

The Mamlouk of Today, the Sultan of Tomorrow

"Mamlouks of Authority and their Legitimacy in Various Areas of the Islamic Caliphate"

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Abstract

The Mamlouk, those white aristocratic slaves, have been by some Islamic Kingdoms and states since the first century of Hijra – seventh century A.D The Mamlouk was brought as a child from various places and was sold Costly to be raised in wataks (barracks) a cording to the Islamic and chivalry laws in order to contribute to the security, protection, construction and evolution of the state. Thus, He was promoted along important and sensitive state posts, parents and educators recognized his promising future. Consequently, Mamlouk groups were named after their princes-leaders and kept some sacred links among themselves such as Ostanic place. What is more, these links could be inherited among Colleagues. He got more power and dignity which tempted him to intervene into the state's internal affairs. After being freed; he deserved a legitimized authority through his distinguished sense of leadership and achievements according to some people. Further move, power was taken by the Mamlouk Shajarat Al Door and her successors in Egypt in 648H-1250A.D when the Ayoubite family deteriorated. The authority went to the MamloukTatemish and his successors in 603H-1206A.D as the Ghrite family collapsed in India.

Keywords: Mamlouk Islamic state, Authority, Caliphate

1. Introduction

The concept of Mamlouk, its meaning, its types and its description, the source of Mamlouk is "Malaka" which means the property of anything acquired and owned. And the kingdom is the sultan of the king in his flock and the Mamlouk is the slave, and the word "Mamlouk" is something owned and the military slaves are called like this, the "Mamlouk" is a slave to be sold and bought after arresting him. Mamlouk owned his property subjugated, and owning a woman means marry her, and owning a thing means containing it or having it and owning a nation means roled them and the plural of "Mamlouk" is "Mamaleek"(al razi: 1937: pp 632; Albustani: 1992 :pp. 746 – 747)

Perhaps this title and wording of the Holy Quran, saying: "What you own ... and what they own ... and what you own", (sourate al nissa: pp 36, 3, 24, 25) It was said in the hadeeth of the Prophet (The Good "Mamlouk" slave has two charters Jihad for the sake of Allah and the Hajj and my Mother's amiability, I would like to die as a "Mamlouk", in this sense, the "Mamlouk" is the white slave who was adopted by the rulers of the Islamic Mashreq with the beginning of the Islamic conquests, these slaves were sold and bought by sultans, kings and leaders to form their own military teams, which meant that the total of the white slave sold at high prices in the different markets.(Al souri: 1990, Vol.1, pp152; Al Hamawi, nd, vol. 2, p. 519).

In spite of this situation of servitude of this word - Mamlouk- may have increased the humility of princes and sultans to take the title of a modest and appreciative ownership of themselves, called some of the princes of the Fatimid Caliphate in Cairo,(al-zahir:n.d: pp 20, 23, 30, 46.) And called the sultans, kings and governors of the House of Ayyubid relative to their origins, " Shathi the grandfather of Salah al-Din was owned by Behrooz the servant, It was mentioned that Salaheddin Yusuf ibnAyyub had taken the title of "Mamlouk" of his correspondence to Nur al-Din Zanki in Damascus (ibn taghribirdi: 1963: vol 6, p. 3) and his correspondence with the Abbasid Caliph in Baghdad (al rawdatain: 1956: vol. 1, p. 206, 220, 222, 254.),And his best son addressed himself with "Mamlouk" in his correspondence to his uncle King Adel Abu Bakr bin Ayoub, the Mamluk Sultans took for themselves the title "Mamlouk" like Sultan Bebars, although he has addressed the less than the matter of the king of Yemen Almfthafar Shamsuddin, (Ibn athir: 1965: p. 22)Despite this, perhaps some Mamlouks and their sultans wanted to distance themselves from this reality and their Mamlouk slave history, so they took upon themselves such grandiose titles after they were entrusted with such things as the great sultan, the king, the king of Ashraf and the termist, the just world, the pro-Mujahid, Al MuthafarShahinshah.The supporter of the oppressors, Sultan of the Arabs, Al-Ajam and Al-Turk, the one who gave the kingdoms and the states,

Iskandar of the time, the collector of the Faith and other titles that distance them from their historical reality (Salem: 2003: pp 236.),As we mentioned above, "Mamlouk" is the total of the white slaves, while the word "slave" is used for the black slave, who is born from the parents of the slaves, and the "Mamlouk" are mostly born from free parents. This is why NajwaKira mentioned the terms of the slave and the Mamlouk, the boy and the loyalist in the same site. This ownership and enslavement came for two main reasons of war or poverty, and perhaps the war is the strongest of these two reasons, this slavery varies with the diversity of sources of slavery and its assets in the open Islamic countries, although this slavery is higher than what is known of slavery. Metz called them aristocracy of slaves(Kery: 2007:pp 56; Inrahim: 1936: vol 2, p. 601, 684, 793, 922, 1100.),the Turks and Skeleta were the most famous categories of this white slave, and Salkala was in a position of preference for some, unlike others (pasha: n.d: p. 7.), who owned the Turkish Mamlouk, the best in the absence of the Mamlouks of Saklabi, "their loyalty and courage", the princes were more interested in buying the Turkish boys. As for Sakalba, they were brought from Great Bulgaria, Germany and the regions from the Caspian Sea to the Adriatic Sea, then from Italy and France, and sold in the Andalusian Muslim country, others mention that the Umayyads brought these skeletons and used them in their military teams from an early age (Al-Tha'albi: 1959section 3: p 184)

There are other categories of these Mamlouk types used by the Fatimid who are the "Stone Mamaleek" and were chosen from the sons of the armies used by the Abbasid Caliph Mu'tazad- bellah to serve him in 892-901, so they were good equestrian and throwing, and reside in stone under the auspices of some servants and a teacher entrusted with Education and training, and other types of Mamlouks known as Al-Ajalab and Julban, the Ajlab are the younger generation of Mamlouks, which is raised by the Mamlouks, and the elders were called the Jalabi, so that most of the leaders and sultans used to buy only the young Mamlouks (Ibn Bassam, 1981: section 3: p 3),Thus, the Mamlouks of the sons of the people bought the sons of the princes who were known by the names of their princes. Although "white color" is the distinguishing feature between the Salkabah and Turk and others, Al-Jahiz who died in 868 was moderate in the color of those who are brought to them by the Islamic state, the Arabs in his point of view are black slaves because it is their distinctive color (Al-Maqrizi: 1936: p: 443; Metz: 1987: p 242)

And from the Mamlouks the private Sultan, who were freed from the yoke of servitude, and if the Sultan was angry at one of them he returned him to slavery ,The Qaranis from the Mamlouks of the old sultan and were the real power upon which this authority depends, after being freed from the former leaders and sultans, the current Sultan joins them to serve him, although he provides them with his relations with the status of them, and these Qaranis on the hostility with the younger Mamlouks, some of the Qaranis are took over by a prince, and another is called the Sayfia Mamlouks from the Mamlouks of the murdered and deceased Prince (Ibn Iyas: 1975 : 19 section 2, pp. 101-103). One of the Mamlouks types is the Mamlouk boy, who descends to the level of slavery. The Emperor Frederick II addresses the king with this reality, saying about his deputy: "He is only the least of my idol, no less than giving me what you have given me."(Al haywan: 1988:c. 3, p. 245, c. 35-35-36, Ibn Khaldun: 1971 p. 85,84.) The sources and historical studies remind us of the ethics and characteristics of these Mamlouks in general, first of all, and the allocation of each category to its origins. Secondly, the Mamlouks are characterized by the rudeness and the ferocity of creation. As long as the Mamlouks were attacked and the Mamlouks were divided into Shi'ites, and they were loyal to their governors related to them, and characterized by intelligence and wide ambition (Al-Shizari : 1946: p 139),Most likely, the Mamlouk left the heritage of his ancestors in his homeland, so that they had works of living from their income, the Turkish Mamelouks were described by courage, equestrianism and cruelty and never fear, and they were characterized by the primacy of the details of their lives, and they have a lot of roughness of character and hardness of mind, While they were characterized by their moral qualities of good nature and beautiful appearance, at a time when their origins were a mixture of different nationalities and regions (al-Dhahiri, : pp. 1115-1116).

