



## History (The relationship of the people of Dhimmah with the Mamluks)

**Mohammed Jaber Abed**

Assistant Lecturer

University of Wasit, Department of Internal Affairs

[malbadiry@uowasit.edu.iq](mailto:malbadiry@uowasit.edu.iq)

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The relationship of Ahl al-Dhimmah (Christians, Jews and other non-Muslims) with the Mamluk state in Egypt and the Levant (1250-1517 AD) was complex, ranging from tolerance to discrimination according to political, social and religious circumstances. This relationship can be summarized in several key points:

**The legal status of the Ahl al-Dhimmah:** Ahl al-Dhimmah lived under the "dhimmah" system, which granted them the freedom to practice their religion and protect their property in exchange for paying the jizya, a type of tax for non-Muslims. They had the right to live in peace, but were bound by certain legal restrictions that separated them from Muslims.

**Tolerance and coexistence:** In periods of stability, relations between the Mamluks and Ahl al-Dhimmah were characterized by relative tolerance. Many dhimmis held important administrative and financial positions in the Mamluk state, such as tax and finance administration, due to their skills in these fields. This contributed to building a beneficial relationship between the two parties, as the Mamluks relied on the dhimmis' expertise in administration and economics.

**Discrimination and social restrictions:** Despite the relative tolerance, there were social and religious restrictions imposed on the Ahl al-Dhimmah. For example, they were required to wear distinctive clothing and were prohibited from building new churches or temples without special permission. They were also banned from certain jobs and senior military and political positions.

**Turbulent periods and persecution:** Dhimmis were sometimes persecuted, especially during periods of political or religious unrest. In such periods, more restrictions were imposed on them, and sometimes their property was looted or they were expelled from certain areas. For example, the late Mamluk period saw an upsurge in discrimination against Ahl al-Dhimmah as a result of economic pressures and wars..

**Economic and cultural interaction:** Dhimmis played an important role in the economic and cultural life of Egypt and the Levant. They were active in the fields of trade and crafts, and contributed to Mamluk culture through translation and science. They also contributed to the spread of knowledge through their interaction with the Islamic and European world.

**Changes with the end of the Mamluk state:** With the fall of the Mamluk state and the entry of the Ottomans into Egypt in 1517, the status of Ahl al-Dhimmah continued to change. However, some basic features of their relationship with the state remained the same as in the Mamluk era, such as paying jizya and enjoying the protection of the state, but with limits and restrictions.



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In general, the relationship between the dhimmis and the Mamluks was multifaceted, oscillating between cooperation and coexistence, discrimination and persecution, depending on political and social circumstances.

## INTRODUCTION

In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Lord of the Worlds, and prayers and peace be upon the Noble Messenger Muhammad, his family, and all of his honorable companions. The historical importance that lies behind the study of the relationship between the people of the Dhimmah and the Mamluks is evident, as Mamluk society was distinguished by the multiplicity of its elements and groups, and the Dhimmah are considered one of those groups, who enjoyed, from the beginning, The arrival of Muslims in the Levant and Egypt in a high position in society, and they were granted a wide range of freedom, and they assumed important positions in the state such as the ministry, the private secretary, the army, and secret writing, in addition to intellectual, economic, political activities and other jobs. They also practiced various professions in this regard for the rest of the members of society, and this freedom was guaranteed. They had the opportunity to receive various types of sciences that were taught in schools, libraries, scholars' homes, and even in mosques, and at the hands of the best scholars of that era. Among them were many scholars in various sciences, whether traditional, such as literature, grammar, history, and philosophy, or experimental, such as astronomy, chemistry, medicine, and pharmacy.

### The first topic

#### First: Definition of the people of Dhimmah

The dhimma in Islamic terminology is generally dhimma in Islamic jurisprudence and legislation in more than one term. Sometimes it occurs in absolute terms and sometimes it occurs in conjunction with other words other than what is meant by it. Below is a statement of what is meant by the dhimma and the people of the dhimma. <sup>1</sup>

**Dhimma:** It is the innate human characteristic by which a person has rights for others, and it is what has imposed duties on him for others.

People of the Dhimmah: They are non-Muslim subjects of the Islamic State, who have contracted with Muslims to pay tribute and adhere to certain conditions in exchange for them remaining in their religion and providing them with security and protection. <sup>2</sup>

Ahl al-Dhimmah is an Islamic jurisprudential term that refers to Christians, Jews, People of the Book, and people of other religions who live under Islamic rule or in countries with a Muslim majority.

What is meant by the fact that they are "people of dhimma" is that they are under Islamic protection and the responsibility of the state. Islamic Sharia does not limit this responsibility to the state only, but also disposes of it to the Muslim citizen. It is not permissible for a Muslim to assault or abuse any of the people of the Dhimmah under the excuse that he is not a believer in the Qur'an or the



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Messenger of Islam, Muhammad bin Abdullah. Rather, Sharia has made it clear that the issue of faith will be held accountable by God alone on the Day of Resurrection. 3

One of the historical positions that confirm Muslims' consideration of these texts and not overlooking them is the position of Ibn Taymiyyah when the Mongols negotiated over civilian prisoners they had captured in their attacks on cities in Syria. They tried to hand over the Muslim prisoners only, not the People of the Book, and keep them as slaves. The negotiator said to them: The People of the Dhimmah (meaning the People of the Book) before the People of the Faith (meaning the Muslims), meaning that he was requesting the extradition of Christians and Jews before the Muslims. 4.

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**1. Narrated by Hamad Shaker, in Musnad Ahmad, on the authority of Ali bin Abi Talib, page or number 2/212.**

**2. Muhammad Sidqi Al-Borno (2003), Encyclopedia of Jurisprudential Rules (First Edition), Beirut, p. 166, vol. 9.**

**3. Abi Abdullah Muhammad bin Ismail Al-Bukhari, Book of Taxes and Farewells, Chapter on Sins Purified for Treaties Without a Crime.**

## **Second: People of the Dhimmah in Mamluk era society**

Jews, Western Christians, and Christians from Georgia, Abyssinia, and Armenia were among the various dhimmis and foreign minorities who lived under Mamluk rule. 5

The orientalist Lados shows in specialized research that the members of the residential areas were homogeneous and closely knit communities. As a result of their religious identity, the regions formed an alliance. Each of the Christian and Jewish neighborhoods in Cairo has its own way. In Damascus, Jewish communities were discovered, Armenians and Maronites lived in the northern section of Aleppo, and there were Christian and Jewish neighborhoods in Jerusalem. 6

The Jewish and Christian minority may have resided in different areas, but they were not isolated from each other, as is shown by references to disputes over mosques and churches, or the height of dwellings, in primary sources. 7

