

Egyptian Prisons in the Era of the Mamluk Dynasty Period

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Abstract

This study deals with one of the common punitive punishments in the Mamluk rule community, which is the prison; which illustrates the actual image of the general situation at that time. The study dealt with the types of prisons and their names, as prisons were divided into several sections according to the kind of crime: the first section: political prisons, the second section: is concerned with criminals and the third section: regional jails. The study also reveals the causes and obligations of the prison, in addition to the prison administration, which was followed in its administration to the Sultan in some cases and others in other cases, without the direct supervision of the prisoners' rulers, which made the prisoners subject to the most severe physical punishments, so this study came to shed light on Prisons and this group in that era, which is called prisoners.

Keywords: Egyptian Prisons, Mamluk Dynasty

1. Introduction

The prison was known in the language as the is a building where criminals are kept (Ibn Manzur, Lisan Al-Arab, vol. 13, p. 203; Al-Zubaidi: Taj Al-Arous, c. 35, p. 169), while conceptually meaning of the prison is "the state or condition of being confined, restricted or limit anyway in the prison of his desire, and he is placed in a small place (Ibn Qayyim al-Jawziyya: Al-Tareeq, p. 148). While the punishment was defined in language as the sanction for any crime or offense, because he broke the rule, which is in jurisprudence means: (Alhad) a penalty punishment it is inferred from the Almighty says: "The punishment for those who fight Allah and His Messenger, and strive to work corruption on earth, are that they are killed, or crucified, or have their hands and feet cut off on opposite sides, or be banished from the land. That is to disgrace them in this life. And in the Hereafter, they will have a terrible punishment." (Surat Al-Ma'idah: Verse No. 33). The punishment varies according to the form of the offense, it may be the execution of the penalty which is called in Islam (Alhad), and its plural is (Alhudoon). It has two meanings in the language which is prevention (forbidden); therefore, the jailer is called a preventer (Alhadad) because he prevents the prisoners from going out, this type of punishment (Alhad) has another meaning in the law, and it is an identified punishment that is due to God Almighty, referring to that Almighty saying: "These are the limits set by Allah, so do not go near them." (Surat Al-Baqara: Verse No. 187), the second type, which is retaliation (Qisas), which is means in language the cutting, while the conceptual meaning is punishing the perpetrator for the crime of killing, cutting, or wounding intentionally referring to that Almighty saying: "O you who believe! Retaliation is prescribed for you in case of murder". (Surat Al-Baqara: Verse No. 178), the third type, which is punitive punishments: In language it means , the prevention and discipline, and terminology is an indefinite punishment and his duty is true to God Almighty or a person if he commits a sin that has no punitive punishments or atonement, It is a group of unimaginable penalties that start with the lowest penalties such as advice and warning, and end with the most severe penalties such as imprisonment or flogging (Al-Mawardi: Al-ahkam Al-sultaniyat, p. 310).

In the era of the prophet Mohammad, peace be upon him it was not known a place for imprisonment, but we conclude from the study of the Sunnah that there was imprisonment in the sense of obligation, as reported from Prophet Mohammad, peace be upon him, that a man who came to the Messenger peace be upon him to inform him about his opponent, so the Messenger peace be upon him ,commanded to oblige him until he judges between them (Al-Bayhaqi: The Al-Sunan Al-Kobra, vol. 6, p. 53). It was also reported from Prophet Mohammad: He held a number of Sabaya in a barn or shed in the door of the mosque, and among those who locked up in it Sefana¹ Bint Hatem Al-Ta'i, then he had been released (Al-Khuza'i: Takhreej Aldalalat Alsa'a'yah, p. 322).

During the reign of Umar ibn al-Khattab, may God be pleased with him; he bought a land and built a prison in it (Ibn Qayyim al-Jawziyya: Al-Toroq Al-Hakimah, p. 103), In addition to the fact that the reeds were taken as a prison for the imprisonment of thieves, but due to the use of the weeds in a wrong way, the thieves managed to penetrate it and fled, so he worked to take clay and stones because it is more reliable which is called "Makhesan" (Ibn Al-Hamam: Fateh Al-Qadeer, vol. 5, p. 471).

¹ She is the daughter of Hatem Al-Ta'i. She was a captive and was presented to the Messenger(peace be upon him)as part of the a captive (Sabay) Taya. The Messenger, peace be upon him, ordered to imprison them, and then gave her some money and clothes and returned her to her home. Then she told her brother Uday bin Hatim in to go to the Messenger, peace be upon him,so she was the reason for her prother conversion to Islam. Ibn Hajar Al-Asqalani: Alesabat, vol. 8, p. 180.

After the period of the rightly-Caliph reign, they began expanded to build prisons, due to the entry of large numbers in Islam as a result of the expansion of Islamic conquests and large number of perpetrators, due to the increasing number of peoples that did not fully implement Islam. Therefore, vice and immorality spread (Al-Qurtubi: Tafseer, vol. 5, p. 84). In the Umayyad period, al-Maqrizi mentioned that Mu'awiyah ibn Abi Sufyan was the first to establish the idea of prisons (al-Maqrizi: Al-Takatil, p. 187; Ashour, Saeed Ashour: Alhayat Alejtemaeyat, p. 124). In the Abbasid era, prisons were known for their cruelty, and they worked on creating underground basements - Perhaps this idea was taken from the Persians - and the condition of the prisoners was very severe, and unriated and excrement in the prison, which caused them diseases, and the legs swelled, and then the prisoner died and was not buried (Ibn Tigray Baradi: Hawadeth Aldohoor, vol. 2, p. 4).

