

Scientists and Power in the Mamluk Empire, Convergence and Repulsion

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Abstract

Revolutionary Sufian says: (There are two types if they were honest nation would be good and if they were corrupt nation would be corrupt : the sultans and scientists), and there is no doubt that Islam glorify the scientists, and raise their status and their standing among the people, and has preferred the scientist over worshiper as preferred moon over the rest of the stars, and made the science councils better than boards of worship, and confined the fear of God Almighty between range of scientists said the Almighty (who fear Allah are scientists) . And the scientist still throughout the Islamic period, the reference upon which the authority and trusted by members of the community, and the scientist had a perfect picture and had an estimation often exceeds the status of the ruler .In this research, we are trying to investigate the conditions of the scientists in the Mamluk state through positive and negative relationships with the power and the extent to which scientists halt in the face of injustice and tyranny of the Mamluk.

Keywords: Scientists, Sultans, Mamluk, revolutions, rebellion .

Introduction

When we reach to the period of Mamluk state we find that the scientists reached a high position, it allocated to them a wide range of books of biography , for example, Ibn Khallikan (d 681 AH / 1282 AD) in his book Deaths of notables, and Althahabi (d. 748 AH / 1347 AD) in his book Alebar fi Khbar mn Aabar and Safadi (d 764 AH / 1362 AD) in his books adequate mortality and notables era, and Ibn Hajar (d. 852 AH / 1448 AD) in his book pearls inherent in the objects of eighth hundred, and Sakhaawi (d. 902 AH / 1496 AD) in his brilliant light for the people of the nineteenth century, and the Ghizy (d. 1061 AH / 1651) in his emerging planetary objects in the tenth hundred notable's had singled scientists an important aspect in there translations for notables.

With reference that scientists were not a separate layer alone, but they were integrated with all segments of society and some of them reached top positions in the state, and some of them did not find their next meal.

The word Scientists are not limited in its meaning to a specific category, but was named on many categories, including the interpreter and al-Faqih and fundamentalist speaker and grammar and others, and with the complexity of these, however, everyone agrees on one goal which is to guide the learners and referendum respondents and advised the students.

There are titles linked to these scientists, such as (Sheikh) which is often inherent in them, Kulqhanda stated that this is a special title for scientists and honorable people this title was for scientists to revered them, and there are other titles is teacher, who addresses the teaching forensic science of interpretation and modern jurisprudence, grammar, and so on.

A - Scientists positive relationship with the power

It is known that the Ayyubid state while replacing the Fatimid state in Egypt and AL sham was one of the most duties of the sultans, is to eliminate the Shiite sect primarily, and to end the Frankish presence in AL sham., and the most effective way in addition to the military aspect is the construction of mosques, schools and angles and the allocation of endowments to it, and that was in all the towns and villages in Al sham, both of which were belong to the Fatimid state then Zangid or that was occupied by the Crusaders, and they has allocated to these various institutions, endowments to spend on their interests, when the Ayyubid has ruled they floated and dedicated endowments to spend on science and scientists(Oraini.1962) (1).

The objective of this policy is de-Shiism and to rule of the Sunni sect and prepare a generation armed with of science and faith to fight the Crusaders who take large parts of the Al sham since the late fifth century AH / eleventh century AD, and the Ayyubid state managed through this policy to produce a generation of qualified Muslims(Masri,1999) (2).

In Mamluk period the scientific life became active, despite of what happened to the Muslim world in Iraq at the hands of the Mongols and in Andalusia at the hands of the Crusaders, as well as what damage hit Al sham caused by Crusade campaigns and the Mongol invasion, and has been active mainly in Egypt as scientists found an encouragement environment from both sultans and the people of Egypt(Al Zahabi,1993. Zaiton,2001) (3).

Since many of the immigrants scientists were from the imams of Islamic thought they has helped with their science and knowledge to stimulate scientific life in the cities they chose to be their home(Akaddhat,2007) (4).

