

The chamberlains' specializations and duties

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Article History: Received: 10 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021;
Published online: 4 June 2021

Abstract:

Chamberlain is one of the important positions that has emerged in the Islamic State. It is an administrative function set up to protect the caliph from murder and assassinations due to its frequent and proliferation in the Rashidi era and the attempt to assassinate Muawiya bin Abi Sufyan and Amr bin Al-Aas at the hands of the Kharijites and their success in assassinating the Caliph Ali bin Abi Talib, which made Muawiya bin Abi Sufyan seek to create a chamberlain job in the Islamic state, so she was interested Guarding the Caliph. Then he became standing at the Caliph's door to arrange for the Caliph's meetings, taking into account the social position of everyone who wanted to enter the Caliph, and the chamberlain function continued in later ages.

Key words: Chamberlain, Chamberlain's work, Mamluk, Caliphs, The judges, Era

Chamberlain in the Mamluk era:

The power of chamberlains expanded during the Mamluk era and increased its scope, and it seems that the expansion of the power of chamberlains during the time of the Mamluk sultans was behind the huge sums that were being spent without being accountable for this position. Contemporary sources told us that the work of chamberlains during this period exceeded the permission of the Sultan for an interview, but included the introduction of people to the Sultan while he was sitting in his castle in the castle, and other tasks that we will deal with in this research.

First: chamberlains and the judiciary

The chamberlains served as a senior judge with duties, and his work was in the beginning to adjudicate civil disputes and in all forms of conflict between soldiers, Mamelukes and princes. This is done either by himself or after consulting the Sultan or the deputy, so that their weak are judged by their power, and the ruling among the princes in matters of divine and feudal matters, and to him the submission of what is received and what is offered to the Sultan, and the offer of soldiers and what is appropriate for that. The chamberlain sometimes stood before the sultan in processions to convey the desires and demands of his subjects. He was also riding in front of him while he worked a stick in his hand and looked at grievances, but it can be said that the influence of chamberlain up to now did not extend beyond the scope of the military judiciary, as the chamberlains was the head of the administrative court in the army. The Sultan used to consult him in serious cases, and his council might be held in the presence of princes, the army clerk, and the army overseer, and his consideration of the quarrels and problems of the Mamluks between them and the Diwan (Al-Maqrizi, 1979).

And among the specializations chamberlain sometimes was the judgment between soldiers, writers, and notables of merchants (Al-Maqrizi, 1982).

As for the civil or legal judiciary, we read in the Mamluk sources that the chamberlain did not have the right to consider legal matters, such as the adjudication of the disputes that occur between the spouses or the judgment in court cases, as this was one of the most accurate specializations of Sharia judges (Al-Maqrizi, 1982).

It is worth noting that the provisions of the chamberlains were not taken from the provisions of the Islamic religion, but rather he mixed his personal opinion with some of the previous laws in force of non-Islamic nations such as the ancient Tatars (Mahmoud, 1947).

Al-Maqrizi points out that chamberlain used to rule among the Mongols who settled in Egypt according to the laws of al-Yassa or al-Yasq (Sultans, 1986). He does not walk according to the legal rulings, but rather it is from the rule of Al Yasah (Al-Maqrizi, 1982).

The people of Egypt diverted the word “Yassa” to politics, then they introduced “A leeter and L letter” to it, and it became Seiasa = “politics” and came to mean all the rulings that do not fall within the scope of Sharia.

As for the reason for which a covenant for the veil was to rule according to the rulings of Yassa among the Mongols who settled in Egypt, is that after the famous incident of Ain Jalut and the defeat of the Tatars, many families of them were captured, and they became Egypt and the Levant. Yoshi bin Genghis Khan, the supporter of Egypt, the land of Egypt and the Levant was flooded with the sects of the Mongols and spread their customs and methods with them. Islam and they codified the Qur’an, so they combined truth and falsehood, and combined the good with the bad. Perhaps Al-Maqrizi wanted to pave the way for the beginning of the implementation of the rulings of Yassa in Egypt. Endowments and orphans, and they made him look into legal issues such as spouses and debt owners, and so on, and in that they needed themselves to go back to Genghis Khan’s habit and follow the rule of Yassa. Among them, they differed from their habitation, taking by their powerful and treating the weak from them according to what is on dry land (Al-Maqrizi, 1982).