2. Prisons in the Era of the Mamluk Dynasty Period

Prisons varied and multiplied in the era of the Mamluk sultans, according to the type of crime, so political prisons appeared and specialize with princes, soldiers and senior officials of the state which was called (Albonood coffers) , and there are what are known as prisons of criminals, which specialize in thieves, bandits and others, as they knew prisons for women (Saeed Ashour: the Mamluk era, p. 331), Political prisons are considered the treasury of items, and it is a prison that has existed since the time of the Fatimids, and it is a place where weapons were initially placed in the palaces coffers, and it was converted into a prison after a year, when a fire broke out (680 AH / 1281 AD) (Al-Maqrizi: Alkhotat, vol. 2, p. 188), this type of prison is hidden therefore; the political and dangerous prisoners are placed in it, so it names (Albonood/ flags) taken from the flags because it has a mast of gold and silver (Al-Maqrizi: Al-Khotat, vol. 2, p. 37; Mayer: Malabis Al-Mamluk, p. 49), while Al-Aini is mentioned in (671 AH / 1272 AD) Fath al-Din al-Mughith Abu al-Futuh Umar al-Mughith, died on the twenty-seventh of Dhu al-Hijjah in the year (671 AH / 1272 AD) imprisoned in the coffers of Cairo. (Al-Ainy: Aqed Al-Joman, vol. 2, p. 110). This type of Prison was continued until Sultan al-Nasir bin Muhammad bin Qalawun stopped it and made him a house for the Franks, and they were demolished by the deputy of the Sultanate of Hajj Al Malik, prince Jokndar¹ in the year (744 AH / 1343 AD), Ibn Iyas states that a mosque was built in the aforementioned prison location, but the mosque was deserted by the people because of the large number of blood that was shed in it and the large number of dead burials (Ibn Iyas: Bada'a Al-Zuhur, vol. 1, p. 500).

The Mamluks inherited from the Ayyubids the Khazal Shamail prison, which is attributed to Prince Alam al-Din Shamail, the ruler of Cairo in the days of al-Kamil ibn al-Adil Abi Bakr ibn Ayyub (Dahman, Mujam, p. 68). It was supervised by the ruler of Cairo, and it considered one of the worst and dirtiest prisons, because it is imprisoned for murder, banditry, robbery and other crimes, and among its prisoners was the Sheikh Moa'yad who vowed that he would destroy Shamail prison, and he did so in Rabi' al-Awwal in (818 AH / 1415AD). (Ibn Hajar: Anbaa Alghomar, c. 7, p. 272; Ibn Duqmaq: Al-Jawhar, c. 2, p. 200).

The Mamluk state established the "al-Jab" prison at the time of Sultan al-Mansur Qalawun, which is one of the political prisons for the princes. Work began in the year (681 AH / 1282 AD), and continued until the year (729 AH / 1328 AD) and is located in the mountain fortress, and it appears that the al-Jab prison is located at the bottom of the land. And this prison continued to be used until King Nasser bin Muhammad Qalawun demolished it in (729 AH / 1328 AD) after it was used for forty-eight years, because it reached a message to the Sultan about the status of the prison and its bad smell, a lot of bats, and the intensity of darkness. (Al-Maqrizi: Alkhotat, vol. 2, p. 189, p. 213).

Among the political prisons is "Zardakhanah"², which is a prison reserved for the Mamluk princes only, and for everyone of high authority. It was the responsibility of an employee named "Amir Khaneh/ prince of the prison" who is not a jailer, but a high-ranking employee of the state. If the Sultan wants to imprison a prince for something dangerous, he brings him to this prison, either he is killed or released .Among those who imprisoned Prince Saad al-Din Ibrahim Ghorab and his brother. (Al-Qalqashandi: Subuh al-Asha', vol. 14, p. 20; Ibn Tigri Bardi: Al-Nujoom, Vol. 11, p. 323).

¹ He is Prince Seif Al-Din, he was a prisoner who was brought in (767 AH / 1277 AD), and he became one of the great princes during the time of King Al-Nasser bin Muhammad, entrusted to the office of the Sultanate in Egypt, Preventing alcohol and immoral behavior and combined the righteous, Al-Maqrizi: Alkhotat, vol. 4, p. 113.

² Zardakhanah: It is the place designated for keeping weapons and military equipment, and among its meanings is the prison designated for the princes and rank criminals, and it is a compound Persian word. For more see: Muhammad Dahman: Historical Words Dictionary, p. 86.

Among the political prisons is Al-Rahba Prison, in which princes and senior statesmen are imprisoned by those who are not desirable. It was known in the year (820 AH / 1417AD), in place of the "Khazalat Al-Shamayel" prison that was demolished by Al-Moayad (Ibn Hajar: Anbaa Alghomar., Part 7, p. 272), when the powers of Prince Jamal al-Din Yusuf al-Istadhar¹ and his influence expanded during the reign of Sultan Faraj bin Barquq, he established that prison and placed in it those who saw the punishment, killing or torture of his enemies from the princes, and after that he neglected that prison until it was opened in 839 AH / 1435AD. (Al-Maqrizi: Alsolook, vol. 4, p. 973).

There was a political prison in Alexandria attributed to it, which was reserved for the children of the deposed sultans. The prison is located on the sea and Alexandria was surrounded by a wall with towers in which the prisoners are placed, where Ibn Tigray Bardi mentions this by saying: "... when it was Thursday night," Jkm "was carried to Alexandria and a prison in the tower belonging to the prison, "Yakrab al-Dawadar"² (Ibn Taghry Bardi: Al-Nujoom, vol. 12, p. 287). The fortresses of that prison were equipped with weapons and equipment. Sultans and everyone who threatened the sultan's security were sent to this prison. (Ibn Tulun: Fakehat Khellan, p. 249, p. 250; Ibn Battuta: Tuhfah, p. 20; Ashour, Buhuth, p. 431).

The Towers were used as a type of prison in the Mamluk era. Among those towers is the Chain Tower (Alsilsila), which was used as a prison for political detainees such as the princes and deposed sultans and their sons. Among these sultans who were imprisoned in the tower of the chain Sultan Ghori after he was deposed, an example of the towers mentioned by historians East Tower, It is located north of Bab Rashid and consists of two adjacent towers (Ibn Tulun: Mofakhah, vol. 1, p. 242).

Other forms of political prisons are: crime prisons, which were prepared to be a detention center for perpetrators of various types of crimes, and they do not differ much from political prisons, but the main difference is the type of crime and the importance of the person who committed the crime, such as:

The (Al-moqashar/Shrine) Prison was established by Sultan Sheikh Moayad, when he demolished the treasury of Shamayel, because he needed a new prison for criminals, so all the houses above the tower adjacent to the Bab al-Futuh were demolished, and it was converted into a prison, and it was called the (Al-moqashar/Shrine) in relation to a house where wheat was peeling. (Ziyadah: Prisons, P. 21). This prison was described as distress, grief, and anguish³, and there was a place called "Tabaq", and it was imprisoning those with debt and crimes. (Ibn Taghry Bardi: Al-Nujoom, vol. 14, p. 46; Al-Sakhawi: Aldooa' Al-lame', p. 184).

