Lived In Medieval Japan. Nowadays, Just As Medieval Samurais' Influence Is Being Preserved In Today's Japan, It Is Possible To See Mamlukes' Impact In Egypt. Many Egyptians, Whose Names Are Kalantar, Sharkasi, Demirdash, May Not Know That Their Predecessors Were Mamluks.

During This Period, There Was A Great Interest In Turkic Languages. As A Result, Mamluk- Kipchak Monuments, Arabic-Kipchak Dictionaries, Works On Grammar Were Created. Kipchak Language Was Used A Lot In The Palace, In The Chancellery, And Among The Mamluk Military. In General, In The Period Of Mamlukes, The Turkish Factors Increased In The Country's Political, Social, And Cultural Life. It Is Also Possible To Meet Turkish Words In The Folk Dialect Language At The Moment. For Example, "Jisr," Which Means Bridge, Is Used In Arabic, While In The Oral Speech, The Word "Gupri" Is Used At The Moment. There Are A Lot Of Such Examples.

There Are Many More Exciting And Bright Sides Of Central Asia And Egypt's Historical And Cultural Relations. For Example, Representatives Of Turkic Tribes From Central Asia Ruled Egypt In Different Periods. The First Period Dates Back To The Ix Century When The Toluniys Dynasty (868-905) Ruled In Egypt. The Founder Of The Dynasty, Akhmed Ibn Tolun, Was The Turkish Soldier Of The Caliph In Baghdad. His Father Akhmed Was One Of The Nomadic Turkic Tribes Around Bukhara, And He Was Sent To Baghdad As A Slave When He Was A Teenager At The Beginning Of The Ix Century. Because Of His Personal Qualities, He Became One Of The Relatives Of The Caliph. After Akhmed Ibn Tolun Was Appointed Governor Of Egypt, He Pursued An Independent Policy And Soon Turned Egypt Into A Powerful State. Historians Consider The Toluniys Dynasty Period As A "Golden Period" In The History Of Medieval Egypt (Bosvort K.E.,1971:73). It Became Clear That The Son Of A Bukharian Slave Reached The Level Of Sultan And Ruled Entire Egypt. In Another Turkish Commander, Mukhammad Ibn Tagh Ikhshid, The Founder Of The State Of The Ikhshids (358/935–392/969), Whose Origin Was From Fergana, Formed His Army From The Turks And The Tribes. The Total Number Of Ikhshid Troops In Egypt And Damascus Was 40 Thousand Except For The Guards, 8 Thousand Of Which Were Mamluks. Muslim Countries Call Many Fighters To The Army From The Turkish Tribes. Some Of Them Were Able To Achieve High Careers Because Of Their Military Talent And Loyal Service Mentality. (Shahab Ed-Din Al-Umariy, 1964:12)

These Emirs, Who Came Out Of The Turkic Slaves, Built The Mamluk State In The Second Half Of The Xiii Century.

Mamluks Ruled Egypt In 1250-1517, In Turn, Was Divided Into Two Stages. At The Initial Stage, The Turkic Mamluks, Who Came Out Of Central Asia And Received The Name "Bakhri," Ruled Egypt In 1250-1382. The Name "Bakhri" Is Associated With The Ar-Ravda Range Located In The Middle Of The Nil River. In The Second Stage, The Sultans ("Burjiys"), Whose Origin Was The Caucasus (Mainly From The Cheeses) And The Mamluks, Ruled The State. The Name Of The Caucasian Mamluk Was Taken From The Name Of The Fortress – "Al-Burj. In The Xv Century, It Became The Destination Of Caucasian Mamlukes. Ottoman Turks Occupied The Weakened Mamlukes In 1517. (Aripova, 2019:203).

In The Middle Ages, Children Were Captured During The Mongol Invasion To Movoraunnahr And Sold In Slave Markets, Where Slave Traders Sent Them To Egypt. One Of Them Was Kutuz, Whose Origin Was From Movarounnahr. Jalaliddin Manguberdi Was The Son Of His Sister. When Genghis Khan's Troops Captured Movarounnahr, He Was Also Captured Like Other Young People And Brought To The Slave Market In Damascus.

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Sultan Muiziddin Oybek Bought Kutuz, And He Gave Kutuz To The Military School. After Graduating From Military School, Emir's Title Was Given To All Graduates (Abd Al-Fattah Ashur, 1962: 12).

