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## HISTORICAL AND CULTURAL FACTORS OF THE TURKIC-ARAB RELATIONS DURING THE MAMLUKS RULE (13-15 CENTURIES)

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**Abstract.** This article examines the prerequisites for cultural, linguistic, historical ties between the Turks and the Arabs during the Mamluk rule in the 13-16 centuries and the various factors that influenced them. There are also data from medieval manuscripts and historical treatises on the meaning and scope of the name Mamluk, genealogical lineage, ethnic composition of Mamluks. The sources of the study are the works of historians and chroniclers such as ad-Dawadari, Ibn Kathir, al-Kalkashandi, al-Makrizi, Ibn Tagriberdi, who lived during the Mamluk period, as well as manuscripts such as "al-Qawanin", "Ad-Durra" and "Tarjuman" written in the mamluk period. The preconditions for relations between Arabs and Turks date back to the earliest times. The establishment of relations between the two peoples and the two countries depends on political, historical, social, religious, cultural and etc. various factors. By identifying the factors that influenced the formation and development of Turkic-Arab relations during the Mamluk rule, we can see that the Turkic-Arab relations were comprehensive and extensive.

**Key words:** Mamluks, Kipchaks, Turko-Arab contacts, historical factors, Mamluk State, Golden Horde, medieval manuscripts.

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**МӘМЛҮКТЕР БИЛІГІ КЕЗІНДЕГІ (XIII-XV Ғ.) ТҮРКІ-АРАБ ҚАТЫНАСТАРЫНЫҢ  
АЛҒЫШАРТТАРЫ ЖӘНЕ ОҒАН ӘСЕР ЕТКЕН ФАКТОРЛАР****Қ.Қ. Аубакирова<sup>1\*</sup>, С.Т. Тайман<sup>1</sup>**<sup>1</sup>Қорқыт Ата атындағы Қызылорда университеті, Қызылорда қ., Қазақстан.

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**Түйіндеме.** Берілген мақалада XIII-XVI ғасырларда мәмлүктер билігі кезіндегі түркілер мен арабтар арасындағы өзара қарым-қатынас, мәдени, тілдік, тарихи байланыстардың алғышарттары мен оларға әсер еткен түрлі фактор қарастырылады. Сонымен қатар мәмлүк атауының мәні мен қолданылу аясы, мәмлүктердің генеалогиялық тегі, этникалық құрамы туралы ортағасырлық қолжазбалар мен тарихи трактаттардан деректер беріледі. Зерттеу барысында дереккөз ретінде мәмлүктер кезінде өмір сүрген әд-Дауадари, Ибн Касир, әл-Қалқашанди, әл-Макризи, Ибн Тагриберди сияқты тарихшы-жылнамашылардың еңбектері мен сол дәуірде түркі-қыпшақ тілінде жазылған «әл-Қауанин», «Әд-Дурра» және «Тәржүмән» сияқты қолжазбалар негізге алынған. Арабтар мен түркілер арасындағы өзара қатынастардың алғышарттары ерте кезеңнен басталады. Екі халық пен екі ел арасындағы байланыстардың орнауына саяси, тарихи, әлеуметтік, діни, мәдени, туыстық және т.б. түрлі факторлар әсер еткендігі анықталды. Мәмлүктер билігі кезінде түркі-араб байланыстарының қалыптасып, дамуына әсер еткен факторларды анықтай отырып, түркі-араб байланыстарының жан-жақты әрі ауқымды болғандығына көз жеткізуге болады.

**Кілт сөздер:** Мәмлүктер, қыпшақтар, түркі-араб қатынастары, тарихи факторлар, Мысыр Мәмлүк мемлекеті, Алтын Орда, ортағасырлық қолжазбалар.

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**ПРЕДПОСЫЛКИ И ФАКТОРЫ, ПОВЛИЯВШИЕ НА ТЮРКСКО-АРАБСКИЕ  
ОТНОШЕНИЯ В ПЕРИОД ПРАВЛЕНИЯ МАМЛЮКОВ (XIII-XV ВВ.)****К.К. Аубакирова<sup>1\*</sup>, С.Т. Тайман<sup>1</sup>**<sup>1</sup>Кызылординский университет имени Коркыт Ата, г. Кызылорда, Казахстан.