The Mamluks inherited the idea of Al-Maouna prison from the Fatimids, this type of prison remained in the time of the Mamluk sultans. Al-Maqrizi described this prison as: "heinous in sight, narrow and still who passes through it will find a bad smell, when Sultan Qalawun was passing near the prison he smelled a bad smell, and he used to hear the prisoners' moaning and screaming in addition he noted the poor condition of the prisoners, where they suffer from hunger, lice, and so on, so he vowed that if he received the ruling, he would establish a better prison than that. So when he received the ruling, he demolishing al-Mouna prison, and he built a market for sale of amber sellers (Al-Maqrizi: Al-Kitat, vol. 2, p. 102; Al-Haddad: Sultan Al-Mansour, p. 70; Qassem: Studies, p. 35).

The Mamluk established the Al-Sabbar Prison⁴, which is attributed to a man named "Mansour Al-Tawil", who was selling Al-Sabbar and built this prison instead of Al-Mouna Prison, which was demolished in 680 AH / 1281AD. (Al-Maqrizi: Alkitat, vol. 2, p. 89, p. 97). The Mamluks established the Dilam prison⁵, which is located in the neighborhood to which the "Dilam" was attributed, and this prison remained until the reign of the Mamali sultans. (Ibn Tigray Bardi: Bada'a Al-Zuhur, vol. 3, p. 103).

¹ Al-Istadhar: It is a Mamluk title given to the ruler of the Sultan's private affairs; See: Muhammad Dahman: A Dictionary of Historical Terms in the Mamluk Era, p. 14.

² The dawadar is the one who holds the responsibility of the sultan or the prince and takes charge of it with the matters assigned to him in order to implement the orders and provisions. Dawadriyah, the function of which is to convey messages and matters about the Sultan and to present stories to him Ibn Hajar: Anbaa Alghomar, Vol. 7, p. 462; And see: Muhammad Dahman: A Dictionary of Historical words, p. 79.

³ Al-Maqrizi: Alkhotat, Vol. 2, p. 188

⁴ Al-Sabbar: See: Al-Zubaidi: Muhammad bin Muhammad bin Abdul Razzaq Al-Husseini Al-Zubaidi (d. 1205 AH / 1790 CE). "Taaj aleurus fi Jawahir Alqamusa", a group of authors, Dar Al-Hidaya, vol. 12, p.

⁵ Dilam It was named by this name, attributed to a group of Dilam who lived there after they came to Cairo in the year (368 AH / 979 AD). For more see: Al-Maqrizi: Alkitat, vol. 3, p. 16.

The Mamluks followed very difficult rules until they were said about these towers that it to be more severe than death an example of such these towers; the Red Tower, which is the tower in which the "Tree of Dur" was locked up when it was removed from power, and a number of its neighborhoods were accompanied by it, Al-Saqiya Tower, and Al-Sabaa Tower.

Among the prisons that were designated for criminals is the Al-Arqana prison, which was created by Al-Tawashi Surur Shad al-Hosh. "During the reign of Sultan Qaytbay, about twenty thousand dinars were stolen from him, everyone has doubts about his maid "Khawand Surbai" so he placed her in Al-Arqana prison, but she did not confess and left after many years (Al-Nuwairi: *Nehayat Alarab*, vol. 31, p. 200; Ibn Iyas: *Bada'a Al-Zuhur*, vol. 3, p. 11).

The Mamluks chose the regional prisons in distant lands, which are characterized by the harsh rules and distance from the center of the Sultanate. These prisons have been used as exile for criminals. An example of this type of prison is: Damietta¹ prison, which is considered one of the important places in the Mamluk era, because of the distance of Damietta from the city center in Cairo, thus the far distance gave the sultans confidence in the inability of the prisoners to escape. Ibn Battuta described it by saying: "... and if someone entered it, he would have no way out of it unless he became the ruler." (Ibn Battuta: *Tohfah Al-Nazer*, p. 33).

Among the prisons of the regions was the Fayoum prison, which is a western region that needs travel for four days to Fustat, between them is a mafaz area that has no water and no pasture that it needs two days to travel to this area, that is why the Mamluk Sultans chose it because of its far distance from the city center. The far distance of the Fayoum region made the rulers consider disposing of their competitors and their opponents by banishing them to Fayoum. Al-Maqrizi states that in the year (792 AH / 1389 AD), one of the sultans instructed the ruler of Fayoum to kill a group of senior princes imprisoned in the custody of Fayoum, and asked a judge Al-Fayyum to come and testify on a fabricated statement that a wall fell on the imprisoned princes who killed them so they died under the shovel. (Under Al-Radma (Al-Maqrizi: *Al-Suluk*, vol. 3, p. 696; Ibn Taghry Bardi: *Al-Nujoom*, Vol. 11, p. 372; Al-Serafi: *Nuzhat Al-Noufous*, Vol. 1, p. 287).

Qus prison is considered one of the regional prisons located outside Cairo on the eastern coast of the Nile (Yaqout al-Hamwi *Mujam*, vol. 4, p. 414), which is one of the greatest cities of sayyed Egypt. It was built during the reign of Sadan bin Aden (Al-Maqrizi: *Al-Kitat*, vol. 1, p. 236). They say that the Atabaki Qusun came out of the castle in the afternoon and arrested the king Al-Mansur Abu Bakr bin Al-Nasser bin Muhammad bin Qalawun after he was deposed and sent to Qus and imprisoned with his two brothers. When Al-Mansur Abu Bakr reached Qus, he was imprisoned. Qusun then ordered the Qus ruler to kill him while he was in prison. Minister Ibn Zanbor was imprisoned and remained there until he died in the year 755 AH / 1354AD. (Ibn Taghry Bardi: *Al-Manhal Al-Safi*, vol. 7, p. 71; Surur, Jamal Al-Din Surur: *The State of Bani Qalawun*, p. 53).