2. Trading and Sources of Mamlouk Slaves

The white slave trade has gained prominence in the first Islamic state, and the merchant of this slave has continued to have direct contact with the various management men and princes. However, this merchant is still referred to as slaver (Nakhas), this phrase, which has long been called the seller of animals and its owner is labeled of lying, perhaps this human trade did not receive sufficient respect among the general public. The general description of its owner was "the liar Nakhas". In addition, the slave merchant was called the Khawaja and the Jalab, and some of them are distinguished by the merchant of the tradesman, and then this position is different for this merchant. Some Mamlouks are called the names of their merchants, and as long as the Jews specialize in this human trade, where they mastered the many languages needed by this trade, this trader is

helped by Dallal, who is the link between the trader and the buyer, whose task is to stand up in the market and call on his business to demonstrate the odalisque and the Mamlouk (Hamada: 1980:p. 248).The Mamlouk merchant was sometimes exempted from taxes paid on the price of the sold Mamlouks. The tax was between 50 and 70 dinars, and rose to 100 in some cases. This led to a rise in the prices of these Mamlouks, amounting to one thousand dinars. Al-Mansur called QalawunAlalfi relating to his price, but despite this a Mamlouk may be bought with a thousand dinars and does not carry the title of the Alalfi, such as Prince Aktay, who was sold by a thousand, and may be called the Alalfi without justification for the price of this Mamlouk, and the price of some Mamlouks reached one hundred thousand dirhams, and thus the prices of such Mamlouks varied from one period to another and from one market to another until the degree that the price of the Mamlouk was three thousand dinars (Al-Jahiz: 1988: section 1, pp. 211-212; Zaqlama: 1995: p . 24)

This merchant was the first teacher of the Mamlouk and among these merchants Jawyan, Kazael, Baligah al-Salami,Khawaja Khalil and Khawaja Baraka were known. The names of the merchants included names such as Khawaja Ibn Yannal who was appointed to Prince Aqbqa Abdul Wahid and Khawaja Fakhruddin Osman, the merchant of Sultan Barqouq. He did not master Arabic, then Khawaja Majd al-Din Isma'ilibn Muhammad al-Salami was one of the few Arabs who engaged in this trade (Altabari: 1881: vol. 5: p 350).

And perhaps the Mamlouk is referred to his merchant, such as Baibars al-Bandaqari, where he was known to trade Alaa al-Din al-Bandaqdar, who later served a service owned by Baybars when he took power in Egypt, the Mamlouk merchant was called the Royal Merchant of the Sultanate, and is sometimes led by a prince like Iqbal bin Abdullah al-Muhammadi al-Dhahiri, Al-Muziyyah, the wife of Al-Mu'izzLadin Al-Fatimi, who used to send odaliskues (Al-Jawari) from Morocco to be sold by an agent in Egypt (Al-Aini: 2003 :section 2 :p. 175).

Among the qualities that must be provided in this Al-Nakhas merchant are: trust, justice and chastity, and may prevent the buyer from being alone with the purchased odalisque, and may not sell the Mamlouk and the Muslim odalisque to the non-Muslim purchaser, and has the experience of the perversions and prevailing diseases, who re-sale and purchase Mamlouks from person to person , and the House of money (Bayt al Mal) is authorized to pay the price of the Mamlouks purchased for this or that Sultan, so returns from the price paid when selling to this house of money (Al-Shizari : 1946: p 84, Saleh: 1987: vol. 17: pp. 1288-1328.).

It is mentioned from the slave markets Dar al-Baraka or the slave pond in Fustat, and so Khan Surour near the market of Bab Zhuma near the Al-Azhar Mosque, then another market for delinquents located between Al-Waziriyah and the line of saline. In Cairo there was a slave agency near Al-Azhar Mosque a private sergeant appointed by the Fatimid caliph, Abu Mansur al-Joudari, so that such markets and agencies achieved great profits, and found a slave house in Baghdad, another market in Damascus, and another slave house in Samarra (Ibn Taghribirdi: 1963: vol. 2:p. 42).

The markets of the source of this slavery were in Khan at the top of the Jihon River where the white slaves were sold. These markets continued to play their role in Cairo until (1445). The largest sources of the Mamlouk slaves were the Volga River where slaves were transferred from it to Jihon, and from the Crimean Peninsula, the Caucasus, the Caspian and the Caspian Sea, and so from Asia and Central Asia in Armenia, Persia, Turkestan and Mesopotamia, such as Samarkand, Ferghana, and the Ashrosneh and Shahas and Khwarizm, some even called the Mamlouk Sultanate name of the Turkish state or the Turks(Al-Maqrizi: 1936: section2: p. 525), Some of these Mamlouks were Russians, Kurds, Tatars and expatriates. The white slavery sources vary of Turks, Grecs, Greeks, Kurds and Turkmen were brought to market in Constantinople, and Kefa, Crimea and Tana. it was the largest and best market for those Turk slaves, Ibn Hogel died in the year 977 said: "The most expensive slave is what comes from the land of the Turk in all the slaves of the world, and does not condemn him in the value and the good but a young man whom I have seen selling with three thousand dinars."(Ibn Hawqal: 1929 : p 452).

Thus, the slave markets spread in many Islamic cities, as mentioned above, and the Mamlouk sultans used some white non-Muslim white slaves, some white slaves were brought from Andalusia to them from different European cities. Aghlabid and BeniSalih in Morocco and the Fatimids in Egypt, and were mostly brought from Lombardy, Qalqilya, Catalonia and Galicia on the Iberian Peninsula, until Spain became the most important source of white slaves brought by Jewish merchants from European cities (al Sakhawi: 1966: pp 10- 11; Ibn Taghribirdi: 1963:vol 1: pp. 316 – 380), among the sources of this slave in medieval history were some of the al-Khawarizmiyya who were the first to come to the Levant after they were invaded by the Mongol Tatars. Some of these slaves were Kurds of Shahrzuria, sold in Iraqi Kurdistan, as well as Turkmans who were long used by the Ayyubid Saladin in his wars (Ibn Taghribirdi: 1963:vol. 1, p. 296).