Sultans build many schools to take it as a tool to ensure the survival of power in their hands and help them to strengthen their position in the eyes of the people (Abdul-Mahdi, 1993) (5), and if we take Damascus, for example, we find that there are fifty-two schools were to teach Shaff'i jurisprudence, and eleven schools of Hanbali jurisprudence (Naimi, 1990) (6).

In Aleppo (803 AH / 1400 AD) when the Mongol invasion has come, led by Tamerlane it had a three hundred school (Ghazzi, 1990) (7), then we can say that the

Mamluks had completed what the Ayyubid dynasty started of establishment of schools and ensured continuity its continuity through cessation which completed and the become mature since the seventh century AH / thirteenth century AD and becoming a pervasive system in society (Amin, 1980) (8).

This qualified scientists generation give to the power Mamluk most management positions, and scientists had to rely on satisfaction of Sultan to take their jobs, because any complaint against their integrity could expose them to insulation (Alnoukr, 2002) (9), Authority assign the scientists on positions of the fatwa, teaching and the judiciary, and therefore they would be more closely related to them (Abbas, 1998) (10), They always ensure to be next to the sultans and get their satisfaction even if against the public account.

We find that the scientists who grabbed the Judiciary and school system and presided over part of the collections of the state as part of the governing body, and through the religious and judicial, commercial and financial roles and family ties all of this is easy for them to contact and constant friction with all elements of society (Ibn Aja, 1973) (11), and because the Mamluks descended from non-Arab origins they failed to master of Arabic language and knowledge of the law properly, it was necessary to find a channel which connect Mamluk with society, they are scientists, so we notice a large involvement of scientists in the conduct of the affairs of state, then Mahmoud bin Salman al-Hanbali al-Halabi (T 725 AH / 1324 AD) (Ibn Mofleh, 1990) (12) the scientist who known of his works which ranked several books such as "husn altawasul fi sinaa altarasul" and "The Book of the Horse Description" and "Lover position", he has held several positions in the state as it took to Composition writing in Damascus first, and then go to the Egypt and took over the Composition Office then returned to Damascus to take up secret writing (Safadi, 1998) (13), as well as Alomari (d 749 AH / 1348 AD) (Ibn Hajar, 1972) (14) owner of "pathways of sights and the kingdoms of the regions" and the book definition of the term Sharif and worked in the Office of Composition and took over the judiciary and the Crown writing secret in Damascus (Ibn Kathir, 1988) (15), and his son, Justice Shahabuddin ibn Fadlallah his position is greater than his father (Ben Illes, 2005) (16) Khalil bin Aybak bin Abdullah Al-Safadi (d 764 AH / 1362 AD) (Subki, 2004) (17) began writing composition in both Damascus and Cairo, and then manage to rule over the agency of central bank house in Damascus, he is a scientist in the rhetoric and the owner of the famous works such as "detection and alarm description and metaphor" and "Disengagement conclusion for puns and use (Subki, 1992) (18), and also Kulqhanda (T 821 AH / 1418 AD) (Ibn tagriberdi, 1988) (19) took over composition writing (791 AH / 1388 AD), and this is pushing the sultans to respect and reverence scientists (because their knew the religion of Islam and in their blessings live thourgh them) (Maqreezi, 2006) (20).

The relationship between scientists and the Mamluks were not on a single format, but were fluctuating between satisfaction and dissatisfaction. When Sultan Mansur Qalawun issued (680 AH / 1281 AD) to spill wine and revoked helped him to apply this decision are the scientists (Ibn Kathir, 1988) (21), and when Sultan al-Ashraf Shaaban bin Hussein, issued a decision (775 AH / 1374 AD) to stop singing (Maqreezi, 1997) (22) was actively by Seraj Albelkana (d. 805 AH / 1402 AD) (Hgralasaglana, 1969) (23).