On a related note, some sources from the Mamluk era - Kitab Al-Ukhwa (d. 729 AH / 1328 AD) and Ibn Qayyim Al-Jawziyyah - stipulated that the people of the Dhimmah, whether Jews and Christians, enjoyed all the rights and privileges that Muslims enjoyed. 8

The Mamluk sultans issued decrees indicating this. As an example, in the year 824 (AH/1421 AD), Sultan Sayf al-Din Tatar recommended this to the Syrians and requested charitable donations for them. The Syrian patriarchs in Jerusalem and the Levant also obtained a financial exemption from Sultan Barsbay in the year (825 AH / 1422 AD), and in the year 884 AH / 1479 AD a decree was issued by Sultan Qaytbay for the Syrians to continue their ancient practices of going to the Holy Mosque. Locations. / 1481 AD Preventing the attack on the Lady of the Syriac Monastery. 9



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In the year (919 AH / 1513 AD), Sultan Qansuh al-Ghuri issued a decree ordering that Christians be treated well, and he canceled the fees that were taken from them when they entered the Church of the Holy Sepulcher or when they entered.

See Ibn Qayyim al-Jawziyyah (Muhammad bin Abi Bakr), *Ahkam Ahl al-Dhimmah*, ed.: Subhi al-Saleh, Beirut, Dar al-Ilm Lil-Malayin, 2nd edition, 1961 AD, Part 1, Introduction, pp. 5-6.

See Lados (Ira): *Islamic Cities during the Mamluk Era*, translated by Ali Madi, Beirut, Al-Ahlia Publishing and Distribution, 1987, p. 147.

Ashour (Saeed), *Egyptian Society in the Era of the Mamluk Sultans*, Cairo, Dar Al-Nahda, 1992, pp. 16, 63-66.

See Ibn al-Akhwa (Muhammad bin Muhammad), *landmarks of closeness in the rulings on the Hisbah*, narration.

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**5-6 See Ibn Qayyim al-Jawziyyah (Muhammad bin Abi Bakr), *Ahkam Ahl al-Dhimmah*, ed.: Subhi al-Saleh, Beirut, Dar al-Ilm Lil-Malayin, 2nd edition, 1961 AD, Part 1, Introduction, pp. 5-6.**

**6. See Lados (Ira): *Islamic Cities during the Mamluk Era*, translated by Ali Madi, Beirut, Al-Ahlia Publishing and Distribution, 1987, p. 147.**

**7. Ashour (Saeed), *Egyptian Society in the Era of the Mamluk Sultans*, Cairo, Dar Al-Nahda, 1992, pp. 16, 63-66.**

**8. See Ibn al-Akhwa (Muhammad bin Muhammad), *landmarks of closeness in the rulings on the Hisbah*, narration. Corrected by Robin Leewy, Cairo, Al-Mutanabbi Library, pp. 38-45.**

**9. Muhammad (Anas) *Social Life in Jerusalem in the Mamluk Era in Light of the Documents of the Holy Mosque*, Master's Thesis, University of Damascus, 2010, p. 144.**

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Palestine via Jaffa or Gaza. He engraved this decree on his court and pasted it on the door of the Church of the Holy Sepulcher. 10

Along with the king's orders, the issue of justice became an issue (as mentioned by Runciman). The Karaj delegation, which constantly opposed him and joined the Tatars, contacted Sultan Al-Nasir Muhammad ibn Qalawun in the year 705 AH / 1306 AD, and urged him to restore the crucified church in Jerusalem. The Muslims had converted the church into a mosque, so the Sultan took the matter to the judiciary and issued a fatwa ordering its return to its original owners. 11

On the other hand, Jewish rights were generally protected during the Mamluk era. The process of inventorying and registering the inheritance and property to be inherited is carried out in accordance with Islamic law in the presence of representatives of the treasury, the judge and witnesses. For example, document No. (197 795 AH / ., 1393 AD). The Jewish man Ishaq bin Shmuel lived in Dar Al-Qaramouni in the Jewish quarter of Jerusalem, and it was reported that He was mentioned as his heirs in the document (his wife Simha, his daughter Yehuda the Franks, and his mother Dusa, daughter of the Sultan of the Franks). 12

What the papers promised, including what was stated in Document No. 335 of 795 (AH / 1392 AD), was that the Sheikh of the Maghreb himself had espoused the defense of the rights of Jews in Jerusalem, which is one of the many images depicted in the documents.



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Muslims and Jews fought over the Jerusalem Synagogue in the year (878 AH / 1473 AD), and the Muslims refused to allow the Jews to worship there, claiming that it had been converted into a house of Islam and the Jews had no right to do so. there. Despite the Muslims' argument about their right, Sultan Qaytbay issued an order to close the synagogue. The right of a Jew to worship in his church.

13

According to the Temple Mount Archives, a Muslim attar lent money to some Jews in a Saleh market in Jerusalem in 783 AH / 1381 AD, which indicates the existence of economic and trade contacts between followers of different religions. An ancient record from the Jewish quarter of Jerusalem indicates that there were Muslims and Christians

**10. Renciman (Stephen), History of the Crusades, translated by: Al-Baz Al-Arini, House of Culture, Beirut, 1997, Part 3, pp. 725-728.**

**11. (Kamil Jamil Al-Asali, Historical Jerusalem Documents, Arab Foundation for Studies and Publishing, Abdul Hameed Shoman Foundation, Amman, 1985 AD, vol. 2, p. 42.**

**12. Salihyya (Muhammad Issa), from the Mamluk Documents of the Holy Mosque, Annals of the College of Arts, Kuwait University, Sixth Yearbook, Twenty-Sixth Letter, 1985, p. 90.**

**13. (Majir Al-Din Al-Hanbali, Al-Ans Al-Jalil in the History of Jerusalem and Hebron, edited by Adnan Abu Tabbaneh, Al-Jordan, Makkah Dundis, 1st edition, 1999 AD, vol. 2, p. 302.**

They live in close proximity, and another document from 796 AH/1394 AD indicates that there was a mosque in the Jewish quarter at that time. 14

There is evidence that Christians and Jews were active participants in society during the Mamluk era, and that they were influenced by events that occurred in society. An example of this is what happened in the year (658 AH / 1260 AD), when Al-Zahir Baibars restored the Abbasid Caliphate, and in this celebration all segments of society came out to welcome Caliph Abu Al-Qasim Ahmed, and among them were the Jews who were carrying the throne. The Torah and Christians bring the Gospel. 15

They chose to build a bridge spanning the Nile in the year (749 AH / 1348 AD), as the Nile water supply dried up. No one was exempted from paying his share of the costs, regardless of his religious affiliation. 16

Everyone traveled to the desert to pray for rain in the year 775 AH / 1373 AD, as the diameter of the sky shrank and the food supply vanished. Among the crowd were Jews and Christians carrying the Torah and the Bible, respectively.