Among the prisons of the provinces is the Aswan² Prison, which is located between the Nuba country and the land of Egypt, so Mamluk Sultans took Aswan prison as an exile to the princes, that is because it is far from the center of the government and was mentioned by Ibn Iyas in the year (722 AH / 1322 AD) (Ibn Iyas: *Bada'i Al-Zuhuraj* 1, p. 453).

The Giza prison is considered one of the regional prisons, as mentioned by Ibn Iyas in the year (722 AH / 1322 AD) he stated that: "... in Dhu al-Qi'dah, the Arabs of Bani Ghazala attacked the outskirts of Giza, looted the horses of the Mamluks, transported a group of their sons and released those who were in Giza prison, so the Sultan was angry." (Ibn Iyas: *Bada'a Al-Zuhur*, vol. 2, p. 105).

There are secondary prisons which are in fact not large and are as main as other prisons; these prisons were established for special and personal cases, or for imprisoning women because of the sanctity of women's imprisonment with men. In the year (724 AH / 1324 AD), al-Suyuti mentioned, Sultan al-Nasir Muhammad ordered the abolition of Egyptian cabarets and the imprisonment of a group of adulterers (al-Suyuti: *Hasan al-Maadhar*, vol. 2, p. 301). In the women's prison (Al-Hujrah), this room is under the jurisdiction of the Almohtasib, it was said that the prisoners are chosen for women with good qualities, a chaste married sheikh, while women with ugly antecedents are separated from women imprisoned for debt and morals, we conclude that

¹ Damietta: It is one of the lands of ancient Egypt, located on the eastern shore of the Nile; Ibn Tigray Bardi: c 12, p. 40.

² Aswan: a large city at the end of Sayyed Egypt and the first Nubia country on the eastern Nile, and its place in the Middle Ages was not its current place but rather occupied the southwest of its place now on a hillock; See: Yaqout Al-Hamwi: *Mujam Albuldan*, Part 1, p. 191. Al-Huwairi, Mahmoud Ahmed: *Aswan in the Middle Ages*, New Cairo Press, Egypt, p. 7.

women are imprisoned in the time of the Mamluk sultans, Al-Maqrizi stated in the year 740 AH / 1339 AD: (... in the woman prison, the women who worked in singing were asked and confiscated from one thousand dirhams¹ to nearly three thousand dirhams, and the prison was imprisoned for days until some of them repented of singing, (Al-Maqrizi: Al-Suluk, p. 2, p. 491). When the Sultan was told about the conditions of imprisoned women, some of them are released, Ibn Iyas states that (919 AH / 1513AD): "... In the month of Safar, the Sultan gave the keys to the room from the women, and released them." (Ibn Ayas: Badaa Al-Zuhur, vol. 1, p. 269).

The Mamluks also used some schools and domes as prisons, and perhaps the reason for this choice is the immunity of schools and the position of those who are locked in them from knowledge like the jurists, and among these schools is the Sharifian School, which is one of the Shafi'i schools of schools built in the year 612 AH / 1285 CE, where Al-Maqrizi says about it: "... was stopped by the great prince Sharif Fakhrudin Abu Ismail, one of the princes of the Ayyubid state." Among those who were imprisoned by Judge Nasser al-Din Muhammad bin Melaq², as for the schools that were used during that period as the prison of the Salihya School, which was established by King Salih Najm al-Din bin Ayoub in the year (639 AH / 1241 AD) and held lessons, The domes were also used as a place for imprisonment and detention until consideration of the matter of the detainee, so it is either transferred to the main prison or release, an example of the domes: Al-Saleh dome, which was a temporary prison and mentioned by al-Maqrizi in the year (822 AH / 1419AD).(Al-Maqrizi: Alkitat, vol. 2, p. 374; Ibn Iyas: Bada'a Al-Zuhur, vol. 1, p. 279).

Among the prisons that were used for the deposed sultans was Al-Bahra prison in the castle, and we infer this through the context mentioned by Ibn Taghry Bardi in the year (859 AH / 1454AD): "... the sultan "Enal"³ ordered to detain the caliph and remove him from the caliphate until he was transferred to Alexandria prison". Among the secondary prisons is the "Alrukab Khanh" prison, and we can deduce from that from al-Sairafi's year (857 AH / 1453AD): "... Sultan al-Ashraf Barsbay arrested four of Mamluk people of (Alkhasikiata)⁴ Sultani prisons and imprisoned them with "Alrukab Khanh" (Al-Sairafi: Nuzhat al-Noufous) 3, p. 136). Al-Tashtakhana⁵ prison is considered a secondary prison as well, where Al-Serafi said that: (... then Abd al-Wahhab was imprisoned in the tower in "Al-Tashkhana" prison (Al-Sairafi: Anba Alhsser, p. 342). The Mamluk sultans also imprisoned some people with "Tawashi"⁶, and this is considered secondary and very rare in its occurrence, as was known in that period the quarantine prison "Al-Maristan" and it is equipped to receive imprisoned patients, (Ibn Taghry Bardi: Al-Nujoom, vol. 16, p. 95; Al-Maqrizi: Alkitat, vol. 2, p. 405). He also used "maristan" to imprison insane people. (Al-Maqrizi: Al-Sulouk, vol. 1, p. 367).

As for the causes and obligations of the prison, the prison itself is considered as punitive sanction that has no penalty or atonement, so scholars indicate that one of the reasons that require imprisonment is immorality, prostitution, and if the ruler knows that is someone who does not benefit from the prison and he hurt a lot of people, he will remain in prison until he is repented and be a good person. (Abu Yousef: Al-Kharj, p. 161). Among the require reasons for imprisonment are the **political reasons**. Those who came out against the king Alzaher blbbars, and conspired against him and did not recognize his authority, Alam Al-Din Singer Al-Halabi⁷,

¹ The dirham: a third of it is made of brass and printed at the Royal Railway House, and there are four types, the best value of what is known as the "Naqra". It consists of silver and copper, weighing 16 carats, and each weight is estimated at ten dirhams by weight. For more, see Al-Qalqashandi: Subuh al-Aasha, vol. 3, p. 439; See Muhammad Dahman, Mo'jam Almostalahat, p. 74; And see: Walter Hunts: measures and Islamic weights and their equivalent in the metric system, translated by Dr. Kamel Al-Asali, Rawaa' Majdalawi, Amman, Jordan, p. 16.

