

City of Jerusalem: Historical Reading of the Civilizational and Administrative Aspects of the Mamluk Era

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Abstract

This study aims to shed light on the civilized aspects of the city of Jerusalem during the Mamluk era. In this study, we will talk about the city of Jerusalem during the Mamluk era, as this city has met the sanctities of the three monotheistic religions, which made it the focus of attention of many writers and historians, as well as it had its special place among intellectuals of that time. It also had many lovers, mainly after Jerusalem was occupied from the arms of the Islamic State. Besides the deteriorating conditions of the Islamic community in the Levant and Maghreb as a result of the Mughal takeover of Transoxiana, Iraq, and Iran, and the recovery movement launched by the Crusader forces against the Muslims of Andalusia, which many scholars encouraged emigration and settlement as one of the prosperous Arab and Islamic cities in the era of the Mamluk sultans.

Keywords: Historical Reading, Jerusalem, Muslims, Crusader

1. Introduction

Jerusalem includes the three monotheistic religions (Judaism - Christianity - Islam), which means that many civilizations have passed through the city of Jerusalem, the most important of which was the Islamic civilization, where Jerusalem is a holy city for Jews since the tenth century BC. As for Christianity, it is the place of the Church of the Holy Sepulcher. It is the city that witnessed the crucifixion and resurrection of Christ. As for Muslims, it contains the Al-Aqsa Mosque, the third most sacred mosque for Muslims and the first of the two qiblahs, also that the Prophet Muhammad ascended to the seventh heaven. This significance and tripartite sanctity have made this city throughout history a significant focus of attention for all followers of the monotheistic religions, and it has always gathered the followers of these religions under its shadow, as long as it witnessed various wars to occupy it, that often takes a religious form.

The Mamluk appeared in the Islamic world before the establishment of their state in (648 AH / 1250 AD), and the caliphs used them in the court and spread throughout the era of the Tulunid dynasty in Egypt, as well as in the Ikhshidid era, whose army became all of the Mamluks. The number of the Ayyubids also increased until Najm al-Din Ayyub founded a group of maritime Mamluks (Al-Maqrizi: Al-Kitat, vol. 2, p. 236), who bought seventy-five of the Mamluks, who paid for them seventy-five thousand dinars (Al-Dinari: Biography of al-Zahir Baybars, Part 1, p. 12). They were among the most revered and appreciated by him, and his love and dependence on the Mamluks culminated in his marriage to the Shajarat Al-Dur (Al-Maqrizi: Behavior, vol. 2, p. 162). Therefore, the Mamluk state became the responsibility of the Mamluks, who replaced the Ayyubids in the rule of Egypt and the Levant, including Jerusalem.

Jerusalem has been the focus of the attention of scholars, jurists, and Sufis from the East and the Maghreb. Many schools, associations and cultural corners have been established in it. They are religious, social and intellectual institutions that perform a religious and social function in the city. Consequently, it became the responsibility of its scholars to preserve the momentum of the Arab-Islamic presence in this holy land after nearly a century remained under Frankish rule. (Al-Tibawi: Al-Quds Al-Sharif, p. 785, p. 786; Al-Douri: Al-Quds, p. 145; Al-Asali, Kamil, Harat Al-Magharba, p. 20).

In the Mamluk period, it was the year of the visit to Al-Quds Al-Sharif, and adjacent to the Noble Sanctuary, has been followed since the Islamic conquest, and it has strengthened with time and spread further, Sultan Salahuddin and his successors contributed to the consolidation of this approach, including the religious and civil facilities they built next to the Noble Sanctuary, and the endowments that were collected from them were given to their residents, or their sheik's, The neighborhood adjacent to the Noble Sanctuary was comparable to the one adjacent to the Two Holy Mosques in Makkah and Madinah, and in the hope of more rewards and wages, the neighbors and the righteous moved individually and groups between one campus and another (Abdul Rahman al-Mughrabi: TayifaT Al-Maghrabi, p. 71, p. 73).

2. The Mamluk takeover of Jerusalem

When the Mamluk state was established in Egypt in the middle of the seventh century AH, the Levant remained a place of many conflicts between the Muslims and the Crusaders, (Al-Suyuti: Hassan al-Madhhrh 1,

p. 594; Al-Balawi: the biography of Ahmad Ibn Tulun, p. 33), and between the Ayyubids in the Levant and the Mamluks in Egypt, as well as what He was among the kings of Bani Ayoub. At the beginning of that historical period, the city of Jerusalem entered the phase of the conflict between the Ayyubids in the Levant, represented by King Nasser, the owner of Damascus, and the Mamluks (Renseman, *The Crusades*, p. 188). The main point in this struggle is that each of the two sides tried to seek the help of the Crusaders against the other side, and Gwagel (who is contemporary to that period) assures us that by saying that while King Louis as he called - was in in the year (1250-1251 AD), the ruler of Damascus sent some of his envoys to see the king to complain to him of the princes of Egypt who killed his cousin. The ruler of Damascus, Louis, promised that if he helped him, he would give him the jurisdiction of the Kingdom of Jerusalem. In another saying: I forgot to mention to you King Louis's response to the Sultan of Damascus that he had no intention of joining the Sultan of Damascus, unless he knew whether the princes of Egypt would offer him compensation or satisfaction, in exchange for the treaty that we are signing, therefore he will send it to them. If they refuse compensation, he will be happy to support the Sultan of Damascus to avenge his cousin.

When he sent to the princes of Egypt demanding that compensation, they replied that he was happy to do so, on the assumption that the king would join the alliance with the Sultan of Damascus; the king goes to Acre with two hundred captured knights, in addition to some of other simple ranks." (Abu al-Fida: *Al-Balad*, p. 142).

First: The religious and historical significance of Jerusalem for the Mamluks

This city's relationship with the Islamic religion dates back to Al Isra and Al Maraj, one year before (God) took prophet Mohammad, may God bless him and grant him peace, on a journey from Mecca to Jerusalem the Prophet, migrated to Medina, so, this is what formed the spiritual conquest of the city. The Almighty said: "Glory be to Him, Who journeyed His servant by night, from the Sacred Mosque to the Farthest Mosque, whose precincts We have blessed, to show him of Our wonders. He is the Listener, the Beholder. (Surat Al-Isra: Verse No. 1). The Prophet (ﷺ) said, "Do not set out on a journey except for three Mosques i.e, Al-Masjid-Al-Haram, the Mosque of Allah's Messenger (ﷺ), and the Mosque of Al-Aqsa, (Mosque of Jerusalem)." (Bukhari: *Sahih Al Bukhari*, vol. 1, p. 206; Muslim: *Sahih*, Vol. 2, p. 956).