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**Аннотация.** В настоящей статье рассматриваются отношения между тюрками и арабами в период правления мамлюков (XIII-XV вв.), анализируются предпосылки возникновения культурных, языковых, исторических связей и различные факторы, повлиявшие на эти связи. Также приводятся сведения из средневековых рукописей и исторических трактатов о значении наименования мамлюк, область применения этого наименования, а также данные о генеалогическом происхождении и этническом составе мамлюков. В качестве источников исследования взяты труды таких историков-летописцев, как ад-Даудари, Ибн Касир, аль-Калкашанди, аль-Макризи, Ибн Тагриберди, которые жили в эпоху мамлюков, а также рукописи «Аль-Кауанин», «ад-Дурра» и «Таржуман», написанные на тюркско-қыпшақском языке и датируемые этим же периодом. Предпосылки возникновения взаимоотношений между арабами и тюрками имели место еще в ранние периоды. Установлено, что на взаимосвязи между двумя народами и двумя странами повлияли различные факторы: политические, исторические, социальные, религиозные, культурные, родственные и др. Выявление факторов, оказавших влияние на формирование и развитие тюркско-арабских связей в период мамлюкского правления, позволяет убедиться в том, что эти связи носили масштабный и разносторонний характер.

**Ключевые слова:** Мамлюки, кипчаки, тюрко-арабские контакты, исторические факторы, Государство мамлюков, Золотая Орда, средневековые рукописи.

**Introduction.** The history of the Kazakh people, in turn, is closely linked with the history of the Mamluk state of Egypt. It is clear that the Mamluk-Kipchaks, who were sold as slaves in the Kipchak steppes

during the Mongol invasion and later ruled in Egypt and Syria, came from modern Central Asia, including Kazakhstan, and were part of the Kazakh people. The Mamluks from the Kipchak steppes ruled Egypt from the 13-16th centuries, even during the Ottoman Empire. Not only did they rule, but they also influenced the formation of Kipchak culture in Egypt, which became the center of the Arab-Muslim world in the middle Ages. It is known from history that the preconditions for interaction between Turks and Arabs date back to ancient times.

Protecting the Arab-Muslim world from destructive forces from both the West and the East, the Mamluks, who stopped the Crusades and Mongol invasions, not only came to power in Egypt on the African continent, at the mouth of the Nile, but also helped establish Turkish culture there. They have gained great prestige not only in the Turkic world, but in the entire Islamic world. During the Mamluk rule, the state of Egypt became one of the most powerful states in the Muslim world with great political and military power, and achieved great economic, social, religious, cultural and scientific achievements.

**The purpose of this article** is to determine the preconditions of the Turkic-Arab relations under the Mamluk rule and the various factors that influenced it. In order to achieve this goal, the following **tasks** were identified: to find and present the facts about the state of Mamluks and the concept of Mamluks, the genealogy of Mamluks; identification of the main factors influencing the Turkic-Arab relations during the Mamluks; collection of data from medieval manuscripts in order to determine the background of the Turkic-Arab relations and the historical and cultural factors that influenced it.

**Materials and methods.** The main sources of the study are the works of medieval historians, chroniclers such as Baybars ad-Dawadar, al-Makrizi, Ibn Yas, Tagriberdi, who lived during the Mamluk rule, and the manuscripts in the classical Arabic language about the Mamluk-Kipchak language such as "al-Qawanin", "Ad-Durra" and "Tarjuman" written in the mamluk period. Bibliographic, codicological, historical-comparative, comparative-typological, methods of description, analysis, generalization and translation methods were used in order to determine the main preconditions and factors influencing the Turkic-Arabic cultural and linguistic relations.

**Discussion.** The Mamluk state (1250-1517) was a state ruled by slaves from the Turkic and Caucasian peoples in Egypt and Syria. As for the origin of the word Mamluk, it is related to the "white slaves" who played a major role in the history of Islam. The word "ملك" [malaka] in Arabic is a pronoun for the involuntary verb to possess, to dance. The word Mamluk originally meant "property belonging to someone", "property owned by the owner", "dependent, possessed person", but later acquired the second meaning of "white slave" depending on the historical circumstances and scope of its time. The Arabic sources of the time define him as a "white slave without parents" who was sold and bought (Said, 1976: 257).