As mentioned before, the position of the chamberlain increased after Al-Nasir Muhammad bin Qalawun canceled the position of the Sultan’s deputy in (727 AH / 1326 AD), and the events support this view. It is possible to imagine the gravity of this event from the Sultan of the Chamberlain and his specializations, which increased in a manner that was not previously recognized, so his opinion council began to look into every noble and despicable one, and it even became a change in the ordinary work of judges. It was allowed for him to intervene in the most accurate specializations of the judge and to consider civil disputes as well as the rivalries of the Mamelukes, which were among his competencies, and thus the influence of the chamberlain began to gradually extend from the military judiciary to the civil judiciary, and he became involved in the most accurate judicial specializations and some historians mention that the beginning of the judgment of the chamberlains among the people In Egypt it was in (746 AH / 1345 AD) during the Sultanate of al-Kamil Sha’ban, when Emir Saif al-Din Begra was appointed as the Emir of a great Hajib to rule among the people (Al-Maqrizi, 1979). The deputy of the Sultanate also used to rule, so he used to sit between his hands two of the two positions of the Sultan to correspond with the rulers about business and the like, then the Sultan appointed Prince Ruslan Basal a third concierge with Bagra to rule in Cairo. The veil, and soon the power of the chamberlain shrank to the old habit in the Sultanate of Al-Mazahir Haji bin Al-Nasser Hussein Saif Al-Din Arqtai, the deputy of the Sultanate, settled. Political provisions (Poliak, 1939), and were not usually chamberlains in the foregoing to rule in legitimate matters. The reason for this was the grievance of Persian merchants to the righteous Sultan Salih al-Din bin al-Nasir Muhammad bin Qalawun in the year (753 AH / 1352 AD) against the merchants in Cairo manipulating the legal provisions, which led to non-payment of the prices of their goods under the pretext of insolvency and bankruptcy. The price of the goods they bought from non-Arab merchants without resorting to the Sharia judiciary, and Sharia judges were prevented from deciding on the matter of merchants and civilians, and since that time chamberlains have been able to control people with what they want (Al-Maqrizi, 1979).

From this moment, a dangerous development occurred in the judicial system in Egypt at the time of the Mamluk sultans, and the chamberlain came to rule in legal matters that were the concern of the judiciary in the past. That is, the Mamluk princes, lords of swords, interfered in cases and legal rulings that were limited to judges. A new phase of the judiciary began with the addition of a new element on the heads of the Sharia, which is the chamberlains’ sect, which began to interfere with Sharia rulings and compete with Sharia judges in it.

This is the boom that occurred in the life of the veil, and the setback that occurred in the life of the judges. This event constituted a phenomenon during the Mamluk state and the conflicts and feuds it created between the judiciary and the princes (Jamal, 1972).

It is worth noting that the judiciary was not called legitimate except rarely because there was no illegal judiciary in the country, so there was no need to distinguish it, but judges were sometimes called Sharia judges, because the word legal in some situations and sometimes has a special effect and meaning (Mahmoud, 1947).

And if the matter had begun to allow the chamberlain to separate in the specializations of judges, then the matter increased by increasing the number of chamberlains and what that means in terms of increased intervention. In the same year, Sultan al-Mansur Ali bin al-Ashraf Shaaban deposed Emir Khalil bin Aram and settled in a chamberlain, and Prince Jamal al-Din Abdullah bin Baktumr settled in the second chamberlains (al-Maqrizi, 1979).

In the Book of Conduct, we also read in the events of 784 AH / 1382 CE: "Prince Mankali al-Tarkhani was knocked off, and he added a fourth chamberlain, and a fourth chamberlain was removed from the Emir, so he was a fifth chamberlains, and he did not experience five veils before that in the Turkish state." Rather, Ibn Qadi Shahba It indicates that the number of chamberlains has reached eight (Ibn Qadi, 1977).

And if the chamberlains have faced the adjudication of court cases and this is one of the core of Sharia actions, then Al-Maqrizi tells us a new type of interference also in the most special of legal matters, which is the adjudication of cases of blasphemy, disbelief and atheism. Thus, the researcher finds that the chamberlains have acquired a decision on religious issues with their various branches, and if they had specialized in examining court cases, and that was in the year (753 AH / 1352 AD), then in the year (791 AH / 1388 CE) they looked into cases of atheism and heresy (Al-Maqrizi, 1979).

In the same year (i.e. 791 AH / 1388 AD), al-Maqrizi stated that "the great prince ruled to inject the blood of a man and release it, so he was released, and he was never promised that any of the Turkish princes or their kings ruled in any of the matters that the judges usually rule in (Al-Maqrizi, 1979). Here, his astonishment and wonder at this event are not hidden.

The researcher has a question: Was the veil's interference in the separation of legal issues an act required by the public interest?

To answer the question, it is necessary to study the history of the veil and the extent of their exploitation of such judicial privileges and the role they have contributed to in relation to the judiciary, as well as their actions, behaviors and relations with the judiciary.

Al-Maqrizi informs us of the situation before the chamberlains considers the legal rulings, the situation after that and the extent of their exploitation of the judicial power that was made available to them by virtue of these privileges. The issue of modesty, if he was not conscious of a religion, he had a sense of reason, then the shadow of justice diminished and the aspects of immorality shrank, the unfairness of his teeth shriveled, the indifference decreased, and the modesty and modesty of the people disappeared, until he did what he wanted and was intransigent since the era of tribulations that was in the year (806 AH / 1403 AD)) chamberlains, they violated the sanctity, and they controlled injustice with a control that concealed the light of guidance, and they ruled over the people, abhorred by Allah for the people of Egypt, and a punishment for them with what their hands earned, so that some of those who worked might taste them so that they might return (Al-Maqrizi, 1982).