The Muslims conquered the city of Jerusalem during the reign of the caliph Al-Rashideen Umar ibn Al-Khattab, may God be pleased with him in the year 15 AH / 636 AD, and remained within the Islamic state to maintain its position alongside the two Holy Mosques Al-Makki and Al-Madani, and in the year (492 AH / 1099 AD), the major setback occurred when the Crusaders entered it And they carried out a terrible massacre. The Muslims conquered the city of Jerusalem during the reign of the caliph Al-Rashideen Umar ibn Al-Khattab, may God be pleased with him in the year 15 AH / 636 AD. And they carried out a hideous massacre full of hatred, looting, and its effect on the relations between East and West (Al-Qalansi: *The History of Damascus*, p. 137; Ibn Al-Atheer: *Al-Kamil*, c. 10, p. 23). The city remained under the Crusader occupation until it was liberated by Sultan Salah al-Din al-Ayyubi (d. 589 AH / 1193 CE), in the year (583 AH / 1187 CE). (Ibn Shaddad: *Alnawadir Alsultaniat*, p. 134).

It was also affected by successive conflicts between the Muslims and the Franks until King Alsaleh Najm al-Din Ayyub (d. 648 AH / 1250 CE) was able to liberate it 642 AH / 1244 CE. After a short period in which his son Turan Shah ruled (d. 648 AH / 1250 CE), the Mamluks inherited the Ayyubid rule in 648 AH / 1250 CE (Abu al-Fida 'al-Muqtasar in *Akhbar al-Bisher*, vol. 2, pp. 289, p. 290).

Praying in the blessed Al-Aqsa Mosque is one of the most essential aims of visiting Jerusalem because it is the land of Isra and Al-Mi'raj, and then the start of Ihram from it, and the Ihram from Jerusalem has many virtues (Al-Mundhiri: *Altarheeb Altargheeb Part 2*, p. 190). This noble Sunnah was followed by Muslims after the liberation of Jerusalem in 538 AH / 1187 CE. So the person who missed the Ihram from it, he had to sanctify his trip by visiting the city of Jerusalem to pray in it upon he return from the pilgrimage, as the pilgrimage is not considered complete in their view until he makes this visit. The pilgrimage to Jerusalem was accompanied by the pilgrimage to Mecca or an alternative to it sometimes. After that became common and rooted until it became called the pilgrim to Mecca, "a pilgrim(Haj)" and the visitor to Jerusalem is described as "holy."

Many research sources indicate that the city of Jerusalem during the seventh century AH (that is, during the establishment of the Mamluk state in Egypt) was a prosperous city, described by Ibn Fadlallah Al-Omari. He said: "The city of Jerusalem left no sight snatched and has become eagerly inhabitable." It seems that it exceeded those of other European cities during that period, that's what said by one of the travelers who described Jerusalem when he visited it in the year 786 AH / 1384 CE."The city has charming streets for artisans, and their shops are very clean, enjoyable to look at, and their markets are mostly roofed or vaulted (Ashour: *Jerusalem*, p. 23).

Second: The effect of the Crusades during the Mamluk rule of Jerusalem

The situation changed during the ninth century AH as a result of the change in the city and it seems that it was exposed to many crises that left terrible effects on the city, and this was mentioned by the traveler Michel Bin Menahem. Who visited the city in (886 AH / 1481 AD), he said: "The city of Jerusalem without Fences, except from some sides (Al-Suyuti, History of the Caliphs, p. 208). This corresponds very closely to Mujir al-Din al-Hanbali's description of the city, which excelled in describing the city, its plans, its main streets, and its markets. Still, he said it was a city without walls, whose walls were destroyed and had not been restored; the lack of security interest in the city appears to be mainly related to the decline of the Crusader and Mughal menace. Mujir al-Din al-Hanbali talked about the neighborhoods of Jerusalem, its markets and schools, as he mentions the al-Maghribiyya neighborhood, the al-Alam lane, the al-Sharaf neighborhood, the Jewish quarter, the al-Salatin neighborhood, and the Bani Haritha neighborhood, and mentions the big streets and calls them lines ,as: The line of Daoud, peace be upon him, includes the Al-Qushash market, the Market of the Almbaydeen, the Market of Altabakheen, the line of Marzipan and the Gate of the Qattanine, the Market of the Cloth and the Market of the Attarines, and the line of the Valley of the Mills and in the Market of the Qattanin and the Market of Fakhr. He mentions the citadel and Jerusalem schools such as the Turkiye School, the Ashrafiyya School, the Salamiyya School, and the Tulunid School, etc. (Al-Hanbali: Alens Aljaleel, vol. 2, p. 551; Ibn Taghry Bardi: Al-Nujoom, Vol. 3, p. 21).

Also, he refers to Jerusalem association, such as the Association of Al-Mansoori, the Mardini Association, and about the angles of Jerusalem such as the Muhammadiyah angle, the red angle, and Alhareja angle. He spoke about the Jerusalem doors such as: Al-Esbatt Gate, Al-Khalil Gate, and the doors of the Sanctuary such as: The Gate of the Qattanine, the Gate of Magharibah, and about the Tombs of Jerusalem like The cemetery of Mamilla to the west of the city of Jerusalem, and the grave of Bab al-Rahma near the eastern wall of the Noble Sanctuary, where the most prominent scholars, Mamluks, righteous and high-ranking burials in the city were buried in it (Al-Hanbali: The Great People, c 2, p. 70, p. 123). And on the tombs of Jerusalem, such as the tomb of Mamilla to the west of the city of Jerusalem, and the cemetery of Bab al-Rahma near the eastern wall of the Noble Sanctuary, where the most prominent scholars, Mamluks, righteous and high-ranking burials in the city were buried there (Al-Hanbali: Alens Aljaleel, Part 2, p. 70, p. 123).

The description left by the documents of the Noble Sanctuary increases our knowledge of the city during the Mamluk period. There are about two hundred and fifty documents of property inventory talking about forty-nine markets of Jerusalem, as: fifteen markets that Mujir al-Din al-Hanbali did not speak about, and there are markets mentioned by Rothlan who wrote the sequel. Walem Alsory book. Such as the meat, Fish and chicken market, and documents the Haram. The names of other markets such as the Albayimarstan Alsilahi Market, the Cotton market, and the Bab Hatta market, in addition to the documents of the Noble Sanctuary mention the names of nine angels and places that were not mentioned in another source (Linda Northrop: Alhayat fe Al-Quds, p. 440).