² Muhammad ibn Milq: It is the chief of the judges, Nasir al-Din Muhammad ibn Abd al-Hamman, known as Ibn Milq al-Shazly, the chief of the judges of the Egyptian. See Ibn Taghry Bardi: Alnojoom, vol. 12, p. 148.

³ Sultan Enal: He is King Saif Al-Din Abu Al-Nasr, who is the thirty-sixth of the Turks of Turkey and he is the twelfth of the Kings of Jaraxa. For more see: Ibn Tigray Bardi: Alnojoom Alzahrah, vol. 16, p. 90; Ibn Iyas: Bada'i al-Zuhur, vol. 2, p. 307.

⁴ Tishtakhana means the house of the tasht, which is a large dish to carry food and water. It is also called the place designated for placing the necessary steps to wash hands, cloth, benches, pillows, carpets, and more. For more, see: Dahman, Mohamed Dahman: Dictionary of Historical Words, p. 108.

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⁶ The plural is Tawashiya, and they are the Mamluks appointed to serve the homes of the Sultan and their harem (their women), which mean the soldier knight who is paid a salary. For more see: Al-Maqrizi Al-Takatel, Vol. 1, p. 86. Hasan al-Basha: Al-Aleqab, p. 282; See: Dahman, Muhammad Dahman: A Dictionary of Historical word, p. 109

⁷ Prince Alamuddin Singer bin Abdullah Al-Halabi (d. 692 AH / 1292 AD): He declared a deviation from the Sultan in Aleppo and did not recognize the rule and legitimacy of the Sultan, and called himself the Mujahid King, for more see: Ibn Tigray Bardi: Al-Nujoom, vol. 7, p. 248.

was arrested and imprisoned by the Sultan and his followers, during the reign of Sultan Saif Al-Din, , thus the end of those opposing the sultan would be imprisonment. The era of the Mamluk sultans was not without political assassination attempts. In the year (780 AH / 1378 AD), one of them threw a sheet in the mattress of the apparent Sultan with plums written on it that a man called "Ghulam Allah" wanted to press you in the Friday prayer and kill you, so when he prayed Friday the sermon ordered the sermon to hurry in the Friday sermon, and when the prayer ended, "Ghulam Allah" was arrested and imprisoned in AL-Shamail treasury Prison.

Also, in the year (814 AH / 1411AD), Sultan Al-Nasir Faraj bin Barquq confronted a group of princes who had conspired against him and wanted to kill him, so one of the Mamluks brought to the Sultan a sheet containing lines of a group of princes and Mamluks. and Sultan Nasser Faraj bin Barquq was arrested on the one who found his name in the paper, then he was ordered to put them in jail (Ibn Tigray Bardi: Al-Manhal Al-Safi, part 3, pp. 286 - p. 289; Al-Qalqashandi: Subuh al-Asha ', part 4, p. 149).

Among the things that lead to imprisonment is the inappropriate talk about the Sultan, there is a lot of evidence for that. For example, in the year (821 AH / 1410AD), Al-Sairafi states that Prince "Bebgha Al-Muzaffar bin Abdullah Al-Dhaheri" is the prince in charge of the Egyptian military during the return of the Sultan. "Barsbay" on his way to the Levant, he issued inappropriate words against the Sultan. So the Sultan arrested him and ordered to place him in Alexandria prison. (Al-Serafy: Nuzhat Al-Noufous, Vol. 2, pp. 489-492).

The judges were among those who deviated from the Mamluk sultans, and even incited people to the sultans, including Judge Abu Al-Abbas Al-Qurashi, who was detained in the "Shamil Treasury" and he is from the "Mantash" group and the people incited against Sultan "Barquq" after he left the Karak¹ prison, He even calls for the loudest voice that fighting Sultan prukus is more obligatory than Friday prayers, preaching to the public and inciting them to Sultan prukus. (Al-Maqrizi: Alsuluk, Vol. 3, p. 737).

In the year (784 AH / 1382AD), Ibn Taghry Bardi states: "... and in the first month of Rajab a person named Muhammad bin Muhammad bin Tingz came up to the Sultan and reported to him that the caliph Al-Mutawakkil Ala Allah bin Abdullah Muhammad said that he agreed with a number of princes and with him about Eight hundred horsemen to kill the sultan if he came from the castle to the field on Saturday to play with the ball, and he swore to the veracity of what he said, and when it was proven that he was told what was said about the caliph and the princes, the caliph was imprisoned at a place in the citadel of the mountain while he was bound and the princes were imprisoned with treasury Shamail. (Ibn Taghry Bardi: Alnojoom Alzaherah, Vol. 11, pp. 234, p. 236).

There are **religious reasons for imprisonment**, which are the reasons that pertain to Islamic law, and among those reasons is the claim of divinity, as a number of people have emerged who claimed the divinity and ascended to heaven (Al-Maqrizi: Alsuluk, vol. 4, p. 367). There is an insult to the Messenger, may God's prayers and peace be upon him, that requires imprisonment until he repents, because the jurists have stated that if two just men witness a man insulting the Messenger, may God's prayers and peace be upon him, and speaking about something that diminishes his honorable ability, he will be imprisoned until he repents. (Hassan Abu Ghadah: Ahkam Alsjin , P. 151).

The astrologers spread during the time of the Mamluk sultans, as this corrupted the status of women, which made Sultan Al-Nasir Qala'un order the extradition of the astrologers to the ruler of Cairo, and he beat and imprisoned them, so four died under torture, three Muslims and another of the Christians, so the prediction of the unseen (priesthood) was one of the requirements of the prison for religious reasons. At the time of Sultan Al-Dhaher bibars, a person was brought up with a foreigner, and he told Barquq that the Nile stopped at the beginning of Jumada Al-Awwal, and nothing more, so Al-Dhaher bibars ordered Barquq to imprison him. (Ibn Hajar: Anbaar Al- during the time of the Mamluk Sultans, it was a punishment for those who violate the sanctity of the month of Ramadan, and whoever does that deserves the punishment for committing major sins, so whoever breaks the fast in the month of Ramadan is a recklessness that is locked up for receptivity and righteousness, and Ibn Ayas reports in (909 AH / 1503AD) that the governor arrested four men who were sitting in a grove accompanied by a woman while they were eating in a grove, but the woman fled, then the men were arrested, beaten in front of the people, and then imprisoned in Al-Maqsara Prison, where they stayed for a long time (Ibn Ayas: Bada'a Al-Zuhur, vol. 4, p. 62).