In the year 714 AH/1314 AD, the Copts took lights and furnishings from the Amr ibn al-Aas Mosque for use in their church for one of their religious sessions, and press reports indicate a level of social closeness and unity between the different religions.

When talking about Nazareth, Sheikh Al-Rabwa (d. 727 AH / 1326 AD) mentioned the site of the Annunciation, where the Virgin Mary announced the birth of the Prophet Jesus, peace be upon him, and described it as a destination for Christian visitors, as Al-Safadi Al-Uthmani (d. 780 AH / 1378 AD) said about him in Talking about the city of Nazareth. It is home to a community of monks and Christians who gather there to pray. 17



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In the Mamluk era, holidays were held for all members of society, including Muslims, Jews, and Christians. There are five major Jewish holidays: Rosh Hashanah, the Sumerian Feast or Feast of Kippur, the Feast of Unleavened Bread, and the Feast of Weeks or Pentecost or Sermon.

**14. Al-Muhammad: Social Life in Jerusalem in the Mamluk Era in Light of the Documents of the Holy Mosque, pp. 136-142.**

**15. Ibn Taghri Bardi (Yusuf): The Bright Stars in the Kings of Egypt and Cairo, presented by Muhammad Shams al-Din, Beirut, Dar al-Kutub al-Ilmiyyah, 1st edition, 1992 AD, vol. 7, p. 99.**

**16. Ahmed bin Ali Al-Maqrizi, Al-Khattat Al-Maqrizi, Beirut, Dar Sader, vol. 2, p. 16.**

**17. Ibn Iyas (Muhammad bin Ahmad): Bada'i' al-Zuhur fi Waqi'a al-Awhar, ed.: Muhammad Mustafa, Cairo, Egyptian General Book Authority, 2nd edition, 1982 AD, vol. 1, vol. 2, p. 124.**

Christian holidays include the Feast of the Annunciation, the Feast of Olivet, Easter, Pentecost, which commemorates Christ's ascension to heaven forty days after his resurrection, Thursday or Pentecost, Christmas and the Epiphany. 18

This census of Jewish and Christian holidays in that era reflects the following:

-Something from the life that people were living at that time, which indicates solidarity, solidarity, and social solidarity.

-What some sources of that era indicated - such as the book of the jurist Ibn Al-Hajj (d. 737 AH / 1336 AD)

- Until the Muslims used to participate with the people of the Dhimmah in their holidays, and they used to exchange gifts with them, and send them what they needed for their religious seasons. 19

The fact that each of these sects celebrates their holidays indicates that the Muslim Mamluks in general did not interfere in the beliefs of any of these sects, but rather left them the freedom to implement their beliefs and celebrate their holidays without harming or attacking them.

## The second topic

### Activities of the people of Dhimmah in the Mamluk era

**18. Al-Maqrizi: The Book of Behavior to Know the Countries of Kings, authenticated and annotated by Ahmed Ziyada, Cairo, Authorship Committee Press, 1st edition, 1958 AD, Part 2, Volume 2, p. 135.**

**19. Ahmad bin Yahya bin Fadlallah Al-Omari, Paths of Vision in the Kingdoms of Al-Amsar, edited by Doritya Kravolsky, part of it entitled, The Kingdom of Egypt, the Levant and the Hijaz, Islamic Research Center, 1st edition, 1986 AD, p. 138.**

### First: The economic activities of the people of Dhimmah in the Mamluk era

The living conditions of the Dhimmis and the degree of their participation in Mamluk-era activities are reflected in the economic life of the Dhimmis, and I begin with the jobs they performed. There were three types of professions in the Mamluk era: military, administrative, and religious (turban holders). 20



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There were only Mamluks in the ranks of the sultans, and they had to obey the sultan's instructions and depend on him for their livelihood, but they sometimes abused their authority and influence. There were many non-Mamluks who held civil service positions (and thus owned pens). For a long time, the Mamluk sultans appointed Mamluks to fill nearly all senior positions in government. But they had to accept non-mamluk positions as secret clerk, building office holder, and others. While the Mamluks were not adept at these types of tasks, Jews and Christians, a group of dhimmis, were enlisted for their familiarity with these endeavors and their ability to carry them out. 22

People of the Dhimmah such as the Jacobite and Melchite Christian patriarchs, as well as the Karaite chiefs and rabbis of Israel and the chief of Samaria, were all represented in the religious roles of turban princes.

They also held important positions in the Mamluk government, including the ministry, which was held by a large number of dhimmis. They also held positions in state administration and military intelligence in the Levant, Egypt and elsewhere. 22

Diwaniyah affairs were in the hands of the dhimmis, and they constituted the majority in many administrative positions. In some cases, they abused their power to make money, while in other cases, they used their power to be unfair to the public and abusive to those they were supposed to serve, leading to the Sultan's intervention by either confiscation or expulsion of dhimmis from administrative positions when their misconduct reached the point of The generality and expansion necessary to threaten a broad popular revolution. The Mamluk Sultanate, whether in Egypt or elsewhere. 23.

Al-Othmani (Muhammad bin Abdul Rahman), History of Safad, edited by

**20. Suhail Zakkar, Dar Al-Takween, Damascus, 1st edition, 2009, p. 280.**

**21. Al-Qalqashandi (Ahmed bin Ali), Subh Al-A'sha in the Construction Industry, ed.: Muhammad Hussein Shams Al-Din, Beirut, Dar Al-Kutub Al-Ilmiyyah, 1st edition, 1987 AD, vol. 2, pp. 454-465.**

**22. Ibn Al-Hajj (Ahmed bin Ali), Al-Madkhal, Dar Al-Fikr, vol. 2, pp. 59, 60.**

**23. Ibn al-Hajj: Al-Madkhal, vol. 2, pp. 46, 47.**

Regarding their functions, we may learn about some of the Jews of the Mamluk era in the following report. Ishaq ibn Kulu, a Jew who arrived in Jerusalem in 734 AH/1333 AD, is the subject of this article. "Many members of the congregation work in industry," he said in a letter to his father and friends, explaining the predicament of the Jews. Among them are those who work in the service industry, such as tanners, sewers, and shoemakers, among others.

