

The Nature of the Relationship between the Burji Mamluks and the Mongols

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ABSTRACT

The first beginnings of the Burji Mamluk state were since the reign of Sultan Al-Mansur Qalawun (681 AH / 1281 AD) who was keen that this new Mamluk group be from the Circassians and not from the Turks or other Mamluk groups due to their abundance in the markets and their cheap price. Qalawun increased the number of this group and made them reside in the towers of the castle, so he called them Burji. The Circassian Mamluks tried throughout the eighth century AH / fourteenth century AD to reach power and succeeded in this matter during the reign of the successors of Al-Nasir Muhammad bin Qalawun when the Circassian prince Barquq (801 AH / 1398 AD) was able to depose Sultan Amir Haji bin Shaaban, one of the descendants of Al-Nasir Muhammad bin Qalawun, and assumed the sultanate in 784 AH / 1382 AD. The Burji state was established on the ruins of the Bahri Mamluk state 648-784 AH / 1250-1382 AD. The Burji state went through stages of strength and weakness like the rest of the states that emerged in the Islamic world. The relationship between the Mongols and the Mamluks after the Battle of Ain Jalut (658 AH/1260 AD) was hostile at times and friendly at other times. The most severe danger that Egypt was threatened with by the Mongols was during the reign of their Sultan Tamerlane, who laid out plans aimed at establishing a great empire

similar to the empire of Genghis Khan. In order to achieve that goal, his eyes began to turn towards the Arab and Islamic countries.

Keywords: Mongols, Burji Mamluks, Tamerlane.

طبيعة العلاقة بين المماليك البرجية والمغول

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الملخص

كانت البدايات الاولى لدولة المماليك البرجية منذ عهد السلطان المنصور قلاوون (٦٨١هـ/١٢٨١م) الذي حرص على ان تكون هذه الفرقة المملوكية الجديدة من الجراكسة لا من الاترك او غيرهم من الفرق المملوكية الاخرى وذلك لوفرتهم في الاسواق ورخص ثمنهم فأكثر قلاوون من هذه الفرقة وجعل اقامتهم في ابراج القلعة لذلك اطلق عليهم اسم البرجية وقد حاول المماليك الجراكسة طوال القرن الثامن الهجري /الرابع عشر الميلادي الوصول الى الحكم ونجحوا في هذا الامر في عهد خلفاء الناصر محمد بن قلاوون حين تمكن الامير الجركسي برقوق (٨٠١هـ/١٣٩٨م) من خلع السلطان امير حاجي بن شعبان من احفاد الناصر محمد بن قلاوون وتولى السلطنة سنة ٧٨٤هـ/١٣٨٢م ، قامت الدولة البرجية على انقاض الدولة المملوكية البحرية ٦٤٨-٧٨٤هـ /١٢٥٠-١٣٨٢م وقد مرت الدولة البرجية بمراحل قوة وضعف كبقية الدول التي نشأت في العالم الإسلامي كانت علاقة المغول بالمماليك بعد موقعة عين جالوت (٦٥٨هـ/١٢٦٠م) عدائية تارة وودية تارة أخرى وكان اشد خطر هددت به مصر من جانب المغول في عهد سلطانهم تيمورلنك الذي وضع خطط تهدف الى انشاء انبراطورية كبرى على غرار امبراطورية جنكيزخان ومن اجل تحقيق ذلك الهدف اخذت انظاره تتجه صوب البلاد العربية والإسلامية .

الكلمات المفتاحية: المغول، المماليك البرجية، تيمورلنك.