The Jerusalem District Prosecution included the areas surrounding Jerusalem from the Jordan River to Ramla, and from the Dead Sea to Qaqoun, and it consists of three states: Hebron, Nablus, and Ramla. (Al-Omari: Maslak Al-Absar, p. 209; Gawanmeh, Yusef: Administration in Palestine, P. 403). There was a deputy in the Sultanate who was in charge of the relationship with the central authority, and he took the position of Sultan in managing the affairs of the prosecution, his job was more administrative than military, and among the districts of the deputy of Jerusalem was Jericho in the Jordan Valley. (Al-Janabli: Anas Al-Jalil, vol. 2, p. 135, P. 137). In addition to the position of the vice-castle, where the deputy of the castle performs military missions, and he receives orders from the Sultan directly, and appointed by an honorable decree. Also he lives in the castle near Bab al-Khalil. There is the ruler of the city who supervises security in the city of Jerusalem and he is responsible for chasing thieves and preserving people's lives and property, (Al-Qalqashandi: Subuh al-Aasha, vol. 4, p. 205, p. 206; Gawanmeh, History of Beit al-Maqdis Prosecution, p. 33). Also there is a job called "Amir Hajib" that distinguished the city of Jerusalem from the rest of the cities in the Levant, and he was in charge of ruling among the people and punishing the violators, (Al-Hanbali: Al-Anas Al-Jalil, vol. 2, p. 406). Sultani, and oversees consideration of the interests, needs and endowments of the Haram of Jerusalem and Hebron and other works (Ibn Fadlallah Al-Omari: Alta'ref, p. 146; Al-Qalqashandi: Sobh al-Ashi, vol. 4, p. 205; Gawanmeh, History of the Prosecution of Jerusalem, p. 38).

Third: The conditions of the city of Jerusalem during the rule of the Mamluks

The city of Jerusalem was also famous for its production of sugar cane. It seems that the natural conditions were one of the most critical factors that helped to get a high quality of that crop since the tenth century AD, and throughout the Middle Ages, where travelers Bear Card describe the way this crop was collected for use in the

manufacture of sugar, as it was collected by cutting it longitudinally into half a palm tree and then carrying it to the press where it is squeezed.

And it usually took place in the Levant that whoever has been displaced for more than three years is obligated and returned to the village by force and obligated to work in agriculture. One of their worst habits is that if they adopt something from what their bad habits went on, they say this is the authority of the Diwan. The peasants came under the rule of the Mamluk princes on the one hand and the Arab princes on the other hand, this is what al-Maqrizi tells us in the year (824 AH / 1421 AD) during the reign of Sultan al-Zahir, it was revealed that the Sultan was passing through a road in Jerusalem, and they told him that one of the customs of the deputy of this region was to ask the peasants Each year about four thousand dinars, because of that, the treatment of Al-Quds was ruined, so the deputy compensated for that and called for these fines to be canceled, and engraved on a stone in the mosque, so people asked him and hoped that God would remove the injustices they had in them. However, the abuse of these Mamluks continued until the last years of their rule in the country, and one of the travelers who visited Jerusalem in the year 1503 AD, which is the day of Haratin, assures us that the arbitrariness of these Mamluks amounted to the seizure of the animals that these peasants owned (Hanbali: Alens Al-Jalil 2, p. 410).

This was the result of the feudal system of the Arab leaders, which was prevalent since the Ayyubid era, as gendarmes, as well as the efforts these Arabs made to the Mamluk Sultans in their wars against the Mughal and the Crusaders, which had the most significant impact on the poor conditions of the peasants due to the persecution of these Arabs. In addition to the fact that these peasants were always exposed to the raids launched by these Bedouins from the desert, which resulted in a large number of migration of some of their families to their villages, thus a large burden that upon them. Muhiddin also assures that in the year (894 AH / 1488AD), the days of Sultan Al-Qaytbay, by saying that the Emir of Arab Forbidden intended to specify the grievances against the peasants of the Holy Mount of Jerusalem and take money from them, which had the most significant on the nagging of these peasants and the migration of their lands.

It is likely that the tribal raids intensified in particular during the late Mamluk sultans, as that period witnessed many wars between the Mamluk sultanate and between these Arabs who took advantage of the state of collapse to declare their disobedience and rebellion, and thus destroyed many villages in Palestine and turned Ramla To the ruins, as well as to Nablus and other villages (Al-Hanbali: Al-Anas Al-Jalil, Part 2, p. 177).

As for the animals and machines that the peasants used at that time, many references indicate that the means used have not changed over time, including what is prevalent until now, as was done when collecting olives from trees where the olives are struck with a piece of wood until it falls and is collected, Also, the farmer used to plow the land with a wooden plow pulled by an ox and donkey, sometimes he used a cow or buffalo to pull the plow.

Some studies show that the donkeys were, at the time, the most important property for him. He was carrying his anfal as well as doing work in the field besides being used to move to distant places also due to the rocky nature of the country, and the people of Jerusalem also had large numbers of donkeys that they used in their internal transportation, as well as many of them renting them to Western Christian pilgrims in order to use in their movements within the Holy Land. The traveler Serjun Mandeville, who visited Jerusalem in 1322 AD, tells us that the number of cows and buffaloes in Palestine was little and that the farmers were keen to use them in agriculture, and they were rarely butchered and eaten of their meat.

3. Religious and cultural conditions of Jerusalem under the Mamluk rule

During the Mamluk period, Jerusalem received great attention from the Mamluk sultans and princes who followed the Ayyubids in encouraging science and scholars and caring for the Holy Sanctuary, and the establishment of schools where nearly fifty schools were established in the Mamluk period teaching all religious and mental sciences, (Abdul Mahdi, Al-Madares, c 1, P. 31). These schools were attributed to its founders, and their funding was by the endowments, which formed a steady income to help them in carrying out their intellectual mission (Abdul-Mahdi, Al-Madares, Part 1, p. 67, p. 69).

The city of Jerusalem was of great religious importance, however, throughout the Mamluk period, Jerusalem remained a politically stagnant city, with a modest military garrison, far from the postal line, and this may have made it an appropriate place for the sultans to make it an appropriate exile for the Mamluks who left power compelled, this denial may be temporary, sometimes for limited periods.

The new arrivals that lost their authority in the state played a role in the urban activities in the city, and they participated in economic life, especially trade, in addition to civil life and many activities inside it.

Perhaps the great distance of the city from the major political centers that could pose a threat to the top of the pyramid in power, in addition to the spiritual religious importance that can affect the exiles, has made it a suitable place for these exiles Mamluks. (Ibn Tulun: Mufakhat Al-Khellan, vol. 1, p. 51, 241; Linda Noor yathob, Al-Hayat fl-Qudas, p. 448).