3. Upbringing, training and promotion of the Mamlouk

Al-Maqrizi mentions that merchants bring only the young Mamlouks, and this may contradict the historical facts. The Sultan ensures the safety of their bodies before they own them and mix them with the former Mamlouks, and the process of their upgrading and education started and Eucharist receive this Mamlouk and teach him the Koran and the principles of Islam, and a jurist is appointed for each class of these Mamlouks, he come to them every day, and the Mamlouk is taught the arts of writing and the ethics of Sharia and the performance of rituals and religious duties until the Mamlouk acquired the desired knowledge after their original language is mostly Turkish, it seems that many of these Mamlouks had knowledge of Islam and teachings since the conquest led by the leader Qutaiba bin Muslim Bahali between 705-715, while some were on the Zoroastrian religion and some of the people of Samarkand to Buddhism, and that merchant may do some preparation and training for these Mamlouks in accordance with the markets that were sold slaves through (Ibn Abi alfada: nd. P. 540), The Mamlouk may turn during his slavery to Islam, then he goes through the stage of puberty and adulthood and then the state of writing to the stage of the soldier, the years of slavery may play a major role in the formation of the Mamlouk's character, so it is certain that despite their upbringing in Dar al-Islam and its cities, they were influenced by the prevailing political rules in their country. The laws of Islamic law cease to deter them from the taboo and as long as they have been subjected to strict penalties and Al-Tawashi is the one who teaches this Mamlouk boy and trains him in special capacities, he was in every class called the head of the class, and at the head of these providers is the Sultan Mamlouks, and he respects this boy more respectfully (Al-Yacoubi: 1860 :p. 310- 238; Al-Isfahani: vol 2: p 27),As long as the Mamlouks were brought in at this early age, they were registered in special newspapers in the army's office. There were grounds to be observed in their upbringing to preserve their loyalty and sincerity: compassion and nostalgia for them and not assigning them what they could not afford. Bursaries, Chaldean and Sultarianism (Ibn Hawqal: 1929 : p . 476),and a special clothing is prepared for them from cotton, and the Mamlouk walks next to his master, and if the young man is riding a horse he received a punishment, and if he finishes the first year, he is allowed to have a horse, and then he will continue in the second year by training him on horse riding and whenever he finishes the stage he goes to other types of dress , and in the sixth year he is given a cloak in bright colors, and in the seventh he is given a tent with one column and in his service three Mamlouks, he is blessed with the title of presenter and wears a Cloak, and wearing a silk dome, he ascends to become a bishop and becomes a prince only if he reaches the age of thirty-five. After graduation, the sultan chooses a number of these Mamlouks to serve him, and chooses them according to the descriptions he prefers as tall and beautiful, and then takes the masses of the Mamlouks in the ladder of promotion and rising from rank to another (Maarefi: 1995: vol. 30, pp. 78-90; Poliak: 1948:pp. 16). It seems that there is an oral contract between the Mamlouk and his masters. The principle of slavery is that it is best for the Mamlouk and his master to keep him in his food, drink, and clothing and not to carry it over his shoulders, and to offer his work to the best of his ability. The freedom of belief and the duty of prayer on time, and in return the Mamlouk provides to his master advice and compassion and keep his money and freedom and be honest in his service, do not betray him or conceal him secretly and obedience to him and does not go away only by his command (Ibn Hawqal: 1929: p. 101-106, Ibn Khaldun: 1971: vol. 5: p 370),It is noteworthy that the Fatimids took care of their young Mamlouks and set up a special educational system in this matter. It seems that the Fatimids practiced the right of their Mamlouks to care for their children and to find a place to live in. Children are distributed among teachers to teach them the Koran, writing and shooting, and in the company of this teacher the Mamlouk rised to the highest position in service (Al-Yacoubi: 1860 : p 310-238; Al-Masoudi: 1965: vol. 3; p 381).Thus the Mamlouks of the Seljuks, the Sultan had small beautiful Mamlouks, and they had "special eunuchs, serfs, and their sects of their sex, captains", as for their military education, there was a need to spare them and not to expose them to the enemy's arrows, and to teach them the speed of maneuvering, and these boys were special in education, especially patience when issuing orders to them, and the distribution of orders of service to various Mamlouk groups so as not to suffer hardship in receiving service and training orders (Maqrizi: 1936: vol. 1: 412).

And perhaps the Mamlouk is proud of his origin and his proportions and has a family relationship with his master, and as long as he was prepared with the best ways for leadership and management, Al-Maqrizi, who died in 1441, mentioned these methods of education even though they came late, when the merchant brings the Mamlouk, he offered him to the Sultan to buy him and give him to the specialist and he began to teach him the Koran, the Jurists have been specialized for some of these categories (Maqrizi: 1936: vol. 3, p. 47),If the Mamlouk completes the age of puberty, he is taught to throw darts, spears, martial arts and fighting, then he is transferred to the actual service and raised to become one of the princes, after his ethics have been tamed and his etiquette has increased and intensified and helped him mastered the martial arts and horse riding, if he did not achieve the desired penalty he will receive appropriate punishment, until he ends his order to be a night and has savvy and politics and courage, which protects his master's state evil aggression, this is the case with the story of the Mamlouk who emptied a melon and put it in his head and dived in the water, when the enemy wanted to take this melon the Mamlouk kidnapped him and turned him captive to his master (Al-Omari: 1988: P 192). The

Turkish, in the words of Al-Jahiz, who died in 868, " the best person is the one who has taken care of him and his companion, and if he runs he follows him, and if he is riding, he obeyed him...this is the Turkish Mamlouk, if his horse rested , he did not rest, and he rode another horse, and skillful in fighting, and he is the shepherd, the ruler, the man, the patriarch, and the night (Maqrizi: 1936: p.49)". It was probably common for boys of the white race of these Mamlouks, and the island of gold near Cyprus was the center of this castration, and the castration and cut off the testicles (Schefer: 1897: p 139), Many of the Mamlouk may die because of this castration, and it may be a punishment for the deceased, as Abd al-Malik ibn Marwan ordered his ruler to punish the bisexual with castration, although the Jurists are unanimously agreed on the prohibition of this castration for the Mamlouk, it was practiced by the Jewish community living in the Islamic state ("Al qeba'a: external clothes for men folds under the armpit", (Dusi: n.d: p 286) ,the castrated were known as the Tawashieh in the Mamlouks state, where the caliphs, kings, and sultans to insure the women of their palaces in the presence of these Tawashieh, and then to insure and preserve the safety of the young Mamlouks who were supervised by the Tawashieh from the homosexuality that sometimes prevailed. The number of these eunuchs was four thousands in the palace of the Abbasid Mutawakil, and ten thousand in the era of Muqtadir Abbasid (Abu shamah: 1974: voll: p 13; Al-Qalqashandi:: 1963:vol 4: p15; Schefer: 1897:p 139).

The Mamlouk promoted if he was a leading player, and the relationship of the kinship with the Sultan played a key role in this promotion. At the same time, if the Sultan was angry at one of these princes, he would return him to the royal Mamlouks; he paid a great effort to receive the satisfaction of the Sultan and return to the ranks of Al-Sakki (Maqrizi: 1936: vol.1, p. 444: vol. 2, p. 194),in the Al-Khashadiyya Association, which played a key role in the promotion process, in addition to the Mamlouk and nationality considerations, and the considerations of suffering and hardships experienced by the masses of the Mamlouks, and thus the princes' Mamlouks are less rank than the Mamlouks of the Sultan (Kay: 1892: P 264), the Mamlouks of the princes may rise to the Mamlouks of Sulaymaniyah after the confiscation of the teachers of others and the mandate of their teacher, the ruler of the Mamlouk authority. After the expropriation of one of the princes, the other Sultan buys some of his Mamlouks and calls the Mamlouks "The Safeih Mamlouks", from them the regular soldiers, the princes' armies, and the Abbasid caliphs in Cairo were formed. Then there were the Mamlouks of the sons of the people - the above mentioned - after they were Mamlouks of the sons of the princes and so long as they chose for themselves Islamic names (Al-Maqrizi: 1936: vol. 2: p213-214).