Introduction

The Mamluks are white slaves who came to countries of the Islamic world since the first Abbasid era, and most of them were brought from the Russian Turkestan region, in the country known to Muslims as Transoxiana, and this country was a market for the white slave trade. As a result of the divisions and conspiracies between the members of the Bahri Mamluks 648-784 AH / 1250-1382 AD, Sultan Al-Mansur

Qalawun formed a new group of Circassian Mamluks, raised and trained them, and made the towers of the castle a shelter for them. They were loyal to Al-Mansur Qalawun. The Burji Mamluk state began (784 AH / 1922 AD) and with the rule of Al-Zahir Barquq, the Mamluk Sultanate ended the first Mamluk state and began the second Mamluk state, which is the Circassian state. The Mongol invasion represents a wave of stormy waves that faced the Islamic world in the Middle Ages and continued to sweep it in successive waves for more than two and a half centuries, starting from the era of Genghis Khan. 600 AH/1204 AD and ending with Timurlane's campaign in 803 AH/1401 AD on the north of the Levant. The emergence of Timurlane was the result of the conflict within the Mongol Empire. He was one of the sons of the Turkish Barlas tribe.

First: The Burji State, the name, the most important sultans of the Burji State, and the most important challenges that the Burji State faced.

The era of the Circassian Mamluks is the second era of the two Mamluk states, and the origin of its kings is from the (Circassian race), and perhaps this difference in nationality is the reason that prompted historians to consider it a second state different from the first Bahri Mamluk State, although they do not differ in an essential matter, because its kings are from the freedmen of the purchased Mamluks or from their sons, and because they did not follow in ruling except one system in reality, although the hereditary system of authority was more considered in the Bahri Mamluk State, in addition to the increase in revolutions, seditions, and internal and external conspiracies that increased in the Circassian State, and the corruption of the soldiers, and the mixing of their nationalities and races, and the lack of care for their upbringing as was happening in the first Mamluk State.

The Mamluk State emerged in 784–923 AH / 1382–1517 AD and in the second branch of the state The Mamluks in Egypt were established on the ruins of the Bahri Mamluk state, and they were distinguished by their large numbers, so they inhabited the towers and the mountain fortress, which they were called. They were attributed to the Circassian tribe of Burj, which it was said that Sultan Al–Mansur Qalawun was one of the Bahri Mamluks, and it was called Circassian because its Mamluks were Circassians, the inhabitants of the southern highlands in the land of the Kipchaks, who lived in the lands of the North Caucasus extending from the Black Sea to the Caspian Sea.

After the Sultanate of Qalawun continued for 103 years, the Circassian state was established with the appointment of Atabeg Barquq and he was given the title of Al–Zahir Saif al–Din Abu Saeed in the year 784 AH/1382 AD. During his reign, Caliph Al–Mutawakkil was arrested in the year 785 AH/1383 AD, and he was deposed and imprisoned, and he pledged allegiance to Caliph Al–Wathiq Billah, then he was dismissed in the year 788 AH/1386 AD . After him, his brother Zakariya Ibrahim was appointed, and he was dismissed in the year 791 AH/1389 AD. The Caliph Al–Mutawakkil was reinstated a second time in the year 791 AH/1389 AD . A month later, the princes deposed Al–Zahir Barquq, then he regained his authority and entered Cairo in the year 792 AH/1390 AD. He remained in power until he died in the year 801 AH/1399 AD, and his son, King Al–Nasir Zayn Al–Din Abu Al–Saadat Faraj took over after him. During his reign, Tamerlane (736–807 AH/1335–1405 AD) reached the Levant and conquered Aleppo and Damascus, where he committed the most heinous crimes and defeated the Ottoman Sultan Bayezid. In 858 AH, Caliph Muhammad al–Mutawakkil died. After that, power remained in the hands of many sultans who assumed the sultanate, some of whom were imprisoned and some of whom were deposed. Among the most important sultans

who assumed the sultanate was the Circassian king Qaytbay in 872 AH/1467 AD . He was given the title of King al-Ashraf Abu al-Nasr Saif al-Din, during whose reign the state enjoyed peace and stability. His reign lasted for about thirty years, during which he was able to establish many schools and mosques in Egypt, the Levant, Mecca and Medina . He died in 903 AH/1496 AD, and his son Yaqub succeeded him and was given the title of al-Mustamsik Billah Abu al-Sabr.