Perhaps the first gesture that contemporary Mamluk history books read about confirms beyond a reasonable doubt that chamberlains have played the role of mediator who converges the views of some

sultans and demanders of bribes, and the chamberlains themselves have practiced unjustly taking people's money and their view became a field for bribery. So they dominated the litigants, until the chamberlain job became known as the chamberlain's rubbish and its downfall, and his pretense of evil in something similar to what was not observed (Al-Maqrizi, 1982).

It is always noticed that the increase in the power of a chamberlains was inversely proportional to their respect and aptitude for the judiciary, so Al-Maqrizi states what he stated: "We have always promised that the one from the book or the guarantee and the like escapes from the door of the chamberlain and becomes the door of a judge and is hired by virtue of the Sharia. Judge, and among them were those who reside months and years in the judge's ordinance to protect him from the hands of the chamberlains, then what was changed and the chamberlain today is ruling over every majestic and despicable people, whether the ruling is legal or political, and if a Sharia judge is exposed to taking an opponent from the door of the chamberlain. It is possible from that, and the captain of the chamberlain today from the chamberlain's viciousness and immorality and his pretense of evil with what cannot be entrusted like him, so he takes the opponent from the judge's door and controls him from beating him and taking the money as he chooses, so no one denies that (Al-Maqrizi, 1982).

With this text, Al-Maqrizi wanted to give us a very important example of what was the status of chamberlains in his era, the position of judges throughout the ages, and what it became in his reign, as he tells us about the manifestations of respect and reverence that judges and the judiciary enjoyed. The evidence for that is that whoever fears for himself of injustice, oppression, or injustice, goes to the house of a judge, has security for himself and his soul, because he becomes under the protection of the Sharia.

Just as chamberlains took the right to adjudicate legal cases and prevailed over litigants, this was also reflected in the status and respect of judges. This status was lost, that respect disappeared, and chamberlains began chasing the tenants, and they even went to attack the homes of judges, and their danger increased further, and they isolated them.

Al-Maqrizi recorded for us in the year (781 AH / 1379 AD), that is, thirty years after the beginning of the chamberlain allowing the separation between the owners of legal claims, an incident that certainly supports what the researcher is aiming at, and he mentions what he stated: As for the Alexandrian, a man took refuge in him for fear of the brutality of the prince, the officer in charge of chamberlain. It is also the custom that whoever fears the role of the one who is being attacked will turn to one of the judges, and he becomes the protectors of the Prophet's law as he stayed, and no one dares to take him from that judge, out of respect for him and to honor the sanctity of religion. The man asked to take cover with the judge, and beat him severely with the knockers him and his son, and famously took them in Cairo, and we called upon her: This is the penalty for whoever neglects the eyebrow. This was also one of the incidents that had not been undertaken, and it became clear on the side of the judges, and the hands of the chamberlains spread in the judgments that they liked and adorned their devil for them without knowledge and no religion that would deter them (Al-Maqrizi, 1979).

And sometimes the authority of the judges went with the authority of chamberlains side by side. In the incidents of the year (793 AH / 1390 CE), Al-Serafi states what he read: "The judges of the judges and the chamberlain chamberlains met at the Salihyya school between Kasserine and brought Prince al-Tanbugha, Dawadar Juntamer, and a large number of people met and the judge of the judges accused him. Al-Maliki did not require shedding his blood, and it struck his neck (Al-Sarfi, 1970).

The domination of the chamberlains and their judicial influence were not hidden from the judges, and senior judges did not hide the authorization to criticize the actions of the chamberlains. The real problem among them was the division of jurisdiction, and usually the litigant resorted to the judge, the symbol of power and influence, for whom would prevail?! Perhaps in the narration of Ibn Hajar al-Asqalani the satisfactory answer to these questions, as he tells us in the incidents of (823 AH / 1420 CE)

that “the Al-Hanafi judge resorted to him by a person who complained to him by his opponent and his opponent resorted to the great chamberlain asking his opponent from him, so the chamberlain hit the Messenger (Ibn Hajar, 1994).