Fabri (the traveler who visited Jerusalem twice: the first around 885 AD and the second around 888 AD) observed during two visits to the Holy Land. 24

The dhimmi markets were similar to those in the Syrian city of Damascus. Trade, markets, khans, and tsarships flourished in the area around the Umayyad Mosque and the Damascus Citadel. The sheikh served as an intermediary for merchants and rulers in each market. In addition, there was



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the muhtasib, who monitored all the markets in order to monitor prices, weights and measures. The dhimmis monopolized the dyeing market and the exchange market, for example.

More than 100 markets were found inside and outside the city, including the exchange market, and most of their owners were Jewish. Ibn Duqmaq (d. 809 AH / 1406 AD) mentioned sugar kitchens owned and managed by Jews.

In contrast, large numbers of Muslims, Christians, and Jews gathered in Jerusalem, Ramla, Bethlehem, and Hebron during the Hajj seasons, and special markets were established for them to exchange commercial advantages.

As a result, one of the reasons for the wealth of the Mamluk state in trade was the strong cooperation that existed between Muslim merchants and Italian merchants and Crusaders, despite their religious differences. Merchants from India and China, as well as from the country of Akko, brought indigenous products such as pepper, spices, cinnamon, galangal, cloves, ginger and even love to the city.

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**24. Al-Qalqashandi: Subh Al-A'sha, vol. 7, pp. 202, 203.**

In addition to cardamom, there are silk, porcelain, precious stones and carpets. Before and after its liberation, Akko remained an important port, in the words of Al-Uthmani Al-Safadi: "Acre was a port to which Frankish merchants brought their products." 25

Merchants had to sell their wares to whomever and when they chose. They also have the freedom to get their own supplies without hindrance from anyone. When the Crusaders and others entered the Mamluk kingdom, each paid a specific fee.

Commercial courts for Muslim merchants were formed during the Crusaders' control, led by a judge nominated by the nation's king, with the assistance of two Franks and four locals, each of whom took an oath on his holy book.

Runciman said the Crusader emirates relied mostly on trade duties imposed on products moving from inland to shore for their finances.

Because of these business contacts, friendships grew between the two sides, to the point that the Daoist sect, famous for its banking activities, announced its desire to increase banking business with Muslims, and its employees acquired the Arabic language to attract Arab customers.

Political and economic treaties formed as a result of these contacts, which included allowing European merchants to engage in commercial trade on the condition that it did not harm Islam and Muslims.

They were launched to serve and enhance Egyptian political and military interests in confronting opponents of the East and West equally, at the level of peaceful trade relations based on strength and ability to maneuver, not weakness and surrender. Eight researchers from the International Institute of Islamic Thought reached the following three conclusions:

**Historical data analysis is used to extract:**

The appeasement strategy pursued by European countries demanded these and other measures (especially European Mamluk communications regarding the status of churches and monasteries in Jerusalem, and the concerns of prisoners

**25. Hassan (Ali): History of the Bahri Mamluks, Egypt, Al-Nahda Library, 2nd edition, 1948 AD, pp. 261, 262.**





**26. Ibn Shaheen (Khalil): Zabada, revealing the kingdoms and explaining the roads and paths, edited by Boulos Rawis, Cairo, Dar Al-Arab, 2nd edition, 1988 AD, p. 131.**

Christians in Egypt). The Mamluks were able to avoid the serious threat of resuming the union of some kingdoms that shared basic interests with the Mamluks with others who were largely motivated by Crusader projects due to their pacifist approach. 27

In other words, the Mamluk state attempted to balance peaceful relations between the Franks and Muslims by eliminating the Crusader threat in exchange for new economic privileges. For example, after the Fourth Crusade was successfully transferred from Alexandria to Constantinople in 601 AH / 1204 AD, Venice became Egypt's main economic partner. As a result, Mamluk Egypt used the mercantile tool to limit or destroy innovative Crusader technologies by manipulating the competing economic interests of various European parties. 28

To reach the second point: Egypt was one of the richest countries in 14/15 AH, but the source of this wealth was not hidden within Egypt, that is, in the components and resources of local economic activity such as agriculture (H/. 8 - 9 AD)). Lumber and slaves were not available at this time and therefore money from this trade was used to maintain the level of army training in order to counter Crusader aggression from Europe and the Mongol threat from the east. 29

The Mamluks supplied this army with manpower, iron, wood, military equipment, and precious metals such as gold and silver, as well as copper, lead, and tin, which they used to build their army. Using these products to obstruct trade with Egypt. 30

In terms of the third conclusion, the rights of European Christian merchants were neither absolute nor immutable. As relations between the Islamic world and the Christian states of Europe transformed, they underwent severe fluctuations. Hotels will be closed and businessmen and consuls imprisoned in the event of a conflict between Egypt and certain countries.

The Mamluk authority, which relied on its will to restore privileges and the regularity of trade, was approached by European groups with interests in restoring privileges and the regularity of trade.

**27. See Al-Qalqashandi, Subh Al-A'sha, vol. 5, p. 437.**

**28. Al-Omari, Masalik al-Absar fi Mamlik al-Amsar, ed.: Doritya Kravolsky, p. 138.**

**29. Al-Muhammad: Social Life in Jerusalem in the Mamluk Era in Light of the Documents of the Holy Mosque, p. 139.**

**30. Spano (Ahmed), The System of Governance and Administration in the Levant in the Mamluk Era, doctoral thesis, University of Damascus, 2010, p. 36.**

**31. Al-Asali, Jerusalem Documents, vol. 2, pp. 42, 66.**

**32. Fabry (Felix): His journey, through the comprehensive encyclopedia in the history of the Crusades, written, edited and translated by Suhail Zakkar, Dar Al-Fikr, Damascus, 1st edition, 2000 AD, vol. 42, pp. 916-921.**

Italy's interests were severely disrupted when Egypt invaded Alexandria in the year (668 AH / 1269 AD), so Venice and Genoa raced to prove their non-participation in the battle. But the Sultan insisted that the King of Cyprus return the Muslim captives before allowing them to return to trade. After liberating the prisoners, the Mamluk Sultan did not respond to the proposal of a peace treaty. 32

Second: Intellectual activities of the people of the Dhimma during the Mamluk era.



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Jews and Christians, who were considered by Muslims to be dhimmis, participated in the intellectual life of the community under Mamluk rule although their numbers were much smaller than those of Muslims. Through their involvement in many scientific endeavours, they had a significant impact on intellectual life.