During the caliphate of Abdul Aziz, Sultan Al-Ashraf died and his son Muhammad bin Qaytbay took over and was given the title of King Al-Nasir . During his reign, strife and conflicts spread and ended with his murder in the year 904 AH. After him, Qansuh Al-Ashrafi took over and was given the title of King Al-Zahir Abu Saeed. The strife continued during his reign, then he was deposed in the year 905 AH . Jan Balat Al-Jarkasi took over and was given the title of King Abu Al-Nasr. During that period, Tuman Bay Al-Adil rebelled against him, then Jan Balat was sent to the prison of Alexandria until he was strangled by order of Al-Adil in the year 906 AH/1501 AD. His son Muhammad was pledged allegiance to and was given the title of Al-Mutawakkil Ala Allah. He was the last of the Abbasid caliphs in Egypt. The most important sultans of the Burji state:

The Burji state was ruled by twenty-five sultans, including the Abbasid Caliph Al-Musta'in Billah Al-Abbassi and Al-Zahir Qansuh Al-Ashrafi, who ruled for a very short period of time, not exceeding three days . The Burji Mamluk era was characterized by the assumption of the sultanate by a large number of children, the youngest of whom was Al-Muzaffar Ahmad bin Sheikh, who was less than two years old. The period in which the children assumed the sultanate was called the period of the rule of the guardians. It was also characterized by the occurrence of many rebellions, the most important of which was in the Levant, and the result was the weakening of Egypt and the Mamluk state The

Mamluk state reached its end after the Ottomans took over the Levant and Egypt. The sultans of the Burji state did not have general and absolute influence, so they were subject to deposition. The Mamluks rebelled from time to time, besieged the castle, and threatened the sultan . The Sultan was sometimes forced to flee, as happened to Sultan Ahmed bin Inal and Sultan Al-Zahir Qansuh Al-Ashrafi. Most of the Sultans were children whose fathers recommended them to the Sultanate before their death .

These child Sultans were merely puppets in the hands of the guardians, and the guardian was usually the Atabeg. He would strengthen his position, take the princes to his side, seize actual power, and continue to plan and arrange his affairs until he could depose the child Sultan, as happened with Sultan Jamal Al-Din Yusuf bin Barsiyai . It was customary for every new Sultan to strengthen his position and establish himself on the throne through gifts and presents to the men of the state, especially his supporters. They were granted fiefdoms and expenses, and they would obtain the approval of the Abbasid Caliph in Cairo, which covered the approval of the Sultan and thus the legitimacy of the rule. Despite that, the Caliph was merely an image controlled by the Sultan, who could be dismissed whenever he wanted. Sultan Al-Zahir Saif Al-Din Barquq dismissed the Caliph Al-Mutawakkil Ala Allah and appointed Al-Wathiq Billah in his place . The nature of the Mongol policy towards the Mamluks: The conflict between the Mongols of Persia and the Mamluks reached its peak during the reign of the Ilkhanate Oljeitu 703-716 AH / 1304-1317 AD. There was no hope that friendship and harmony would prevail between the two sides until the Mamluk Abu Saeed Bahadur Khan took the throne in 716 AH / 1316 AD. The conflict between the two parties continued. In the first year of his assumption of the throne, the Mongols raided the outskirts of Aleppo with a campaign of a thousand horsemen. They plundered the people,

killed many of them, and seized what they had with them. The Turkmen came out to them, killed many, and captured fifty-six of their notables. They sent the prisoners to Cairo. In the following year, the Mamluk army raided a military force that left Aleppo towards Diyarbakir and raided the city of Amed, seized it, and returned safely. Abu Saeed wanted to put an end to this conflict, so he summoned the princes and dignitaries of the state to consult and take a unified opinion regarding these events. Everyone agreed on the necessity of confronting them.

For the rebels and outsiders, Abu Saeed wanted from this conference to conclude peace with the Mamluk Sultan Al-Nasir Muhammad, and Abu Saeed found a response from King Al-Nasir Muhammad to the peace request, so Majd Al-Din Al-Salami presented in the year 717 AH/1317 AD as a messenger from Abu Saeed and his minister Ali Shah to negotiate peace, and he was carrying with him a gift from the minister Rashid Al-Din Fadl Allah Al-Hamadani, so the king welcomed this messenger and they prepared with him a gift for Abu Saeed, which included a horse and a sword .