In fact, the chamberlain’s permission to rule in legal matters and their adherence to this right were not due to their religious reverence, their religiosity, or the victory of the truth, as historians of that era confirm this. Al-Maqrizi states: “They rule without knowledge or religion (Al-Maqrizi, 1982). They ruled nominally according to the four schools of thought, and they were the most distant people from jurisprudence and their ignorance of religion. Perhaps the best evidence indicates their jurisprudential shortcomings and their ignorance applied to Islamic law, what Ibn Hajar narrated in (836 AH / 1432 AD), when one of the jurists was accused and brought to trial before Emir Qarqash al-Shaabani the chamberlain and knew the subject One of the jurist’s friends, so he went to Prince Qarqash al-Shabani al-Shamlain and knew about the subject one of the jurist’s friends, so he went to the Emir, who initiated him by saying: What is your need? Because you do not know him, then he said to him: “A person must cut off his right hand, and when I want to cut it, I take his left hand from his right sleeve and it is cut off, so what is the ruling of Allah in that?” Is cut off her right or not? And what should be in his left-hand cut; Qarqamash was a little amazed, then he said: Take your friend and go. So he said peace be upon you, and he took his friend and went (Ibn Hajar, 1994).

Despite the deficiencies of some of the juristic chamberlains, and their ignorance of the legal sciences, they did not back down or hesitate to finally judge it.

What is evidenced by the blatant interference of the Chamberlains in the specializations of the judges and the ruling in some cases related to the adultery of a man with a woman is what Ibn Iyas narrates in the incidents of (919 AH / 1513 AD) that a person from the Hanafi deputies called Ghars al-Din Khalil had a beautiful wife who was surprised by a Shafi’i representative named Nur Religion is on the Mashali, and during the man’s rise to the woman, he was seen by Shamis, the son of the sister of the judge, Nur al-Din al-Damiati. Then the chamberlain ordered the beating of the man and the woman, the most famous of which was in Cairo, and it was a terrible day. Then they returned to the chamberlain, and he decided on the woman a hundred dinars for a chamberlain chamberlains, and when Sultan al-Ghuri learned about the woman’s story, he sent the four judges to appear in his hands and rebuked them with words saying: “By Allah, you have been proud, O Sharia judges, your representatives are something that drinks alcohol, something fornication, and something that sells endowments. Al-Hanafi Abd al-Barr bin al-Shuhafa “Then he requested the report written by Judge Shams al-Din to stoning her, and the Sultan agreed, and the case resulted in the hanging of the man and the woman (Ibn Hajar, 1994). Perhaps this leads us to the next question: What are the real motives behind the clamping down of chamberlains with the judicial authorities empowered to them despite their complete ignorance of the judicial and legal sciences? Perhaps the explanation for this is the greed of chamberlains in obtaining money and the livelihood of the servants and controlling the wealth and bounties of Egypt.

Second: chamberlains and royal ceremonies

The powers and specializations of chamberlains were not limited to judicial affairs only, whether they were within the scope of the military or the scope of the civil or legal judiciary. Rather, his specializations touched on his fields much further, such as receiving ambassadors and official delegations coming to Egypt from the prosecution offices and outside kingdoms. Al-Qalqashandi has given us a comprehensive description of how the kings received ambassadors who come to Egypt on official missions and how they were brought down in the guesthouse and their residence in it, and how they were represented before the Sultan to present their books to him by saying: “It is customary that if he arrived A messenger from a king from among the kings to the outskirts of his kingdom, the deputy of that authority, the sultan, introduced him to his delegation and asked him for permission to attend the people to him, so that the royal decrees would emerge with his presence with the palaces of the Sultan.

The chamberlains themselves were messengers and ambassadors by the sultan to the kings and rulers in the outer kingdoms, Al-Maqrizi refers in year (633 AH / 1235 AD), saying, "Prince Nasser al-Jazari, the chamberlain, traveled to Yemen from the direction of Ezap in the message about the Sultan. Al-Din Ibn Al-Dayah, the chamberlain, to the King Baraka as a messenger "(Al-Maqrizi, 1982).

Sometimes the chamberlain was assigned to do this in complete secrecy, so al-Maqrizi told us that in the year (681 AH / 1282 AD), "the Sultan drew two chambers to receive the messengers of King Ahmed Agha Sultan bin Hulaku and ordered them to exaggerate in guarding the messengers and concealing them from everyone, so he beware of them until he did not Someone saw them and walked them at night until they presented Qalaat al-Jabal (Al-Maqrizi, 1979).

We find most of the contemporary Mamluk writings in many situations in which the chamberlain chamberlains received the most important ambassadors coming to Egypt. Al-Sayrafi indicated in the year (796 AH / 1393 AD) that "the Sultan rode to meet Ghiyath al-Din Ahmad Ibn Uwais, and he arrived at the bird restaurant and sat there until Ibn Uwais came. When he saw the Sultan, he left his horse and walked many steps, so the Emir walked to him in a private chamberlain chamberlains and whoever came with the Sultan among the princes, and they greeted him, and the Emir became a private one, informing him of the name of each prince, his position, and his position while they kissed his hand (Al-Sayrafi, 1905).