The historical sources mention the years spent by the Mamlouks to obtain such an upgrade. After receiving the necessary education, he rises to the rank of Jumdariyah and then Al-Sakkiyya, and then becomes a Shaikh of Sakia and Amir of ten, then twenty, then forty, then Prince of Tablakhana, until he takes over the head of the thousand who is considered the highest rank in that period. It may take a Mamlouk eight years to become a Sultan (Al-Maqrizi: 1936 vol 1: p 248).In the second Mamlouk era, the family of the Mamlouks of Circassians was promoted according to the above rules. The Mamlouk from the army soldier would be promoted to the rank of Emir of Tablakhana and then the Emir of a hundred, even if he was not competent for this promotion. The Mamlouks may continue for a long period of time without being promoted to any of these higher ranks(Al-Jahiz: 1988: p 31-37), however, the Mamlouks have classes of military rank, princes of the two hundred and thousands of sponsors. Such a lieutenant assumes administrative positions in the Islamic state, such as a deputy position in one of the quarters. He carries the weapon of the sultan and supervises the coffers of the weapon, then the prince of the council, the great deodar who sends the messages in the name of his master, and the prince of Akhran supervising the horses of the sultan and so on the veil of the Hajib and other ranks that the Mamlouk acquires if he is satisfied with the authority. Special khulas has been allocated to the emir of the two hundred appropriate to his status, and there were ranks for some of these Mamlouks, especially if there was a fight (Ibn al-Kharadhah: 1964: p. 112), like a prince five, ten, twenty-five, one hundred and one thousand (Tannouchi: 1973: vol. 5, p. 48).

The salaries of these Mamlouks were not fixed, and they were subject to the Sultan's wishes,and the ability of the soldier Mamlouk, some of the fiefdoms were granted to the Mamlouk leaders under a contract showing the duration, terms and area of the contract. Al-Qalqashandi, who died in 1418, stated that the allocations of these feudal sects vary from Mamlouk category to another annually (Ibn Taghribirdi: 1963: Vol. 1, p. 243- 405).

4. Historical roots of the use of Mamluks in the Islamic state

It seems that the administration of the Islamic State with the beginning of the movement of conquest and expansion in various regions that it has used the Turkish Mamlouks and other oppressed people, was not exclusive in the beginning of the Abbasid era, especially the era of Caliph Mu'tasim Bellah Abbasi, which almost agreed upon by the most historical studies and sources that he was the first to use the Turkish Mamlouks and this is contrary to the facts, Al-Baladari, who died in 892 in his discussion of the conflict between Mus'abibn al-Zubayr and Mukhtar ibn Ubaid al-Thaqafi and the administration of the Umayyad caliphate under the reign of 'Abd al-Malik ibn Marwan, said that Mus'abibn al-Zubayr used the Mamlouks, forcing the caliph' Abd al-Malik

to reconcile Mus'ab and his colleagues with a thousand dinars each time (Ibn Taghribirdi: 1963: vol 8: pp 249-277), Sulaiman Ibn Abd al-Malik used the Mamlouks and did not abandon them in his administration. Another reference was made by al-Tabari, who died in 922, that the caliph Al-Walid ibn Yazid, the leader Nasr Ibn Sayyar, Prince of Khurasan, Nasr "bought a thousand Mamlouks and equipped them with arms and carry them on horses" (Ibn Iyas: 1975, vol. 2, pp. 101-103).

The administration of the Islamic State began to use the Mamlouks on a large scale with the beginning of the Abbasid era in 748 where the various elements of the military groups and their influence on the administration of the state and its interference in its affairs, Abu Jaafar al-Mansur assigned the Turkish Mamlouk Yahya bin Dawood al-Kharasi for Emirate of Egypt in 778- 780, in which al-Mansur said: "He is a man who fears me and does not fear God." This is due to his loyalty and sincerity to this caliph and his blind obedience to him (Ibn Taghribirdi: 1963: Vol. 6, pp. 322 – 323).

The Caliph Al-Mahdi, 775-785, used the same Mamlouk in this administration, Abu Salim Faraj the Turkish Mamlouk took over Tarsus in 786 and built it, Harun al-Rashid said rightly that if he went out, " four hundred of the young men walked with him carrying hazelnut and throw the opponent in the way", Ibn Hassoul, who died in 1058, states that the Turks, who are transported by war and purchase, do not wish to be compared with their masters in the food and drink. " the Turkish person will never be satisfied if he came out of his belt only to lead an army or tattooed with a ring or a head on a band" (Al-Qalqashandi: 1963: Vol. 4: p 14- 18), Tulun was one of the Mamlouks who was sent by Bukhara Governor Noah bin Asad al-Samani as a gift to the Abbasid caliph al-Ma'moun in 851. He became the head of the caliph's guard and took care of his son Ahmed and his grandfather and raised him on a Mamlouk military education until he ruled Egypt in 868 (al-Dhahiri, p 115-113), Ahmed Ibn Tulun depended on his people from the Turkish Mamlouks in the administration of his state, and his son Khamarweh contradicts him by using the free Arabs along with the Turkish Mamlouks, the Black slaves, the Dalem and the Romans. Ahmed Ibn Tulun built for the Turkish Mamlouks barracks until they numbered about twenty-four thousand, he worked with the Arabs until they numbered in his army seven thousand free men and the rulers of the Tulun Mamlouk allowed the Mamlouks liberation until the number in the late Tulunia decreased (al-Dhahiri: p 115-11).

The Abbasid Caliph al-Mutasim Bellah, where the studies and sources showed his prominent role in this context since 833-842, formed Turkish Mamlouks, he brought these small Mamlouks from Samarkand, Fergana, Aarousna, Shash and Sind, there number reached eighteen thousand Mamlouks, including the army of the Abbasid caliphate, and such sources claimed that Mu'tasim was the first to use the Mamlouks in his palace and the leadership of his army "and dressed them types of brocade and gold areas," and built them the city of Samarra later fear for them, and from them on the people of Baghdad because of their collision with the people (Qalqashandi: 1963: Vol.4, p. 50; Maqrizi: 1936, Vol. 1, p. 87: Vol. 2, p. 237).

As for Egypt, which used to rely on the Turkish Mamlouks and their descendants, the Ashcidians came to follow the approach of their predecessors until the Mamlouks number in their state reached eight thousand Mamlouks, especially at the time of King Mohammed Ibn Tazaq al-Ikhshidi and a thousand Mamlouks guarded his son in his sleep" (peparec:1990: p 218), thus, the Fatimid state 968-1171, which added to the Turkish Mamlouks a number of Salkalp Mamlouks and they became famous and Cairo roads named in their name, and the state used them in the leadership of the military and administrative affairs, and varied between their Turkish, Sudanese, Roman, Berber and Sicilian elements (Al-Tabari:1881: p. 7, p. 222, Al- Bindari: 1980: p 57), Popper states that the Caliph al-'Aziz Balah in 996 was the first to bring the Mamlouks and use them in Egypt's military and administrative affairs (Al kindi: 1959: p 123), including Menjutk in the Turkish in the leadership of the army and the state of the Levant, Dunya al-Saklbi in Acre and Bishara al-Ikhshidi in Tiberias and Rbhaa al-Saifi in Gaza and Burjwan al-Saklbi in the emirate of the palace (Al-Tabari: 1881, Vol. 8, pp. 143- 234), it is recalled that the Fatimid Caliph Mustansir Balah 1036-1094 that more than the purchase of black slaves because his mother was black, and the blacks were blackened by twenty thousand, including the Fatimid army, and the number of Mamlouks increased among the Fatimids and the caliphs were happy with their presence (al-Azzawi: 1940: IV No. 15-111; Ibn al-Atheer: n.d, vol. 6, p.34).

In the case of the Mamlouks in the Islamic Mashreq, they had a different situation at the beginning of their existence in those regions, and may have preceded the Mamlouks of Egypt in the establishment of their own kingdoms. The Safarid State in the Levant, 867-903 in the reign of King Amr Ibn Al-Layth Al-Saffar, used the Mamlouks and he bought them young and raise them on the military army teams to come with all the important news, and so the state of the Samanip Persian origins 874-999, which relied on the Mamlouks in its army and military strength since the year 912 (Al kindi: p202; albalwi: 1939, pp. 33), The Samaritan purchase a lot of the Turkish Mamlouks, Nasr II bin Ahmed says, addressing his princes: "Take the Mamlouks and improve their upbringing, they are children who want the life of their father because the Mamlouks control the inability of

ability, but must be compassionate and charity to them and expand at their expense and feed them what you eat and forbid beating the face some types of the punishment, "and the events ended of sedition between the Turkish Mamlouks and the Persian soldiers and this conflict led to the appearance of Ghazni Mamlouks state led by Sbaktkin father of Sultan Mahmoud Ghaznavi (Maqrizi: 1936: vol. 1, p. 152-168; Ibn Iyas: 1975 : vol 1: p 162).