The negotiations between the two sides continued for more than three years, during which the two parties exchanged gifts and messengers. Several incidents occurred that delayed the efforts made for reconciliation. When Majd al-Salami returned to Iran, an incident occurred that led to the obstruction of the negotiations once again. Al-Nasir Muhammad bin Qalawun sent thirty Ismaili fida'is. When these fida'is arrived in Tabriz, some of them approached Qara Sunqur and informed him of what was being plotted against him. He was able to capture a number of them, and some were able to reach him and beat him, but he was able to escape, so the blow was timed to one of the Mongol princes. Despite the failure of this conspiracy, it frightened the Mongols, even though the goal was to kill Qara Sunqur and not the Mongol prince. The news spread and the matter grew that these Ismailis

came to kill Abu Saeed, his deputy, Juban, and the minister Ali Shah. However, Majd al-Salami was able to convince them that the Sultan was not responsible for this conspiracy, so the ambassador Majd al-Din al-Salami came from Abu Saeed to Egypt in 720 AH/1320 AD to pave the way for negotiations. Everyone who The Mongol and Mamluk parties carried the desire for peace.

The most important conditions of the peace were that the Ismaili Fidawis would not be allowed to enter the Mongol lands, the Mamluk Sultan would not entrust the Bedouin Arabs or Turkmen to raid the Mongol lands, and a road would be opened and the roads between the Mamluk state and the Mongols would be secured. Sultan al-Nasir gathered the leaders and informed them of the conditions, which were approved by them, and peace was concluded.

The most important results of the peace were that good relations between the Mamluks and the Mongols were strengthened, the situation in the region calmed down, peace and security prevailed, and the exchange of messengers and gifts between the two parties began, as well as cooperation between the two parties against their opponents and cooperation in securing the Hajj caravans and allowing relatives to return and visit their families.

The relationship between the Mamluks and the Mongols during the reign of Sultan al-Zahir Barquq:

The Timurids appeared on the borders of the Mamluk state after the killing of the last king of the Jalayirid state, Ahmad Shah bin Uwais, near Baghdad in 813 AH/1410 AD, where the Timurid state, the inheritor of the Jalayirid state in the region, ruled under the leadership of Shah Rukh , the son of Timurlane, who remained in power for more than forty years during which the country stabilized and flourished in various aspects of civilization. However, with the death of King Shah Rukh in 851 AH/1447 AD, the Timurid state sank into strife and wars between

the descendants of Timurlane, and the rulers of those regions no longer had influence in the Islamic political world. The first frictions between Timurlane and the Mamluks were indirect before the year 796 AH/1394 AD and were limited to some measures taken by the Mamluk Sultan or his deputies in the Levant. Sultan al-Zahir Barquq directed some of his princes to the Levant to take defensive measures following the arrival of news of Timurlane's army's advance into Iran in the year 789 AH/1387 AD .

Timurlane's forces clashed with the Mamluk forces that were directed to the Levant in the suburbs of Malatya and Sivas. Relations between the Mamluks and Timurlane entered a new phase of crisis in 796 AH/1394 AD when the Sultan of Baghdad, Ahmed bin Uwais, who had fled from Timur, sought refuge with the Mamluk Sultan al-Zahir Barquq. Barquq had welcomed him and promised to provide assistance to reclaim Baghdad. He went out with him at the head of his forces to Damascus and ordered his deputy in Aleppo to advance to monitor Timurlane's forces until the banks of the Euphrates River . Sultan al-Zahir Barquq requested assistance from Toqtamish Khan of the Kipchaks and the Ottoman Sultan Bayezid to stand up to Timurlane. Sultan al-Zahir Barquq remained in Damascus until Timurlane's forces were removed from the borders of his possessions and Ahmad ibn Uwais succeeded in returning to Baghdad and delivering the sermon in the name of Sultan al-Zahir Barquq, who succeeded in making Baghdad part of the Mamluk state .