The word "مملوك" [mamlūk] appears several times in the medieval Turkic-Kipchak work "Al-Qawanin", which is taken as a source of research. The author of the manuscript gave the plural form of the word Mamluk "مماليك" [mamālīk], and the Turkic-Kipchak translation as "قول" [qul]. As an example, we can cite the following excerpt from the inscription "Al-Qawanin": "The sultan's mamluk is said to be the slave of the sultan" (Toparly, 1999: 53a), "My property is said to be my slave" (در قلم مملوكي م عنى في فتقول), "Their property is said to be their slave" (Toparly, 1999: 55a). The Kipchak-Arabic dictionary "Tarjuman" in the section "Mamluks and princesses and days" (Toparly, 2000: 34b). Also, in the 19th chapter of "Ad-Durra", entitled "Characteristics and Colors of Man" ("ألوانها و الناس صفات"), the Turkic-Kipchak translation of this word is given as "slave" (قول [qul]), and in this section "العبد" [ The translation of the word al-'abd] in the Kipchak language is "qara" [qara] – black [Toparly, 2003: 14a]. In this section, the word "المملوك" [al- mamlūk] comes after the word "الأمير" [al-'amīr], in Turkish "باك" [bek] - bek. The fact that the word mamluk comes after the word amir, bek shows that they were of high status. The fact that the word "العبد" [al-'abd] in the sense of a true slave is also given in this section means that there are differences between the words "المملوك" [al-mamlūk] and "العبد" [al-'abd]. The translation of the word "al-'abd" in the manuscript as "قرا" [qara] probably refers to black slaves who often worked illegally. It is clear from the works of medieval Arab historians that the Mamluks had many advantages over slaves. From an early age, they learned the basics of martial arts, writing, religion, learned about government affairs and influenced the political and economic life of the country. Black slaves, often called "al-'abd" from Africa, were involved in hard work and housework, while Mamluks, known for their bravery and ingenuity, were promoted to positions of power, military service, and office. This shows that the Mamluks had a special place in Egyptian society. A. Alibekuly who studied the Turkic-Kipchak literature under the Mamluks argues that Mamluks are very different from ordinary slaves, and it is more appropriate to call Mamluks "hired" or "specially trained" rather than "white slaves" (Alibekuly, 2008: 12).

Currently, there are different opinions in Kazakhstan about the origin and ethnic composition of the Egyptian Mamluks. Western, Russian, and Arabic sources state that the Mamluks were warrior-slaves from the Turkic and Caucasian peoples of medieval Egypt. Some scholars have identified the two Mamluk dynasties that overthrew the Ayyubid dynasty in 1250. The Mamluk dynasty (Turks, mainly Kipchaks) that ruled from 1250 to 1390 was called Bahri (بحري [bahrī]), and the Mamluks (Caucasians, Circassians) who ruled from

1390 to 1517 were called Burji. Thus, the ethnic composition of the Mamluks consisted of Turks and Circassians. Western, Russian, and Arab scholars distinguish Caucasian Circassians ethnically from Kipchak sultans. Turkish and Kazakh scholars have concluded that the division of the Mamluks into two dynasties did not depend on their ethnic composition. Initially, the Mamluk military exercise was held on the island of Ar-Rauda in the Nile River, and later, during the reign of Kalaun, the Mamluk military training ground was called Burji because it was a fortress in Cairo. According to Ibn Khaldun and al-Makrizi, one of the first medieval historians to write about the Mamluks, the name of the Bahri Mamluks comes from the name of the fortress of al-Salih, located in the delta of the Nile. Turkish historian Riza Nur Bahri warns that the Mamluks are not named after the castle, but rather the Mamluks there, who came to the castle by sea under the leadership of Venetian merchants. Based on the words of the above-mentioned Arab and Turkish scholars, Amin al-Kholi states that the word "Bahri" can be used in conjunction with the name "Kipchak" (Amin, 1964: 35). Because in medieval Arabic historical work of Kalkashandi (Al-Qalaqashandi, 1922: 456), al-Makrizi (Al-makrizi, 2002: 221) and Abu al-Muhassin (Abu al-Muhassin, 1963: 255), Ibn 'Abd al-Zahir ('Abd al-Zahir, 1976) the concept Kipchak is used as "القباچاق" [al-qibğāq] or "القباچاق" [al-qibğāq], in the works of some researchers it is called "التاتار" [tatar], "القبايل الذعبيّة" [Al-qabā'ilu-z-zahabīya], along with the names "المغول" [al-muğūl]. Therefore, in the works in the Arabic language, the names of the peoples of the Golden Horde, Tatars, Mongols are used as synonyms with the name Kipchak.