During The Mamluk Sultans, Egypt Became A Strong State. They Narrowed The Crusaders' Remaining Forces In Palestine And Suspended The Mongols On The Sultanate's Border. Historic Scholars – Al-Makrizi And Ibn Al-Iyos Wrote In Their Historical Chronicles That Kutuz Was The Nephew Of Khorezmshah Jalaliddin Manguberdi And His Original Name Was Makhmud Ibn Madud (Nur Ad-Din Xalil, 2005:104). Khulagukhan, Who Ruled The Mongol Army, Sends A Rude Letter To Kutuz Full Of Threats, In Which He Describes Kutuz As "He Is One Of The Mamluks Who Came To This Land Escaping From Our Sword And Take Advantage Of His Blessings." Historian Al-Makrizi Cited This Letter In His Historical Treatise "As-Suluk Fi Ma'rifa Davla Al-Muluk" ("Ways To Know The States Of Kings") In Full (Taqi Ad-Din Al-Makrizi, 1997:327-329).

Although He Wrote The Letter In The Language Of "Fusha" – Arabic Literature, The Content Was Not Worthy Of Letters, Usually Written From The Second Ruler To The Ruler Of One State, Because The Sultan Was Humiliated In It. (Khodjaeva, 2013:116). The Mongols Knew Well Who Kutuz Was. If Not, They Would Not Write, "He Is One Of The Mamlukes Who Escaped Our Sword." Sayfiddin Kutuz Did Not Bow His Head Before The Mongols In A Difficult Situation. The Buried Native Land, Its People, Uncle Jalaliddin Manguberdi Who Fought Bravely Alone For More Than Ten Years With The Little Remaining Troops Of The Mongols, Thousands Of Khorezmians Who Remained In Vagrancy – All These Forced Him Went To Against The Mongols (Khodjaeva, 2013:116).

There Is Historical Data That Khorezmians Bravely Fought And Showed Courage In Suppressing The Mongol Invasion During The Ayn Jolut Battle (Al-Ibodi Akhmad Mukhtar, 1994:117-118). According To Historian Yunini, After This Battle, Sultan Kutuz Said, "I Am, Mahmoud Ibn Mamdud. I Am A Person Who Won Over The Mongols. Then I Took Revenge For My Uncle Jalaliddin" (Bunyatov, 1999:228).

There Are Several Opinions About The Origin Of Sultan Beybars, Who Came To The Throne After He Killed Kutuz. At Present, Scientists Of Kazakhstan Consider That Zahir Beybars Is A Kazakh. But E.Fedyaeva Promoted Seven Hypotheses About The Origin Of Sultan Beybars In The Book Named "Unknown Egypt." For Example, According To The First Hypothesis, His Origin Was From The Kazakh Tribe Named "Bersh," The Second Hypothesis Interpreted That He Was From The Kipchak Tribe Named Toksaba, Which Moved On The Borders Of Russia. Another Hypothesis Emphasizes Beybars Was From Solkhat (The Current Crimean City). To Perpetuate His Name Before His Death, Zahir Beybars Allocated 1277 Dinar For The Mosque's Construction At The Place Of His Birth. This Mosque In Crimea Was Called The Beybars Mosque And Was Built In 1287 - 1288. Until Now, The Building Has Not Been Fully Preserved. Another Estimate Says That He Can Be Russian Or Caucasian Turks, Taking Into Account The Blueness Of The Eyes And The Hair's Yellowness. The Republic Of Kazakhstan's Government Allocated 1 Million Dollars For The Repair Of The Zahir Beybars' Mosque In 2007. (Fedyaeva, 2011:8-9) The Abovementioned Points Are Only Hypothetical, But Many Historians Consider That He Was From Dashti Kipchak Or Movarounnahr. It Should Be Recognized That Kipchaks Exist Among The Kazakhs And Other Peoples Of Central Asia.

X.Doniyorov, An Uzbek Linguist Scientist, Writes About The High Status Of The Mamluk Kipchaks: "According To Some Historians, The Kipchaks' Influence Was So Great At That Time. That Is Why Some Arab Historians Recognized And Counted All The Turkic Peoples Who Lived In Egypt As Kipchaks. For Example, In The Book "Ethnic Composition Of Turkic Tribes And Peoples" (Aristov, 1896:277-456) Of Historian N.A. Aristov, Amir Rukniddin Beybars, And Ibn Khaldun, Arab Historians, Divided The Kipchaks Into 11 Large Tribes. (Doniyorov, 1976:33; Khodjaeva, 2013:96)

Another Significant Aspect Of The Period Was The Rapid Penetration Of Turkic Elements Into Arab Culture. The First Mamluk Sultans (Bakhrids) Used To Speak In The Oguz-Kipchak Dialect Of The Old Turkic Language. Specialists In The Old Turkic Languages Emphasize That Special Attention Was Paid To The Study Of The Kipchak Language And Works Dedicated To The Study Of The Grammar Of The Kipchak Language In This Period (Doniyorov, 1976:29-36; Nadzhip, 1965). According To These Researchers, The Kipchak Language Was Close To The Kipchak Dialect Of The Uzbek Language. (Doniyorov, 1976:35-36).