In 795 AH/1393 AD, the Timurid delegation arrived at Al-Rahba and a verbal altercation took place between the members of the delegation and the deputy of Al-Rahba. The delegation had asked them to strike the coin and the sermon to be in the name of Timurlane. Orders came from the Mamluk authority in Cairo to the deputy of Al-Rahba to secretly eliminate the Timurid delegation and take all the gifts they were carrying

with them and send them to Cairo. Their number was forty people who were killed except for one who was sent with the gifts to Cairo via Damascus. It turned out that Timurlane's gift was nine slaves and nine female slaves and that they were all free people of Baghdad and Timurlane captured them when he occupied it and made them slaves . In another incident, Sultan Al-Zahir Barquq arrested Timurlane's spies in Cairo who came in the guise of merchants. Timurlane was angry at the killing of his spies, so he sent Sultan Al-Zahir Barquq a strongly worded letter full of threats and revenge, denying that he had killed his ambassadors. However, Al-Zahir Barquq did not pay attention to that letter and responded to him with another letter that was more expressive and more threatening, and he began preparing to confront the Timurid threat . Timurlane sent four letters and received three responses from the Mamluk Sultan Al-Zahir Barquq. The first letter was carried by the delegation that the Mamluks killed in Al-Rahba, and its content revolved around providing the opportunity for merchants to move between the two countries safely. The actions of Sultan al-Zahir Barquq in killing Timurlane's messengers was a motive for Timurlane to send his second letter, which arrived in Cairo in 796 AH/2394 AD. In contrast to the first letter, it was full of threats and intimidation, according to Ibn Hajar. Timurlane demanded that Sultan al-Zahir Barquq declare his obedience to him, otherwise he would hold him responsible for his refusal and disobedience. Ibn Arabshah and Ibn Hajar mentioned that long paragraphs of the introduction to the letter were taken from the letter sent by the Mongol leader Hulagu to the Mamluk Sultan Qutuz in 658 AH/1260 AD before the Battle of Ain Jalut . Sultan al-Zahir Barquq sent his response to Timurlane's letter three days after receiving it, and the response was accompanied by violence. He began it with the Basmala: "Say, 'O God, Master of the Kingdom, You give the kingdom to whom You will and You take the kingdom away from whom You will. You exalt

whom You will and You abase whom You will. In Your hand is good. Indeed, over all things You are capable.' And prayers and peace be upon our master Muhammad, the unlettered prophet, and upon His companions, his family and his household, and may God grant them peace in abundance. Now then, in response to a letter from the Ilkhanate and the Sultanate, you say that you are created from His wrath and are empowered over those upon whom God's wrath has descended, and that you do not sympathize with a complainant nor protect the distress of a weeper, and God has removed mercy from your hearts. This is your greatest fault, and this is from the characteristics of devils, not from the characteristics of sultans. This sufficient testimony and what you have described yourselves with are sufficient for you.

This is the text of Sultan Barquq's letter to Timurlane, in which he declared his refusal to acknowledge obedience and loyalty to Timur and declared his readiness to fight. Al-Qalqashandi is unique in Subh al-A'sha in citing a third letter sent by Barquq in 796 AH/1394 AD, i.e. one month after sending the previous response. Barquq was on his way from Cairo to Damascus to work on returning Ahmad ibn Uwais al-Jala'iri to Baghdad. Among these is his saying, "Everything that I prepared from the beginning and the end of the letter has reached our high noble doors." Then he says, in the same letter from another place. As for what you mentioned in the beginning of your letters, that you have not ceased in all your books to cite the history of Genghis Khan, and the new letter of Sultan al-Zahir Barquq included responses to what was mentioned in the two previous letters of Timurlane referred to.

The economic situation of the Mamluk state at that stage was more difficult than it could be, so the treasuries were empty, which forced Sultan al-Zahir Barquq to take new measures to secure the money necessary for the war. "He imposed on the state employees, the employees of the princes, and the private office to provide money, each

according to his ability. Then he tried to confiscate the endowment funds, and he encountered opposition from the clergy, so he was satisfied with taking Rent of housing and the tax of a full year, then he confiscated five hundred and sixty thousand dirhams from the money of orphans and borrowed one million dirhams from merchants and Mahmoud Al-Istadar included it in the amount, then he collected money from people with a stick.