This state of Ghaznavid or Sabtkinin and its founder Sobtkin 976-997 in Khorasan and India (Al-Masoudi: 1965, Vol. 3, p.466-467, Al-Tabari: 1881, Vol. 3, p. 181) ended with the death of Mahmoud Ghaznavi in (1030) and the emergence of the Seljuks led by Tgirk, the Ghaznavis had relied on the sons of their sex of Mamlouks in the leadership of the armies and the State Administration, The Tetsh the Sobtkin Mamlouk established the Khwarizmip in the year 1017, and this state in turn relied on the use of Mamlouks in the management of the state there (Maqrizi: 1936: vol 1: p 152; Al-Sukhawi: 1966: vol 3: p 256-259),until the Ghaznavids came and took over Lahore in the year 1186 under the leadership of Shahabuddeen Ghuri, and they established in Ghazni and took it as the capital of their kingdom. They used the Mamlouks to rule some countries of India and sultan Muhammad al-Ghouri bought a lot of the Turkish Mamlouks and considered them his first family until he reached the level that he is able to give birth to a male child who will help him in the management of his kingdom (Nasir Khusraw: 1970: p 94; Al-Maqrizi: 1936, Vol. 2 pp. 41-42).

Then appeared in India the state of the Turkish Mamlouk sultans after the assassination of Sultan Mohammed al-Ghuri in 1206 and chose Delhi as the capital of their state (Poliak, A.:1948: P11), The Tetmish was considered by some to be the true founder of the Mamluk Sultans in India, where he established the Council of the 40th Mamlouk princes to strengthen his authority and relied on the response of the oppressors to his people in his policy toward his flock. He obtained the recognition of the Abbasid Caliph Mustansir Bellah, and then the daughter of Reza al-Din became the queen after the death of her father in 1236 and was characterized by the ability and excellence and the breadth of her mind until she was named "Queen of Rotation Jihan" which means sedition of the world, and hit the Council of forty founded by her father , as she was the financier as in their Eastern spirit, they were blinded by the sight of a woman on the throne of the Sultanate. They rose up with a revolution that ended with her death in the year 1240 (Ibn Taghribirdi: 1963: Vol. 4, p. 117).

Prince Belban, one of the Mamlouks, appeared and ascended the Mamlouk Sultanate of India and was named Ghayath al-Din. It is mentioned in his biography that Bilban had distanced the king from seeking to buy Lebanon at first until he asked the Sultan to buy it for the right of Allah. His political talents appeared and he became a member In the Council of Forty Mamlouks (Ibn al-Tuwair: 1992:p 98 – 100; Ibn Taghribirdi: 1963: vol 4: pp. 17 – 19),And after he took power, he was distinguished by his fair Mamlouk character and stood in the face of the ambitions and influence of the Forty Council. He established an Intelligence House in all its cities in India. To the extent that he did not allow anyone to follow him in his authority, he cancelled the Council of Forty, which led to his authority to move to the Afghan family Aljaljip led by Jalaluddin bin Fairuz Shah at his death, where Balban died with grief on his son Mohammed Khan in 1287, Afghan rule of the Kingdom of India (Ibn Taghribirdi: 1963: Vol. 2, p. 96, Vol. 7, pp. 110 – 111).

In the House of the Caliphate, the system of the Tuscan king was used by the so-called Mamlouks of the regime. Their influence was reinforced by the Sultan Malakshah Seljuki, who said: "You have taken over my kingdom and divided my kingdoms over your children and your Mamlouks. As if you were a partner in the king, the king said: "As if you knew today that I am your shareholder, and in the state, I swear to you, I know that my state is associated with your crown if you raise it is raised and if not it is robbed." So this was actually a combination of the killing of the minister and the death of Sultan Malakshah Seljuki in one month, The king's system was to cut off the fiefdoms of the Turkish Mamlouks (Al-Hassan: N.D: pp 115-116),the Seljuk Sultans adopted these Mamlouks in the administration of the castles and cities and raising their children and disciplining them. This is evidence of the possession of these Mamlouks and the status of their ability and distinction, until these educated Mamlouk princes were known by Atabka (Lane Poole,1925, P. 285),where these Atabka were Seljuk Mamlouk for the Turks, and these Mamlouk established Atabkiyat in various regions of the Islamic State (Altuntash: n.d.),Among the Mamlouks of this state were the descendants of Turkomani, one of the Mamlouks of Makkah in Kiva and Mardin (1101-1408), the Tghtikin in Damascus (1103-1154), and Shahnshah in Khawrazim (1077-1231) who was owned by King Anushtikin, And the king of Seljuk Ala Eddin has ten thousand Mamlouks in their ranks, "like kings" ((Allan, J. S :1934: Vol. III ,PP 1-37).

The most famous of these Atabkiyas in Kiva and Mardin under the leadership of Alaratqa, and Atabkia Dashmend in Mosul ((Allan, J. S :1934: Vol. 3, PP. 76-82·Lane Poole .1925, P.83, Blachet, 1912, Vol. 1 , P.375), Then Atabekiya island and Azerbaijan (Lane Poole: 1952:), and Khwarzm under the leadership of Anushtikin (Allan, J. S :1934: P.76-82; Ibn Battuta:1922, pp. 2- 3), and Suqman al-Qutbi established the the Mamlouk of Qutb al-Din Isma'il Atabkiyeh of Armenia (Abu al-Hassan: n.d. p. 68-69). Imad al-Din Zanki was the most famous of his followers in Mosul after he served as the Mamlouk of the Seljuk Malakshah Sultan, where his country moved to the Al Sham and included Ayyubid leaders such as Asad al-Din Shirkuh Kurdish origin and led the army of the Zinqis to Egypt and the majority of his army of the Mamlouks Nurit and Asadip, and his nephew Salahuddin Yusuf bin Ayyub access to the position of the Fatimid Ministry of the Caliphate and

he assigned around him his uncle Mamlouks of Asadiya and Nuria , and the fact that these Mamlouks' teams and free Kurds and Nasiriyah formed the Ayyubid army (Al-Qalqashandi: 1963: Vol. 6, pp. 3,4,18; Ibn Kinnan, pp.111-114).

5. The links, ranking and functions of the Mamlouks

With the existence of the Mamlouk in its capacity and combined with other links that have long made the family relations of Mamlouk family more social, interdependent and robust, and some claim the lack of these ties and family relations between the Mamlouks in the sense of family, the Mamlouk family was embodied by the professor, the father and the Khashdash, the brother and the brother, the elder brother and the younger brother (Ibn al-Athir: 1965: p. 5).

First is the relationship of the Mamlouk with his teacher, which made him faithful and loyal to this teacher and the teacher as long as he is alive, and the teacher may be fired on the master who buys Mamlouk and educates him, and this was one of the strongest links, and this is what is known to the right of the Al-Zaher Baybars, as long as he honor him and address him as my teacher (Abu shamah: 1974, p. 122),as it may have connected the group of Mamlouks of one teacher to the Chaldean League in the Royal Palace, and in the interest of their loyalty and interest in the house of their teacher and the house of grandchildren after him, and take revenge if one of them was killed or assault by another party (Ibn al-Athir : 1965, p. 5), this was related to the fact that the Mamlouk was associated with the one who had freed him from slavery, servitude and servitude (Al-Jumaili: 1970: p 35).