Ibn Iyas refers in incidents (799 AH / 1396 AD) that "messengers of Ibn Uthman, the owner of the Romans, came to the coast of Bulaq, so the chamberlain went out to them with the Sultanate horses, until they rode them while they landed in a house prepared for them (Ibn Iyas, 1982).

And sometimes the chamberlains traveled with the messengers, as happened in the year (806 AH / 1403AD).

Perhaps it is quite clear that the matter is very similar to the way embassies and official delegations are received, and that the chamberlain served as a delegate of the Sultan to receive the important figures that came to Egypt at the time.

In addition to the previous specializations and chamberlains, one of the tasks of the chamberlains was also to go out to receive the sultans' wives, including what Al-Maqrizi narrated about the events of the year (720 AH / 1320 CE) when Prince Aqbugha Abd al-Wahid and some of the chamberlains went out to receive the Khatun Dilnabiyya, the wife of Sultan Al-Nasir Muhammad bin Qalawun. (The Great Sultanah and its entourage rode in the other fires, and its occupants settled at the coast of Egypt, where it was carried to the castle on a wheel covered with gold and eaves (Al-Maqrizi, 1982).

In addition to these specializations, there were some secondary works and works that the chamberlain undertook for a definite period, so we read most contemporary Mamluk writings that he was choosing the chamberlain in many times by the Sultan and delegating to the office of backbiting in Cairo, when the sultan was forced to leave the Egyptian lands, For any reason whatsoever, he was often appointed in the rule of Cairo and lived in the house of Al-Mandak Al-Yousifi (Al-Serafi, 1905). It was even decided for chamberlains to reside in his house in Bab Al-Silsilah during his vicarage for absence (Ibn Taghri, 1930).

In (793 AH / 1390 AD), news came that Muntash increased his order, so Sultan Barquq went out to meet him and left in Cairo some princes such as Qutlubga, the Safavid chamberlain chamberlains, the Emir Ptakas al-Sudani and from chamberlains and the twenty princes of the tribes (Ibn Iyas, 1982).

And we read in contemporary sources also that in the year (802 AH / 1399 AD) the Sultan entrusted the Egyptian homes, Prince Baybars, his cousin and some of the princes presented, among them

the Emir Qabai of Tartaya is the chamberlain chamberlains, who stayed in the house of Manjak al-Yusufi, and Prince Mubarak Shah al-Dhahiri left the chamberlain and Kashif al-Giza (Al-Serafi, 1905).

In the year (804 AH / 1401 AD), the Egyptian soldiers went to the Arabs of Taruja and left Sultan Farag Ibn Barquq in Cairo two princes, one of them Baybars Atabek Al-Asakir and the other in Shabee Al-Chamberlain II and some minor princes (Al-Sayrafi, 1905)

Ibn Iyas indicates in the events of (848 AH / 1444 CE) that Cairo was subjected to a great sedition that shook the land and that when a messenger came from Shah Rukh ibn Tamarlana with gifts to the Sultan that contained a covering of the Kaaba, so the Sultan ordered to hide it from the princes and heads of the state, so the princes tolerated that, and a sect moved Among the Mamelukes, they invaded and plundered the house in which the Messenger, along with the commoners, stayed, and when the Sultan reached that point, he charged the chamberlain chamberlains and the governor to realize the return of the looting, and the chamberlain chamberlains arrested a group of Mamelukes and commoners and the strife subsided (Ibn Ayas, 1982).

During the travel of Sultan Faraj, he left in Cairo the deputy of al-Ghayba, Prince Argun, the prince of Akhur in Bab al-Silsila, and in Cairo, Prince Inal al-Salani, the second chamberlain (Al-Sayrafi, 1905).

The works of chamberlains also extended to going out to receive the deputies, including what happened in 793 AH / 1390 CE, when the prince arrived as Shabgha al-Hamwi, the deputy of Aleppo, and Sultan Barquq ordained Prince Soudoun, the deputy and the chamberlains, and notables of the Sultanate to go out to receive him (Al-Sayrafi, 1905).

Among the tasks of chamberlains is also to serve judges. In the year (800 AH / 1397 CE) Sheikh Imam al-Faqih Jamal al-Din Yusuf bin al-Qadi Sharaf al-Din al-Malti was deposed, and the Hanafi Judge Judge settled, and the secret clerk Badr al-Sarrani and Prince Faris came to his service in a chamberlain chamberlains, and Prince Tamerbugha al-Munjji Chamberlain Maysara and others from Al-Akbar and notables (Al-Serafi, 1905).

In addition to the previous specializations and chamberlains, one of the duties of chamberlains was also to go out behind the bearing. In the year (810 AH / 1407 AD), the chamberlain of Al-Hajj Wajbi was appointed by al-Hajj with a lot of money (Ibn Ayas, 1982).

In the year (836 AH / 1432 AD), Al-Mahmal ran and had no joy because of the people's preoccupation with the travel of Sultan al-Ashraf Barsbay. The Sultan ordered a group of princes to leave behind him, including Emir Qarqash al-Shabani in chamberlain chamberlains (Ibn Hajar, 1966).