¹ Al-Karak: It is known as Al-Shoubak Karak, because it is close to it, and it is also a city that was run by a monk. See: Al-Qalqashandi: Sobh Al-Asha ', part 4, p. 155, p. 156.

The Mamluk sultans also cared about the fatwa, and whoever makes mistakes and persists in his mistake is imprisoned, as al-Maqrizi notes in the year 760 AH / 1358 CE that Ibn al-Naqash was imprisoned because he issued a fatwa not related to the Shafi'i school of thought. He was prevented from issuing fatwas and imprisoned, as the Mamluk state was followed the Shafi'i school (Al-Maqrizi: Al-Suluk, vol. 3, p. 48, p. 48). Those who revert from Islam were imprisoned until they returned to the Islamic religion and were not killed, and the time of the Mamluks sultans was not different from the others, so the number of apostates increased. Al-Maqrizi mentioned in the year (836 AH / 1432AD): "... On the twenty-sixth of Safar, the neck of a man was cut off his neck because he was an apostate from Islam, There was a Christian man, that some people found him at his wife, so he was protected from the killing by showing Islam, therefore he was released, after a month he came to some judges and told them that he was a Christian and he became Muslim, then he wanted to return to Christianity, and he spoke inappropriately about the religion of Islam, and glorification for Christianity, the judge then offered him again to return to Islam, but he refused, so the judge ordered cut off his neck and then cremated his body (Al-Maqrizi: Al-Suluk, vol. 4, p. 884).

Among the obligations of the prison is the emergence of a claim to convert to Islam from Christians. So it appeared from the Christians, who are called to convert to Islam and have his job in the Sultan's Council, as Alakram Fda'il Alnasrani Secretary of the Minister, When the Sultan knew, he ordered to beaten him in Cairo in front of the public, naked and then imprisoned, After that, the Jews and the Christians committed themselves to their homes (Al-Maqrizi: Alsuluk, Part 4, p. 494), Ibn Tigray Bardi says: "... it is one of the greatest things in Islam, may God forgive those who do such acts." (Ibn Tigray Bardi: Alnojoom, vol. 14, p. 81). Sodomy spread during that period, which is one of the obligations of the prison. During the reign of Sultan Barquq, six Mamluks were arrested and imprisoned in (794 AH / 1391AD) because they practiced obscenity with a boy until he died (Al-Serafi: Nuzhat Al-Noufous, Part 1, p. 350), also that what happened with Rajab Bin Sulaiman Ghulam Bin Khair, who used to practice immoral behavior with a boy during the day on the twenty-fourth of Ramadan, to is has been ordered to be beaten and imprisoned by Almohtasib Sadruddin bin Al-Ajmi (Ibn Hajar: Anbaa Alghomar, vol. 7, p. 417, p. 418).

There are **social reasons** for imprisonment, which are the reasons that relate to society, such as stealing, consuming false money, forgery, drinking wine, digging out graves, women going out to the streets, bad conduct, and other abominations that appeared in the era of the Mamluks sultans. The theft appeared in various forms, therefore the theft was obligatory for imprisonment to reduce it, punish the perpetrator and deter him, and to preserve the security of society and its funds. In the year (880 AH / 1281AD), a person called Al-Karidi was arrested in Egypt, who was said to be known for theft and prostitution, so he was imprisoned and released and then imprisoned again and died several days after his imprisonment (Ibn Abd Al-Thaher: Sharif Al-Ayyam, p. 89).

He also arrested a Sufi known as Ibn Al-Khalili, because he opened a grain holder in the school and embezzled it. So, Sufism struck him and hit him with quarries. They called him a donkey in the markets and he was put in prison. The Sultan's gold halls were also stolen and several gold bars were looted from them. The Sultan disturbed the governor of Cairo until he found the perpetrator, and after a few days it became clear that he was a person working with a group in the hall called Youssef, so he was arrested and brought to the Sultan and the stolen gold bars were taken from him and imprisoned in a prison Al-Maqshara (Ibn Ayas: Bada'a Al-Zuhur, vol. 3, p. 110; Al-Serafi: Anbar Al-Hosr, p. 2229).

Among the obligations of imprisonment in the era of the Mamluk sultans, taking money invalidly is one of the biggest crimes which the princes are also responsible for. In the year (785 AH / 1383AD), Prince Asad al-Kurdi, one of the princes Aloluf¹ arrived in Aleppo while he was shackled in iron because of a complaint in which he was raised to the Sultan, as he was angry with one of the merchants and he did not give him his right of money, so the Sultan ordered to handcuffs on his hand and imprison him in the Tower Prison (Al-Maqrizi: Alsuluk, vol. 2, p. 232).

There were also many cases of forgery, and this crime obliged the prison. In the year 722 AH / 1320 CE, the writer Sharaf al-Din al-Nabulsi was arrested on charges of counterfeiting the Sultan's handwriting and he was kept in prison for seven years (Al-Safadi: A'ayan Al-Asr, vol. 3, p. 719). The forgery extended and reached the judiciary. In the year (856 AH / 1452AD), the judge of the Shafi'i judges was imprisoned in Tripoli, "Taqi al-Din Abd al-Rahman bin Haji bin Izz al-Din, because he committed the crime of forgery, so Sultan Qutz ordered

¹ Prince of Aloluf, which is one of the ranks granted to the Mamluk princes, and a number of princes are under his command, and they are among the highest ranks of princes. For more see: Al-Qalqashandi: Subuh al-Ashaki, vol. 4, p. 14.

to put him in Al-Maqshara prison. He was imprisoned after they called him a donkey in the streets of Cairo (Ibn Tigray Bardi: Al-Nujoom, vol. 15, p. 447; Ibn Iyas: Bada'a Al-Zuhur, vol. 2, p. 297). Also, some cases of currency counterfeiting were seized at that time. In the year (889 AH / 1484AD), Sultan Alaishrif Qaytbay Mithqal Al-Tawashi to Mecca, because he had put a forged dirham in the money machine that was seized in his home and he was helped by "Tamar Bagha", so he was imprisoned "until he died while in prison (Ibn Iyas: Bada'a Al-Zuhur, vol. 3, p. 211).

