



POLITICAL RELATIONS BETWEEN THE LAST KHORAZMSHAH AND ABBASID

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Abstract

The article analyzes the political relations between the Khorezmshah kingdom and the Abbasid caliphate at the end of the 12th century and the beginning of the 13th century based on various sources. The author tried to reveal the influence of these relations on the political processes in the Middle East and partly on the Mongol conquest.

Key words

Abbasids, Khorezmshahs, Otabek dynasty, "Iskandari sony", khutba, Mongol invasion.

In recent years, many scientific researches on the history of our homeland have been conducted, and our people have been able to learn a lot of new information about our past. Nevertheless, there are such controversial topics in the field of history that await their own researchers. One of these is the political relationship between the last Khorezmshahs and the Abbasids. By studying this research on a large scale, it is possible to learn the political situation among the Middle Eastern countries in the first quarter of the 13th century, and the reasons for the easy conquest of these territories by the Mongol troops led by Genghis Khan.

It is known that in 1054, after the capture of Baghdad by Seljuk sultan Toghrulbek, his name was added to the sermon. After that, the caliphs were practically separated from their secular authority, leaving only religious authority in their hands. But in the middle of the 12th century, after the collapse of the Seljuk state, the caliphs of Baghdad were able to regain secular power. But the surrounding countries started a drastic move to take away the secular power from the Abbasids. These struggles intensified especially during the Caliph al-Nasir (1180-1225). Therefore, the caliph tried to create mutual conflicts and wars. In the last two decades of the 12th century, such wars increased. An-Nasir skillfully used these disputes, that is, he turned the two rulers against each other, and he remained on the sidelines. In this sense, he also used the power of the Khorezmshahs, as an example of this is the fight of Khorezmshah Takash against the last Seljuk Togrul III, who entered Baghdad in the 80s and 90s of the 12th century. However, soon Caliph Khorezmshah realized that he was much more dangerous than the Seljuks and the Otabek dynasty in Azerbaijan.

Relations with the Caliphate of Baghdad began to deteriorate during the reign of Sultan Takash. He tried to seize worldly power from the Abbasids, but his struggle with al-Nasir ended in vain [1, - B.23.]. No matter how hard Sultan Takash tried, he could not get his name to be recited in the Friday sermon of the caliphate. He only received a name from the caliphate confirming his sultanate over Khurasan, Turkestan, and Iraqi Persia.

The first decade of Sultan Alauddin's reign (1200-1220) was spent without serious conflicts in relations with the caliphate. The reason for this is that the state of the Khorezmshahs was mainly occupied with internal struggles and expansion of borders during this period. Ibn al-Sibai, the minister and munshi

sent by Khorezmshah to Baghdad in 1203, Nizamuddin Muhammad ibn Abdulkarim al-Samani, sent in April 1206, and Fakhriddin ibn al-Sheikh Majiddin, the head of the Nizamiya madrasa, sent by Caliph al-Nasir to Urganch in September 1204. An example of this is the embassies of Ibn al-Asl, the head of the cabinet of the caliphate troops sent by Yahya ibn al-Rabia in 1206. Because according to the sources, it was during these embassies that both sides (Khorezmshah and Caliph) showed great respect for each other.

In 1208, the caliph sent the poet Imamuddin Jabra'il ibn Sarm ibn Ahmed al-Sa'di al-Misri as an ambassador to Khorezm, and the ambassador returned to Baghdad around the beginning of October 1208. In the middle of October of that year, Khorezmshah sent his ambassador to the caliph. He was first received by the caliph's minister Fakhriddin Muhammad. Only ten days later, the caliph allowed the ambassador to return to Khorezm. The purpose of both embassies remains unknown. But, in our opinion, it is possible that from that period, the Sultan began to demand from the caliph the authority once held by the Seljuk sultans, that is, in Baghdad, the name of Khorezmshah should be added to the sermon during the Friday prayers. The fact that Khorezmshah's ambassador was first received by the minister is a proof of our opinion.

In 1204, Caliph al-Nasir ordered his son Abu Nasr Muhammad, the heir to the caliphate, to be removed from the sermon because he could not handle state affairs. That's when Khorezmshah Muhammad openly opposes the caliph for the first time [2, - B.113.]. Among the Muslim countries, only the Khorezmshahs did not obey the order of the caliph. In addition, the Sultan of Persia sent an army to Iraq and forced the rulers there to teach sermons in the name of the successor. According to historians, Khorezmshah wanted to demonstrate his power to other countries with this action.

By 1217, the kingdom of the Khorezmshahs included a vast territory from the Aral Sea in the north to the Persian Gulf in the south, from the borders of Iraq in the west to India in the east. Especially after Khorezmshah's victory over the Karakhitas, his fame spread widely and he was called "Zilullah" (Shadow of God) and "Iskandari Sani" (Second Alexander). Muhammad Khwarazmshah began to limit the rights of the Caliphate of Baghdad more and more after the number of subordinate countries under his control increased and he became a large empire. After that, the Sultan began to demand the right to rule and rule Baghdad, as was once given to the owners of the Seljuk kingdom [3, - B.30.].