The Golden Horde Had Several Cultural Centers, One Of Which Was The Lower Reaches Of The Northern Khorezm-Sirdarya, Which Still Preserved The Turkic's Ancient Traditions (Karakhani-Uygur) Written Culture Of Central Asia. Another Center (Already In The Xii-Xiii Centuries) Was The Lower Reaches Of The Volga – Saray's City. From The Xiv Century, Egypt Began To Appear As A New Center.

The State Language Of The Golden Horde Was The Kipchak Language. Based On Kipchak-Oguz, A Mixed Kipchak-Oguz Written Language Was Formed In The Xiv Century. Later It Was Finally Formed As A Literary

Language Of The Golden Horde, Including The Volga And The Ural Turks. Since The Xiv Century, A New Stage Began In The History Of Turkic Written Literary Languages, One Of Which Develops In The Territory Of The Golden Horde. The Written Language Of The Golden Horde Was Originally Formed Under The Influence Of The Ancient Uighur Language And The Karakhanid State. They Used Written Language Until The End Of The Xiv Century. For Instance, There Are Also Elements Of Uighur In The Language Of Written Monuments In The Western Part Of The Golden Horde. The Oguz Tribes Also Had A Great Influence On The Western Language, But, Despite All This, There Were More Kipchak Elements In The Language Of Written Monuments. From That Time, New Written Languages Began To Appear. Their Development Led To The Formation Of Local Variants Of The Old Turkic Literary Language (Old Uzbek, Old Tatar, Old Azerbaijani, Old Turkmen Literary Languages) In The Xv-Xvi Centuries.(Gaynutdinova, 2004:9).

The Kipchak Ethnolinguistic Components Entered Egypt At Different Times. The First Penetration Of This Language Can Be Attributed To The Fact That Mamluks Began To Appear In Egypt. A Large Part Of The Kipchak Population Fled From The Dashti Kipchak To Egypt And Other Middle East Countries, Escaping From The Mongol Invaders. In The 1250 Year, When The Bakhri Mamlukes Came To Power, Many Of The Kipchak Population Moved From The Vast Territories To Egypt. Among Them, There Were Relatives Of The Mamluk Sultans. (Zayonchkovskiy, 1961:37-38; Kurishjanov, 1970:17).

The Hungarian Researcher T.Khalashi-Kun Indicated That There Were At Least Three Syllables Of Turkic Languages In Mamluk-Kipchak's Written Monuments – The First One Is Kipchak, The Second Is Oguz, And The Third One Is Mixed Kipchak-Oguz. (Halasi-Kun, 1940:80-83)

According To Experts, The Language Of Mamluk-Kipchak Written Monuments Was Not The Same. Other Turkic Tribes – Oguz, Turkmen, Khorezmians, Etc. Lived Along With Many Kipchaks In Egypt During This Period. E.Nadjip Made An Outstanding Contribution To The Study Of Specific Monuments Of The Period That Interested Us. Based On The Comparative Study Of Monuments Created On The Territory Of The Golden Horde And Egypt, The Identification Of Linguistic Features, The Selection Of Lexemes According To The Characteristics Of The Dialect, E. Nadjib Came To The Following Conclusions:

- *In The First Group*, The Kipchak-Oguz Literary Language Was Formed In The Xiv Century;
- *In The Second Group*, Archaic Written Language Continues Its Activity With The New Academic Language In Parallel;

According To E. Najib, The Oguz-Kipchak Literary Language Of The Lower Volga-Khorezm Is Shown *In The Third Group*. This Language Had Existed Until The Beginning Of The Xx Century.

He Also Noted That The Mamluk Language Was Close To The Current Uzbek Language Among All Languages. (Nadjip, 1989:81-82)

In The Mamluks Period, The Turkic Languages Were Practically The Same If Not Taking Into Account A Little Dialectal Manifestation. Makhmud Koshgari Confirmed This By His Works. This Unit Of Language Was Preserved Until The Xx Century.