For example, the Karaite Jews had their own church, as did the Rabbis, who worshiped in the Rabbinical Church, and the Jews of Egypt had their own temple in the Church of Damoh, which they considered the greatest church in Egypt and the place where Moses, peace be upon him, took refuge as he delivered messages from God Almighty to Pharaoh's court. Along with the Judah Synagogue, the Lollipop Church, and many other Jewish places of worship. 33

In these synagogues where Jews of different denominations gathered to worship and study the Torah, special schools were established for the benefit of families belonging to those denominations. For scribes, it was customary either to join the temple or to designate one of the temple rooms as a prayer hall. Boys spend most of their time in ketubah, while girls participate in culture, particularly religious activities, and hire tutors to teach them. Arabic translations and some supplications. 34

Despite the fact that most Jews worldwide spoke Hebrew, Jews in the Mamluk states spoke Arabic and Hebrew, and it is clear that Arabic was the language of everyday life, while Hebrew remained the language of religious tradition.

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**33. Al-Qalqashandi: Subh Al-A'sha, vol. 10, p. 214. Abu Shamah (Abdul Rahman bin Ismail): The Book of Rawdhatain fi Akhbar al-Dawlatain, ed.: Ibrahim al-Zaybak, Beirut, Al-Resala Foundation, 1st edition, 1997 AD, vol. 1, pp. 66-75.**

**34. Ibn Duqmaq (Ibrahim bin Muhammad): Al-Intisar li-Wasita Aqd al-Amsar, Beirut, Heritage Revival Committee, Dar Al-Afaq, vol. 1, pp. 41-44.**

Jews in Mamluk-era countries expounded the Bible and Talmud in Arabic, unlike Jews in European Christian countries, who used Hebrew only in religious works. Some academics believe this is because Arabic was the official language of the region during this time period. The Geniza papers were written in Arabic, with Hebrew letters, or in Judeo-Arabic, which was the language of the Jews of Egypt at that time. This is strong evidence that Arabic was the dominant language at that time. 35 Texts found in Genena document the presence of the Jewish community in Egypt during the Mamluk era. They are very important documents, to say the least. It was written in Hebrew letters in Arabic. The Hebrews use the word "Genesis" to refer to a similar term in Arabic (ganz). Similar to the Persian term (Keg), which refers to a storeroom or warehouse, the concept of burial.

Jews also had a significant influence on a number of professions, most notably in the field of medicine. Mamluk sources tell us as evidence that the majority of what Jews and Christians did was write taxes and medicine. According to Ibn al-Akhwa, dhimmi doctors were the only doctors in some areas where Muslims were few in number. 36

Jews, particularly Ahmad ibn al-Mughrabi, were granted the privilege of holding positions in the Mamluk administration, including senior physician. One of Sultan Al-Nasir Muhammad bin Qalawun's doctors was Dr. Al-Damiyati, and a copy of his letter of appointment indicates that Al-Mansouri Bimaristan trusted him and his doctor. We returned to him - that is, Al-Mansouri in Bimaristan - one of the medical scholars who were in Al-Mansouri in Bimaristan. We did not find anyone worthy of this position except the leader of this sect. Knowing that he was talented in this art, and that he was at its forefront and distinguished. However, we notice that the homes of



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intellectuals were full of scientific teachings. Scientific councils were held there, attended by Jews and Christians. 37

They spent much of their time in mosques, schools, and homes, moving back and forth. This is what Al-Hasan bin Muhammad bin Ahmed bin Naja (d. 660 AH / 1261 AD) tells us in his presentation about the world of the Arabic language, its grammar, etiquette, and sciences according to the first pioneer, Ibn Taghri Bardi. People of different religions came to him.

**35. Ghawanmeh (Yusuf), The History of the Procuratorate of Jerusalem in the Mamluk Era, Damascus, Ministry of Culture, 2009 AD, pp. 138-142.**

**36. Al-Uthmani: History of Safed, p. 121.**

**37. They are the Knights Templar Association (a religious association that was initially established to protect Christian pilgrims between Jaffa and Jerusalem, and then turned into a bloody terrorist war organization. See Dahman (Muhammad Ahmad), Dictionary of Historical Terms in the Mamluk Era, Damascus, Beirut, Dar Al-Fikr, 1st edition, 1990 AD. , p. 73.**

And different races to read to him, even though he was alone in his home. He was isolated in his home, and he was frequented by people who read these disciplines. 38

They had their religious institutions, such as the Monastery of Sha'aran, the Monastery of Peter and Paul, Al-Qusayr, Marhana, and Al-Tayr. They also had their own monasteries and churches. For example, there is Shenouda Church in Cairo, Mary Church in Cairo, Barbara Church in Cairo and Al-Zuhri Church.

Monasteries had a great influence on the development of Christian sciences and literature because of their proximity to places of worship. 39

In these residences, education was by monks, who taught boys and ladies alike. He discovered that among the nuns there were those who were fluent in reading and writing in the Coptic and Greek languages, which indicates that education in the monasteries attempted to revive Coptic literature and the language. Scientific, literary and religious. 40

Despite the fact that many of their publications focused on religious or priestly topics, many Christians became known in the cultural field. This helps explain why Muslim historians rarely mention Christian thinkers, as the majority of their writings deal with religious or priestly topics. The Coptic scholar Boutros, Bishop of Mellig, issued several publications supporting the Jacobite sect against other Christian sects in the 18th century AH/14th century AD. He also wrote a book in which he called for the defense of Christianity against Muslims. 41

Despite the fact that the Coptic language had completely disappeared from daily life by the 7th century AH/13th century AD, some Coptic minorities who had been Christian throughout the Ayyubid and Mamluk periods continued to use their own language alongside Arabic. This category of people adhered to their religious beliefs, the study of science went towards it, and intellectuals came from this category who made a great contribution to the study of thinking. 42

**38. Mustafa (Nadia) and others: The Mamluk era from the liquidation of the Crusader presence to the beginning of the second European attack, Cairo, International Institute for Islamic Thought, 1st edition, 1996, p. 49.**



**39. Mustafa and others: The Mamluk era from the liquidation of the Crusader presence to the beginning of the second European attack, pp. 50, 51.**

**40. See: Al-Maqrizi, Al-Khattat, vol. 2, pp. 464, 471, 472.**

**41. Qasim Abdo Qasim, The Jews in Egypt, Beirut, Arab Foundation for Studies and Publishing, pp. 40, 41.**

**42. See: Al-Waqqad, The Jews in Mamluk Egypt in Light of the Geneva Documents, pp. 8, 15.**

### **Third: Dhimmah scholars in the Mamluk era**

For example, academics of both dhimmi religions were given titles such as Sheikh Al-Shamsi, Sheikh Al-Safi, or Sheikh Al-Muwaffaq to indicate their status and rank in society at the time. Once someone accepts Islam, the prefixes 'alif and lamu religion' are dropped from the first 'surname', and the suffix 'religion' is added instead. 43