It must be noted here that the prevalence of alcohol has become a worrying phenomenon and returned a negative impact on the Al sham community- in the Mamluk era, has fought by some of the sultans and the first who did that was Aldahir Baybars (669 H/1270 AD) (Ibn Abdul Zahir, 1976. Noueiri, 2004) (24) as well as al-Mansur Qalawun (678 AH / 1279 AD) and (680 AH / 1281 AD) (Ibn Kathir, 1988. Maqreezi, 2006) (25), and Sultan al-Nasir Muhammad for many years (709 AH / 1309 AD) and (714 AH / 1314 AD) and (720 AH / 1320 m) and (740 AH / 1340 AD) (Ibn Kathir, 1988. Maqreezi, 2006) (26), and Also has been fought by princes, also Prince Bibga Lars nail one of the employee of the court for drinking alcohol in Aleppo, then make him ride on camel through the town in the year (752 AH / 1351 AD) (Ibn Taghridi Brady, 2005) (27), Then Prince Argun Kamli the Vice of Damascus announced in (752 AH / 1351 AD) that who found a drunk soldiers he should down of his horse and he shall take his clothes (Ibn Kathir, 1988. Dahman, 1981) (28), and Prince Sayf al-Din Trntaa bin Abdullah has done that (Ibn Hajar, 1969) (29) when he took Alhojobeih in Damascus (Ibn Taghridi Brady, 1988) (30), scientists have also resisted the wine depending on the prohibition of the Koran says: {O ye who believe the alcohol and gambling, and monuments are abomination of Satan, avoid that ye may prosper} (Holy Quran, Surah AlMaedeh) (31), and the prohibition of the Prophet, peace be upon him for saying: (Allah forbidden to you, alcohol, gambling. Ibn Manzhour, 1994) (32) every intoxicant is forbidden) (Ibn Hanbal, 2001) (33).

This is one of the scientists called Ahmed bin Hassan AlSerafi (d. 743 AH / 1342 AD) (Ibn Hajar, 1972) (34) he was the right hand of Vice Damascus Ayaz AlHarrani (d. 750 AH / 1349 AD) (Ibn Hajar, 1972) (35) and assist him by stressing on the people of markets about praying (Safadi, 1990) (36), some people felt that some

negligent in prayer issue, and Burhan Aldin Alaodi (T 762 AH / 1360 AD) (Ibn Kathir, 1988) (37) have a merits at the state and acceptance through deputies of Sultanate (Ibn Kathir, 1988) (38).

Some of the scholars were masters in imposing taxes on people for Sultans like Kamaluddin Ahmed Shafi'i (d. 718 AH / 1318 AD) Ibn Hajar, 1972) (39) who was ruling the house of the money, so he encouraged Sultan al-Zahir Baybars (660 AH / 1262 AD) to take tenth of the yields, and from all the fields of the state to crops of (661 AH / 1263 AD) and have him controled groves of Al Gota, and give him fatwa that the water which watered those orchards are for the Sultan, The fencing around was held for several months until the agreement was signed to carry million dirhams for the house of the money paid in annual installments(Alsqai,1974) (40), and may have been State need to be spending on military campaigns against the Crusaders and Mongols is the only justification for such conduct.

And the Mamluks was depend on them for legitimate imposing taxes which were imposed on neighborhoods that are repeated opposition to the tax system and as what happened in Shaghour and Alsalihiya in Damascus (901 AH / 1495 AD)(Ibn Tulun, 1962. Geda,2001) (41). This kind of scholars are the ones who called "the scholars of the Sultans," has been criticized by Sobki in many words, he said :(it is those of seeking knowledge in the world and the frequency to the gates of the sultans and love positions and wealth, how we saw jurist frequency to the gates of the Kings all his knowledge went away, and forgot what He knows, and that this frequency leads to the corruption of the doctrine of the princes in the scientists, they will degrade peoples are coming to them, and still venerate the jurist until asking his needs)(Subki, 1986) (42), so asking the judicial position to scientists is something isn't invieble, and is not have a justification) (Subki, 1986) (43).