The wine was Spreading in the era of the Mamluks sultans, and this may be due to the diversity in the classes of Mamluk society, and the large number of exotic elements. In the year (830 AH / 1426AD), Prince "Sheikh Al Yahyaoui" he was called "prince of ten/ Ashrah"¹, was imprisoned because he drank alcohol in his home with a group, and one of them drank excessively until he died.

Among the obligations of the social prison are digging out the graves and taking out what is inside them, so al-Maqrizi states in the year (827 AH / 1423AD) that a group of people were found in their homes by many human bones where they were taken to the governor, and they admitted to their crime that they were exhuming the graves and removing the dead from Their graves, then boiling the dead in the water with intense fire until his flesh has been expelled from his bone, collecting what is raised from the fat and then selling it to the francs for twenty five dinars per quintal, and they are locked up forever.(Al-Maqrizi: Alsuluk, vol. 4, p. 661).

As for the obligations of the prison is the exit of women to the streets. Women were prevented from going to the roads, after the outrage spread and the large number of them leaving the public baths, markets and mixing with men. They said: " the plague appears in a people if adultery spreads among them, and that women have increased their exit in the streets while they are showing all their charms in the during the day and night and in the markets, so some scholars indicated to the Sultan to prevent their going out to the roads, so the sultan tended to do so." (Ibn Ayas: Bada'a Al-Zuhur, 2, p. 182).

The community concerned with good morals and rejected bad manners and made it also one of the obligations of imprisonment, in the year (784 AH / 1382AD), when the prince presented "Aqbaba Al-Mardini", he had and bloodshed, sobad repulation , so the Sultan order to imprison him in the treasury of Shamael. (Al-Maqrizi: Alsuluk, c 3, P. 471).

As for the administration of prisons, the prisons were subordinated to various authorities, some of which are under the authority of the Sultan's authority over the main prisons of the fortresses, at the head of which are the Citadel of Cairo and Alexandria.

The release and imprisonment is also by a royal decree and death sentences also. In the year (782 AH / 1380 CE), we find the incident of the killing of Prince Baraka in Alexandria prison by a royal decree by the governor of Alexandria, but when Sultan Barquq feared of the revolution of the princes of Baraka and his aides against him, he denied this and ordered to arrest the deputy of Alexandria Ibn 'Iram , so he said: This is the punishment of who kills the princes without permission, then the princes of Baraka hit him with swords and hung his head on the door of Zuweila ((Al-Maqrizi: Alsuluk, c 6, p. 7).

There are also prisons under the authority of the governor(wali), where the governor(wali) of Cairo inspected rulings, issued the penalty , pursued spoilers, and sued every person according to his crime, and he was also called the governor(wali) of the Tawaaf, under the command of the governor was a group of captains and sentinels, and in the upper Egypt there were ten governors and in Lower Egypt there were eight governors, who ruled the provinces and worked to stabilize security and reassurance psychological support by improving the conditions of the people and punishing the spoilers. (Aldahabi: Tarekh AL-Islam, c 24, Pg 16; Al-Qalqashandi: Subuh al-Ashi, vol. 4, pp. 23-25; Saeed Ashour: The Ayyubids and Mamluks, p. 366; Ahmad Nasef: Alshorta, p. 180).

There are **prisons under the authority of the judge** and his followers. The judge ruled in Sharia cases or debts. In the year (843 AH / 1439 AD) al-Maqrizi states: In the month of Rabi' al-Akher, a man claimed to some of the deputies of Judge Al-Shafi'i that they imprisoned a person with a debt, and released him without excuse, so the

¹ Prince of Ten/Ashra: It is one of the ranks granted to the Mamluk princes, and was usually followed by ten or more knights; For more, see Ibn Shaheen: Ghars Al-Din Abd al-Basit Khalil bin Shaheen Al-Dhahiri (872 AH / 1468 CE), Zabdat Kashf Almimalik wabayan Turuq Walmasalik, Edited by Paul Royce, second edition, Dar Al-Arab Al-Bustani, (1988 AD), p. 113; Hassan Al-Basha: Alfunun Al'iislatiyyat Walwazayif ala Alathar Al-Arabiya, vol. 1, p. 283.

judge commanded the judge who released him from prison that he will imprisoned until the debtor paid his debt, Therefore, he was imprisoned in the tower prison in the castle until he paid from his own money (Al-Maqrizi: Al-Sulouk, Part 4, p. 167).

There are **prisons under the authority of Almohtasib** who looks at commercial transactions, honesty, trustworthiness, measures and balances and inspection of shops to ensure their safety and promotion of virtue and prevention of vice. Almohtasib has an executive authority due to his opinion, and the degree of punishment varies, such as reprimand, rebuke, or even a prison sentence, and as Ibn Taymiyyah indicated that Almohtasib: "... and Almohtasib must issue the penalties as he deems appropriate, and he orders the public to the five daily prayers at the time and punishes those who do not pray with beatings or imprisonment." (Ibn Taymiyyah: Fatwas group, P. 51).

As for **the police**, the police official was directly supervising prisons and implementing the sultan's order regarding prisons. In the year (867 AH / 1462 AD), Ibn Iyas states that the Sultan Al-Dhahir "Khashgadam" arrested one of the people, beat him in a yard, and commanded him to pay six thousand dinars and hand him over to the police while he was handcuffed. (Ibn Tigray Brady: Alnojoom, vol. 2, p. 4).