In the works of Kazakh researchers, it was found that the genealogy of the vast majority of Mamluks goes back to the Turks, including the Kipchaks. Although Russian-language records from various historical periods refer to the majority of the peoples of the North Caucasus and Ukraine as Circassians, K. Begalin argues that no other nation has such a unique name, except for the Kazakhs and perch Tatars, who are now part of the younger zhuz. He argues that the Sherkesh tribe, which belongs to the younger zhuz, is widespread in Western Kazakhstan, in the present-day Atyrau and Ural regions, and connects them with the Sherkesh Mamluks (Begalin, 2012: 133).

Orientalist B. Batyrshauly, in his work, tries to prove the ethnic unity of the Mamluks, based on medieval Arabic manuscripts, which describe the ethnic, cultural, linguistic, anthroponymic, traditional, ritual features of the Kipchak and Circassian Mamluks. The author concludes that there is a reason to directly connect the Mamluk Circassians with the Sherkesh tribe, which belongs to the younger zhuz of the modern Kazakh people and inhabited the western regions of Kazakhstan for a long time (Batyrshauly, 2005). In our proposed study, the Mamluks are considered to be ethnic Turks. This opinion of ours can be proved by the research of scientists such as B. Kumekov, K. Begalin, B. Batyrshauly, A. Alibekuly. This is because the ethnonymic similarities in the ethnic composition of both countries are obvious. The study of valuable materials on Mamluk anthroponymy revealed its tribal structure. The works of medieval Arab historians of the Mamluk era have a large number of non-Arab anthroponyms and clearly show the sign of tribal relations (for example, Janah Ibn Haqqan al-Kimaki, Shams ad-Din Qumani). Ethnic associations among the Mamluks have many similarities with the Deshti-Kipchak tribal structure, and it can certainly testify to the close ethno-political ties in the political systems of the pre-Mongol and post-Mongol periods (Batyrshauly, 2005:12-13).

A. Kuryshzhanov, who studied the language of written monuments of the Mamluks made the following conclusions about the origin of the Mamluks: "In terms of ethnic composition, the Mamluks were from different countries. Captives of many tribes and nations have always been sold into slavery. Among them were many great citizens of tribes and ethnic groups who came from the steppes of "Deshty Kipchak" at that time. Along with slaves, there were volunteers in the Mamluk Guard (Kipchaks, Turks, Turkmens, Georgians, Slavs, Europeans, Caucasians, etc.), but they all submitted to the same center - Kipchak rule, and they spoke only Kipchak language (Kuryshzhanov, 1970). Thus, the scholar points out that during the Mamluk rule in Egypt there were people of different nationalities and tribes, but most of them were Kipchaks, so Kipchak was the language of communication, the common language of all peoples.

It is known from history that not all Mamluks, who had great political and social power in the Egyptian society of different nationalities, did not come from the same place, from the same people, they were different in origin and ethnicity. Although the Mamluks included Sudanese, Greeks, Armenians, Kurds, and Circassians, it is clear from medieval historical records that most of them were Turkic-Kipchaks from the Kipchak steppes. Information about the ethnic composition of the Mamluk state of Egypt, including the Kipchaks could be found in the works of Ibn al-Fuwati (d. 1323), al-Sukai (d. 1264-1324), al-Dawadari (d. 1325), Mugultai (1371), Ibn Kathir (1299-1373), Ibn Sasri (d. 1397), as well as information about the relations between the Golden Horde and the Mamluk state of Egypt was found in the works of Arab historians of that time, such as al-Kalkashandi (1355-1418), al-Makrizi (1364-1442), Ibn Tagriberdi (1411-1465), Ibn Yas (1448-1542).

Thus, the scientist argues that in the first period of Mamluk rule there were many Kipchaks, in the second period there were many Circassian Turks. In Arabic, the word sherkesh (الجرانسة) [al-ğarākisa] itself has several meanings. Arab historians have called the Circassians not only the peoples of the Western Caucasus, but also the Chechens and Dagestanis, the Ingush and the Karachays, and their connection with the Turks.