In the year 862 AH / 1457 CE, Al-Mahmal left Cairo, and the prince of the rode of al-Mahmal, Barsbay al-Bajasi, was in chamberlain chamberlains (Ibn Iyas, 1982).

Ibn Iyas also refers in the events of (895 AH / 1489 CE) to the appointment of Inal al-Faqih the second chamberlain to the first leg of the bearing, and we read in contemporary Mamluk sources also in the incidents of (919 AH / 1513 CE) that the Sultan Al-Ghuri appointed Prince Tuman in the second chamberlain in the command of the Hajj in the first knee of the Tablkhanah Emirs (Ibn Iyas, 1982).

It is understood from the Serfi that the specializations chamberlains extended to the castle with the sons of the princes, including what happened in 786 AH / 1394 CE, when the six Fatima Bint Al-Amir Munjak ascended to the castle, and in front of the apparatus was Prince Idkar who did not go to Hajeb, and this was considered one of the most memorable days (Al-Seerafi, 1970).

In addition to the previous specializations chamberlains, it was usually the chamberlains to walk behind the wives of the sultans and princes during their ascent and descent from the castle, the governor and the captain of the armies (Ibn Ayas, 1982).

Third: the tasks of the chamberlains military:

The works of chamberlains also extended to carrying out military mobilization work where they were urging people to fight for the sake of Allah, including what Ibn Iyas narrated in the events in the year (803 AH / 1400 AD) where the Sheikh of Islam and the judges of the judges, Prince Akbaya was a chamberlain chamberlains, and Prince Mubarak Shah The chamberlain called in Cairo, "Jihad for the sake of Allah, for your greatest enemy, you will marry you, for he took the country and reached Aleppo, killing children on the breasts of mothers, capturing slaves, and ravaging houses, mosques and mosques and making them stables for animals, and he intended you to destroy your country, kill your men and your children, and take your harem captive ... (Ibn Eyas, 1982).

And sometimes the chamberlain was delegated to occupy one of the military positions as a temporary position until this position was filled, so Ibn Taghri Bardi told us about the accidents in (743 AH / 1342 CE) that the Emir Qiblai requested the chamberlain and decided for him to go to save Karak until a new deputy was appointed (Ibn Taghri, 1930)

The works of chamberlains also extended to coming out on top of the war abstractions, so we read in contemporary sources that in (714 AH / 1314 CE) the military left Cairo with Rukn al-Din Baybars al-Chamberlain and arrived in Damascus and stayed there until the end of the year (Al-Maqrizi, 1959).

In the year (725 AH / 1324 AD), Sultan al-Nasir Muhammad bin Qalawun sent an expedition to Yemen with the two princes Rukn al-Din Baybars al-Chamberlain and Tinal al-Chamberlain (Ibn Aybak, 1960).

In contemporary sources, we also read about another stripping in (782 AH / 380 AD), where al-Atabek (Saeed, 1959) appointed Barqoq as a great expedition to go out to the Arabs, and among its members was the Emir of the Qalamtawi Chamberlain Chamberlains (Ibn Iyas, 1982).

Sources also refer to Military battalion (791 AH / 1388 CE), accompanied by the Majestic Emirs and Idkar al-Omari in chamberlain chamberlains (Ibn Ayas, 1982).

Sources also tell us about a Military battalion that took place in (801 AH / 1398 AD), when Sultan Barquq was painted with the equipment of six of the chief princes and a number of the princes of Tablkhans and dozens. Tamerbaga al-Munjji, the Emir of Chamberlain, was among the submitted princes, and he charged each one of the Tablkhans at ten thousand dirhams, and each of the tens was five thousand dirhams, so they proceeded to prepare for travel (Ibn Ayas, 1982).

And there is a Military battalion that came out in (803 AH / 1400 AD), when the royal decree of Emir Asnbaja al-Chamberlain emerged in Cairo to go to the Levant and Aleppo to fight Tamerlane (Al-Sayrafi, 1905).

In the year (805 AH / 1402AD) a newspaper was appointed to fight the Franks, and among its members was a group of the Majdal Emirs, the Emirs of the Tablkhanah (Ahmad, 1974), the Sultanate Mamluks and the Qabai of the Chamberlain, the Hijab of Cairo and Bashbaya al-Chamberlain, and they all headed to Damietta and Alexandria (Al-Serafi, 1905).

Mamluk sources refer to Military battalion which came to Edessa in the year (834 AH / 1430 CE), and Prince Qarqash al-Shabani participated in it as chamberlain chamberlains (Ibn Ayas, 1982).

As for Military battalion in (841 AH / 1437 AD), it went out to Aleppo, and eight of the leading princes were appointed in it, and he used to engage the sha'bani mashad chamberlain chamberlains from among its members (Ibn Ayas, 1982).