First: The Mamluk defense of the city of Jerusalem

During the Mughal invasion, the Ayyubids failed to defend the Levant, so Nasir Yusef, the ruler of Damascus and Aleppo, expressed his fear of Hulagu and his army, and confirmed that they would take over the Levant at any moment, so he sent his son, the Almalik Alazizi Muhammad in the year 656 AH / 1258AD to H asks him to help him to occupy Egypt from the Mamluks (Abdel Mahdi, Al-Madares, Part 1, p. 90), (Ibn Tigray Bardi: Alnojoom Alzaherat, c. 15, p. 390), in addition to the fact that the Battle of Ain Jalut in the year (658 AH / 1260 CE), serves as a confirmation of the role played by the Mamluk Sultans state since its foundation, It is to ward off the force that defends the Islamic world, as the armies of the new state were able to deter the tyrannical Mongol armies, thereby ensuring their role as a guardian of the Islamic world. One of its results was the subjection of the Levant, including Jerusalem, to the rule of the Mamluk sultans, and the city avoided much of what happened to other cities of the Levant from the annihilation, burning, and violation of the sanctities of Muslims and their homes, as happened in Aleppo, Damascus, and other Levantine cities that ruled them, spreading terror and fear wherever they were.

The most important thing was that the Mamluks had a great place after they had won the battle of Ain Jalut, as well as supporting their influence in the Levant and sought to complete the work of Salahuddin Al-Ayyubi from the recovery movement. In addition to strengthening the role of their state as a defender of Muslims and Islam, as every battle of the Mongols against the Levant was met by the armies of the Mamluks in the Levant, and by a counter attack on Armenia and Anatolia where the Armenians allied with the Mongols against the Mamluk authorities, and at the same time the Mamluk sultans expelled the Crusader remnants from Levant, as well as they managed to weaken the Mongols and their allies and even subjugate them to their influence, Consequently, Damascus has become a main place for the defense of Egypt, and Aleppo and the interior areas of the Levant, in addition to Legion and Armenians, which have become within the northern defensive areas of the country, in addition to that the coastal areas have been equipped with fighters from the Turkmen and Kurds, thus the Levant has become almost protected against invasions and external dangers That threatened its security (Ibn Tigray Bardi: Alnojoom Alzaherat, vol. 15, p. 398).

As for the importance of the city of Jerusalem in the Mamluk politics, it is due to the fact that the religious city is one of the holy places for Muslims, and one of the main elements of the political theory of their state that relied on military power on the one hand and religious importance on the other hand, as for the military force of the Sultans' state to the Mamluks, it becomes clear to us from the above that we reported that the power of the Mamluks proved their effectiveness in defending Islam and Muslims against the dangers surrounding the Islamic world at that time. However, the victories of these Mamluks in Mansoura and Faraskur and in Ain Jalut did not change the view of contemporaries as slaves who were not entitled to receive the ruling, As it is known that the Islamic political theory makes the condition of the rule that the ruler must be free, so there is no doubt that Sultan Al-Zahir Baybars, who is considered the real founder of the Mamluk Sultans 'state, has never forgotten the extent of resentment and grumbling of the contemporaries of the Mamluk sultans, with evidence that Ibn Tigray Bardi He says, that the people of Egypt were not satisfied with the authority of slavery, and they remained until the Sultan Aybak died and they told him what he hates even in his face when he rode and passes in front of them and they say, We only want the authority of a president born on instinct to be a ruler. (Al-Khalidi: Al-Rafiah,, p. 15).

Therefore, the Mamluk sultans had to search for their authority on a legal basis to support their rule in the eyes of contemporaries, so Al-Zahir Baybars went to one of the Abbasids and his name was Abu al-Abbas Ahmad Sunnah (659 AH / 1261 AD), and with him a crowd of scholars, notables, witnesses, muezzins, and even the Jews with their Torah and Christians. Then he held a meeting with him at the Citadel of the Mountain with the Grand Court, the judges, scholars and all the senior state and major merchants. (Al-Qalqashandi: Subuh al-Aasha, vol. 4, p. 205).

The Abbasid Caliphate was revived again in the year (661 AH) after the killing of the first Abbasid Caliph in the war with the Tatars, in Iraq, in this period Baybars was keen that the Abbasid Caliphate be in Egypt, so the Mamluk state would benefit from its presence in Cairo, so they held a meeting in the Great Court in the castle, as happened to Al-Mustansir before, thus the caliph gave him the title "Qasim, Commander of the Faithful," and is considered the first to be called this title by a successor (Al-Maqrizi: Al-Suluk, vol. 3, p. 813).

The Mamluk Sultans benefited from the revival of the Abbasid Caliphate in Cairo, where they get spiritual protection where they became from that time until the Ottoman conquest in 1517 AD, imposing to themselves a supreme place among the kings of the Islamic world, and they deny them even the title of Sultan because they are the only ones who legally hold this right as the protector of the caliphate, so Ibn Shaheen says: "The word Sultan is not called except for the ruler of Egypt, may God support him, he is now the highest of the kings and the noblest level." The master of all people because he is honored by the Commander of the Faithful to delegate authority to him in a legal manner to supervise the four imams".

The residents of Bayt Al-Maqdis lived in prosperity during the Mamluk period, and the residents participated in occasions and festivals each according to their religion, and the number of Muslim pilgrims coming to sanctify their rituals in Jerusalem has reached more than twenty thousand (Guanmeh: History of the Prosecution of Jerusalem, p. 126).

Some incidents refer to cooperation between Muslims on the one hand and Christians and Jews on the other hand, as a joint prayer of rain (Istisqa') was organized between Muslims, Christians and Jews in 717 AH / 1317AD, in order to advocate for rain. (Drury, Yusuf Drury, Jerusalem, p. 117).

The city center was located in the Bimaristan region, which was built by Salah al-Din, and on the western side of the Bimaristan, near the Church of the Holy Sepulcher, and next to the security force, and on the southern side of it "Arsat Alghalal", and to the east are the main lines that make up markets that are the heart of economic life in the city. In the eastern region lie the main lines that make up markets that are the heart of economic life in the city, namely: the David line, the line of Marzipan, and the line of Wadi Tawaheen (Al-Hanbali: Al-Anas al-Jalil, vol. 2, p. 106).

Likewise, the Mamluk sultans had to translate their religious policy into reality in order to gain the support of contemporaries and change their perception of them, so many of the many religious designations appearing in their official correspondence and on currency, such as "Nasir al-Mu'minin al-Mu'minin", "Sultan of Islam and Muslims" "وسلطان الإسلام والمسلمين", "who granted us with justice" "mohey aladel fi alamina" "محي العدل في العالمين" "the one who responsible of applying God's orders" "alqayim bisanatih wafardha" "القائم بسنته وفرضه" "protector of the Two Holy Mosques and Qiblat" "hamy alharamayn alsharifayn walqablatayna" "حامي الحرمين الشريفين والقبليتين", and "Qasim 'amir almuaminayna" "قسيم أمير المؤمنين" (Al-Hanbali: Al-Anas al-Jalil, vol. 2, p. 396). Their various correspondences are an affirmation of the legitimacy that they enjoyed after the revival of the caliphate.