In the works of the medieval historian al-Aini, the name of the Turkic Circassians (الجرانكسة الأتركة [al-atrāku-l-ğarākisa]) is also found. Other medieval Arab chroniclers also state that the Mamluks included Azerbaijanis, Armenians, Kurds, Persians, Greeks, and Sudanese, but that most of them were Turkic-Kipchaks from the Kipchak steppes. Salah ad-Din Nawar, an Arab historian who studied the influence of the Mongol Kipchaks on Egyptian society during the Mamluk rule, states that the Circassian Mamluks, who were related to the Mongol Kipchaks, belonged to the Turkic peoples and came from the Kipchak lands and mountainous areas in the south (Amin al-Huli, 1965: 124). There is enough evidence that the genealogy of the Mamluks, who defended the Arab-Muslim world from the Crusades and the Mongol invasion, goes back to the Turks, including the Kipchaks. Therefore, based on the above data, there is every reason to consider the Mamluks in general as Turks in terms of origin. According to turkologist-scientist A. Zayonchkovsky, in the 13 century the names "Kipchak" and "Turkic" were used interchangeably as synonyms (Zainchkovski, 1967: 80-89). Based on the collected data and scientific findings of foreign and domestic researchers, in the course of this study, the concept of Mamluks is considered in connection with the general names "Turkic" and "Kipchak".

The Mamluks appeared in the Arab world long before they established their state in Egypt. For the first time in Islamic history, the Mamluks date back to the last days of the Abbasid dynasty. It is estimated that the number of Turkic Mamluks in the armies of the Abbasid dynasty reached thirty-five thousand. According to Arabic records, most of the Mamluks came from Central Asia, Mawarannahr, including Samarkand, Fergana, Shash (Tashkent) and Khorezm (Abu al-Muhassin, 473: 336-338).

Ahmad Ibn Tulun, the first Turkic ruler in the Arabian Peninsula, was the son-in-law of Mamun, the caliph of Baghdad. He was sold into slavery from Mawarannahr to Baghdad and soon rose to the rank of chief. Later, Ahmad Ibn Tulun declared his independence in Egypt, and the Tuluns, who ruled from 868 to 905, increased the number of Turkic Mamluks close to them. During the reign of Ahmad Ibn Tulun, the Egyptian state gained political independence, as well as economic, cultural and scientific achievements.

The Ikhshids, who came to power after the Tulunids, and the Mamluks, who played an important role during the Fatimid rule, were also numerous during the Ayyubid period. They rose through the ranks of the military and later became the main military force of the Muslim states and emirates in the region, especially Egypt and Syria. The number and power of the Mamluks have been increases, they became more involved in the political life of the country, they were be able to influence the political direction, and they became a major force in the military and political spheres. The Ayyubid dynasty, which came to power in 1171 after the collapse of the Fatimid dynasty, bought a large number of mercenaries and played an important role in the history of the Middle East and the Mamluks. Despite the fact that the Ayyubid dynasty is of Kurdish origin, medieval Arabic sources say that as it grew up in the Seljuk Turkic state and the Turkic Mamluks, it fully absorbed Turkic traditions, customs and military systems. The Ayyubid state, founded by Salah ad-Din, can be considered as a Turkic state. Because they brought with them the Turkic culture, gained great political and military power and influenced the political and cultural life of the country. It is even said that one of the languages used during the reign of the Ayyubid dynasty was Turkic. Medieval scholars such as Ibn Khaldun and Ibn Sina described the Ayyubid state as a "*Turkic country*" (Batyrsauly, 2005: 169).

Salah al-Din, who is known for his far-sightedness in domestic and foreign policy, aims to unite all the states of the Muslim world under one banner in order to win a decisive battle with the crusaders in the Middle East and liberate Muslim lands from the crusaders. He united Egypt and Syria and, as a result of various military tactics, won a great victory in the battles with the Crusaders. Salah al-Din's army of Turkic descent have had a great reputation in the Muslim world.

After the death of Salah al-Din in 1193, Salih Najum ad-Din Ayyub (1240-1249) came to power as a result of power struggles in the country. Despite the internal and external turmoil that took place in the country at that time, the country was divided into several small emirates, and Egypt retained its importance as a world center of great political importance. The country's political, economic, social, and cultural situation has improved, and the Ismaili and Shiite sects of the Fatimid era have been replaced by Sunni ones. Under Salah al-Din, Cairo became the center of the Arab world. When al-Salih Najum al-Din died in 1249, Turan-Shah, who had come to power, fought a mercenary army, mostly made up of Turkic Mamluks, to attack the crusaders led by Emir Faris al-Din Aktai al-Salih, and they fought against the mercenaries of the Turkic Mamluks. After the victory in this battle with the Crusaders, tensions between Turan-Shah and Bahri Mamluks began in Egypt. After the death of Turan Shah in 1250, the Ayyubid dynasty in Egypt came to an end and the Mamluk state of Egypt, which had existed in the Middle East for about three centuries, was born.

