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# Slander and Its Impact on Judges and Jurists in the Bahri Mamluk State (648 AH - 784 AH)

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**Abstract:** The study investigates the consequences of slander on the judicial and juristic figures during the Bahri Mamluk era. Despite extensive research on the Mamluk judicial system, there is a knowledge gap regarding the personal and professional repercussions of slander on key judicial figures. Utilizing a descriptive historical approach, the study examines cases of prominent judges and jurists who were victims of slander, detailing the motivations behind such acts and their subsequent effects. The findings reveal that slander not only led to the isolation, imprisonment, and professional degradation of these figures but also had broader social and economic implications, affecting their families and societal perceptions of the judiciary. The results underscore the significant role of envy, jealousy, and political intrigue in the propagation of slander, highlighting the necessity for measures to protect judicial integrity. This research contributes to a deeper understanding of the intersection between personal vendettas and professional duties in historical legal systems, with implications for contemporary judicial practices.

**Keywords:** slander, judges, jurists, Bahri Mamluk state

## 1. Introduction

Slander refers to the act of making false spoken statements that damage another person's reputation. These statements are typically malicious and defamatory. Unlike written defamation (*libel*), slander specifically involves oral communication. To qualify as slander in a legal context, the statement must be false, presented as fact, and made with malicious intent (Merriam, 1995). The term **slander** has an interesting etymology. It first appeared around the **13th century**. Here are the origins. The word *slander* comes from the Middle English noun *sclaundre*, which meant "state of impaired reputation; disgrace or dishonor." It further traces back to *esclaundre* in Anglo-French and *esclandre* in Old French, both meaning "scandalous statement." The Latin word *scandalum* contributed to the development of *slander*. *Scandalum* referred to a "cause of offense, stumbling block, or temptation" (Dictionary, 2014; Merriam, 1995).

Slanderer can be a person searching, investigating the news and actions of others by various means, to identify what they hide or what they sought to do and then transfer it to other people for the purpose of trapping them, or the person creates accusations and lies against people who harbor hostility and hatred, and seeks to get rid of them and keep them away from their positions in power in order to obtain their places or to obtain some advantages or benefits (Al-Issawi, Al-Slander, p. 2). In light of this, it has become clear

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that what is meant by slander from the terminological aspect is to convey negative, shameful and bad speech from others (Ibn al-Anbari, al-Zahir, vol. 2, pp. 246-247).

### Literature Review

The Bahri Mamluks were a well-known dynasty that controlled the Mamluk Sultanate of Egypt from 1250 until 1382. Here are some important facts about them: The last autonomous Ayyubid king of Egypt was overthrown, and the Bahri Mamluks took control. In addition to familial succession, their political framework featured the recruitment of slaves into the ruling elite. The name "Bahri" comes from the location of their barracks on the Nile, known as al-bahr, which means "the sea" (Northrup, 1998).

The empire's legal jurisdictions were frequently pluralistic during the Mamluk era. Within a same political jurisdiction, each of the four Sunni madhabs (schools of jurisprudence) had its own court. *Mūhabāt al-aḥkām wa-wāqī'āt al-ayyām* is a guidebook for judges written by the Hanafi jurist al-Qāsim Ibn Quṭlūbugā (d. 879/1474) to resolve any problems emerging from this diversity. This manual, which provided procedural guidelines to resolve legal issues within a judiciary ruled by multiple madhabs, was centered on the notion of "legal consequences" (al-mūḥab). This concept serves as an example of how the Mamluk dynasty produced a worldwide legal and judicial system that enabled all four Sunni madhabs to operate (Talal AlAzem, 2015, pp. 205-226).

## 2. Materials and Methods

This study employs a descriptive historical methodology to explore the impact of slander on judges and jurists in the Bahri Mamluk State from 648 AH to 784 AH. The research involves a thorough examination of primary and secondary historical sources, including chronicles, legal manuals, biographies, and scholarly works from the period. These sources provide detailed accounts of slander cases involving prominent judicial figures, allowing for a comprehensive analysis of the social, political, and personal contexts in which these incidents occurred.

The study begins by identifying and collecting relevant historical documents that discuss instances of slander against judges and jurists. This involves consulting historical texts such as "The End of the Lord in the Arts of Literature" by Al-Nuwayri, "The Bright Stars in the Kings of Egypt and Cairo" by Ibn Taghri Bardi, and "Behavior to Know the States of Kings" by Al-Maqrizi, among others. These sources are critically analyzed to extract information about specific cases of slander, the individuals involved, and the consequences of these accusations.

The data gathered from these texts are then cross-referenced to ensure accuracy and to build a cohesive narrative of each slander case. This process involves triangulating information from different sources to corroborate facts and to understand the motivations behind the slander. The analysis focuses on the social and political dynamics that facilitated slander, the personal vendettas and jealousies involved, and the broader implications for the judicial system and society.

The study also examines the broader socio-political environment of the Bahri Mamluk State to contextualize the findings. By understanding the historical context, the research aims to provide insights into the mechanisms of slander and its impact on judicial integrity. This methodology allows for a nuanced understanding of how slander affected not only the individuals involved but also the functioning of the judicial system and the societal perception of justice during the Mamluk era.

## 3. Results and Discussion

### Slander against judges:

The judiciary is considered for the sake of religious functions and the highest and highest rank, so it deserved the attention and attention of Muslim rulers throughout the ages, and the judge has a prominent position as it is one of the important pillars in the administrative system of the Mamluk state (Al-Qalqshandi, Subh Al-Asha, vol. 4/pp. 34-36; Al-Maqrizi, sermons and consideration, vol. 2/p. 152), the judge of judges was appointed exclusively by the Sultan and no one has powers to appoint him other than the Sultan, and the authority of the judge has expanded, so it is no longer responsible for the judiciary only, but went beyond that to include the organization of and the Department of Religious Affairs and Worship Affairs (Ahmad, The Judiciary, p. 263).