In 856 AH / 1452 CE, Military battalion came out to al-Buhaira, and Bashi al-Askar al-Askar had a chamberlain chamberlains at its head (Ibn Ayas, 1982).

And Military battalion (867 AH / 1462 AD) bound for Cyprus, and Bashi al-Askar, Emir Berdik al-Bajamdar, was chamberlain chamberlains (Ibn Ayas, 1982).

According to Military battalion (868 AH / 1463 AD) heading to the lake, Ain al-Sultan al-Zahir, and Prince Azik came from the chamberlain chamberlains and a number of the Sultanate Mamluk princes (Ibn Ayas, 1982).

We also read in the events of (872 AH / 1467 CE) that Sultan al-Zahir Khushf gave an order for Military battalion to go out to Shah Swar bin Delghadr, and it was headed by the chamberlain chamberlains, Emir Tamr and some of the Tablkhanah princes and tens (Ibn Ayas, 1982).

It is also understood by historians of the Mamluk era that in (885 AH / 1480 CE) another Military Battalion went out to Hama to discipline Saif Amir Al Fadl for killing Azadmur, the deputy of Aleppo, and it was headed by a number of princes (Ibn Ayas, 1982).

There is the Military Battalion destined for Aleppo due to the Dolat Ibn Delgadr, and Tatar was appointed in chamberlain chamberlains in 888 AH / 1483 CE (Ibn Ayas, 1982).

As a result of the turmoil and deterioration of affairs in the Levant, Sultan al-Ghawri ordered the appointment of a Military battalion to calm matters there, and he accompanied this Military battalion, Qait al-Rajabi in the chamberlain chamberlains (Ibn Ayas, 1982).

Fourth: civilian chamberlains duties:

We read most of the contemporary Mamluk writings beyond a reasonable doubt that the chamberlain has expanded his areas of specialization, so we find him often overseeing irrigation affairs, repairing inequities, splitting canals and digging canals. Ibn Iyas mentioned in the events of (724 AH / 1323 AD), that “the prince started a chamberlain chamberlains by digging his pool known as the pool of al-Ratli, and he drew water on it from the Nasserite Gulf and made a bridge between it and the Gulf (Ibn Iyas, 1982).

Ibn Iyas also tells us about the events of the year (801 AH / 1398 AD) by saying: “The Nile fulfilled sixteen cubits, so Prince Faris descended into a chamberlain chamberlains, created the scale, and opened the Gulf as usual (Ibn Iyas, 1982).

Contemporary sources also indicate that in the events of (819 AH / 1416 AD), the Nile ceased to increase, and the Sultan decided for a chamberlain chamberlains to go to al-Rawda and burn tents, and people were dispersed due to the large number of evils that happen there”(Ibn Ayas, 1982).

In the year (824 AH / 1421 AD) the Nile was filled, so some of the chamberlains headed and they broke the dam (Ibn Ayas, 1982).

Al-Sayrafi also tells us in the incidents of (834 AH / 1430 AD) that “the fulfillment of the Nile was sixteen arms, so the Sultan’s drawing of Emir Qarqamash blocked the chamberlains by creating the scale and opening the Gulf (Al-Sayrafi, 1905).

Al-Maqrizi also notes that in the incidents (842 AH / 1438 AD), the fulfillment of the Nile was sixteen arms and the opening of the Gulf as usual, and Prince Asnbaga al-Tayyari, the chamberlain, went to this bay (Al-Maqrizi, 1959).

In the year (848 AH / 1444 AD) was the fulfillment of the Nile, and in it Ibn Iyas says, “He exceeded twenty fingers on loyalty, until we required him on the second day to break it by completing seventeen cubits. This was considered one of the anecdotes. Contemporary sources provide us with information about the participation of chamberlains in undertaking the work of digging canals and canals with this event (Ibn Ayas, 1982).

There were also some exceptional duties and tasks that the chamberlain was required to perform, depending on the severity of these actions. Among these works is what Al-Sayrafi narrated in the incidents of (785 AH / 1383 AD) that the chamberlain Idkar investigated one of the quarrels that occurred between a group of Christians and some Muslims, and he mentions what he stated: “A Friday of Christians held a wedding and a large number of nightclubs met in it. And the likes of them, so the muezzin went up to praise God Almighty and unite him as usual in the middle of the night, and when they heard him, those Christians rushed to insult him and insult him and took him down from the beacon after a severe beating .. So this terrible matter reached the preacher of the district, so he jumped on them to save him from them, so they afflicted him with beating and insulting, and they wanted to kill him and they wanted to kill him. Sultan Zahir Barquq and decreed for Emir Idkar the Chamberlain to direct the disclosure of this case, so he went to it and wrote a report of the ugliness of their deeds and carried them with him to the Sultan, so he decreed for the Maliki judge to rule them and imprison them ”(Al-Sayrafi, 1905).