The entry of many Jewish and Christian scholars into the religion of Islam indicates that many dialogues and debates took place between them and Muslims, and those of them who entered into Islam entered Islam. The proof of the establishment of these many dialogues and debates is the many books of controversy and disagreement that have reached us from that era, which presented one of the images of intellectual life and enriched it with a new color of Knowledge. 44

An example of this is a poetic collection against Jews and Christians, organized by Al-Busayri Muhammad bin Saeed (d. 695 AH / 1295 AD). He said about the reason for his composition of it:

When I saw the Christian books denying the origin of the Prophet, may God's prayers and peace be upon him and his family, and in them saying something contrary to what they claim about the divinity of Christ and his crucifixion, and proving his message, which the Jews and Christians refuted, in a way that is hidden... In this poem, I mentioned what is easier to organize than that, and I wanted to refer to it from the texts that cannot be mentioned in order with their pronunciation or arrangement. 45

Finally, the Mamluk era produced many academics and philosophers in a wide range of fields, including from both the Jewish and Christian faiths. As the Arab-Islamic Renaissance approached, the scientific movement continued to flourish and advance, with notable contributions from Jews and Christians. They showcased a number of brilliant and innovative scientists who shared their passion for studying new ideas and concepts. Among them are models such as the following:

Brigadier General Girgis:

As a historian, he worked on both public and private history, translations, biographies, etc. throughout the Mamluk period. The son of Brigadier General Girgis bin Abi Al-Yusr bin Abi Al-Makarem (d. 672 AH / 1273 AD), born in (602 AH / 1205 AD) and served the Mamluk sultans until they replaced him, is one of the most prominent. Authors.

**43. Ibn Saeed Al-Maghribi (Ali bin Musa), The Bright Stars in the Jewels of the City of Cairo, the section on Cairo from the book Al-Maghrib fi Al-Maghrib, edited by: Hussein Nassar, Dar Al-Kutub Al-Misriyah, 1970 AD, p. 28.**

**44. Ibn Abd al-Zahir (Muhiy al-Din), Honoring the Days and Ages in the Biography of King al-Mansour, ed., Murad Kamel, Cairo, Arab Company, 1st edition, 1961 AD, p. 251.**

**45. Ibn Taghri Bardi, Al-Nujoum Al-Zahira, vol. 7, p. 182.**



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They held him for a short time before releasing him. The Blessed Sum, a general history in two volumes, is one of his possessions. The history from creation to the Messenger of God, may God bless him and grant him peace, to the year 658 (AH / 1259 AD) is discussed in both sections. It was translated into Latin and translated into English, and written in Arabic.

### **Boutros bin the Coptic monk:**

(Seventh century AH / thirteenth century AD) The Christian scholar who wrote history from the time of creation.

- Crane:

Abu Al-Faraj bin Yaqoub bin Ishaq bin Al-Qaf Al-Karaki, a Christian, was born (630 AH / 1233 AD), in the city of Karak, Jordan. He learned medicine and his most important books (Al-Shafi in four volumes), and an explanation of a book of law books by Ibn Sina (in six volumes) and an explanation of the chapters by Hippocrates (in two volumes). ), and the collector of purpose and mayor in the surgical industry. 46

Medical literature reveals Karak's experience in this field, especially surgery. Al-Zahrawi Abu Al-Qasim Khalaf bin Abbas (d. ca. 404 AH / 1013 AD) was considered the greatest Arab surgeon after Al-Zahrawi, and his book "Al-Umdah fi Sana'at Surgery" is considered the most famous independent book on anatomy in the Arabic language until the author's era. It is a unique book, and it was summarized by Ibn Abi Isba'. He mentioned the importance of this book by saying: "He taught and worked on it, in which he mentions everything a surgeon needs in order to be able to do it." Everything that a person needs in terms of care and treatment since the child's birth in the womb is covered by Al-Karki in his book "The Collective Goal in Preserving Health and Preventing Disease," which consists of sixty chapters. 47

-Daoud Al-Attar:

Daoud ibn Abi Nasr, also known as Al-Cohen Al-Attar of Israel, was a scholar of the 7th century AH/14th century AD. We know about him only from his book Minhaj al-Dukkan and the Constitution of Eminent Persons on the Works and Formulations of Drugs Useful to Bodies, and from what Hajj Khalifa said about him when he appeared. The book "Minhaj al-Dukhan and the Constitution of Notables on the Combinations of Useful Medicines" has ended

**46. Al-Maqrizi, Al-Khatt, vol. 2, pp. 501, 503, 511-517.**

**47. Qasim Abda Qasim, Studies in the Social History of Egypt - The Era of the Mamluk Sultans - Cairo, Dar Al-Maaref, 1983 AD, pp. 90, 91.**

"For the body" by Daoud bin Abi Nasr bin Hafizah, the Egyptian doctor known as Al-Cohen Al-Attar Al-Isra'ili in the year (658 AH / 1259 AD).

In the medical and pharmaceutical fields, this book serves as a reference work that brings together knowledge gleaned through the author's experience and research, as well as from other sources. 48

### **Muhadhdhab Al-Din Abu Saeed Muhammad Abi Haliqa:**

(One of the scholars of the seventh century AH / thirteenth century AD) He was born in the year 620 AH / 123 AD. He mastered the medical industry, and served Al-Zahir Baibars in it, and he wrote a book on medicine there. 49

### **Ibrahim bin Abi Al-Wahsh bin Abi Hulayqa:**

(d. 708 AH / 1308 AD) He was appointed chief of doctors in Egypt and the Levant, then he converted to Islam after he was a Christian. Al-Zahir stayed with Baibars for an illness that he suffered from



and was able to treat, so Baybars rewarded him for that, and one of his innovations in treatment was his formulation of fresh rose syrup, and this had not been seen before him over the course of days.

### **Bani Kojak Medical Family:**

Entire Jewish dynasties were famous for their specialization in medicine, such as the Bnei Kujak Okjak family. The most famous member of this family was the doctor Al-Sadeed Al-Damiyati, known as Ibn Kujak (d. 743 AH / 1342 AD). He was one of the doctors of Al-Nasir Muhammad bin Qalawun, the doctor Faraj Allah bin Saghir (who lived in the era of Muhammad bin Qalawun), and Muhammad bin Muhammad bin Abdullah Bin Saghir (d. 749 AH / 1348 AD). 50

### **-The scientist Musa Benjak:**

(d. 761 AH / 1359 AD) who excelled in medicine, was interested in rational sciences, wrote about their interpretation, worked in teaching students, and eventually declared his conversion to Islam.