The slander has played its role in isolating and punishing many judges in the Bahri Mamluk state, and this in turn weakens the strength of society in general, and the management of state affairs in particular, the authority may come with judges with shaky and weak personalities who do not have the ability and sufficiency to manage their tasks, especially since the function of the judiciary is one of the most important functions through which the security of society and the state can be maintained.

Among the most prominent snitches was what was exposed to Judge Shams al-Din bin Suroor (Muhammad bin Ibrahim bin Abdul Wahid Shams al-Din Abu Bakr, al-Maqdisi, born in (603 AH), lived in Baghdad and qualified and then departed to Egypt and the Crown Judge of the deceased in (676 AH) Safadi, adequate deaths, part 2 / p 9) in the year (670 AH), it was recommended by Taqi al-Din Shabib al-Harrani (Shabib bin Hamdan Taqi al-Din, born in (620 AH) has literature and virtues, died in Cairo in (695 AH). Ibn Taghri Bardi, Al-Manhal Al-Safi, vol. 6/p. 215) to King Al-Zahir, accusing Judge Shams al-Din of having many deposits for merchants from the people of Baghdad, the Levant and Harran that he had seized after their deaths, and the Sultan ordered his presence to ask him about it, so he only denied the Sultan that he did not have any deposits (Al-Nuwairi, The End of the Lord, vol. 30/p. 122) This angered the Sultan, and he was ordained to take zakat for what they found for two years, and the deposits of those who were alive were delivered, and Judge Shams al-Din was arrested, isolated and imprisoned, and Al-Houta fell on his property and his house (Al-Maqrizi, Al-Suluk, vol. 2/p. 79).

It seems that the direct reason behind this snitch is the prejudice of Taqi al-Din Shabib against Judge Shams al-Din because he dismissed his brother, who was a deputy of the Chief Justice in the city of Mahalla (a city famous in the Egyptian lands, which are several places, including the locality of Al-Dakla, Yaqut Al-Hamawi, Dictionary of Countries, vol. 4/p. 55), which provoked the anger of Taqi al-Din (Al-Nuwayri, The End of the Lord, vol. 30/p. 122; Al-Maqrizi, Al-Suluk, vol. 2/p. 78). **"Judge Shams al-Din has deposits for merchants from the people of Baghdad, Harran, the Levant and many others, and some of its people have died and seized them"** (Al-Nuwayri, The End of Al-Arb, vol. 30/p. 122).

Another evidence of Taqi al-Din's prejudice against Judge Shams al-Din, is what Taqi al-Din did after the Sultan's travel to the Levant, despite the arrest of the judge in Egypt, Shabib went too far and accused him of being a visceral (is one of the charges against those who prove the attributes of God such as the hand, leg and eye, Al-Maqrizi, behavior, vol. 2 / p. 79), and that he issued from him what was defamatory against the Sultan, and he proved thus a record, so the deputy of the Sultanate Badr al-Din Beylik (He is Prince Badr al-Din Beylik bin Abdullah al-Dhahiri al-Khaznadar, deputy of the Sultanate in Egypt, who died in (677 AH). Al-Yunini, The tail of the mirror of time, vol. 3/pp. 262-263) to hold a council in that has entrusted some of them with it, and others established testimony to him, which led to the breach of the atmosphere of the Council, so Shabib took defamation of them and their defects, so it became clear in front of the deputy prejudice Shabib against the judge and slander him, so he drew the arrest of Shabib and the rhythm of the houta on his assets (Al-Maqrizi, Al-Suluk, part 2 / p. 79), and the judge was returned to his imprisonment until he was released in the year (672 AH), and the Sultan did not assume

the position of Hanbali judiciary to another person (Al-Nuwairi, *The End of the Lord*, vol. 30/p. 123).

It is clear from this intimidation that some judges, despite their good conduct, knowledge of rulings, commitment to justice, and chastity during the exercise of their work, were subjected to intimidation that led them to isolation or imprisonment because of intrigue and jealousy of some hypocrites and their competitors under the pretext of practicing harsh behaviors and sentences when issuing their sentences.

The snitch affected Judge Ibn al-Sayegh in (682 AH) (he is the judge of judges Muhammad bin Abdul Qadir bin Abdul Khaliq, Izz al-Din Abu al-Mafkhar al-Ansari al-Dimashqi al-Shafi'i, known as Ibn al-Sayegh, born in (628 AH), died in (683 AH). Al-Yunini, *The tail of the mirror of time*, vol. 4/p. 196; Ibn al-Imad al-Hanbali, *nuggets of gold*, vol. 8/p. 669), upon his return to the district of Damascus for the second time by order of Sultan al-Mansur Qalawun (678-689 AH), the judge returned to his habit of his commitment to establish matters of Sharia and work to overthrow the appellant Among them were witnesses and he took the initiative to reprimand and investigate and dismiss those who enter into justice from the presidents in prestige (Al-Saq'a'i, *Tali Deaths*, p. 149; Ibn Tulun, *Judges of Damascus*, p. 77), until they sought enemies and competitors and complained to the Sultan and claimed that he had deposits, until the Sultan was ordained to remove him from office (Al-Subki, *Tabaqat Al-Shafi'i*, vol. 8/p. 74) and sent him the corset Badr al-Din al-Aqrai (Baktoot bin Abdullah Al-Afri, Prince Badr al-Din, the guardian of Damascus in the days of Al-Zahir Baybars, and the guardian of the companionship of King Al-Mansur Qalawun, was a mighty oppressor, died in the year (694 AH). Ibn al-Furat, *Tarikh Ibn al-Furat*, vol. 8/p. 201), to tell him that he was depicted by imprisonment in the Habala Mosque (one of the mosques in the locality of Al-Kharab, on Hammam Al-Qari Avenue, the entrance of the Khimar. Al-Shihabi, *Damascus Historical Dictionary*, vol. 2/p. 242), and he was prevented from Friday prayers, and a record was recorded for him in the amount of one hundred thousand dinars, and others accused him of having possession of his jewelry with a gang (a great banner of silk embroidered with gold with the titles of the Sultan worth twenty-five thousand dinars. Al-Qalqshandi, *Subh Al-A'sha*, vol. 4/pp. 7-8. ), and after holding a council for him and entrusting him, proved the invalidity of what he was accused of, so the Sultan ordained his release honorably, so he went to his house until he died in the year (683 AH) ( Al-Saq'a'i, *Tali Deaths*, p. 151; Al-Subki, *Tabaqat Al-Shafi'i*, vol. 8/p. 74).