We are concerned about the impact of their religious policy on Jerusalem, as it was clear that the Mamluk sultans and princes were interested in religious, social and charitable institutions in Jerusalem. (Al-Omari: masalak al'absar, p. 209). There is a very important documentary study that shows the incorrectness of these opinions, as it indicates the tolerance of the rulers of Jerusalem, as well as the sultans and their constant concern to keep them safe and their institutions in which they live.

4. Mamluk policy in the city of Jerusalem

The Mamluk sultans focused on giving the holy shrines and Islamic shrines in the Jerusalem area great attention. Sultan Baybars (658 676 AH / 1260-1277 CE) granted endowments to the Al-Auja area in the Palestinian valley of Jerusalem. Whereas Sultan Jaqamak (842-857 AH / 1438-1445 CE) contributed to supporting the endowments that were collected from Al-Aqsa Mosque, and Al-Zahir Khashqamad (865-872 AH / 1461-1467 AD) who also supported the endowments of the Rock .The documents of the Noble Sanctuary indicated many endowments in the Jerusalem area, especially the endowments that were granted to the Al-Aqsa Mosque and al-Salahi hospital (Al-Hanbali: Al-Anas al-Jalil, vol. 2, pp. 152, pp. 174, p. 410). And the Maliks had a great role in concentrating on the position of the Holy Jerusalem, which gave a strong religious orientation to many of the Mamluk sultans and princes in their rule (Ibn Shaddad: Tarikh almalik alzzahiri, p. 351; Al-Hanbali, Al-Anas al-Jalil, vol. 2, p. 153, p. 154).

The intellectual movement has been active in Jerusalem, so mosques, schools, the Koranic schools, hadith, biemarestans and associations have established this role, so that Jerusalem has become a cultural center for thinkers, and researchers from all parts of the Islamic world, and actively participated in the intellectual movement during the Mamluk period. (Ibn Tigri Berdy: Al-Nujoom, p. 265).

First - The role of the Mamluks in developing the economy of the city of Jerusalem

Like in the other states of the Mamluk state, the military feudal system prevailed in Jerusalem, and this required that leaders and soldiers be given fiefdoms instead of giving. The military feudalism in the Mamluk state

ended with the death of its owner, and perhaps the feudal transfer from one emir to another before his death, and the deputy of Jerusalem collected from the farmers of the village of the Jerusalem region about four thousand dinars (Al-Maqrizi: Al-Suluk, vol. 4, Q2, p. 584).

Ovadia, a traveler, who visited Jerusalem in the year 893 AH / 1487 CE, indicated that the city contains beautiful and specialized markets, there is a spice market, and there is a vegetable market, and that he saw many kinds of fruits that he had not seen in Europe, and that grape trees are larger than those in Europe, and there Olive trees, figs and other fruits, in which grains, sesame and other kinds grow there (Qassem: Studies, p. 105; Arif: Al-Mufsal in the History of Jerusalem, pp. 1, p. 3, p. 429, p. 430; al-Dabbagh: Our Country Palestine, vol. 8, p. 13, p. 14).

Although Jerusalem did not occur on the main road between Cairo and Damascus, but that affected trade, a number of markets have developed in Jerusalem, such as the Cotton Market, the Attarin Market, the Vegetable Market, and the Fabric Market, (Al-Hanbali: Al-Anas al-Jalil, vol. 2, p. 103) .,and the merchants market, in which several industries grew, such as olive oil and soap making, the textile industry and the Al-Qattaniyyah market near the Noble Sanctuary, and goods arrived in Jerusalem from all the neighboring countries of the Islamic state, and the interaction existed between the city of Jerusalem and the surrounding rural area, especially vegetables and fruits. (Al-Hanbali: Al-Anas al-Jalil, vol. 2, p. 107; Noor throp, Jerusalem, p. 461).

Mamluk rule spread stability and peace in the region, which allowed Jerusalem to flourish and allowed its Islamic character to evolve clearly. This is what the Jewish traveler, Ibn Cello, who visited Palestine in 733-734 AH / 1333-1334 AD, spoke about, and he drew a picture of Jerusalem that was characterized by vitality and economic activity, and the Mamluk authority dealt with the dhimmis in a manner characterized by justice, care and protection, when he said: when [the Jews in Palestine] They all live in happiness and comfort, each according to his circumstances and his fortune, under the interest of justic and great royal authority and we pray to God to support it in order to rise to an advanced degree of prosperity ... ", and this image can be understood in the context of the decline of external dangers, and the sympathy of Muslims with the Jews because Forced migrations to which they were exposed in Britain in (689 AH / 1290 CE), and France in (706 AH / 1306 CE), and these conditions added to the Mamluks new experiences, and prosperous trade provided large amounts of money. (Ibn Battuta: The Journey of Ibn Battuta, vol. 1, p. 78; Guanmeh, Neyabat Beit Al-Maqdis, p. 104).

The Mamluk state imposed a tax on imported or exported goods from Jerusalem, a tax was collected from agricultural lands and amounted to almost half of the olives yielded, and a tax on the dhimmis and ranged between 25-10 dirhams per person, in addition to the pilgrimage tax on Christian Franks pilgrims.

But the drought resulting from the lack of rain at times, in addition to the exorbitant taxes and the policy that the state pursued to determine the price of a commodity more than its real value and put it on the market to citizens at the specified price, such as oil - which Mojeer eddine Hanbali called "waqa't oil ", affected the Economic life and the impact on the agricultural crop often. (Al-Hanbali: Al-Anas al-Jalil, part 2, p. 484; Gawanmeh Guanmeh, Neyabat Beit Al-Maqdis, p. 76).

Second - The attitude of the Mamluks on minorities in Jerusalem

The demographics differed from time to time due to several factors, some of them are related to human beings such as wars and invasions, and some are related to nature, such as epidemics and diseases, in Palestine, and it seems that the dangers faced by the Levant countries, especially the Crusader "Frankish" invasion, and the Munghal invasion have affected the demographics, in addition to the Political conditions and economic in Jerusalem in particular and in Palestine in general (Ibn al-Qalansi: History of Damascus, p. 222; Ibn Abd al-Zahir, Biography of al-Zahir King, p. 63, p. 65).

Christians of Arab origin in Jerusalem made up a large percentage of the city's Christians, along with a number of Christians of the Franks and Al-Ahbash, most of whom came to visit, and Flex Fabry estimated the number of Christians in Jerusalem in (888 AH / 1483 AD), about one thousand people, and the Christians were treated well in the state Mamlukism, and this is what many sultans referred to, including Sultan Qansuh al-Ghuri in (919 AH / 1513 CE), who issued a general decree (919 AH / 1513 CE), stipulating that Christians should be treated well, and canceled the fees imposed on Christians entering the Church of the Holy Sepulcher. (Nicola Ziada: Felix, p. 197).