After Sultan Al-Zahir Barquq was certain of Timurlane's insistence on adopting a policy of expansion and annexing lands in areas close to the borders of the Mamluk state, Sultan Barquq saw that he should take a hostile stance towards Timurlane.

The relationship between the Mamluks and the Mongols during the reign of Sultan Faraj:

After taking control of the city of Baghdad, the capital of the first Abbasid Caliphate, Timurlane looked forward to controlling the city of Cairo, the second capital of the Abbasid Caliphate, which was revived by Al-Zahir Baybars in 659 AH/1260 AD. Timurlane hoped to achieve his dream of reaching the position of Caliphate and dominating the Islamic world.

After the death of Al-Zahir Barquq, Sultan Faraj took over the throne of the country after his father. He was still a child of ten years old. He surrendered to the senior princes, whose desires differed and whose ambitions conflicted in obtaining more influence and power, which led to the aggravation of chaos and unrest within the country. They did not pay attention to the danger of the Timurid advance that knocked on the doors of the Levant . Timur paved the way for the conquest of the Levant by seizing some cities, including Malatya, Bahnasa, and Aintab. When he approached the Levant, he sent a message to the judges and clerics in Damascus with one of his envoys, informing them that “his goal was to reach Egypt to strike a coin there, and to mention his name in the Friday sermon. The deputy of Damascus, Sudun, killed this

envoy.” Timur then marched with his armies on the Levant, and the city of Aleppo was the first city to be attacked. After three days of fighting, he was able to enter the city after the Mamluk army’s resistance collapsed. After seizing Aleppo, Timur marched on the cities of the Levant, seizing Hama, Homs, and Baalbek. He sent a division from his army to the cities of Sidon and Beirut, and the soldiers were able to control them and returned with a lot of spoils. As for Timur, he headed towards the city of Damascus. When the people of Damascus learned of his approach, they were overcome with fear of destruction, but the deputy of the castle instilled enthusiasm in them and encouraged them to carry weapons and prepare to defend the city.

When this news reached the Mamluk leadership in Egypt, they saw the necessity of heading to the Levant to confront Timurlane. Sultan Faraj marched with his army towards Damascus and entered it before Timurlane arrived, on the sixth of Jumada al-Ula in the year 803 AH/1400 AD. He began to prepare to fight Timurlane, who arrived with his army to the west of the city of Damascus, and camped several leagues away from it. Timurlane tried to seize the city without a fight, so he sent an envoy to Sultan Faraj to request peace on condition that his commander Atlamish be released, coins be minted in his name, and his name be mentioned in the sermon. However, his request was not accepted by the Sultan, so the two armies met and the Mamluk army suffered heavy losses. When Sultan Faraj felt the weakness of his position, he sent to Timurlane in response to his request for peace, but Timur refused to reconcile with him and proceeded to impose his siege on the city. Before Timurlane could impose his complete siege on it, Sultan Faraj made a sudden withdrawal from Damascus, leaving the city to face Timurlane.

After the withdrawal of Sultan Faraj and his princes to Egypt, the people of Damascus closed the city gates and continued to defend it.

When Timurlane found it difficult to occupy it by war, he resorted to a trick. He sent two envoys to the people of Damascus, urging them to make peace and asking them to send a wise man to negotiate to complete the peace. This request was met with approval by some of the notables and scholars of Damascus to escape the siege and also to save the city from destruction. The people of Damascus sent the Chief Justice Taqi al-Din Ibrahim ibn Muflih al-Hanbali. He went to Timurlane and met with him. He returned to Damascus, but Timurlane deceived him, saying to him, "This isof the prophets and companions, and the Messenger of God, may God bless him and grant him peace, freed her as charity on behalf of me and my children." And if it were not for my anger at Sudun, the governor of Damascus, when he killed my messenger, I would not have come to it . and now there is no goal left but to return, but it is necessary to take up my custom of offering from the taqzat." (Ibn Muflih believed that Timurlane was telling the truth in his words, so he called on the people to refrain on fighting him , the people stopped fighting and began to prepare the gifts that Timurlane had requested . Ibn Muflih went with some of the scholars of Damascus to Timurlane's camp and presented him with their gifts. He honoured their arrival and gave Ibn Muflih a proclamation that included the appointment of some of them to certain positions in the city. Before their departure, Timurlane granted them a guarantee of safety for the people of Damascus on the condition that they collect a ransom for him in the amount of one thousand dinars. He sent one of his emirs with this delegation to prevent the Timurid soldiers from entering the city .