Some of the scholars was confident by the sultans, as when the Sultan Baybars had sent Jamal al-Din Mohammed bin Salim bin Wasil (d 697 AH / 1298 AD)(Safadi, 2007) (44), the scientst who described of his intelligence, or her qualifications to engage and reflect on the science, and the owner of the many classifications in wisdom, logic, and presentations, medicine and literature(Safadi,2000) (45), sent him to Sicily ruler King Manfred (659 AH / 1261 AD) and stayed there for several years(Abu Fida, 1970) (47), and the goal of Zahir Baybars is to secure his borders with external fronts Sicily for example, to devote himself to confront the Mongols on one hand and fighting the Crusaders in Al sham on the other hand , so he sent this delegation to the owner of Sicily for alliance with him(Abu Fida, 1970. Shakir,1991) (48), and this Tajuddin Ahmed bin Saeed bin Alether (T 691 AH / 1291 AD)(Ibn Taghridi Brady, 1972) (49) sent him a massage by Sultan Mansur Qalawun to Prince Sankar Alashqar blame him why to write to the Mongols and appeal to them, and when he reached Tajuddin bin Alether scolded him and blamed him until he subdued and promised to send his son(Nouei,2004) (50), this Ahmed bin Nasser bin Albaoni (T 816 AH / 1413 AD) judge of Safed, he was writing to Sultan al-Zahir Barqoq of what he wants is so he answering back as whatever he chooses(Ibn Qazi Shahba,1986) (51), and it seems that this great confidence that he received from the Sultan did not come from nothing, it is seen on his qualities mentioned by the books of biography which finds an excuse to this large trust from Sultan(Ibn Hajar, 1972)(52), he was smart and clever and honest no respecer not flattering and was preaching and frequently crying (Sakhaawi, 2003)(53), but Baha al-Din Muhammad ibn Yusuf Albaoni (d. 916 AH / 1510 AD)(Gazan, 1997) (54) that the great writer was more like the Ambassador between Damascus and Cairo. Ibn Toulon mentioned in more than one location in his chair Bahauddin, delegations traveled to Cairo to present different issues to the Sultan and in particular issues related to the judiciary(Ibn Tulun, 1962) (55).

The most closely related scientists to Mamluks category who hold jobs, or as Ibn Tawq designated Alawaniah category(Ibn Tauq,2003) (56), and contact with the Turks(Albesroa,1988) (57), and the frequency of Sultan(Ibn Tauq,2003) (58), which are titles which we note a criticism implied by the community specifically if we know that the Son of Tawq is an author of Diaries, and when a rift between the Mamluks, scientists were standing with a conflicting parties, as happened between Prince Mntash and Sultan Barkuk(Serafi, 1970) (59), Mntash has disobeyed in behalf of Malatya(Hamwi, 1979) (60), and then followed by Albga AlNasiry Vice of Aleppo, and were both able to take down Sultan Barkuk from the throne of the Sultanate and give Prince Haji bin al-Ashraf Sha'ban the throne of Sultanate, but the tyranny of Mntash inflicted strife between him and Albga Alnasiry, and coincided with the exit of Barkuk from exile in Karak, who managed with the help of Albga Alnasiry to restore the Sultanate(Serafi ,1970) (61), Ahmed bin Nasser Albaoni (T 816 AH / 1413 AD) stands with Mntash and praise him with a poem ignoring the Sultan al-Zahir Barkuk prompting him the wrath of the people of Safed(IbntagridiBardi,1972) (62), and perhaps the motive of this praise is loving scientists an caring for Mntash, it was reported that (he had many gifts very generous)(IbnHajar. 1970) (63), and sometimes they are supporting one of the parties with money as Aladdin Almkiry(T 795 AH / 1392 AD)(IbnTagridi Brady, 2006) (64) and his brother Imad Eddin with Sultan Barkuk (791 AH / 1388 AD), they offered him money and when Al Karak people feared of the consequences of that by Barkuk and denial of Sultan what they have done, they did agree to capture Barkuk and that to be an excuse for them at the Sultanate, so they shut the Karak gate after Barkuk took out his army(IbnTagridi Brady, 2006) (65) so he delay then he completed the rest of his duties, and when he came to the gate he found it closed, so he ask help from Ala'a Aldin Almkiry until they open the gate to him(IbnHajar, 1970) (66).