But the good relationship was sometimes exposed to some crises, such as those that occurred after the Christians attempted to establish a new church in the city, and this is what happened when they built a building

near the Monastery of Zion, at a time when Muslims considered it full in Islam. (Al-Hanbali: Al-Anas al-Jalil, Part 2, p. 474, p. 476, p. 483).

As for Jews, the travelers described different pictures of their conditions in Palestine, and we find that some of the described it by misery and poverty as "Tahia al-Rasbouti" who visited Palestine between the years (570-583 AH / 1174-1187 AD), and he mentioned in his journey that there is only one Jew named Ibrahim Al-Sabbagh, and this What was confirmed by a Jewish scholar and traveler Musa bin Nahum al-Jiruni who visited Palestine in (667 AH / 1268 CE), (Athamneh, Khalil Athamneh: Palestine in the Ayyubid and Mamluk periods, p. 343). He described in his book the poor condition of the Holy City, and emphasized that there are only two Jewish brothers working in dyeing, as he mentioned in his book about the poor political and economic conditions in Palestine, and his eagerness to return to Andalusia (Al-Tatili: The Journey of Benjamin Ttali, p. 51).

Third: The administrative situation of Jerusalem

The Mamluk sultans imposed their control over all of the Levant after the Battle of Ain Jalut in the year (658 AH / 1260 AD), so they divided the Levant administratively into six major divisions, each one of them called Neyabah (region), because each of them is headed by a deputy (Na'ib) of the Mamluk Sultan in Cairo who follows and acts on his behalf in its rule. These regions (Neyabat) appeared gradually, and not by a single decision or at one time, and their appearance took place in the following order: Damascus, Aleppo, the Hama, Karak and Jordan, Safad, and Tripoli. At the head of each of these regions Neyabat was a senior emir of the Mamluks, who entitle Na'ib Al-sultan, and the meanest among them is the deputy (Na'ib) of Damascus, whose his region (Neyabat) was the best of the Levantine regions (Neyabat) until his region (Neyabat) was called "The region (Neyabat) of the Levant" or "Kingdom of the Levant", On the other hand, each of the major regions (Neyabat), in turn, was divided into small administrative departments, called by al-Qalqashandi as "wilayats" or "small region (Neyabat) ".

As for the status of the city of Jerusalem, it is known that its administration during the Ayyubid era was entrusted to one of the princes of the sultan, and it is likely that it continued in the same way in the early era of the Mamluk Sultans, as it was a small state refer to the Damascus region (Neyabah), as there was a secondary deputy (Na'ib) who is appointed by the deputy (Na'ib) of Damascus, (Al-Hanbali: Al-Anas al-Jalil, part 2, p. 78, p. 115, p. 161, p. 451). Some sources mention that each city had a "deputy/Na'ib". For example, Ibn Abd al-Zahir mentioned that the armistice agreement concluded by Sultan Qalawun with the Franks in (682 AH / 1283 AD), "the Holy Kingdom of Jerusalem," which may suggest that it was like other regions (Neyabat) such as Al-Sham, Aleppo, and other well-known regions (Neyabat) (Ibn Tigray Bardi: Al-Manhal Al-Safi, Vol. 4, pp. 156, p. 168).

Likewise, Ibn Tigray Bardi mentioned that al-Zahir Baybars said: "In Dhu al-Hijjah, the watering well in Jerusalem was dried up." When the people thirsted, a person entered the well and he found that the canal was blocked, so he told Prince Alamuddin al-Haj al-Rukniy, the deputy (Na'ib) of Jerusalem (Ibn Tigray Bardi: Al-Manhal Al-Safi, vol. 7, p. 188).

In spite of this, we can confirm that Jerusalem was a small state (Neyabat) , affiliated with Damascus. Perhaps the best evidence for this is what Ibn Tigray Bardi tells by saying: "And when the governor was on the Damascus's (Neyabat) , Polly was the deputy (Na'ib) of Jerusalem, Ramlah, Saida, Beirut, Baalbek, and others. (Al-Maqrizi: Alsoulok ,vol. 2, p. 774; Ibn Battuta, Ibn Battuta's Trip, p. 2, p. 674). Al-Demashqi assures that by saying: "... It is also the work of Damascus and its soldiers that the Holy House in the city of Jerusalem. In any event, Jerusalem as a "small region/ (Neyabat) ", as al-Qalqashandi said, it is motivated historians to speak of it as an apparently "small region /(Neyabat) ".

We refer to the interest of the Mamluk sultans in the city of Jerusalem in support of their influence in that city, and to link its administration directly with their authority in Cairo, after converting it to a region (Neyabat) with a deputy (Na'ib) appointed by the Sultan, after its governor was appointed by the Deputy (Na'ib) of the Sultanate in Damascus, and this is in addition to linking the city to Cairo by Pigeon towers, which deliver news quickly, as the city of Beit al-Maqdis (Jerusalem) had towers for pigeons from which messages were sent to Gaza and from there to Cairo directly, as well as the city of Hebron linked to Gaza and then Cairo (Al-Hanbali: Al-Anas al-Jalil, vol. 2, p. 487).

We do not want to talk about the phenomenon of converting Jerusalem from a small state affiliated with the Deputy of Damascus into an independent (Neyabat) directly affiliated with the Central Sultanate in Cairo, without trying to explain it historically. This is because the political theory on which the Hakim was based in the Mamluk Sultans state which is can be elaborated when the Mamluk princes believed that the rule of the country is a right for all of them, won by their strongest and most capable of persuading others, and this led to the reliance

of the Mamluk sultans in their rule on a two-way power, one of which is In the military power of the sultan, which is the power represented by the Mamluk, and the second is the religious way that the sultans were keen to hide throughout this era (Al-Maqrizi: Al-Suluk, vol. 4, Q. 1, p. 225; Gawanmeh: Beit Al-Maqdis, p. 117, p. 118).

As for the second part of this policy, it was achieved through the care they provided to the sanctities of Muslims in the city, which we have previously discussed, and they also had to approach the main princes by distributing fiefdoms to them as well as jobs in order to achieve the first part of that policy. Thus we can explain this change in the inevitable administrative development of the Mamluk Sultans state, and created great positions for the princes of “Tablkhanna” (Al-Maqrizi: Eghathat Alommat, p. 54).

Likewise, it is also likely that this change came as a result of what the Mamluk sultans felt after their expulsion of the Crusaders from the Levant. The pilgrims of Jerusalem from Western Christians and assure this idea for example in Sir John Mandeville who visited her in the year (722 AH / AD 1332 AD), he said: “The Lord will not let the Holy House remain for a long time under the rule of sinners.” This means the Muslim rulers of the Mamluks. (Abdul Mahdi: Abdul Jalil Abdul Mahdi: Almadaris, vol. 1, 31).