The Association of Professors follows an association called the Chaldean, which is a fellowship that makes them dependent on their colleague and willing to be considered a racist, so that those who take power from these Mamlouks of the Khadashiyya will be able to honor their vows and communicate with them by the redemption of the Khashdash. In his command, Khaddash continues to present gifts to his colleagues at various social events (Al dahdbi: 1963:vol 2: p 101),it seems that the concepts of this relationship and the association have been linked in the absence of family life and their concept in the Mamlouks, and if the Mamlouk Sultan denied his reverence, this may be a harbinger of the destruction of his property, The Sultan and the Mamlouks are strengthened by the multiplicity of Khashdash and abundance, and this is what the Mamlouks strengthened themselves and increased their influence (Ibn athir: : 1965, Vol. 9, p. 102),In contrast to this close relationship between the Khadshishi, we may find them more hateful to others who are alien to their Khadshish fellowship (Abdul Razek: n.d: p. 207), "Shajaret Al-Durr" considered itself a Khashdashiyah although she is a woman, and this may even provide her with protection and be safer on herself and her king, khadshash stands beside the Khadshaneh and support him in his ordeal, in spite of this, the Khadshaneh may be divided on itself when there is competition between two of its members and its governors compared to its personal benefits (Ibn Taghribirdi, 1963, Vol. 7, p. 315). In the case of the age difference between the members of the community, it refers to the great Agha and the small Ana, and the relationship between the young and old and they care for their young and caring, and the relationship remains close, the Aga recommends the promotion of the "Ana" in his functions, and the "Ana" recognizes this favor as long as alive, and elevates such a relationship to the relationship of son ship and brotherhood, the teacher as we mentioned is the father and the Aga is the older brother the "Ana" is the younger brother. In this way, we see that Khashdashiyeh was synonymous with brotherhood in the family social relations, and Khudashism and Buddhism were among the strongest Mamlouk connections in the middle Ages (al sakhawi: 1966, Vol. p. 60- 8).

The most important functions taken by the Mamlouks in their days are the prosecution, the Mamlouk of which is called the Islamic kingdom of the kingdoms, and he represents the Sultan in most of his works, and puts out revolutions and the return of grievances to its owners (Ibn Taghribirdi, 1963, Vol. 1-183).

Then the position of the military Atabek, who presides over the royal staff, and so the function of the Amir of the Council where the owner arranges the Council of Sultan in his palace and bedroom and supervises the doctors and Alkhalin in the palace to consider this a military man of the thousands (Ibn Taghribirdi, 1963, Vol. 1, p. 118), Some of the Mamlouks serve as the prince of arms in his mandate and are responsible for the weapons of the Sultan's armed forces, they are also the sponsors of the thousands (Ibn al Abri: n.d. Vol. 2, P. 211), the Mamlouks serve as the governor of the Royal Stables (Abdul Razek: p 207), followed by the princes of dozens and armies (Abdul Razek: n.d. p. 189).

One of the high-ranking positions done by the duodar Mamlouk (Al sakhawi: 1966, Vol. 3, pp. 281-322), the position of Amir Jandar, who authorizes the entry of the Sultan and carries his weapon,there is a teacher who supervises the workers of the palace and has the order of organizing the service, verifies the validity of the food and supervises the vaults of the palace (Al-Qalqashandi, 1963, Vol. 4, p. 17).

The ruler has ordered the Jashnikir (Al-Qalqashandi, 1963, Vol. 4, p. 18; Vol. 7, p. 339) and many other administrative and military functions that belong to the Islamic state, the royal palace and its treasures, and what surrounds the Sultan in his solution and his journeys. Perhaps the most obvious of these is the system of these

functions, including Al-Jumdar, Al-Dakht Dar, Prince Al-Hajib, Wali, Shad Al-Dawaween, Captain of the armies, Mamlouk's, Khazandar, which was characterized by functions under the Mamlouk presence that the Mamlouks took over in the various departments of the Islamic state (shifa'a: p. 51, Al nowaieri: n.d. Vol. 29, p. 159).

6. The status of the Mamlouk and his role in the internal events of the Islamic state:

The Umayyad Caliph Sulayman ibn Abd al-Malik said: "I have been astonished for these Persians, they rolled for thousand years and they did not need us for an hour, and we ruled for a hundred years, we did not forget them for an hour." It seems that the caliphs and sultans justified the use of the Mamlouks because these Mamlouks lacked the Arab nerve, and the Mamlouks don't have the ambition of the Persians and others, and if the reality contradicted this perception, historical events confirmed that this view had not succeeded. The Mamlouks intervened in the affairs of the Islamic state and all things became in their hands, doing what they wanted. As long as they carried out looting, conspiracy, aggression and sedition many times, Al-Maqrizi, who died in the year 1441, reminds us of the hopes and wishes of some Mamlouks when they came to Egypt by saying: "As for Qaytbay, he asked Allah the Sultanate of Egypt, and the second said," I ask God to be a great prince. Qaitbay became a sultan and his companion became a prince (Maqrizi: 1936, Vol. 1, section. 1, p. 294; Vol. 3, p. 359; Ibn Khaldun: 1971, Vol. 5, p. 375). Al-AzzibnAbd al-Salam said to the Sultan Al-Zaher Baybars, and he wanted him to offer Ifta by taking money from traders to face the danger of the Tatars: "I have learned that you have seven thousand Mamlouks and each one owns a goldsmith. You have two hundred slaves for every slave, fine jewelry between gold and pearls and precious silver, if you sell all that I will give you Ifta to take money from the traders. (Ibn Iyas: 1975, Vol. 1, p. 337)"

The Mamlouks intervened in the internal events of the Islamic state and had a role in defining the name of the successor caliph, since the death of the Abbasid Caliph al-Mutawakil in 861, "the Mamlouk caliphs weakened the caliphs between the servant and the Parrot, saying what they said to him, saying that the parrot was the caliph in their hands like the captive, if they want they Keep him and if they want they take him off, and if they want they kill him" (Tababa: 1960, p. 22),Some mention that the eunuchs and tawashi in the palaces are those who do this by interfering with the instigation of the rivals of the current caliphate, and by the fact that the Mamlouks are the various Islamic fighting armies when dispensing with the local Arab element (Saleem: 2003, pp. 14 – 15). The Mamlouk inherits his teacher as we mentioned in his work and his harem, may be the Sultan eats only with the presence of his Mamlouks, and may be angry if his Mamlouk has eaten without his presence (Abdul Razek: n.d: pp. 189 – 190).

It is recalled that the Turkish Mamlouks defined Salah al-Din Yusuf as the fate to be followed after the siege of Akka in 1192 : "If you want us to reside in Jerusalem, you will be with us or some of your family until we meet with him, otherwise the Kurds do not condemn the Turks and the Turks do not condemn the Kurds" (Ibn wasel: 1972, Vol. 1, pp. 130 – 131),as long as the Sultan from the sons of Ayub sought to entice one of the Mamlouk sects to his side against the other opposing him with power, and the Mamlouks intervened in establishing some Ayyubid sultans and isolating the others, the Mamlouks of Asadiyya and Salih and after the death of Sultan Salahuddin Yusuf and their fear of the just state after him called his best son from Horan and gave him the Sultanate of Egypt in (1199) (Abu shama: 1974, Vol. 1, p. 235; Maqrizi, 1936, Vol. 1, pp. 146 – 147),After the death of King Al-Adil in (1218), the Adilah Mamlouks did not wish to mandate of his son in full place, captured their princes and confiscated their money, and after the death of the full and the mandate of the Al- Adel II the Mamlouks came out with full power and allied with the Mamlouk of Achrafieh and seized Al-Adel II in Belbeis and took him in 1240 and defeated the Kurdish community loyal to the Al-Adel II, and thus their power and influence exceeded the power of the Kurds, the people of power (Maqrizi: 1936, pp. 223, 294, 295) and they put in the place of the Al-Adel II his brother King Saleh Najmuddin Ayoub on Egypt in the year 1240 after this increased their purchase, and with the knowledge of the Saleh Najmuddin of this power in the Mamlouks and Ashrafieh and Mamlikh Salihih, and their abuse of the public in Cairo he built for them on the island of kindergarten barracks and lived between them (Ibn Iyas: 1975, Vol. 1, pp. 269 – 270).