The stranger than that is this fatwa from Shahabuddin Ahmed bin Omar bin al-Qurashi (d. 793 AH / 1390 AD) (IbnHajar, 1970) (67) The strange thing is the fatwa made by Shahabuddin Ahmed bin Omar bin al-Qurashi (d. 793 AH / 1390 AD) Damascus's chief judge who enjoyed great prestige with Vice Sultanate Prince Albga Nazarene, and when Plum was in his way to do the siege of Damascus year (793 AH / 1390 AD) Qurashistood against him and instigated the Floater against him, and made the fatwa which says that fighting plum is more important from Friday prayers, in addition to that he assigned people to revile him on the walls (IbnHajar, 1970) (68), and sometimes they had the role of mediation to resolve disputes between some of the Mamluks princes such as vice Sultanates, as what happened in the year (906 AH / 1500 AD) as the judges and the scholars of Aleppo made the reconciliation between Debuty of AleppoErkmas bin Wali-Aldin and the Debuty of Damascus Prince Qsrōh (d 906 AH / 1500 CE) (IbnTulun,1962) (69) as the latter equipped his army to take control on Aleppoprosecution, were was Aleppo is the second largest prosecution after Damascusprosecution, it is no secret that the ambition to control these two prosecutions is an ambition to get to the Sultanate(IbnTulun,1984) (70).

Many times, the Mamluk sultans was giving them gifts, it has been known for Sheikh Sultan al-Mahmoudi (815-824h / 1412-1421m) that he sent to the Izz al-Din ibnJamaa (d. 819 AH / 1416 AD)(IbnHajar,1970) (71) each time fifty dinars of red gold which is equivalent to twelve thousand dirhams(Alaini,2003) (72) and they were supporting them in the time of crisis, in the year (819 AH / 1416 AD) ther was high excessive occurred in Egypt and Syria, so the wheat become scarce in the market, so the the Sultan Sheikh Al-Mahmoudi sent to each one of the teachers in schools and elders in the sheikhs an amount of ten dinars and one erdeb(Ibn al-Atheer, 1979) (73) of wheat(Alaini,2003) (74), and they were visiting each other(IbnTulun,1962) (75), the scholars were also dedicate to the Mamluks(Ibn Tauq,2003) (76), and this is a clear indication of the importance given to the scholars from Mamluk sultans, what helped the existence of this position is that the middle ages was characterized by religious touch(Ashour,1980) (77).