Rather, the European West was openly and boldly demanding Jerusalem, as what al-Maqrizi narrated in the incidents of the year 230 AH / 1329 CE about the arrival of a huge group of one hundred and twenty men, sent by the King of France Philip VI de They said "In the claim in Jerusalem and the countries of the coast, the Sultan denied them and their mission and insulting them ... "(Abdul Mahdi: Abdul Jalil Abdul Mahdi: The Intellectual Movement, p. 60).

This is in addition to the Crusader activity in the eastern Mediterranean, especially after Beit Luznian took over the island of Cyprus in the year 1192 AD, which could not obey the rule of Jerusalem due to Salah al-Din in the year (1187 AD), after the famous Battle of Hattin, and since that time Cyprus became the cornerstone of the Crusades . Cyprus contributed to the Crusades known as the fifth and Al-Qaseda Damietta, then during the reign of Peter I the King Cyprus (1359-1369 AD) he established a sect for Palestine called the” Al-Saif "to end the Mamluk rule of the Holy Land, and during his reign the last crusade attempt was made In order to implement the old French idea, which states that Egypt must be occupied first and destroyed its armies, in preparation for the destruction of the Arab Islamic forces in the east and the restoration of Jerusalem. (Ibn Shaddad: History of king Al-zaher; Al-Hanbali: Al-Anas al-Jalil, part 2, p. 188). We mean his famous war on Alexandria in the year (767 AH / 1365 AD).

Al-Qalqashandi indicates the seriousness of the situation at that time through the message sent by the ruler of Granada, Sultan Abu Abdullah Muhammad Abi Al-Hajjaj Yusef bin Nasr bin Al-Ahmar, to the Sultan, the honorable king Shaban bin Hussein, in which he says that The Romans intended to fight them."

5. the most important jobs in Jerusalem

1. The Wali "Deputy" of Jerusalem:

The city of Jerusalem from the Ayyubid era until the beginning of the Mamluk rule was under the authority of one of the Sultan’s princes, who called “Wali”, so in (777 AH / 1375 AD) the city became called (Neyabat), so its ruler was called the “(Na’ib)” and in the period before its name was changed to a (Neyabat), this person who called (Na’ib)” was appointed by the Sultanate’s deputy(Na’ib) in Damascus. The sources did not mention his rank. (Al-Qalqashandi: Subh Al-Asha, vol. 4, p. 205).

As for the position of the deputy(Na’ib)”, he represented the Sultan in the rule of the city, and this is what Ibn Fadlallah Al-Omari indicated when he describe the job of (Na’ib) “ he acts on behalf of the Sultan and is the absolute disposer of everything.” He was responsible for everything related to the affairs of the army, money, and letters and news, he is the chief of staff they back to him in every things, "and anyone who has a job during his administration he will act at his fingertips . (Al-Hanbali: Al-Anas al-Jalil, Part 2, p. 109).

We can also extract from the decree issued by the sultans when appointing a new deputy (Na’ib) that the duties of the deputy(Na’ib) also support the government of the Sultan, protect the kingdom, protect the disciples, and discipline them if they go out of obedience, It was also his specialty to distribute jobs and roles. Also that what is assured in (Ibn Fadlallah Al-Omari: Definition, p. 146) when he said that the deputy (Na’ib) may give priority to those who want regular jobs. In addition to these powers, the deputy (Na’ib) of Jerusalem was carrying out other duties, which was starting from (777 AH / 1375 AD), the year in which the city was changed into a region which is called (Neyabat), that supervises the city of Hebron administratively, since the addition of the city of Hebron to Jerusalem was a current custom even before it became Jerusalem to region which is called (Neyabat),

as was added to it the responsibility to take care of the Two Holy Mosques (Al-Qalqashandi: Subuh al-Asha, vol. 4, p. 205; Gawanmeh, Tarekh Neyabat Beit Al-Maqdis, p. 38).

Thus, he was called the headmaster(Nazer) of the Two Holy Mosques and the deputy (Na'ib) of the Sultanate in Al-Quds Al-Sharif and the country of our master, Hebron, peace and blessings be upon him, until the year (808 AH / 1405AD), when Sultan Faraj bin Barquq change in the powers of the deputy (Na'ib) of Jerusalem, he decided that the deputy(Na'ib) of Jerusalem was not responsible for the two holy sites, thus separating the two jobs.

This switch and change in management functions is evidence of the deteriorating political situation of the state in that era, and this is what we will talk about later. It was noticed in the late Mamluk sultans era that the assumption of some jobs such as the Jerusalem and Hebron rule (Neyabat), was carried out through bribery, and there is no explanation for this phenomenon except the economic collapse, which led to the depression of trade, consequently, the Sultanate's limited resources as a result of the economic blockade imposed by the Portuguese on Mamluk trade at that time. Among the responsibilities that were also entrusted to the deputy(Na'ib) of Jerusalem is meeting the Christian pilgrims who came to the country to visit the Christian holy places in Jerusalem. He used to receive them when they got off the ships in the port of Jaffa and appointed them as a special guard to accompany and protect them during their movements in the Holy Land. (Al-Hanbali: Al-Anas al-Jalil, vol. 2, p. 70, p. 123).

It is worth noting that since the prosecution was established in the city of Jerusalem, its deputies (Nowab) were among the princes of "Tabkhanna", which is a military rank allowing him to be in his service forty of the Mamluks, in addition to that was a prince "Tablkhanateh" powers similar to those of the sultan and the princes, but in a microcosm.

The Mamluk Sultan in Egypt was always keen on appointing that deputy(Na'ib) by himself, but there are some cases that the Sultan left that right to appoint to the deputy(Na'ib) of the Levant, that what Ibn Taghry Bardi spoke about in the year (865 AH / 1460 AD), during the days of the rule of Sultan Khasgham, The Sultan authorized Jathem who is the deputy(Na'ib) of Damascus to appoint whomever he wanted and isolate whom he wanted, perhaps the reason for that is due to the close relationship that between the Sultan to a senior prince or as a kind of honor or fear (Linda Noor throp: Life in Jerusalem, p. 121).

As for the prosecution (Neyabat) house in the city of Jerusalem in that period, which is the place where deputy (Na'ib) lives in the, one of the researchers finds that the first mention of it was in (892 AH / 1486 AD), it is possible that the deputy (Na'ib) of Jerusalem was living in the castle next to it, where Mujir Aldien in the year 892 AH, says about many sultans who lives there as; Omar Al-Amir Khidr Bek, and the Sultan's Shaheen, (Al-Hanbali: Al-Anas Al-Jalil, vol. 2, p. 190).