It Needs To Say That Some Mamluk Sultans Did Not Know Arabic Well. Therefore, They Communicated In Turkish. Ibn Abu Az-Zahr, The Personal Secretary Sultan Zahir Beybars, Wrote That Berkkahn, The King Of Golden Horde, Pleased When He Saw Beybar's Letter, Was Written In Turkish. (Tizengauzen, 1884:308).

"We Must Point Out That The Turkish Language Was An Important Language During The Mamluk Period In Egypt," Said The Researcher Mukhammad Kharb. "Books Were Written And Presented To The Mamluk Rulers And Sultans. During This Period, The Turkic Language Spread Began From Khorezm And Extended To Azerbaijan, Andalusia, Syria, And Egypt. But Its Center Was Egypt Itself. When I Say The Center, I Mean The Attention On The Turkic Language..." - He Stressed (Muhammad Harb, 1994:322).

In This Period, The Positions Of Writers, Poets, Religious Figures, Scholars Living In Egypt Were Quite High. They Were Able To Work In Two Languages – Both Arabic And Turkish And To Teach In Mosques And Madrasah. (Xodjaeva, 2013:97).

It Is Known That The Egyptians Did Not Eat The Meat Of A Horse And Did Not Drink Kimiz (The Milk Of The Camel), But Although The Mamluks Were In Egypt, They Also Ate The Meat Of The Horse, Drank Kimiz.

Mamluks Could Not Marry The Local Population. After The Slave-Sellers Brought The Women From Movarounnahr, The Sultan Allowed Emirs And Mamluks To Marry Them. It Is Worth Noting That Anyone Did Not Marry Without The Sultan's Consent. The Fact That Mamluks Were Not Allowed To Marry Local Women Should Be Recognized Not To Have Concealed Lineage.

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It Is Well Known That There Is An Old Neighborhood Connected With Uzbeks In The Center Of Cairo. The Inhabitants Of This Neighborhood Are From Shosh (The Ancient Name Of Tashkent), Bukhara, Fergana, And Taraz (Former Jambul). They Still Keep The Names Of The Place Where Their Ancestors Originated. According To Egyptian Historians, The Creation Of This Neighborhood Began At The End Of The Xiv Century. During The Reign Of Mamluk, He Rewarded Sayfiddin Uzbek With 60 Acres Of Land For His Great Victories In The Battles. Sayfiddin Uzbek Built A Garden There. This Garden Is Famous With The Name "Al-Hadiqa Al-Uzbekiya" (Uzbek Garden). By The 1495 Year, This Garden Became A Large Neighborhood In The Center Of Cairo. This Neighborhood Covers The Al-Ataba Area, The Al-Uzbekiya Park, And A Theater. During The Reign Of The Ottomans In Egypt, The Community Began To Develop. Turkic Peoples From Central Asia Also Lived In This Neighborhood And Introduced Themselves As Uzbeks. Over Time, The Uzbeks Were So Mixed With The Local Population. As A Result, They Lost The Features Of A Separate Ethnic Group. But The Name Of "Uzbeks" Was Preserved And Existed To This Day.

### Conclusion

1. The Term "Bahri" In The Bahri Mamlukes, Which Reigned In Egypt, Was Taken In Relation To The Nile River.
2. It Was Determined That The Origin Of Sultan Kutuz Was From The Khorezmshah Descendants.
3. In The Middle Ages, Mamlukes Communicated In Turkish. Many Works Were Created In This Language And Were Close To The Current Uzbek Language.
4. The Kipchaks, Who Live In Egypt, Were Divided Into 11 Large Tribes During The Mamluk Dynasty (1250-1517).
5. Turkish Writers, Poets, Religious Figures, Scholars Had A High Status, And They Could Work Freely In Two Languages – Arabic And Turkish During The Mamluk Period.
6. The Garden "Al-Hadiqa Al-Uzbekiya," Which Is Being Preserved In Egypt, Is One Of The Famous Places And Was Not Named In This Nation's Name But By The Individual's Name.
7. There Is No Exact Information About The Origin Of Sultan Zahir Beybars. Because The Tribes That Lived In Movarounnahr Were Divided Into Several Nationalities, It Is Difficult To Distinguish Which Nation He Belongs To.

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The Authors Declare The Absence Of Apparent And Potential Conflicts Of Interest Related To This Article's Publication And Report On Each Author's Contribution.

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