There was cooperation between the ruling power and scholars in order to eliminate any insurgency such as "Alexroignyn Shiites," and they have issued fatwas calling the ruling power of military campaigns against non-Sunni elements of the country's population, such as the fatwas of IbnTaymiyyah to the residents of the JabalLebnan in the year of (705 AH / 1305 AD) because of their continued disobedience and refusal to engage in obedience after IbnTaymiyyah was unable to Reach an agreement with them(IbnHabib,2010) (78), the people of JabalLebnan Formalized a disturbing element to the Mamluk sultans, when the Sultan Baybars came to besiege Tripoli year (666 AH / 1268), the people of JabalLebnan attacked the soldiers from behind, so he Vaguets them by sabotaging their villages and hunting in the mountains(Maqreezi,2006) (79), and they helped Bohemnd seventh Amir Tripoli year (688 AH / 1289 AD) assistance and so earn an ally to their side in the face of the Mamluk Empire, which showed them hostility(Ibn Abdul Zahir, 1976) (80), That angered the Sultan Mansur Qalawun, so he sent them another campaign in this year that was able to break their thorn and eradication of their principles and plunder their money and the captivity of their offsprings(IbnYahya, 1986. Salibi,1979) (81), and in Alashraf Khalil era when he expelled the Crusaders, the people of JabalLebnan formed pockets to cut off roads to the merchants and travelers, and they were disobedient to Sham prosecution and others(Noueiri,2004) .(82), So the Sultan al-Ashraf Khalil, sent them a campaign led by Prince Badr al-Din Piedra year (690 AH / 1291 AD), but Piedra returned defeated(Noueiri,2004) (83), Maqreezi says in that: (and the Prince Badr al-Din Piedra went out..... and took with him most of the military to Kesrouan mountains on coast side so the people of the mountains met them their, Piedra returned almost vanquished and military was troubled the princes was cluttered from that and beared malice against Pedra, and blamed him that he took a bribe from people of JabalLebnan, and when he returned to Damascus the Sultan received him and admonished him secretly(Maqreezi,2006) (84), and the damage of Alexroignyn increased while the Mamluk army was defeated by the Mongols out of Homs year (699 AH / 1299 AD), and the soldiers fled to the mountains and dispersed there, "where they had been hurt, especially from the people of Kesserwan (Maqreezi,2006. IbnYahya, 1986) (85)" .

This was the impetus for Amir Jamal al-Din AqoshAlavrm preparing a new campaign for their invasion the year (704 AH / 1304 AD) managed by which to control them for a period of time(Maqreezi,2006) (86), but that success did not get the Mamluks constant and complete control over the Kesserwan, have not gone a little while until they returned to the insurgency against the state, and was IbnTaymiyyah on the head of a delegation to negotiate with Alexroignyn late (704 AH / 1304 AD) to return to obedience, but did not succeed in his mission(IbnAbd al-Hadi, 1985) (87), and returned to Damascus and then he called for a new campaign against the people of Kesserwan(AlKetbi, 1973) (88), and was the commander of the campaign again the year (705 AH / 1305 AD) Prince JamaluddinAqoshAlavrm and was able to defeat them in AinSofer(Ibn Habib, 2010) (89), and so we can confirm that the Mamluks tried to attract scholars to Mamluk authority which made them close and preserved them to justify their actions and provisions and that was only in order to confirm their domination of society sees them ineligibility to become rulers.

- Scholars negative relationship with the authority

Scholars relationship was not always good with Mamluks sultans, but it was marred by some imbalance sometimes, and we have indications to some of the confrontational and restraining attitudes that broke out between the two parties, and there is multiple reasons for this, the desire of sultans to seize certain property there may be some sort of this clash, when Sultan Zahir Baybars wanted year (665 AH / 1266 AD) to control the orchards of Damascus and villages. According to the fatwa of Hanafi jurists who had authorized that to him considering that they were extracted from the hands of the Mongols, so it will not be a property to its owners any more, judge Abdullah bin Mohammed bin tender ALHanafi who made a stand against him (d. 673 AH / 1274) (Alunini, 1992) (90) and said to him: it is not permissible for a Muslim to expose to these properties, they, however, in the hands of their real owners (Noueiri, 2004) (91), and also did judge Ali bin Mahmoud El-Shafei Alchehrzori (d 675 AH / 1276 AD) (Al Zahabi, 1993) (92) and said to him: (water, and pasture are from God, do not own, and every body who owns any thing then it is his property) (Ibn Kathir, 2004) (93), and this angered the Sultan Baybars and made him to stand and go out from the Council, said: (If we were not Muslims then why to set here) (Noueiri, 2004) (94). and when the Mongols approached to Sham year (675 AH / 1276 AD) Sultan al-Zahir Baybars held a council in Damascus for the princes and scholars to take the need for the state of parish funds, so the scholars of Damascus made fatwa to authorize that, when Imam Muhyiddin Alnawawibecame aware of that he went to meet the Sultan in his council and told him: (I came to you to advise you, when I knew that you asked people to help!, and imposed what may not be imposed on them, and you buy the Mamluk with twenty thousand dirhams ...) said to him, the Sultan: (Do you have house or an Orchard so we give orders to forgive you? replied Alnawawi: (I did not come about myself, but I came in the right of Allah and His Messenger, and the right of Muslims) and then he came out, the Sultan was angry with him and ordered his release from the Sham, he obeyed the command and went to the town of Nawa (Hamwi, 1979) (95), Jurists and scholars stood up to the Sultan and said: (He is one of our greatest scholars and our good people and who to be emulated). Sultan allowed him to come back to Damascus, but he refused and remained in the Nawa until his death the year (676 AH / 1274 AD) (Suyuti, 1998) (96), and the words of Alnawawi was the reason for the failure of what the Sultan wanted (Ibn Shaddad, 1983) (97).