The Mamlouk reached a high degree in the hope of the future. Some of their parents would bring their children to Cairo to sell them in the service of the sultans and governors. Some of them, like the boy Barqouq, took over the Sultanate in Egypt (Ibn Taghribirdi: 1963, Vol. 11, p. 182), and if the Mamlouk married he may rest to laziness and inactivity, and this was after Al Zaher Babers allowed them to marry and the Sultan choose the wives of Mamlouks, and these Mamlouks have the right to choose who to marry, rejecting the old and Sheikh Ahdab and those with long beard (saleh: 1987, Vol. 1, pp. 129 – 130), it seems that the military action has been the highest degree in the advancement of others. The Circassians of the Mamlouks themselves are dedicated to this work, in this location, the Sultan himself oversaw Mamlouks. Al-Maqrizi said about Sultan Al-Mansur Qalawun: "Even the king tested their food in its quality and if it is not good he punished the cooker ... Qalawun

said: All the kings did something to remind us with them and I worked fortresses against me and my children and the Muslims who are the Mamlouks (Al-Jahiz: 1988, Vol. 2, pp. 75 – 76. Ibn batlan: n.d, pp. 1- 25)", the Mamluk left many influential achievements in the reality of the areas that took over and the care of the public have had the boxes and routes and bathrooms and markets and schools carried their names such as Dar Al-Jawali next to Al-Azhar Mosque (Maqrizi: 1936, Vol. 2, p. 38), and Darn El- Washaqi (Maqrizi: 1936, p. 41),and KebtgaAsadi bath between the eastern and western Kasserine in Cairo (Maqrizi: 1936, pp. 83), Karaj bath (Maqrizi: 1936, p. 80), and Kaysarieh Gharaks, theJarsk School (Ibn Khalkan: 1968, Vol. 1, p. 212), the Azraqi School (Maqrizi: 1936, Vol. 2, p. 367), and other architectural achievements that have long served the different segments of the Islamic community through the ages at Al Sham and Egypt (Maqrizi: 1936, pp. 390, 378).

7. Ayyubid Mamlouks and access to power in Egypt and the Al Sham:

The Ayyubids inherited the policy of their predecessors from the Abbasids in Iraq and the Zinqis in the Sham and the Fatimids and their predecessors in Egypt using the Mamlouks, whose sects varied with the early rule of Ayyubid authority in 1171. SalahuddinYusif used the Mamlouks of his uncle Asaduddin Shirkuh; they were five thousand Mamlouks, as well as the Nuria Mamlouks in relation to Nur al-Din Mahmud Zanki, and the fact that Salahuddin Yusuf form teams of his own called the authority Mamlouks and Nasiriyah and their number reached in (117)5 about 8240 Mamlouks from the Knights, in addition to the forces of these Mamlouks (Ibn shadad: 1964, pp. 39 – 40; Ibn athir: 1965, Vol. 10, p. 13), Some said that their number was as many as the Mamlouks of his uncle, and Prince Fakhrudin Jahrkas al-Salihi, in addition to these Mamlouk sects, other sects called Adiliya were formed in relation to the King Al-Adel II and the Mamlouks in relation to King Al-Kamel Bin Al-Adel, and the Mamlouks of Azizia, in comparison to King Al-Aziz Ibn Salah Al-Din and the Mamlouks of Ashrafieh ,Gharaks is a Persian word meaning four souls (Abu Shama, 1956, p. 29).

And their predecessors Izz al-Din Aybak al-Asmar, and the Mamlouks of Qaimriya, compared to Qaimar al-Qala'ir between Mosul and Khallat and their preacher Nasser al-Din Hussein bin Abdul Aziz al-Qaimari, who was the predecessor of the armies of al-Nasir Yusuf, the last Ayyubid ruler in the Al Sham, the Ayyubids continue this approach with the help of the Mamlouks, especially the Turks (Al Maqrizi: 1936, Vol. 2: pp. 323-294, salemetal: n.d p. 232), and even the Sultanate of the King SalehNajmuddinAyoub, who increased the purchase of the Turkish Mamlouks and rely on them, "bought from the Turkish Mamlouks unless no one bought of the Mamlouks like him before, until most of his army are Mamlouks, and so often tried from the treachery of the Kurds and Alhwazmih and other armies", it seems that the king Al-Saleh Nejmettin Ayyub had formed what is known as the Mamlouks and made from them his patrons and princes (Ibn iback:, Vol. 7, p. 300), King Al - Saleh was appointed by a group of Turkish Mamlouks known as the Salihiya. As these groups became more popular, A-Saleh king moved them away from Cairo in 1241and built a barracks for them on the island of Rawda (Maqrizi: 1936, Vol. 2, p. 239-240- 225, Vol. 2, p. 236), there were different views on the reason of this maritime name, where the King Al- Saleh chose the island of kindergarten in the Nile River to be their new headquarters, and it was known as Al Quiyas castle and Al Rawda Castle and Salihia Castle and a palace was built for him on this island and thus they knew the Navy (ibn Iyas: 1975, Vol. 7, p. 70),others believe that the Marines were named after the Mamlouks in their travels from the Caucasus, Central Asia and the shores of the Black Sea on their way to Egypt, and this view may confirm that the Fatimids had previously known the Mamlouk Navy. A group of Mamlouks is known as the Adiliyah Navy, as well as the Sultan of Yemen, Nur al-Din Omar, who ruled at the time of king Al- SalehNajmuddinAyoub in Egypt and his Mamlouks are known as Mamalikhah in the Navy (AL-khazraji: 1990, Vol. 1, p. 82), some contemplate this history from Western European historians thinking that they were called the Navy because they came from overseas. "They are called the navy or the men beyond the sea," they say, taking the Black Sea, then the Sea of Calzem, then the Gulf of Constantinople, Alexandria and Damietta on their way to the markets of the Nile in Egypt (Al-Qalqashandi: 1963, Vol. 4, p. 469).

There was no satisfaction between King Saleh and his Mamlouks, some mentioned that in the last days of king Al-Saleh and the arrival of the crusade to Egypt and their capture on the shores of Damietta, which angered the king Al Saleh and he put over his Mamlouks punishment as a result of their retreat, and he took them and others with punishment by hanging and confiscation, especially against the men of the sons of Kenana of the Arabs, perhaps this is the reason that the Mamlouks thought of getting rid of king Al-Saleh and and his minister, Fakhrudin, led the retreating army from Damietta and convinced the Mamlouks of patience for the greatness of the king's sickness (Al-Qalqashandi: 1963: pp. 343, 345, 346, Ibn Wasel: 1972, Vol. 2, pp 366- 364), It is mentioned that there is another group of Mamlouks, later brought to the Burjis, was named after the castle tower, which became their place of residence, and to the Mamlouks of the tower belonging to the Jirga army during the Second Mamlouk period (Muir: 1987, p. 40).