It seems clear, according to historical sources, that people have hated Judge Ibn al-Sayegh and fanaticism against him since his first term to spend Damascus in (669 AH), he was aware of the provisions and chastity and honesty had it not been for his bad initiative to oust the presidents and the policy of reprimand and not to take advice until they agreed on him and his mistakes so that the companion Ibn Hanna changed his mind from him despite what he showed of magnanimity and renaissance and deterrence of falsehood and preservation of orphans' funds and endowments (Safadi, *adequate deaths*, vol. 3 / p. 270; Ibn Taghri Bardi, *Al-Manhal Al-Safi*, vol. 10/p. 120).

He also received his share of the damage of the snitch Judge Fakhr al-Din Muhammad (Muhammad bin Fadl Allah, the main judge Fakhr al-Din, the head of the armies in Egypt, who died in the year (732 AH). Safadi, *Al-Wafi with deaths*, vol. 4/p. 335; Ibn Hajar al-Asqalani, *Al-Durar al-Kamena*, vol. 4/p. 138<sup>b</sup> as he was quoted from him to Sultan Al-Nasir Muhammad what he thought of him, until the Sultan changed over him and his anger intensified and he was ordained to arrest him, isolate him, confiscate him, and to take care of his crops, footnotes and assets in Cairo, and oblige him to pay a sum of money (Al-Nuwairi, *The End of the Lord*, vol. 32/p. 149; al-Maqrizi, *Al-Suluk*, vol. 2/pp. 479-480)), it seems that the reason for this slander is due to several reasons, including:

1. Because of a negotiation that took place between Judge Fakhr al-Din and Shad al-Diwans, which led to insulting the Shad, who sought to inform the Sultan until he

tempted him with his money, they fawned for power and aspired to ascend to high positions in the state (al-Maqrizi, al-Suluk, vol. 2/pp. 479-480).

2. Envy and jealousy by some figures in the state because of the progress of Judge Fakhr al-Din and the growing status and status in the state and the elevation of his speech, which prompted the traducer to carry out a lewd transfer of talk about him to the Sultan until his mind changed on him (Al-Nuwairi, The End of the Lord, vol. 32/p. 149).

Judge Karim al-Din al-Kabir and his son also suffered in the year (723 AH) because of a traducer that befell him and his son to the Sultan, that he persisted in destroying and dispersing the royal funds, so that people describe him as generous, in addition to that, it was agreed that his relative Karim al-Din al-Saghir (Akram al-Saghir Karim al-Din, the guardian of the state, when King Al-Nasir Muhammad came from Karak, in the year (726 AH). Ibn Taghri Bardi, Al-Manhal Al-Safi, vol. 1/p. 208) More than a complaint and accusation of Karim al-Din al-Kabir when his companion Prince Arghun deputy of the Sultanate of preventing him to obtain funds, so the deputy grew to the Sultan (Al-Maqrizi, Al-Suluk, vol. 3 / p. 62; Ibn Iyas, Bada'i al-Zuhur, vol. 1, s 1 / p. 453), so the Sultan drew the arrest of Karim al-Din al-Kabir to reduce his authoritarianism, as he drew his isolation from your glasses and the confiscation of his money, and the rhythm of the houta on his presence in Cairo and his role in the Nile pool, and successively confiscated and found him many things of money and property, so he was imprisoned and then exiled He strangled himself with his turban in the city of Aswan (Al-Dawadari, Kanz Al-Durar, vol. 9/p. 310; Abi Al-Fida, Al-Mukhtasar, vol. 4/p. 92; Al-Hajji, Authority and Society, p. 35).

The historian Al-Maqrizi pointed to the reason for this snatch, saying: "The reason for his calamity was the envy of the princes and others for his ability to the Sultan and the breadth of his money and the abundance of his giving, so they showed him to the Sultan that he destroys the Sultan's money by dispersing it to be said that he is generous" (Al-Maqrizi, Al-Suluk, vol. 3/p. 62).

The judges who were exposed to health crises that affected their job performance were not spared the danger of slander, including Judge Badr al-Din Abu Abdullah Ibn Jama'a, who is the father of Judge Izz al-Din bin Abdul Aziz bin Jama'a, as he pointed out to Sultan al-Nasir Muhammad that al-Qadi Ibn Jama'a had harmed (al-Asnawi, Tabaqat al-Shafi'i, vol. 1/p. 187; al-'Alimi, al-Anas al-Jalil, vol. 2/p. 228). The Sultan checked the matter when he prevented his captain from walking in front of him, so the judge stumbled in his walk, so the Sultan trampled on him who told him that he was relieved of the position, so he was relieved of his position, except for some jobs and obligated his home in (727 AH) ( Al-Asnawi, Shafi'i layers, vol. 1/p. 187; Al-Alimi, Al-Anas Al-Jalil, vol. 2/p. 228).