Among the reasons for disharmony between the Mamluk sultans and scholars is the support of scholars the revolutions or the participation in it, sometimes, when Sultan Mansur Qalawun deposed Prince Badr al-Din Slame bin Sultan al-Zahir Baybars replaced him, a revolution started and was the most of its prominent members the known Historian Ibn Khalkan (681 AH / 1282 AD), Ibn Khallikan remained wanted until the Sultan issued a decree to pardon him and returned to the position of a judge (almqrizi, 2006) (98). The scholars stood against Sultan plum year (788 AH / 1386 AD) they were led by Sheikh Ahmed bin Mohammed bin Ismail, known as Ibn Al Borhan (808 AH / 1406 AD) (Ibn Hajar, 1972) (99), so when plum took control over the government and the imprisonment of $\text{ٱ}\text{ٱ}\text{ٱ}$ Al Khalifah Mohammed al-Mutawakkil year (785 AH / 1383 AD) angered Ibn Al Borhan and he went to Sham and then to Iraq calls for obedience to a man from Quraish, but no one supported him, then returned to Sham again, followed by the group which seen the corruption and the many sins and the spread of bribery a cause for them to occur (Ibn Hajar, 1972) (100), they marched to Damascus and tried to find help from the Mamluks and the Bedouins in Damascus, but it appears that their revolution is weird to the community, for this reason it did not succeed, their objection was that plum is not qualified to judge, and when Ibn Al Borhan was brought to the hands of the Sultan in Cairo said the Sultan: (He is not qualified to Carry out the affairs of Muslims and no body is carrying out the affairs of Muslims except a Qureshi Imam) so was their punishment beatings and imprisonment (Maqreezi, 2006) (101).

In the year (768 AH / 1366 AD) occurred a rift between the judges and the commissioners because of infringement of the commissioners on the legal provisions, so Judge of Damascus Shafei Badr al-Din Muhammad ibn Jacob Nabulsi bin Jawashani (d. 773 AH / 1371 AD) (Ibn Hajar, 1972) (102) insulted chief of commissioners Prince Omar Shah (Ibn Qazi Shahba, 1983) (103), in the year (887 AH / 1482 m) a dispute occurred between the judges and deputy of Sham Yashbik Alalie because of Qanawat river and Banias river (Naimi, 1990) (104), apparently the deputy reserve a portion of the water probably for his plants, the judges protested that expressing by raising flags and shouting loudly till Deputy obeyed their desire (Ibn Tulun, 1962) (105), in the year (895 AH / 1489 m) the relationship was bad between the deputy of Damascus Qansouh Yahyaoui (d 902 AH / 1496 AD) (Albesroa, 1988) (106) A judge Shamsuddin bin Almuzalak (d. 902 AH / 1496 AD) (Alunini, 1992) (107), which was a bulwark against the deputy stopping him from infringing on Waqf property, and indeed the deputy did not make inroads into endowments property when Ibn Almozalaq was in the position of the judiciary (Noueiri, 2004) (108).