As long as these Mamlouk groups of diverse origins were recruited from the royal ring, these groups were more loyal to their masters than the sons of the Mamlouk kingdoms who see themselves as the right to power and rule of their country. These Mamlouks became the most prestigious place in the Sultans of Ayyub and their fiefdoms increased (Al tuosi: p 113), Ibn Iyas al-Hanafi, who died in 1545, expresses the increasing influence of these Mamlouks by saying: "God has given them reasons and opened doors for them, and compensated them after the humiliation and the separation of relatives and brothers and their entry into the faith. Some of them become princes and some become Sultane." Turkistan keen to sell their children at high prices in the hope of this son to take up the position of the Sultanate, including the white Mamlouk Bahaa Eddin Qaraqush al-Asadi who died in the year 201 where he took in Acre during the reign of Salah al-Din al-Ayyubi, and Abu al-Hijai fat, Sulaiman bin Jandar and Zain al-Qaraja al-Salahi and Faris al-Din Mimoun al-Qasri and Fakhr al-Din Jahrkas bin Abdullah al-Salahi - the above – Ibn Qatlahk and Sinqr Halabi and Karasnkr and Aybak and others (ibn wasel: 1972, Vol. 3, p. 39-175).

8. The legitimacy of the presence of the Mamlouk in power:

In the past, the majority of people did not accept that the slave to become a prince or a ruler. It was the condition of the rule that the prince be free. So, some tribes, led by Husn Elddin Bin Tha'lab, revolted against the status quo, rejecting the start of the Mamlouk mandate of power and governance. In spite of these conditions, the favorable circumstances of the Mamlouks helped in confirming their legitimacy and acceptance Maqrizi: 1936, Vol. 1, Issue. 2, p. 386; Agha, p. 33).

The Abbasid Caliph, Al-Mustansir Balah, enhanced the legitimacy of the Mamlouks of the Islamic East and Delhi. Moreover, the Abbasid Caliph al-Musta'sem acknowledged that the rule of the Mamlouks in Egypt maintained the traditions of the Caliphate. Thus, despite their successful achievements in the Crusade wars, King Al-Saleh Najmuddin confirmed that it was only to the Abbasid Caliph to "see his opinion". (Buckleman, 1993, p. 368).

The Mamlouk Council, in the wake of King Al-Saleh Nujmuddin's death, decided to give Egypt to his son, Turanshah, whose actions proved to be against the Mamlouks. Thus, they got rid of him "wounded by a burning fire". (Farisko is a village from al dahqaliya " Yaqut al-Hamawi, Vol. 3, p. 838) After Turanshah's death, Shajarat Al Durr took control of the Mamlouk Council, and took over power in Egypt for 80 days. That action was not favored by the Abbasid Caliph, who rejected mandate of a woman in power in Egypt. He addressed the people, saying, "If the men have been lost among you, then let us know so that we send you a man" (Maqrizi: 1936, Vol. 1, Issue. 2, p. 342).

Shajarat Al Durr married Ezz Elddin Aibek Atabek who eventually became the first or second founder of the Mamlouk Sultanate in Egypt. Therefore, the Caliph in 1250 held an agreement between the Mamlouk and Ayybid parties to divide the countries among them. The legitimacy of the Mamlouks was enhanced as they came to defeat the Mongols by the Mamlouk Sultan Muzaffar Qatz (1259) in the Jordan valley in Ain Jalut. Moslems greatly appreciated the Mamlouks' victory... their "hearts have despaired of the victory over the Tatars". (Maqrizi, behavior, Vol. 1, p. 361, Unknown, CV of King Al-Zaher Baybars, pp. 149-150) Yaqout al hamawi, Moajam al Buldan, Vol. 2, p. 565 (Yaqout al hamawi: n.d, Vol. 2: p. 565).

Due to the downfall of the Abbasid Caliphate in Baghdad in 1260, the Abbasid Caliphate in Cairo was revived by the Mamlouks in 1261, which was led by Zaher Baybars. He consolidated his rule and legitimacy so as to stand in the face of the Ayyubid's attempts to restore their rule. Zaher Baybars made for himself staff and officers.

The Mamlouk Sultans took over seventeen weak Caliphs, who were ruling in Egypt such as Al Mustansir and Al Hakim. Because Islam did not allow the mandate of the slave without authorization, the Sultans invited them to the platforms and named their money. The Caliph took part in the authority of the nominal Caliphate, which he took over. According to him, he is called Amir AlMu'minin (Ibn wasel: 1972, Vol. 2, p. 371; Abufida, n.d, Vol. 3, p. 18), and some saw that the Mamlouk Sultan cannot nominate his son to power and authority only with the consent of the Islamic Group represented by this Caliph. Ibn Hajar writes some lines about this point. Beabars: 1990, p. 25) some of the Mamlouk Sultans prisoned these Caliphs in their houses. Sultan Qallawun and his son, Muhammad Qubda, defeated the Caliph al-Mustaqafi and arrested them, hiding them from the people. This led some to say that the Caliph came second and he had to give allegiance to the Sultan to go to the castle once a month. This did not settle things for the Mamlouks, who always believed that the matter and the legitimacy of power do not fit them easily. They said, "It is not right for us only to have one of the sons of Bani Ayyoub, and they agreed on Moses bin Malek al-Masoud, the son of the King Al Kamel. Al Zaher Baybars

enticed prince Ayyub, the owner of the Karak Castle, to come to Cairo to pledge, and then reversed his covenant with him and killed him (Ibn khaldoun: Vol. 5, p. 444, Zaitoun, pp. 9 – 11).

The revolutions continued to follow the rule of the Mamlouks by the Ayyubids, especially until they were eliminated under the leadership of Zaher Babers who defeated the last governors of the Ayyubid state in Al Sham: Nasser Yusuf bin Malek, Aziz bin Malek, al-Zaher bin Salah al-Din Yusuf, the ruler of Aleppo ⁽⁹⁾. Perhaps some of these Mamlouks sought to obtain legitimacy in the political marriage with these Ayyubis by marrying them. Thus, the real power came to be available for those victorious Mamlouks who originally came as strangers to these countries, and eventually became powerful governors. (Ibn Iyas: 1975, Vol .1, p. 268).

9. Conclusion

This analytical research study concluded:

- The Mamlouk is a non-bonded expression in the literal sense of the word, where he was confined to the white slave of different nationalities, which is characterized by distinctive qualities.
- The loss of the Arab element of the people of the Islamic Caliphate and the people of the country the distinction due to the state and the preoccupation of the people of the country with their own affairs and self-denial and introversion gave an opportunity for these slaves to jump over their slave reality and take over leadership in the kingdoms of the Islamic state.
- That the Islamic state and since the first century AH / VII AD used these Mamlouks to strengthen the influence of its men and to manage various things.
- That the Mamlouk slave trade has taken a distinguished position in its sources, its role, its markets, its barracks and its mandate by the senior statesmen, headed by the Caliph and the Sultan.
- The education and training of the proprietors could have made him a man of a variety of capacities capable of participating in decision-making and achieving the desired goal. He gathered strong bonds that might have enriched him and made him an influential presence.
- The promotion of the Mamlouk hostage to his ability, efficiency and political ambition from the very first moment of his encroachment to the various ranks and posts surrounding the palace.
- The existence of the Mamlouk richest Islamic administrative culture with special concepts and terminology due to the multiplicity of sources of slavery and the diversity of the culture of its nationalities.
- The achievements of the Mamlouk and his distinguished works have created a great place for him in the Muslim community and he deservedly deserved to be the Sultan of the future.
- India preceded Egypt in the presence of an independent Mamlouk Sultanate, led by the former Mamlouks, who sought to advance slavery.
- Finally came the legitimacy of the state-owned after liberation and the recognition of influential forces and the general public in the regions of the Islamic state of influential existence.

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