It is also likely that the prosecution house in Jerusalem was not located in a specific place throughout the era of the Mamluk Sultans, the evidenced by what Muhyiddin narrates from Prince Alamuddin Abu Sa'id bin Abdullah al-Jaouni al-Shafi'i (d. 745 AH / 1344 CE) that they built a school in Jerusalem in the year 901 AH / 1495 CE as a House for deputies (Na'ib).

As for the description of the prosecution house or the place that lives in the city's deputy, one of the travelers his name Kazula who visited the city in the year 900 AH / 1494 CE said, and it is a description of it in brief: The house of the deputy of Jerusalem is the most beautiful and well-known house in the city (Guanmeh, Joseph , "Administration in Palestine, p. 440).

6. The Wali or Deputy (Na'ib) of the castle

This position was followed by the Sultanate's deputy in importance, and it is likely that there has been an evolution in this job, whether in terms of the title given to its rulers or his military rank, where Al-Qalqashandi refers to the title when he said: "The mandate of Qalat al-Quds and its guardian is a soldier". Which means that He was called the "Wali"?

It is worth noting that since the prosecution was established in the city of Jerusalem, its deputies (Nowab) were among the princes of "Tabkhanna", which is a military rank allowing him to be in his service forty of the Mamluks, in addition to that was a prince "Tablkhanateh" powers similar to those of the sultan and the princes, but in a microcosm.

We can also extract from the decree issued by the sultans when appointing a new deputy (Na'ib) that the duties of the deputy (Na'ib) also support the government of the Sultan, protect the kingdom, protect the disciples, and discipline them if they go out of obedience, It was also his specialty to distribute jobs and roles. Also that what is assured in (Ibn Fadlallah Al-Omari: Definition, p. 146) when he said that the deputy (Na'ib) may give priority to those who want regular jobs. In addition to these powers, the deputy (Na'ib) of Jerusalem was carrying out other duties, which was starting from (777 AH / 1375 AD), the year in which the city was changed into a region which is called (Neyabat), that supervises the city of Hebron administratively, since the addition of the city of Hebron to Jerusalem was a current custom even before it became Jerusalem to region which is called (Neyabat), as was added to it the responsibility to take care of the Two Holy Mosques (Al-Qalqashandi: Subuh al-Asha, vol. 4, p. 205; Gawanmeh, Tarekh Neyabat Beit Al-Maqdis, p. 38).

7. Al-Hajeb

The role of Al-Hajeb was to consider some grievances on behalf of the Sultanate's deputy, and this is what Mujir al-Din points out that after this job was abolished, but he did not mention the reason for that, "the ruling concerned the deputies of Jerusalem about sixty and eight hundred. Hajib: In the Mamluk era, there were several veils Hajib for them, a president by a person, who was called " Hajib Al-Hajeb " which is formally expressed as "the prince of Hajeb", (Ameer Alhajeb). If a royal decree were issued to arrest the Sultan's deputy, he would be the one who arrested him, and the number of the Hajeb reach six.

8. Al-Kashef

The Kashif of Jerusalem knew at that time by the job that belonged to one of the Mamluk princes, who was appointed by the deputy (Na'ib) of Jerusalem, and whose primary role was to control over all the countries that fall within the scope of his responsibilities and care for bridges and other matters related to its borders. It was sometimes called the " Wali Alwulat", but there were some cases in which the sultan himself chose the person to assume this position.

9. The Jerusalem Translators (Al-Trjoman)

It was in Jerusalem during the era of the Mamluk sultans, a translator, because of the large numbers of Christian pilgrims who came from the European West, and this translator was one of the Mamluk who converted to Islam, and whose job was to receive pilgrims and foreign travelers in Jaffa and Jerusalem, and to proof the identity of each them in a special card, then sent a copy to the chief translator in Cairo to give it to the Sultan.

This translator must have some languages in order to be able to communicate with these visitors, and to facilitate their stay in the city during their time in it, in addition to having had an assistant to help him in his work (Al-Hanbali, Al-Anas Al-Jalil, Part 2, p. 78).

10. Al- Muhtasib

The Muhtasib was known during the days of the Mamluk Sultans in the city of Jerusalem, and in other Islamic cities that were subject to their rule, and he was one of the most influential employees, because he was entrusted with many of the multiple and manifold responsibilities that we can summarize by what al-Qalqashandi said about Al-Muhtasib in countries of the Levant in that era, Where he was entrusted with protecting the public from fraud and injustice, ensuring the availability of consumer goods and preventing instances of fraud or monopoly in them, and suddenly visiting mosques and markets and ensuring their cleanliness, and to ensure that their supervisors cleaned them and used them well, protecting children from beating by their teachers, as well as Supervising doctors, surgeons, and pharmacists in addition to other craftsmen.

11. Conclusion

The relationship between Muslims and Jews in the Holy City of Al-Quds Al-Sharif was a good neighborly relationship, and care was given to them by Muslims. Muslims have interfered several times in their favor with the ruling authority, and this is confirmed by a document of the Noble Sanctuary dated to the year (795 AH / 1392 AD), which is a complaint filed by The sheikh of the Maghribi community in Al-Quds Al-Sharif Sheikh Kamal Al-Din Abu Abdullah Muhammad bin Abdul-Warith to the Mamluk Prince Al-Saifi Malik Al-Dhaheri, the guarantor of the honorable Islamic noble kingdoms, who was a deputy to the Sultan of Damascus.

Jerusalem was subordinate to him, and included a complaint from the Sheikh of the Magharibah against the head of the police in Al-Quds Al-Sharif, because he confiscated the legacy of a Jew who died in Jerusalem, called Ibrahim the Alamni, taking advantage of the presence of his heir in prison, and he had no proof of that, and demanded that the Sheikh of the Magharibah prove the, and responded Rights to the heirs, and a dispute arose between them and the Muslims since the year 878 AH / 1473 CE and extended for years over a church that was destroyed in the Jewish Quarter in Jerusalem, and after several interventions, and after the issue reached the Sultan,

the church was rebuilt and restored, this indicates Islamic tolerance towards the dhimmis.

As for the farming systems and machines used in that era, the fact that the sources in our hands are almost scarce, as was reported by Ibn Al-Serafi in the year (876 AH / 1471 CE) during the days of Sultan Qaytbay and was called Burhanuddin al-Ajlouni, he rented from two emirates in the Levant a piece of land for a known period, and a legal judge ruled it and went to plant it, and found it cultivated for others, so he took from those who planted it to share it over the custom of the Levantine countries. Thus it became clear that the land in Jerusalem was cultivated by the sharing system, meaning that one of the trees takes care of the trees and another person leases the land from its owner and buys all the necessary and then shares the price of the crop with each other, and this sharing method is likely to be one of the advantages of the agricultural feudal system which it prevailed in that era.

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