It may be the burdens of responsibilities that fall on this position that prompted the Sultan to send someone to inform the judge of his request for his exemption, in addition to the deterioration of the judge's health condition and old age also prompted him to request exemption from his position (Al-Hajji, Pictures from Civilization, p. 89).

We also find in the year (738 AH), King Al-Nasir Muhammad dismissed the Hanafi judge in Egypt, Burhan Al-Din Ibrahim Ibn Abdul Haq (Burhan Al-Din Ibn Abdul Haq Al-Hanafi, the Crown Judge in Egypt and the dismissal of the year (738 AH), died in Damascus in the year (744 AH). Ibn Hajar Al-Asqalani, Rifa' Al-Assar, p. 32), because of the bad conduct and behavior of the judge's children, he compared their biography to King Al-Nasser to the biography of the sons of Al-Qadi Al-Qazwini, as he said: "**And Lina the judges of horses were corrupted by Ibn al-Qazwini...**" (Al-Maqrizi, Al-Suluk, vol. 3/p. 239), because they persisted in wasting money on taboos, selling endowments and dealing with bribery, so the Sultan decreed the dismissal of the judge of judges Ibn Abd al-Haq and deporting him with his sons to the Levant, and they deported (Abu al-Fida, al-Mukhtasar, vol. 4/p. 122; Ibn Kathir, The Beginning and the End, vol. 14/p. 180).



It seems that the Mamluk sultans were keen to choose competent judges with a good biography and good reputation, but some judges negatively affected them by the bad biography of a member of their family or one of their sons, which undermined the confidence and appreciation of society for them, so the Sultan is forced to dismiss that judge in order to preserve the status of this venerable position and respect for the status of the judge and his age, as happened with Judge Ibn Abdul Haq.

The judge of judges in Cairo and Egypt, Taqi al-Din bin Muhammad al-Maqdisi al-Hanbali (he is Ahmed bin Omar, the governor of the Hanbali judges in Cairo and Egypt in the year (712 AH), continued to judge until he was deposed and committed to his home until his death in (738 AH). Ibn Hajar al-Asqalani, *Al-Durar Al-Kamena*, vol. 1/p. 226) from slander and its consequences; Jankali, son of the Pope, the great prince Badr al-Din, the great of the Nasserite state and the head of the starboard after Jamal al-Din Aqosh, deputy of Karak, in the year (746 AH) in Cairo. Al-Safadi, *Al-Wafi Al-Mortality*, vol. 11/pp. 199-200) to Sultan Al-Nasir Muhammad in the year (738 AH), that the son of Al-Qadi Taqi Al-Din was negligent in selling orphans' endowments and acquiring their prices and spending them on what is forbidden (Ibn Kathir, *The Beginning and the End*, vol. 14/p. 180; Al-Maqrizi, *Al-Suluk*, vol. 3/p. 239), until the Sultan asked the judge and asked him about the money of those endowments that his son sold, and the Sultan also ordered the governor of Cairo to arrest Ibn Taqi al-Din and beat him until he confessed to that, which intensified the Sultan's anger and threatened Judge Taqi Religion and his son severe punishment, had it not been for the intervention of some senior princes accompanied by the judge for his fame, status and old age, the Sultan was ordained to remove him from office, and continued to reside in his house in Cairo until he died. (Safadi, *Notables of the Age*, vol. 1/p. 308; al-Maqrizi, *al-Suluk*, vol. 3/p. 239).

Perhaps it is appropriate to point out that Sultan al-Malik al-Nasir Muhammad dismissed the Hanbali judge Taqi al-Din al-Maqdisi, the Shafi'i judge, Jalal al-Din al-Qazwini, and the Hanafi judge Ibn Abd al-Haqq, because of the rumors about their children of bad conduct, obscenity, corruption of the matter and their negligence in selling endowments and bribery until they were punished with the consequences of slander with the sultan and they were removed from their positions and obligated to pay money as well as deporting some of them to the Levant (Ibn Kathir, *The Beginning and the End*, vol. 14/p. 180; al-Maqrizi, *al-Muqaffa al-Kabir*, vol. 1/p. 546; al-Hajji, *Pictures from Civilization*, pp. 91-93), and thus the judges paid the price for their children's bad biography and deteriorating reputation that negatively affected in one way or another the venerable position in the judiciary and their social status among the people and the authority.

In a snitch different from the previous one, we see the four judges in Egypt in (738 AH) to come to Sultan Al-Nasir Muhammad, headed by the judge of judges Shafi'i Izz al-Din Abdul Aziz bin Jama'a, as they pointed to the Sultan, the need to isolate their deputies in governance, because of their assumption of office by making large funds to the son of the judge Qazwini, and that they all wreaked havoc in their work until they corrupted their order in the regions, so the Sultan drew the judge Ibn Jama'a to do what he deems pleasing to God Almighty, so he wrote the son of a group By dismissing judges in Upper Egypt and Lower Egypt together, they ruled for some cases of dismissal and assumption in the state, so he did not invite a person in Cairo, Egypt and the business affiliated with them who was followed by Ibn al-Qazwini until his dismissal. (Al-Maqrizi, *Al-Suluk*, vol. 3/pp. 239-240; Ibn Hajar al-Asqalani, *Al-Durar al-Kamena*, vol. 2/p. 380).

It seems that this slander of the judges of the parties carried with it positive signs, aimed at keeping the corrupt and their evil away from managing the affairs of the country and the people, through which the judge of judges tried to keep their evil away from the people, and this confirms the high status enjoyed by the judges in the royal court among the Mamluks.