51

### **Abdul Sayed bin Ishaq bin Yahya Al-Israeli:**

**48. Al-Qalqashandi, Subh Al-A'sha, vol. 5, p. 460.**

**49. Among them are the books of Al-Isbahani Muhammad bin Mahmoud bin Muhammad (d. 688 AH / 1289 AD), who was an imam skilled in argumentation and logic, and knowledgeable in grammar and poetry.**

**50. Haji Khalifa (Mustafa bin Abdullah), Revealing Suspicions, Beirut, Dar Al-Fikr, 198 AD, vol. 5, p. 462.**

He was one of the Jews who excelled in the science of medicine (d. 715 AH / 1315 AD). He later entered the religion of Islam, learned the Holy Qur'an, and sat with scholars. 52

- Yusuf bin Abdul-Sayyid bin Ishaq bin Yahya Al-Isra'ili: (d. 757 AH / 1356 AD), who was skilled in medicine, and converted to Islam with his father in 701 AH / 1301 AD. 53

-The scholar Ahmed bin Al-Maghribi Al-Seville, the Jew:

(d. 718 AH / 1318 AD) He was an imam in philosophy, and he assumed the leadership of doctors among the Mamluks, and he converted to Islam in 690 AH / 1291 AD. 54

Nafis bin Daoud bin Anaan Al-Tabrizi:

(d. 752 AH / 1351 AD) He was known for his progress in the science of medicine and gemology, and when he declared his conversion to Islam, he was named Abdul Salam.

Paulsalbushi:

He grew up in a monastery in Fayoum around the early seventh century AH / early thirteenth century AD after he was born in Bush in Upper Egypt. The book and its interpretations differed until it became one of the most famous Christian literature that dealt with ideas and concerns. 55

May God bless Al-Akhmami:

He appeared in the eighth century AH / fourteenth century AD, and he excelled in the religious, linguistic, philosophical and historical sciences. 56

### **Ibn Al-Baqri:**

The scholar Shams al-Din Akarbin Ghazil, known as Ibn al-Baqri (d. 776 AH / 1374 AD)

He built the Al-Baqariya school, knew arithmetic, declared his conversion to Islam, died accordingly, and was buried in his school. 57

**51. Omar Reda Kahhala, Dictionary of Authors, Beirut, Al-Risala Foundation, 1st edition, 1993, vol. 1, p. 432.**



52. Ibn Abi Usaibah (Ahmed bin Al-Qasim), *Eyes of News in the Classes of Physicians*,  
53. Ibn al-Qaf al-Karaki (Abu al-Faraj Yaqoub), *The Master in the Surgical Industry*,  
edited by Sami Khalaf al-Hamarneh, Amman, Jordan, University of Jordan, 1994,  
Introduction, pp. 21, 22.  
54. Ibn al-Qaf al-Karaki, *Jami' al-Ghafa fi Preserving Health and Warding off  
Sickness*, ed.: Sami Khalaf al-Amarna, Amman, Jordan, University of Jordan, 1989,  
pp. 76 onwards.  
55. Haji Khalifa, *Revealing Suspicions*, vol. 5, p. 360.

-Al-Assal family:

Among the families of the people of Dhimmah that participated in intellectual life was the Ibn al-Assal family, including Abu Ishaq bin Fakhr al-Dawla Abu al-Fadl bin Abi al-Bashir al-Assal, who wrote several religious books, and his brother al-Safi Abu al-Fadayl Majid wrote a book in response to Taqi al-Din ibn Taymiyyah. 58.

## The third topic

### Political relations between the Dhimmis and the Mamluks

Sicily, Genoa and Venice sent ambassadors with expensive gifts to the Mamluk Sultanate to conclude trade and political deals. During the decline of the Crusader presence, the terms of these international agreements included readiness

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56. Al-Attar (Daoud bin Abi Nasr), *Minhaj Al-Dukkan and the Constitution of Notables in the Structures of Medicines Beneficial to the Body*, ed., Hassan Assi, Beirut, Dar Al-Manahil, 1st edition, 1992 AD, pp. 15-261, and see the introduction to the book.  
57. Ibn Abi Usaibah, *Uyun al-Anba fi Tabaqat al-Doctors*, pp. 598, 599.

These Christian countries were to stand by the Mamluk Sultanate in the event that it was exposed to any danger from Catholic Europe. 59

For example, the Aragonese King James II concluded the second diplomatic treaty with the Mamluk Sultanate in the year (692 AH / 1291 AD) following the victory of Sultan Al-Ashraf Khalil bin Qalawun in the conquest of Akka, the last Crusader stronghold on the coast of the Levant. 60

Because of Muslims living in Spanish cities that had just been captured by the Spaniards, or simply benefiting economically from expanding trade with them, the Mamluk Sultanate sought to deepen relations with these countries in order to defend their interests. 61

As a result of their desire to facilitate the pilgrimage of their Christian subjects to Al-Quds Al-Sharif, these kingdoms signed diplomatic treaties with the largest Islamic power at the time, demonstrating their desire to strengthen their political relations while implementing the terms of the peaceful truce in effect. They clearly wanted to reach an agreement with the Mamluk Sultanate since they had many



things in common. Instead, the contracts between these European kingdoms and the Mamluk Sultanate were characterized by many of the terms that the Mamluk sultans used to demand, which were in favor of the Mamluk Sultanate, especially in that era of history, when the Crusader threat faded before the might of the Mamluk state. 62

New ideas and manifestos for Christian and Mamluk parties were created in the European Middle Ages when the traditional image of the Crusades faded, leading to a new pattern of relations that did not completely end political and doctrinal conflict, but provided new tools for dealing with it. . A shift has occurred in the nature of peaceful relations between Islamic power centers and non-Islamic power centers since the eighth century AH / fourteenth century AD, which is a shift in the methods and reasons for peaceful cooperation. After the end of the Crusades, relations between the two sides improved greatly. The Mamluks and then the Ottomans gave a distinct flavor to this new found calm. 63.

**58. Al-Saq'a'i (Abdullah), following the book Deaths of Notables by Ibn Khallikan, ed.: Jacqueline Subla, Damascus, 1974 AD, p. 46.**

**59. Al-Amri (Ahmed bin Yahya), Paths of Vision in the Kingdoms of the Lands.**

**60. Ibn Qadi Shahba (Abu Bakr bin Ahmed), History of Ibn Qadi Shahba.**

**61. Al-Safadi (Khalil bin Aybak), Notables of the Age and Helpers of Victory, ed.: Muhammad Abu Zaid and others, Beirut, Damascus, Dar Al-Fikr, 1st edition, 1998 AD, vol. 3, p. 65.**

**62. Ibn Hajar, Al-Durar Al-Kamin, vol. 5, p. 237.**

Among the reasons that led to this pattern of evaluation mechanism:

The new design and accompanying accessories were seen by some as the demise of the Crusader spirit. A new mask was all he saw. Some saw the end of Mamluk-style Islamic jihad, while others saw new ways of carrying out jihad.