There are different opinions in history about the first sultan who came to power in the Mamluk state. While some historians recognize Shajar al-Durr as the first sultan of the Mamluk state, others no longer recognize him as the first sultan. B. Batyrsauly considered right to recognize Shajar al-Durr as the first sultan of the Mamluk state and gave his arguments. Historically, the period from 1250 to 1260, before the coming to power of Sultan al-Zahir Beybars, is considered a transitional period of the Mamluk state. During this transition period, the foundations of the Mamluk state were not yet firmly established and were not fully

recognized in the Muslim world as the Mamluk state [36, p. 181]. During the transition period of the Mamluk state of Egypt, the sultans Shajarat ad-Durr (1250), Iaz ad-Din Aibek at-Turkmani (1250-1257), Mansur Nur ad-Din Ali Ibn Aibek (1257) and Saif ad-Din Kutuz (1259) ruled.

As a result of these conflicts, an assassination attempt was made against Sultan Kutuz, who was on his way from Cairo to Syria, and Emir Beybars took over all power. Sultan al-Zahir Rukn al-Din Beybars Bundukdari (1260-1277), who proved to be an experienced commander during the war, gained great prestige in the country with his determination, politics and wisdom when he came to power. During his reign, Sultan Beybars paid great attention to strengthening the country's periphery and navy, and built military defense towers. It also promotes the development of cities, maintains a regular army in each city and introduces a postal system and a channel system. He completely conquered the Seljuks of Central Asia, Lesser Armenia, and the Berbers, and is known around the world not only as a talented commander, but also as a wise politician. Sultan Beybars, who established relations with many countries of the time, not only regulated the political and military system of the state, but also contributed to the development of art, religion and science. During his reign, he built many high-rise buildings, mosques and madrassas, and focused on the library. The support and development of art, science and literature by the Mamluk sultans, in turn, contributed to the publication of great works in the field of Arabic history, genealogy, lexicography, poetry and other sciences.

Due to the coming to power of Sultan Beybars in 1260, Egypt's foreign policy took a new direction in its relations with other countries. The thirteenth century was full of various important events and changes for the peoples of Asia and Europe. In the West there was a crusade to liberate the Holy Land, and in the East there was a Mongol invasion that conquered many countries and massacred various peoples. These raids also threatened Syria, Palestine and Egypt. Realizing at the time that Egypt, with its highly developed economy and strong military system, was the key to the Muslim world, the Crusaders sought to conquer Egypt by allying with the Mongols. In the 1840s, Western countries sent several embassies to the Golden Horde for this purpose. Thus, as embassy relations were established between the countries of Western Europe (France, England, Genoa) and the Mongol invasion of Iran, Iraq, the head of the Ilkhanate Kulagu, Egypt began to look for allies in the fight against the Kulagu Army. Among them, the military-political and diplomatic relations established with the Golden Horde in 1261 had a special historical and political place for both countries. Prerequisites for such a connection are the formation and strengthening of the empire of Genghis Khan in the 13 century and the rise of the Jochi Ulus, the Golden Horde and the Kulagu Ulus (Ilkhanate state in Iran), and the latter's campaign against the Arab-Muslim world in the Middle East. At the same time, as a result of growing tensions between the Ayyubid dynasty that ruled Egypt and Syria, the number of troops in the region increased sharply at the expense of the Turkic Mamluks. By the middle of the 13th century, as a result of crusades from Western Europe to the Middle East and becoming the only military force in the East to resist Mongol conquest, they seized political power along with the military. The Mamluks who came to power sent embassies to the khan of the Golden Horde to establish diplomatic relations between Egypt and the Golden Horde. These connections may have been made to prevent the Ilkhan state from invading the Mamluk-held territory of Sham until the end of the 14th century. Berke Khan's (1256-1266) conversion to Islam also had an impact. The first contacts between Egypt and the Golden Horde are closely connected with the name of Sultan Beybars, who came to power in 1260.

After the coming to power of Sultan az-Zahir Beybars, they began to establish political and diplomatic relations with their relatives, the people of Deshty Kipchak, their historical homeland, where the Golden Horde state is located. The relations between the Mamluks and the Golden Horde were a very important event in the history of Islam in general.