There are prison staff, including the jailer, who is a direct supervisor of the prison and was also known as the guardian and the jelwaz. The jailer was an assistant to the police official, and the prisoner should have a number of qualities such as honesty and truthfulness and be patient and with good manners. The jailer performs a number of jobs such as opening a prison, and this is why it is called (Fattah/ the person who open the prison), and it guides and monitors the prisoners, and follows the conditions of the prisoners without laziness, and informs the officials of the conditions of the prisoners, (Abu Yusef: Al-Kharj, p. 163; Al-Sakhawi: Aldoo' Allama', vol. 10, p. 340). And there is Al-Masha'ali who is lighting the prisons, and he also executes death sentences against the perpetrators, and he roams the roads with the head of the slain and calls for him (Ibn Tigray Bardi: Al-Nujoom, vol. 15, p. 87). Also Jandariya¹ which is a Turkish word that mean the bearer of arms. It is a combination of two terms, one of which is jan, which means a weapon, and the second is a house, which means holding. Their job was to arrest the accused, receive prisoners and put them in prison, as well as guarding them while moving from one prison to another and while going out for maintenance and other things (Ibn Tigray Bardi: Al-Nujoom, Vol. 11, p. 218). In addition to the army captain, a job created by Sultan Al-Zahir Baybars, and he carries out the demarcation order for anyone, who accompanies the princes and senior officials of the state to the Sultan and from the Sultan's court to the prison, and it delivers the princes sentenced to death to the death penalty, Also, there are Shad Al-Dawaween: it is a job that specializes in confiscating money for someone who is angry with the Sultan, and Shad Al-Dawaween extracts what he has with him (Ibn Iyas: Bada'a Al-Zuhur, vol. 1, p. 324).

The deputies of the Sultanate, who is on behalf of the Sultan in all matters and rules in all that the Sultan rules, and they have the power to supervise prisons and consider their cases. Among them is Atabik, who is Abu al-Askar and Abu al-Umara, and it is the second military rank, and it has a great deal of supervision and consideration in prisons. Also there is a person who called Shad al-Sharabkhana², he is supervised the prisons, in addition to being responsible for the development of the Royal Sharaphana Khan. (Al-Qalqashandi: Subuh al-Asha'i, vol. 4, p. 21; Ibn Iyas: Bada'a al-Zuhur, vol. 2, p. 398).

Almohtasib was also sending the adulterated goods after they were confiscated to prisons to spend on prisoners. Also, he spent the endowment on prisons, through what was recommended by the sultans, princes, and people of good.

As for the prisoners' dress it was assigned a special uniform, these clothes were highly filthy, and the treatment was limited to imprisoned princes, and neglected education in prisons, so the state did not pay attention to educate imprisoned in order to repair them, and supporting their self-confidence. (Al-Maqrizi: Alkutat, vol. 2, p. 295; Ibn Iyas: Bada'i al-Zuhur, vol. 2, p. 29).

A different penal way has been imposed on prisoners, in order to achieve the purpose of imprisonment in deterrence and evaluation, it was necessary to impose a system for controlling prisoners, punishing violators and disciplining them in addition to imposing financial taxes for every day that a prisoner spends in his prison, Also,

¹ Jandari, a Persian word used in the Mamluk period, which means a group of Mamluks who follow the sultan or prince like "Al-Khasikiya"; for more see: Muhammad Dahman: Mujam, p. 51.

² The drink house contains all kinds of drinks that the sultan needs, as well as precious vessels made of fine metal. See: Dahman, Muhammad Dahman: Mojam, p. 97.

the prisoners received light physical punishments, and some were handcuffed, beaten, and carried out heavy work, such as digging, construction, and the punishment of "takheel"¹, and used to torture the prisoner by using the method of plucking the beard and extracting molars.(Al-Maqrizi: *Alsuluk*, Part 1, p. 644; Al-Serafi: *'Anba' Alhasr*, p. 202).

As for the severe physical punishments, like, "mediation/ Altawseet), which is stripping the prisoner of clothes preparing for kill him, then he is tied with two woods in the form of a cross, and the members of the body are hammered in the wood by means of nails, then he is placed on a camel and floats with defamation in preparation for his mediation /Altawseet (killing him)."The mediation is a beating by the swordfish, a strong blow under the navel that divides it into two parts and the intestines of the convicted are collapsed on the ground. (Al-Razi: *Mukhtar Al-Sahhah*, p. 238; Ibn Katheer: *Albedayat wlnyhayat*, c. 14, p. 283; Ashour: *Mamluk era*, p. 424).

Another examples about the severe physical punishments, the imprisoned men, head or feet are placed between two boards tied together, and then the two woods are tightened closely. Another type is the punishment for flogging or filling the prisoner's skin, and the death penalty was widely spread and he was either strangled, slaughtered, or killed by hitting his neck (Al-Sairafi: *Nuzhat Al-Nazer*, vol. 3, p. 307; Ibn Iyas: *Bada'a Al-Zuhur*, vol. 3, p. 266).

3. Conclusion

Imprisonment is one of the disciplinary punishments that are not specified, which must be done truly for God Almighty, or guaranteeing the rights of people in every case that has neither a specific penalty nor penance. Prisons have varied in the era of the Mamluk sultans and the rulings have varied according to the type of crime, also, prisons differed in their dependency, Some of them were devoted to princes, and some were devoted to criminals such as thieves, bandits, and others, and among them were devoted to guilty women. The prisons described the brutality, filth, and horrific scenery. The prisoners' voices and screams were heard as they complained of hunger, thirst, bats, lice, etc.

Prison obligations in that period varied according to the type of crimes, and there were political, religious and social crimes, and the methods of torture used in prisons, such as financial fines, also varied. They used the prisoner in some works, such as digging wells. In addition to the severe beating, mediation (Altawseet) and other methods, all of them were aimed at weakening and eliminating the prisoner.

he state did not refer to direct supervision of prisons, but followed a number of authorities, some of which were under the supervision of the Sultan and the governor, some of which were under the supervision of judges, and some that were under the supervision of the police, jailers, Janadriya, army chief and other authorities.

As for the prisoners 'dress it was assigned a special uniform, these clothes were highly filthy, and the treatment was limited to imprisoned princes, and neglected education in prisons, so the state did not pay attention to educate imprisoned in order to repair them, and supporting their self-confidence.

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¹ Al-Takheel: a punishment carried out with iron heated by fire, which they place on the guilty eye, thus he loses his eye. For more, see: Al-Sairafi' *Anba' Alhasr*, p. 214; See: Dahman, Muhammad Dahman: *Mujam*, p. 54.

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