After their return to Damascus, the scholars began to praise Timurlane and called on the people to obey him and urged the people to quickly prepare the money that had been collected and carried by Ibn Muflih and the scholars to Timurlane, but Timurlane became angry and was not satisfied with him and sent him out in a humiliating manner and forced

them to pledge to pay another sum worth ten million dinars in gold. Judge Ibn Muflih and the scholars of Damascus who were with him imposed the sums that Timurlane had requested on the people of the city, thinking that providing them would save him from his tyranny. The people had difficulty collecting that money. Ibn Taghri Bardi says: “A great calamity befell the people by extracting this from them a second time, and many of them were punished by beating, so prices rose, and food became scarce...” Then the money was carried to Timurlane, but it did not satisfy his ambitions, and he demanded more money and weapons. When he seized what he wanted, he ordered Ibn Muflih and his companions to write all the plans of the city and its neighborhoods, and they did so. Timur divided it among his princes . At the time that Timurlane was negotiating with the scholars of Damascus, he issued orders to his forces to besiege the Damascus Citadel, which resisted them for a while until it surrendered after a bitter struggle by its deputy and those with him. Timurlane then ordered the seizure of the money and weapons therein . Likewise, Timurlane sent his princes, among whom he had divided Damascus, and they entered the city, and each prince of them took his share, and they inflicted all kinds of torture on the inhabitants with the aim of extracting what remained of their money. This continued for 19 days, then Timurlane followed them with an infantry division from his soldiers to complete the looting of the houses . Ibn Taghri Bardi says : “They looted whatever they could of household appliances and other things, and they took all the women of Damascus captive, and they drove the children and men, and they left the young ones from five years old and under, and they drove everyone tied with ropes. They were not satisfied with that, but they set fire to the houses and mosques. So the city became a ruin. After that, Timurlane left the city, taking with him the craftsmen and skilled workers who filled the city of Damascus. Despite the destruction that befell the Levant at the hands

of Timurlane, Sultan Faraj sent him a message announcing his submission to him after Timurlane was able to defeat the Sultan. Ottoman Bayezid in 805 AH/1402 AD ordered that the sermon be read in his kingdom in the name of Prince Tamerlane and that the currency be adorned with his name, in addition to his pledge to send tribute every year

Conclusion

–Despite the spread of Islam and the conversion of many Mongols to Islam, it did not prevent or stop the conflict with the Mamluks.

–The treaty that was concluded between the Mongols and the Mamluks helped to extinguish the fire of war between the two parties, and it happened that they exchanged messengers to consolidate friendship between the two parties, and cooperation also occurred between the two parties against opponents or external attacks and to eliminate them, and they cooperated with each other to protect the Hajj caravans.

–The Burji state was ruled by 25 sultans, and the era of the Burji Mamluk state was characterized by a large number of children assuming the sultanate.

–The Mamluk state deteriorated after it expanded and became a feared power in the East and the West, and it began to deteriorate during the reign of Al-Nasir Abu Al-Saadat.

–The arrival of the Mongol elements to Egypt played an important role in cultural life, as they built schools and mosques, and some of them worked in science and excelled in it.

–The study showed the weakness of the personality of Al-Nasir Faraj bin Barquq, and the control of the princes over him, and his military inability to manage the war against Tamerlane.

The study explained Timurlane's method of deception and his intense love of destruction, devastation and bloodshed. This was evident from Timurlane's seizure of Aleppo and Damascus in 803 AH/1400 AD and

how these two cities deteriorated economically as a result of the devastation that befell them.

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