The close of this is what Jerusalem scholars has done as they stood in the face of deputy in Jerusalem Prince Duqmaq of injustice, in his reign weakened conditions of people and there was many roads cut off and people remained in intensity, in the year (897 AH / 1491 AD) he threw oil on the people of Jerusalem, wrote their names in lists and committed them all to buy Kantar for fifteen dinars, and stressed on them and beat them, they complained to Sultan al-Ashraf Bey and held a council in Al-Aqsa Mosque and wrote a letter about that to

the Sultan and public shared in their revolt against the deputy, but the Sultan eventually supported the deputy(Zahabi,1993) (109).

The relationship worsened between the two parties to reach for insulation and confiscation, as happened with the scholar Hamza bin Asaad bin MuzaffarKulanci (d. 729 AH / 1328 AD)(Ibn Tulun,1962) (110), which money was issued by Amir Saifuddin Cray Mansouri when he was given the position of Damascus deputy and imprisoned him and prevented every one to visit him, which under the demarcation(Alimi,1973) (111), and sources did not tell us about the reasons for this confiscation , as well as with the judge, Mohammed bin Othman bin Abu al-Hasan al-Hariri (d. 728 AH / 1327 AD) (Ibn Tulun,1980. Bani Issa, 1997. Ibn Kathir, 1988) (112), who refused the request of Sultan Nasser replacing the suspended lands so he was isolated and the replaced with another person responded to the desire of the Sultan(Safadi,2000) (113), sometimes up to prison, in the year (793 AH / 1390 AD) judge Shahabuddin Ahmed bin Mohammed Trabelsi known as IbnAlHibal (T 833 AH / 1430 AD) (Safadi,2000) (114), and Ahmad ibn Umar ibn Muslim al-Qurashi (d. 793 AH / 1390 AD) was imprisoned because they stood against Sultan al-Zahir plum while returning to the Sultanate year (791 AH / 1389 AD) after the he took advantage of the chaos in Egypt and pledged allegiance to the people of Karak in the Sultanate and was surrounded by many of the Circassians(Sakhaawi,1970) (115).

The relationship worsened between scholars and the sultans and sometimes evolve to the point that the sultans even threaten and hit the scholars, as happened with ShahabuddinAlbaoni which Sultan al-Zahir plum brought him and made him close to him and increased in honoring and gave him the elocation of the Umayyad Mosque in Damascus and then gave him the position of judgment , and in the year (816 AH / 1413 AD) Sultan asked him a loan from orphans finance and he rejected it, then he was hyped with many charges about manipulating of orphans money and endowments of NouriAlpemmarstan , and legacies, and the seizure of the Umayyad Mosque assets, and manipulating the endowments money allocated proceeds to be spent on on Two Holy Mosques, the he was isolate from his job and then imprisoned and beaten in prison(Sakhaawi,1970) (116), and evolve in some cases to be up for murder, Muhammad bin Ibrahim Al-Nabulsi, known as the son of the martyr was killed (d. 793 AH / 1381 CE)(Maqreezi,2006. Ibn Hajar,1969) (117) that when out Mntash and AlbgaAlnasri had the authority plum was banished to Karak and then he got rid of banishing and besieged Damascus, the son of the martyr and his people stood to fight, plum could catch him and put him in prison and then killed him the year (793 AH / 1381 CE)(Shahba Qazi,1986) (118).

Conclusion

Scholars had in the Mamluk state in its two eras the respect and appreciation of the ruling power and the public, and reflected on the economic resources that were represented in waqfs and habs, as well as Jawamk and dislocations and blessings from the Sultans, relationship varied between scientists and the Mamluks and were fluctuating between satisfaction and discontent, there are scholars who was in the position of the sultans and princes trust, and in other cases there is a kind of confrontational attitudes and injunctions have erupted between the two sides. The scholars stood beside members of the community are defended them and demanded their rights and protesting in various ways and means, and the means of scientists took a variety of forms such as Altakbeer on mosques and to raise flags and carrying Qorans and distress and cheer and rejected petitions of protest.

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