Cultural and linguistic relations between peoples are closely linked, first of all, for political, economic, social, ethno-historical and psychological reasons. The migration of the Deshty Kipchak people to Egypt is closely connected with military, political, economic, social, cultural, psychological and other factors. Salah ad-Din Muhammad Nawar, author of *At-Tawaif al-Muguliya fi Misir*, highlights the importance of the natural factor as the main reason for the migration of peoples, citing several such factors that influenced the migration of the people of the Golden Horde to Egypt. He argues that the nature of the Kipchak steppe is harsh and the winters are very cold, making it difficult to live there. The people of Deshty Kipchak, who experienced various difficulties, such as socio-economic, caused by the harshness of nature and constant wars, at that time played an important role in world history and made a mass exodus to the more economically developed Mamluk state of Egypt (Batyrschauly, 2005: 21).

**Results.** Many researchers cite ancestral, kinship relations between the two peoples as one of the main reasons for the establishment of political, diplomatic, cultural and linguistic ties between the Mamluk state of Egypt and the Golden Horde. Indeed, it is in the common knowledge and understanding of the two countries that the Kipchak Mamluks have established good relations with the Golden Horde. Later, the conversion of the Deshti Kipchak people to Sunni Islam and the conversion of the Egyptians from the Shiite sect to the Sunni sect based on the four sects under Mamluk rule increased the rapprochement between the two

countries. Within the framework of a common religion and a common culture, the ties between the fraternal peoples, one living on the Nile and the other on the Yedil rivers, have strengthened. There is enough historical evidence that the number of Kipchaks in Egypt increased as a result of kinship. Such a fact can be found in the works of medieval historians. Based on the works of chroniclers during the reign of the Mamluks, Egyptian historians Amin al-Kholi, Mohammed Nauwar, Qasim Abd Qasim consider the kinship factor as a key factor in the establishment of relations between the two countries.

The establishment of friendly relations between the two countries was also influenced by the fact that the Mamluk sultan Beybars came from the Kipchak tribe. As a result of the Mongol invasion, many people from the Kipchak steppes were captured and sold as slaves. Al-Aini writes, "After them came the Mamluks of Adili, Kamili, Ashrafi, Muzzami, Nasri and Azizi, who left an indelible mark on the Muslim world". Among the enslaved Turks were Beybars, the founder of the Mamluk state, and Kalaun, who later came to power. According to Al-Aini, both sultans came from the Turkic tribe. According to the medieval historian al-Omari, the Mamluk sultans in Egypt tried to get their relatives closer and bring their relatives to Egypt (Batyrshauly, 2005).

The involvement of the Mamluk sultans led by Sultan Beybars in the lands of Egypt and Syria, the establishment of ties with their compatriots due to kinship and tribal relations, was due to social, cultural and psychological factors. The psychological factor influenced the Turkic-Arab cultural and linguistic ties, and as a result of the nostalgia of the Kipchak-Mamluks, who came to power, to the Motherland, their homeland, their nation, the names of lands and settlements began to be called in Turkish. As a result of such linguistic connections, the toponyms and anthroponyms of the Turkic language, which are still preserved in Arabic, can be cited as examples. The social, political, military, and state systems of the Mamluk state of Egypt and the Golden Horde were very similar. The Mamluks, who came from the Kipchak steppes and rose to the rank of sultan, became members of the aristocratic class and they could rely on them in the policy of the state and in the formation of the army, establishing ties with the people who are close to them by origin. Al-Kalkashandi states in his work: "They are distinguished by their loyalty and bravery, the Turkic people in terms of body shape and beauty, chosen for their artistic character", pointing out the main reason for the invitation of the Kipchak Mamluks to Egypt (Al-Qalaqashandi, 1922: 458).

Salah ad-Din Muhammad Nawar, an Arab historian, wrote about the Kipchak culture in Egypt during the Mamluk rule in his study *Tauaif al-Muguliya fi Misir*: "Information about the political, military, socio-economic, cultural and linguistic influence of the Turkic-Kipchak tribes on the Mamluk state of Egypt, founded by Sultan az-Zahir Beybars, can be found in medieval Arabic inscriptions. Numerous medieval works confirm that the Mongol-Kipchak factor played a key role in the Mamluk state of Egypt. The fact that the Kipchaks adhered to their own culture and traditions in the land of Egypt is evidenced by the written evidence found in the manuscripts.