The judge of Alexandria, Imad al-Din Muhammad bin Ishaq al-Balbeisi (Muhammad bin Ishaq bin Muhammad from al-Murtada Imad al-Din al-Balbeisi, al-Shafi'i, worked in Egypt on the jurist Najm al-Din bin al-Rifa'a and others, was of intelligence and understanding, who died in the year (749 AH). al-Subki, *Tabaqat al-Shafi'i*, vol. 9/pp. 128-129; al-Asnawi, *Tabaqat al-Shafi'i*, vol. 1/p. 141; al-Suyuti, *Hasan al-Hadrasah*, vol. 1/p. 428). The reason for the slander is the judge's opposition to him in taking those funds for orphans, which prompted the request for the presence of the judge of Alexandria Al-Bilbeisi and handing him over to the governor of Cairo to rid the orphans' funds from him, and after the accurate disclosure of that charge, the validity of what the judge threw (Al-Sobki, *Tabaqat Al-Shafi'i*, vol. 9/p. 129; Al-Hajji, *Pictures from Civilization*, pp. 113-114) After his ordeal, Judge Bilbeisi was unjustly removed from office and was ordained for days, and was placed in his position because of that. (Al-Subki, *Tabaqat al-Shafi'i*, vol. 9/p. 129; Ibn al-Imad al-Hanbali, *Nuggets of Gold*, vol. 8/p. 280).

It is clear to us that some figures from the Sultan's entourage have a clear influence on the position of the judge, and because of this influence, some judges were removed from their posts, for example, what happened to the judge Ibn Ishaq al-Bilbeisi, who lost his position in the Alexandria district unjustly and slanderously because of the intimidation of him because of the intimidation of him.

The consequences of slander occurred in the year (773 AH), on the judge of the judges of the Egyptian lands, Al-Shafi'i Bahaa Al-Din Abu Al-Baqa Al-Subki (Muhammad bin Abdul Barr bin Ali Bahaa Al-Din Al-Subki was born in (707 AH), he took over the judiciary of Damascus and then the Egyptian lands as well as the governor of the state of Bayt Al-Mal as well as the military district died in (777 AH). Ibn al-Iraqi, *The Tail on the Lessons*, vol. 2/pp. 406-408; Ibn Tulun, *Judges of Damascus*, pp. 106-108) It was recommended to Sultan Al-Ashraf Shaaban, by senior statesmen who were in themselves from him hatred and anger, until they fell on him, and spoke to the Sultan in order to order his dismissal, so he was dismissed from the judiciary isolated from his home does not meet anyone with the rhythm of demarcation on him and all his entourage and trustees (Al-Maqrizi, *behavior*, part 4 / p 346), and then painted to take him out to the Levant, so he took over the judiciary until his death in (777 AH) ( Ibn Qadi Shahba, *history of Ibn Qadi Shahba*, part 3 / p 500).

It is clear that Judge Abi Al-Baqa was very opinionated and rigid in the rulings and did not favor any of the great statesmen regarding their rulings (Ibn Hajar al-Asqalani, *Anbaa al-Ghamr*, vol. 1/p. 12), until this prompted some complainers to inform him of it to the Sultan.

### **Slander against jurists:**

The jurists were not spared the consequences of slander, as happened with Sheikh Faqih Khidr Al-Adawi (Sheikh Khidr bin Abi Bakr bin Muhammad Al-Mahrani, who died in (676 AH). Abu Al-Fida, *Al-Mukhtasar*, vol. 4/p. 10), a group of his deputies in the Levant referred him to King Al-Zahir Baybars Al-Bandaqdari and threw him with ugly acts of adultery and sodomy, and they threw him more than gossip, until the thought of Sultan Al-Malik Al-Zahir changed him and degraded his destiny with him (Ibn Shaddad, *History of King Al-Zahir*, vol. 31/pp. 58-59; Ibn Al-Furat, *History Ibn al-Furat*, vol. 7/p. 103), so the Sultan took the advice of some people in his matter and they advised him to kill him (Al-Dawadari, *Kanz Al-Durar*, vol. 8/p. 223; Al-Yunini, *The tail of the mirror of time*, vol. 3/p. 266), but Sheikh Khidr said to Al-Zahir: "Listen to what I say to you, I evacuate close for you and between me and you for a short period of days, and whoever dies from us will be followed by his companion" (**Al-Saqa'i, Tali Deaths, p. 70; Ibn Taghri Bardi, Al-Manhal Al-Safi, vol. 5/p. 220**) After hearing the Sultan's words, he was ordained to be imprisoned in the mountain castle in a single place where no words are heard, and no one enters it

except those whom the Sultan trusted and remained so until he died in Muharram in the year (676 AH) (Al-Saq'a'i, Next Deaths, p. 70; Safadi, Al-Wafi with Deaths, vol. 13/p. 334).

The motive of slander here was the result of hatred and hatred that the Sahib Bahaa al-Din bin Hanna, Prince Badr al-Din al-Khazindar and other rulers of the parties had for him, because of his great position with the apparent king, and his mastery in the state and his wide influence, which made him the subject of envy by the lords of the state (Ibn Shaddad, History of King Al-Zahir, vol. 31/p. 58; Al-Yunini, The tail of the mirror of time, vol. 3/p. 268), and the evidence for this is what Al-Dawadari said: **"It was said that Sahib Bahaa al-Din agreed with al-Malik al-Sa'id in the absence of the Sultan to strangle him in prison and he was strangled"** (Kanz al-Durar, vol. 8/p. 224).

However, Ibn Kathir gives us another reason for informing Sheikh Khidr, as he said: **"But he was fascinated when he mixed with people with some of the daughters of the princes, and they did not hide from him, so he fell into strife..."** (The Beginning and the End, vol. 13/p. 278).