However, the new union of European and Arab-Islamic peoples, both in the "Spanish Reconquista" and on the Crusader battlefields, forced both sides to make a real effort to learn about the other's situations. Then European interest in Islamic history revived, driven not only by scientific factors but also by religious factors. In the second case, this was done for political reasons. 64.

Bernard Lewis, a pioneer of Orientalist studies, is known to have explained how the Crusades increased the importance of diplomatic and commercial relations between Europe and the Ottoman Empire, as well as the development of commercial and personal relations between Muslims and Christians of Europe. An indication that the early Muslim historians did not pay attention to it, but he explained this after pointing out two things:

However, several battles against the Mamluk Sultanate and the new Turkish Ottoman authority were motivated by the survival of a crusader spirit in Europe, which appeared in Europe's concern about other problems. 65

On the other hand, he referred to the Christians in the Crusade. The Muslims remembered the jihad, and once again they waged a holy war for the sake of religion, first in order to regain and defend what the invaders (infidels) had seized, then in the event of victory in order to introduce the message of Islam and its authority to introduce new peoples to the religion. 66

The truce with Genoa in (689 AH / 1289 AD), when several Genoese princes were attacking Muslim lands, stealing their property and occupying their forces, is one of the many agreements included in





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this collection. The detainees went to the Sultan and asked him to sign the armistice agreement. It contains a quote from Ibn Abd al-Zahir (d. 692 AH / 1292 AD) that says: I am loyal to our master, Sultan King Al-Mansur, narrated by the Genoese commander (Espinola). . As a gesture of respect to our master Sultan Al-Mansur, the Government of Genoa respects and protects all Muslims who enter our nation through messengers, merchants and their ships.

**63. Al-Maqrizi, Al-Suluk, vol. 2, vol. 1, pp. 187, 188.**

**64. Ibn Hajar, Al-Durr Al-Kaminah, vol. 5, p. 169.**

**65. Al-Maqrizi Al-Khattat, vol. 2, p. 391.**

and their boats and ships on land and water as well as throughout the municipality of Genoa from the date of this ceasefire. 67.

But when the Mamluk Sultan's desire for revenge became clear after the Alexandria campaign, the Franks sent a delegation to negotiate renewed peace and opened the Church of the Holy Sepulcher in Jerusalem in an attempt to appease him. However, the prince rejected their demands and insisted that the King of Cyprus begin asking for peace, and when Peter felt the Crusaders turning away from him and dying, the prince agreed. Upon receiving a request from Sultan Qaboos to release the Muslim prisoners, Peter complied and transferred the Sultan's remaining Muslim inmates. 68.

During the era of the Circassian Mamluk state, the friendly relationship seems to have changed after successive developments. Genoa took revenge on Venice's monopoly on trade with the Mamluks by attacking the Mamluk ports in 785 AH/1383 AD, the cities of Sidon and Beirut, and later the borders of Rosetta and Damietta. But when they attacked Mamluk ships in the eastern basin of the Mediterranean in 788 AH / 1386 AD, they quickly nullified it. 69.

Afterwards, Brun sought revenge on his European captors. The Genoese hastily concluded a new deal with him. European ships from Genoa, Sicily, and Bizet attacked Tripoli in 792 AH/1390 AD, but the winds changed their course.

Venetian merchants were harassed by the Mamluk authorities during the reign of Sultan Faraj (806 AH / 1403 AD), but they chose to work with the Mamluks to protect their commercial interests. The Mamluks agreed to peace terms with the Mamluk Sultan Faraj, which infuriated other European powers, such as Genoa, who soon moved to expand on the coast of the Levant. (810 AH / 1407 AD), and other European principalities, such as Florence and France, maintained ties Trade with the Mamluks. 70.

Among those agreements is the agreement with Byzantium in the year (680 AH / 1281 AD), which was signed by Al-Mansur Qalawun, and among its provisions:

Freedom of trade for merchants of both countries without harassment, and the aforementioned merchants must pay the fees they owe in the event that they are subjected to harassment.

**66. Sheikho (Lewis), Arabic Manuscripts of Christian Scribes, Beirut, 1942 AD, vol. 4, pp. 11, 13, 62.**

**67. Al-Hajji, Some Economic Dimensions of the Mamluk State, p. 45.**

**68. Mustafa et al., The Mamluk Era from the Liquidation of the Crusader Presence to the Beginning of the Second European Attack, pp. 38, 39, 40, 41.**

**69. Ibn Abd al-Zahir, Honoring Days and Ages, pp. 103-169.**

The agreement with the Emirate of Tripoli in the year (680 AH / 1281 AD), and its provisions include:



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Sharing of crops from Asfa in some areas. 71

Trade exchange between the two parties, provided that the treatment is reciprocal.

The agreement with the Emirate of Akka in the year (682 AH / 1282 AD), and among its most important provisions:

- Traders from both sides provide insurance for themselves and their money until they reach their country.

And whoever does not return will be expelled from both directions. 72

Including the truce with Akka and Sidon (682 AH / 1283 AD).

## Conclusion

1- The norm is that the people of the Dhimmah are non-Muslims residing in the Islamic community in exchange for paying the jizya

2- It is concluded that the people of Dhimmah had economic and intellectual activities in the Mamluk era.

3- The Dhimmah scholars in the Mamluk era were given academic titles, namely Sheikh Al-Safi, Sheikh Al-Muwaffaq, etc.

4 - The people of Dhimmah had political relations with the Mamluks, such as concluding treaties and political and commercial agreements

5-Venetian merchants were harassed by the Mamluk authorities during the reign of Sultan Faraj in 806 AH / 1403 AD, but they chose to work with the Mamluks to protect their commercial interests.

**70. Taqoush (Muhammad Suhail), History of the Mamluks in Egypt and the Levant, Beirut, Dar Al-Nafais, 1st edition, 1997 AD, pp. 406-408, 436-439.**

**71. Ibn al-Furat, History of States and Kings, vol. 7, p. 267. Ibn Abd al-Zahir: Honoring Days and Ages, pp. 34-43.**

The Mamluks agreed to peace terms with the Mamluk Sultan Faraj, which infuriated other European powers, such as Genoa.

Who soon moved to expand on the coast of the Levant. 810 AH / 1407 AD.

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