Qazi Mujiriddin Umar ibn Sa'd al-Khwarizmi, the last ambassador of Khorezmshah in Baghdad, visited the caliph several times and conveyed his ruler's request to him, but was always rejected. In 1216, Caliph An-Nasir sent to Khorezm the famous Sheikh Shahabeddin Suhrawardi (1145-1234), the leader of the Sufis of Baghdad, along with the ambassador of Khorezmshah. But this embassy does not produce the expected result and the relations between them remain cold.

When Khorezmshah found out about the bad treatment of the pilgrims going to Mecca from his country, he issued an order to remove the name of the caliph from the sermons and coins. Then, in 1212, he held a conference of imams and scholars in his kingdom, and issued a fatwa from them to dethrone the Abbasid caliph and appoint A'la ul-Mulk al-Tirmizi, a descendant of Hazrat Ali ibn Abu Talib, as caliph. One of the factors that led to Sultan Muhammad's march to Baghdad was that when the Khorezms occupied Ghaznan, the letters of Caliph al-Nasir were found in the notebooks of the Ghuri sultans. In these letters, the Caliph encouraged the Ghurians to launch an attack against the Khorezmshahs. Letters of the Caliph to the Qarachitan emirs of the same content are also found.

Relations became more and more tense, and finally, in the fall of 1217, Khorezmshah marched on Baghdad with an army of 400,000. After hearing this news, Caliph Shahabeddin sent Suhrawardi as an ambassador to Sultan Muhammad. But Khorezmshah sharply refused the ambassador. But luckily for the caliph, when the Khorezm army reached the Asadabad pass between Hamadan and Baghdad, heavy snow fell, and most of the warriors died under the snowstorm. Khorezmshah had no choice but to turn back the horse's bridle. Naturally, this disaster was perceived by contemporaries as "God's anger and punishment".

On the way back from the Baghdad campaign, Khorezmshah passed through Nishapur in March 1218 and ordered during Friday prayers in the mosques, "Khalifa is dead, delete his name from the sermon" [4, - B.21.]. As a result, it can be shown that one of the secret letters sent by Caliph al-Nasser to Genghis Khan was obtained. After the 1217 campaign of Khorezmshah, the Caliph of Baghdad fell into a deep depression. He decided to break the relationship between Khorezm and the Mongols. For this purpose, the Caliph of Muslims secretly sends a special envoy to Genghis Khan, the ruler of the deserts. According to the sources, this ambassador will reach Genghis Khan's residence and will be received by him [5, - B.58.]. Ibn

al-Asir, al-Maqrizi, and Ibn Wasil, among the historians of that time, also acknowledge that the caliph sent an ambassador to Genghis Khan and invited him to march against the kingdom of Khorezmshahs.

During the reign of the last Khorezmshah Jalaluddin (1220-1231), relations with the Caliphate of Baghdad remained in conflict. For example, in January 1225, Sultan Jalaluddin sent Ziya al-Mulk Alauddin Muhammad al-Nasawi, the head of the army department, as an ambassador to the caliph of Baghdad, and asked the caliph for help in the fight against the Mongols. However, Caliph An-Nasir did not respond to the letter and, as if that was not enough, he sent a large army under the leadership of Kush Timur against Jalalid. However, Sultan defeated the caliph's soldiers and put Baghdad in danger. Nevertheless, Jalaluddin does not besiege Baghdad. Because this action would cause resentment of the surrounding countries and interfere with the fight against the common enemy - the Mongols.

Sultan Jalaluddin's march on Baghdad was caused not only by the caliph's refusal to help, but also by the discovery of evidence of secret contacts between Genghis Khan and the caliph. The purpose of these contacts was to overthrow the Khorezmshah state. Therefore, Jalaluddin considered the caliph to be responsible for the collapse of the Khorezmshah state and the death of his father, Alauddin Muhammad. In addition, al-Nasir considered Jalaluddin a danger to the caliphate and became the main organizer of the alliance formed by the rulers of Syria, Asia Minor and the Caucasus against Khorezmshah in 1230. In general, until the death of Sultan Jalaluddin (1231), the relationship between them remained tense.

In conclusion, it should be noted that the relations between the Baghdad Caliphate and the last Khorezmshahs - Alauddin Muhammad and Jalaluddin Manguberdi were almost never positive. The main reason for this was the struggle of both sides for leadership in the Near and Middle East. As a result of the failure of these countries to come to an agreement, both countries were conquered by the Mongols. However, their mutual alliance was more likely than any other country at that time.

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