In the year (710 AH), a group of Hanbalis and others to the deputy of the Sultanate in Damascus, Sheikh Faqih Sadr al-Din bin al-Wakeel (Muhammad bin Muhammad, known as the son of the deported and the son of the agent, was born in the year (656 AH), and the guardian of the sheikhdom of Dar al-Hadith Ashrafieh and things happened to him moved to Aleppo for a period and then returned to Egypt until the deceased in (716 AH). Al-Subki, Tabaqat al-Shafi'i, vol. 9/p. 253; al-Dhahabi, countries of Islam, vol. 2/p. 253; Bazaim and accused him of drunkenness and alcohol abuse (Al-Ketbi, missed deaths, part 4 / p 14), wrote the deputy of the Sultanate tells the Sultan it, until the response of the Sultan to isolate the son of the agent from all his jobs in Damascus, so he left for Aleppo and resided and set him a salary, so I went out of his teaching Dar al-Hadith Ashrafieh (located next to the eastern door of the castle west of Asroniya north of the Hanafi Qaimazia, it was the house of Prince Sarim al-Din Qaymaz and has a bath bought that King Muzaffar al-Din Musa bin al-Adel and built it a modern house and ruined The bathroom was built by a residence for the Sheikh teacher and endowments stood on it. Al-Nuaimi, Al-Daris, vol. 1/p. 15), and Al-Athrawiyyah (the school that is located sailors strangers inside Bab Al-Nasr is now called the door of the House of Happiness, which is an endowment on the Shafi'is and Hanafis established by the six virgins daughter of my brother Salah al-Din Yusuf bin Ayyub in 580 AH in Damascus and stood on it endowments. Al-Nuaimi, Al-Daris, vol. 1/pp. 283-284) after he drew his consideration and took over the teaching in them (Ibn Kathir, The Beginning and the End, vol. 14/p. 59; Ibn al-Imad al-Hanbali, Gold Nuggets, vol. 8/p. 75).

It is noteworthy that the jurist Ibn al-Wakeel debates with Ibn Taymiyyah, which led to a kind of fanaticism against him from the companions of Ibn Taymiyyah, until they grew in it and more qila in it what he does not deserve (Sobki, Tabaqat al-Shafi'i, vol. 9/p. 253; Ibn Hajar al-Asqalani, Al-Durar al-Kamena, vol. 4/116) in addition to that, Ibn Kathir pointed out: **"He had companions who envied him and loved him, and others envied him and hated him, and they used to speak things about him and throw him with greats..."** (The Beginning and the End, vol. 14/p. 80), shows us from that the impact of envy and hatred is clear when the traducer who sought it when the deputy of the Sultanate through intrigue even wrote by King Nasser to strip him of his functions in anger and hatred, because of what the son of the agent is famous for of virtue and fascination with many sciences.

Al-Ketbi also pointed out: **"Then he went to Egypt and stayed there until the Sultan returned from Karak in the year seven hundred ... It was attributed to him things, and the intention of the companion Fakhr al-Din Ibn al-Khalili to arrest him closer to the mind of the Sultan, but when he felt that, he fled to the Sultan... He entered upon the Sultan while he was in the sand, and he pardoned him"** (Missed Deaths, vol. 4/p. 14).



It is clear from this that the fawning of power was one of the goals and endeavors of the heads of state to satisfy the thoughts of the sultans, and to obtain great positions in the state by seeking senior statesmen, including judges and jurists, for the purpose of keeping them away from their jobs and reducing their influence, especially those who approached them to the sultans.

The ropes of slander were inflicted by the Hanbali jurist Suleiman bin Abdul Qawi Al-Sarsari (Najm al-Din Abu al-Rabi' al-Tufi al-Sarsari, then al-Baghdadi, then al-Hanbali al-Usuli, originally from the raft of one of the villages of Baghdad, the foot of the Levant and Egypt, and worked in the arts, jurisprudence and fundamentals, who died in the year (716 AH). Al-Dhahabi, *Tails of Lessons*, p. 44; Al-Yafei, *The Mirror of Jinan*, vol. 4/p. 192), who was known for his rejection until he became famous for it and found him many poems and works that wave rejection until he classified books so, and it was rumored that he fell into some The Companions (may Allah be pleased with them), and his companions referred him to the Hanbali judge until they established evidence on him, so it was decided to ta'zir him, defame him, beat him, and spectrum him, and he was isolated from all the schools that were under his supervision, and he was imprisoned for several days, then he was released and traveled to Qus and from there to the Levant, and he realized his death in the city of Hebron in the year (716 AH) (Ibn Hajar al-Asqalani, *Al-Durar al-Kamina*, vol. 2/p. 156; Al-Alimi, *Al-Anas Al-Jalil*, vol. 2/p. 381).