The marriage of Sultan az-Zahir Beybars and the daughter of Berke, a powerful ruler of Deshty Kipchak, and Berke Khan's conversion to Islam further strengthened relations between the two countries. In mosques in Mecca, Medina, Jerusalem and Cairo, Berke Khan was named after the caliph and sultan in sermons. According to medieval Arabic sources, Berke Khan was the first descendant of Genghis Khan to convert to Islam. He lit the beacon of faith, established Muslim customs, respected jurists and attracted them to him. He built mosques and schools on the territory of his state (Batyrshauly, 2005).

In 1262, Sultan az-Zahir Beybars sent to Berke Khan the Mamluk emir Kushbek, who was fluent in the Kipchak lands and the Turkic-Kipchak language, and Majid al-Din and Nafran, who were well versed in the principles of Islam from the Kipchak land. Sultan Beybars sent a letter to Berke Khan inviting him to take part in the holy "jihad" against the infidels. The letter describes the strength of the Muslim army in Egypt, its ethnic composition, and the kings in the Islamic world who submit to the Egyptian sultan. He says that Muslims are being persecuted and oppressed in the occupied territories, that his actions are disgusting to Allah and that it is necessary to oppose him. Berke Khan also said that his troops had arrived in Egypt and that they were highly respected. This fact clearly shows that religion was also a strong factor in the military-political rapprochement between the two rulers (Batyrshauly, 2005: 107).

However, it is clear that the relations between Egypt and the Golden Horde were due not only to the kinship of the sultans, but also to more important political reasons. It is known from history that the first contact between Egypt and the Golden Horde began with a letter from Sultan az-Zahir Beybars to Berke Khan in 1261. Ibn Abd al-Zahir, a famous statesman of the time and the personal secretary of Sultan az-Zahir Beybars, wrote in a medieval work that a letter was written to Berke Khan on behalf of the sultan. The letter states that one of his main tasks as a Muslim is to wage a "holy jihad war" against non-Muslim Iranian imams. In this letter, the sultan also urged the Golden Horde khan to Kulagu, that is, to wage a holy "jihad" against the infidels. In Tisenhausen's work, a letter from al-Zahir Beybars to Berke Khan in 1261 states: "There are several reports that Kulagu converted to Christianity for his Christian wife. He preferred his wife's religion to yours, put his wife above you, and settled atheist crusaders in the caliph's land". Here the Egyptian ruler set Berke Khan against his brother and sought an ally.

The following can be the main factors that influenced the establishment and further strengthening of comprehensive relations between the Mamluk state of Egypt and the Golden Horde, located on two continents, one in North Africa and the Middle East, and the other in Central Asia in the 13-15 centuries:

- genealogical (relative) factor: in the Golden Horde and the Mamluk state of Egypt, which had a great power in the history of the Middle Ages, the Kipchaks gained great political and social power, and the Kipchak culture was revived;

- psychological factor: nostalgia of the Mamluk Kipchaks, who came to Egypt as slaves from the Deshti Kipchak steppe and later rose to power;

- socio-economic factor: the strong socio-economic development of the Mamluk state of Egypt in the 13-15 centuries and the suffering of the peoples of Deshti Kipchak from the Mongol invasion;

- Religious factor: the conversion of the Golden Horde Berke khan (1256-1266) to Islam, the spread of the Sunni Hanafi school in Egypt, supported by the Mamluk sultans;

- Political factor: the formation of the Zhochy Ulus and the Kulagu ulus and the contradictions between the two, the invasion of the Kulagu army into the Arab world, the Crusades from Western Europe.

**Conclusion.** In conclusion, under the rule of the Mamluks, various factors influenced the establishment of comprehensive relations between the Golden Horde and the Mamluk state of Egypt and the implementation of the process of Turkic-Arab cultural synthesis. By identifying the factors that influenced the formation and development of Turkic-Arab relations during the Mamluk rule, we can see that the Turkic-Arab relations were comprehensive and extensive. After the Mamluk-Kipchaks, who had a significant influence on the political and military affairs of the Abbasid dynasty in the Arab world, came to power, Turkic-Arab relations began to develop rapidly in various fields. In general, the Turkic people have long been known for their unique political and administrative system, a special form of government. Thanks to this potential, the Mamluk-Kipchaks ruled Egypt for almost three centuries and established a new direction in the country's foreign policy. The Mamluk sultans, under the influence of kinship, psychological, socio-economic, religious and political factors, strengthened their relations with the peoples of Deshti Kipchak. This, in turn, contributed to the development of cultural and linguistic ties between the two peoples.

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