In the year (726 AH), the jurist Ibn Taymiyyah was arrested along with his brother Zain al-Din Abd al-Rahman (Abdul Rahman bin Abdul Halim bin Taymiyyah, born in the year (663 AH) who died in the year (747 AH). Ibn Hajar al-Asqalani, *Al-Durar al-Kamina*, vol. 2/p. 329), because of the consequences of the slander they received, because of the words signed by the jurist Ibn Taymiyyah regarding the order of divorce by three, and abnormal ideas regarding the attributes of God, which provoked the indignation of the jurists of Damascus (Al-Ketbi, *Missing Deaths*, vol. 1/p. 79, Safadi, *Notables of the Era*, vol. 1/pp. 237-238, Al-Maqrizi, *Al-Suluk*, vol. 3/p. 89; Al-Aini, *Al-Juman Contract*, p. 476), and Sheikh Al-Faqih also issued a fatwa that it is not permissible to visit the tomb of the Prophet (peace be upon him) and the tomb of the Prophet of God Ibrahim Al-Khalil (peace be upon him), and it is not permissible to visit the graves of the rest of the prophets (Al-Nuwayri, *The End of Al-Arb*, vol. 33/p. 161; Ibn Hajar Al-Asqalani, *Al-Durar Al-Kamina*, vol. 1/p. 149; Al-Shawkani, *Al-Badr Al-Tala'*, vol. 1/p. 70) When a number of Ibn Taymiyyah's companions went to visit Al-Quds Al-Sharif, he preached to the people, and repeated his preaching in Nablus as well, thus provoking the anger of the people, so they distorted him to the Maliki judge of judges, who in turn informed the Hanafi judge in Egypt at the time, who denounced and denied it to Ibn Taymiyyah and wrote a request for his imprisonment (Al-Nuwayri, *The End of the Lord*, vol. 33/p. 161; al-Maqrizi, *al-Suluk*, vol. 3/p. 89).

The matter did not stop at this point, but the jurists of Damascus unanimously exceeded their words on the Sheikh and issued fatwas with his infidelity, and they referred him to the deputy of the Sultanate in the Levant, who grew with Sultan Al-Nasir Muhammad, so he drew the Sultan to bring scholars and judges, and they discussed his matter, so he drew the arrest of Sheikh Ibn Taymiyyah in the citadel of Damascus, and prevented him from issuing fatwas and not meeting people at all, as he drew to discipline everyone who believed in him (Al-Nuwayri, *The End of Al-Arb*, vol. 33/p. 161; Ibn Nasir al-Din al-Dimashqi, *Al-Radd Al-Abund*, p. 264; Al-Aini, *Al-Juman contract*, p. 476), and he was also prevented from reading and writing, and they took all the books he owned and stripped him of the tools, pens and papers (Ibn Taghri Bardi, *Al-Nujoom Al-Zahira*, vol. 9/p. 272), and he remained in this situation until his death in (728 AH) in Damascus (Safadi, *Notables of the Era*, vol. 1/p. 238; Ibn Nasir al-Din al-Dimashqi, *Al-Rad' al-Wafer*, p. 264; al-Shawkani, *al-Badr al-Tala'*, vol. 1/p. 70).

The scholar Al-Faqih Al-Hanbali bin Qayyim Al-Jawziyyah (Shams Al-Din Muhammad bin Abi Bakr, known as Ibn Al-Qayyim Al-Jawziyya, born in (691 AH),

excelled in jurisprudence, interpretation, grammar and hadith, who died in (751 AH). Al-Husseini, *Tails of Lessons*, p. 155; Al-Sakhawi, *Wajeez Al-Kalam*, vol. 1/p. 53) was exposed to the danger of slander in the year (726 AH), because of his speaking in Jerusalem in matters of begging and intercession in order to get closer to the prophets, in addition to his denial of going to the Holy Tomb without going to the Prophet's Mosque, so he hated the Maqdisa in this matter (Al-Maqrizi, *Al-Suluk*, vol. 3/p. 89; Al-Shawkani, *Al-Badr Al-Tala'*, vol. 2/p. 143; Ibn al-Imad al-Hanbali, *Gold Nuggets*, vol. 8/p. 287), so they sought to whistle him to Judge Jalal al-Din al-Qazwini, and the rest of the judges of Damascus and then informed the Sultan of that, so he drew a severe beating of Ibn al-Qayyim, insulted, harmed, and arrested, after defaming him on a donkey while he was beaten with a pearl (meaning the durra or whip with which he is beaten. Al-Firouzabadi, *The Ocean Dictionary*, vol. 2/p. 459) in Damascus) Al-Maqrizi, *Al-Suluk*, vol. 3/p. 89; Ibn Qadi Shahba, *History of Ibn Qadi Shahba*, vol. 2/p. 17), Ibn al-Qayyim had been subjected to the penalty of arrest several times with Ibn Taymiyyah, Ahain, and Udhi, because of his closeness to Ibn Taymiyyah and his deep belief in his fatwas. (Ibn Kathir, *The Beginning and the End*, vol. 14/p. 234; Ibn Taghri Bardi, *The Rising Stars*, vol. 10/p. 249).

He was consumed by the fire of slander Shafi'i jurist Alaa al-Din al-Qunawi (Ali bin Ismail bin Yusuf al-Qunawi, Abu al-Hasan Alaa al-Din Faqih from the Shafi'is, and received the sciences of literature and jurisprudence and then the governor of the Levant district in (727 AH), and resided in Damascus until he died in (729 AH). Ibn Habib, *Dora al-Aslak*, p. 131; al-Zarkali, *al-I'lam*, vol. 4/p. 264), it was good for the Sultan a group of senior statesmen, by isolating him from the mandate of the sheikhdome of the sheikhs (And its subject in the Egyptian homeland to talk about all the gorges and the poor in Damascus and its work, and usually be in charge of the Sheikh of Khanqah Shmeisania in Damascus and its mandate for the deputy with a generous signature. Al-Qalqshandi, *Subh Al-Asha*, vol. 2/p. 101) in Khanqah Saeed Al-Saeed (called the Sufi Circle, which is in the front of the Eid door from Cairo, stopped by Sultan Salah al-Din al-Ayyubi by drawing the poor and Sufism in the year (569 AH). Al-Maqrizi, *sermons and consideration*, vol. 3/pp. 177-178) and the sheikhdome of the promised in the Tulunid Mosque, for personal purposes, their purpose is to distance the jurist from the Sultan, so the Sultan asked him to move to the Levant to take over the judiciary there, after the return of Al-Qazwini to the lands of Egypt (Ibn Habib, *Dora Al-Aslak*, p. 132; Al-Shawkani, *Al-Badr Al-Tala'*, vol. 1/pp. 440-441), Al-Qunawi apologized, indicating to the Sultan that he has young children who are difficult to travel, so the Sultan extended his palms to him, saying: **"I carry them on my palms to the Levant"** (Ibn Hajar Al-Asqalani, *Al-Durar Al-Kamina*, vol. 3/p. 27; Ibn Taghri Bardi, *Al-Manhal Al-Safi*, vol. 8/p. 51) until he was forced to accept his request, heading to the Levant in Dhu al-Qa'dah in the year (727 AH) and began his work there in the best way until his death in (729 AH). Al-Subki, *Tabaqat al-Shafi'i*, vol. 10/p. 132; Ibn Habib, *The Ticket of the Prophet*, vol. 2/p. 192; al-Maqrizi, *al-Suluk*, vol. 3/p. 123).

Among the jurists who were affected by the consequences of slander was the jurist Imam Ibn al-Naqqash (Muhammad bin Ali bin Abdul Wahid bin Yahya Al-Allama Shams al-Din Abu Imama al-Dukkali al-Masri al-Shafi'i, known as Ibn al-Naqqash, the preacher of Ibn Tulun Mosque, the modernist jurist, the interpreter and the preacher, who died in (763 AH). Al-Maqrizi, *Al-Suluk*, vol. 4/p. 264; Al-Zarkali, *Al-I'lam*, vol. 6/p. 286); The Sultan punished him, and prevented him from fatwa and preaching, and ordered to imprison him for a period and then released him and traveled to the Levant and completed his work there as a preacher and mufti acceptable in the country, until he died in Rabi' al-Awwal in the year (763 AH) (Ibn Hajar al-Asqalani, *Al-Durar al-Kamina*, vol. 4 / p. 72; Ibn Taghri Bardi, *Al-Manhal Al-Safi*, vol. 10 / pp. 221-222), it seems that his contact with King Al-Nasir was a close contact, through which he gained prestige, and leadership in the state of Al-Nasser Hassan (Ibn Taghri Bardi, *Al-Manhal Al-Safi*, vol. 10/p. 221; Al-Nujoom Al-Zahira, vol. 11/p. 13) Until he was hit by the eye of envy of the jurists of his time and tempted by

the Sultan to achieve their vile purposes as evidenced by what Ibn al-Naqqash mentioned in the verses of his poetry, saying:

**She knocked and the eyes of envy slept and the censors who were not separated hid** (Ibn Taghri Bardi, *Al-Daleel Al-Shafi*, vol. 2/p. 661).

Al-Alsun also dealt with some of the employers of the Imam jurist Sheikh Abdullah Al-Yafei (Abdullah bin Asaad bin Ali Al-Yafei Afif Al-Din, historian, researcher and Sufi of Shafi'i jurists in Yemen, who died in (734 AH) and Egypt and returned to Mecca and died there in (768 AH). Al-Asnawi, *Tabaqat al-Shafi'i*, vol. 2/pp. 330-331; Haji Khalifa, *Kashf al-Dhunun*, vol. 1/p. 918), until they landed on him in words and attributed to him the love of fame and appearance and increased their words on him, because of an article he mentioned in a poem, saying:

**And oh night in which happiness and semen have been reduced in her side Laylat al-Qadr** (Ibn Taghri Bardi, *Al-Manhal Al-Safi*, vol. 7/p. 76)

They sought to atone for him, as some scholars have entrapped, and we can put two reasons for that snitch, namely:

1. The high-ranking young jurist was a lover of worship, a lot of piety, abundant prayer, and a lot of altruism over the poor, while staying away from the affairs of the state and its people, denying some of their deeds, and degrading the great employers (Al-Fassi, *The Precious Contract*, vol. 5/p. 106; Ibn Taghri Bardi, *Al-Manhal Al-Safi*, vol. 7/p. 76), which prompted him to seek and inform about it.
2. His exaggerations in fanaticism for Ash'ari and he dared to speak in vilifying the jurist Ibn Taymiyyah, which provoked the anger of Ibn Taymiyyah's fanatics from the Hanbalis, so they dared him (Ibn Hajar al-Asqalani, *Al-Durar al-Kamina*, vol. 2/p. 249; al-Shawkani, *al-Badr al-Tala'*, vol. 1/p. 378).

#### 4. Conclusion

From the above, we conclude that the snitch led many judges and jurists to isolation and the absence of prisons, and we found that its effects were not limited to the owner of the snitch only, but went beyond that to affect his family or one of its members, so the exclusion of the snitch to a place other than his home is bound to cause him and his family many troubles, in addition to the material effects resulting from cutting off his source of livelihood by removing him from office, in addition to the social and psychological effects that affect those who signed the snitch from degrading fate and defamation.

One of the main reasons for slander was envy and jealousy, because of what the judge or jurist reached from the proximity of the Sultan or capacity in money or a lot of giving, as well as the severity and rigor in issuing judgments for judges, and it can be said: The religious factor (sectarian) has the impact of the occurrence of slander on some personalities of judges and jurists, although it falls on jurists more than judges as a result of the different schools of jurisprudence followed by jurists.

It should be noted that as the slander has negative effects on the one who is recommended if he is a righteous and pious people, and then on the judiciary, jurisprudence and the intellectual structure of society in general, the state and the Mamluk society in particular, and on the other hand, slander has positive effects, by keeping the corrupt and their evil away from managing the affairs of the country and the people with regard to judges, and the dimensions of the owners of deviant thought, and his evil from the people with regard to jurists.

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