Among the tasks of the chamberlain is also what Ibn Al-Serafy narrated about the incidents of the year (798 AH / 1395 CE) when the Sultan al-Zahir sat in Barquq to distribute alms to the poor, and he gathered with him from the creatures countless, so that due to the intensity of the crowd, 47 souls died at the stable gate. Equipping them is Prince Faris in chamberlain chamberlains (Al-Syrafy, 1905).

In the year (818 AH / 1415 AD), a great high price occurred in Egypt and there was less bread from the markets, and people began crowding over the ovens and mills, and people plundered the ovens and wheat shawls, so the Sultan decreed that each oven should have a group of the Sultanate Mamluks, and the chamberlain chamberlains was sitting on the oven located in the area. Al-Tabbaneh, along with several Mamluks, pushes the people away from crowds and plunders (Al-Serafy, 1905).

And sometimes the chamberlain was assigned by the sultan with the task of attacking the dens of corruption and immorality, and tracking the places of corruption, and the sources indicate that in the year (787 AH / 1385 AD), the chamberlains went out on the day of Nowruz to the places of excursion and spectators and arrested the commoners and beat them with knockers and cut off their hands, while others were hanged. People stopped what they were doing on that day (Ibn Ayas, 1982).

Some sources indicate that in the year (832 AH / 1328 AD), “Prince Qarqashmah in the chamberlain chamberlains tracked the sites of corruption, spilling alcohol, burning hashish absent from the mind, attacking places of indecency, and preventing meeting in them (Ibn Iyas, 1982).

In the year (910 AH / 1504 AD), the Sultan in Chamberlain Chamberlains and the Governor of Cairo ordered to track down sites of corruption, to clamp down on Christian homes, to break their wine jars and to burn places of hashish (Ibn Ayas, 1982).

In the year (917 AH / 1511 CE), Sultan al-Ghawri ordered a chamberlain chamberlains and the governor to head to it and squeeze the spectators in al-Rawda, so Ansbai went in a chamberlain with the governor of Cairo and called for safety and that no one would profess sins (Ibn Iyas, 1982).

In addition to the previous specializations of the chamberlain, the chamberlain was sometimes tasked with eliminating seditions and revolutions and beating at the hands of perpetrators and criminals, but sometimes he participated in punishing them all. In less than six days, he took control of the revolution and returned with five hundred men who were arrested (Al-Sayrafi, 1905).

Contemporary sources mention in the events of (791 AH / 1388 AD) that the panic and Turkmen plundered many of the people of Cairo.

In the year (875 AH / 1470 AD), Sultan al-Ashraf Qaytbay appointed Emir Tamr in a chamberlain chamberlains, and Prince Qansoh al-Khusayf al-Ainali to go out to al-Sharqiyah due to the corruption of the Arabs, and the Sultan decreed for them that whoever found him from Bani Saad and Bani Wael would be arrested (Ibn Ayas, 1982).

The works of chamberlains also extended to contribute to extinguishing the fires that afflicted the country. 1984) Had it not been for the city wall, half of it would have been burned, and when the matter of the fire increased, the princes came down with their Mamelukes to extinguish the fire and with them the prince tempted chamberlain chamberlains and arrived at the place of the fire, and there they descended from their horses and began attacking the drivers in their homes until they came with water from the vicinity putting it down (Ibn Ayas, 1982).

In 788 AH / 1386 CE, a fire occurred in Birkat al-Ratli near the chamberlain bridge, and several houses were burned, and the chamberlain chamberlains and the governor went with a number of Mamelukes and extinguished the fire (Ibn Iyas, 1982).

The chamberlains also contributed to maintaining security inside the country and controlling the affairs of the Sultanate during the absence of the Sultan. In (778 AH / 1376 AD) the Sultan Al-Ashraf Shaaban bin Hussein bin Omar bin Qalawun appointed a group of chamberlains to preserve Cairo, its neighborhoods and its plans (Ibn Ayas, 1982).

The sources also mention that chamberlains followed women to prevent them from leaving. In (841 AH / 1437 AD) the epidemic increased in Egypt and Sultan al-Ashraf Barsbay, the four judges and the sheikhs of knowledge met, and the Sultan complained about the increase of the plague in Cairo, so they said to him: "The plague appears in a people as adultery has spread to them and that Women have gone out more in the streets, and they are adorned day and night in the markets" Some scholars indicated that women were forbidden to go out, except in the bathroom only, and called in Egypt and Cairo to prevent women from going out, so they follow the governor and the women in the streets to prevent them from going out (Ibn Ayas, 1982) .

It remains to be pointed out at the end that in addition to these tasks, the chamberlain had some other tasks represented in applying Islamic law and establishing applying of Sharia. In the year (910 AH / 1504 AD), Sultan al-Ghuri drew for a chamberlain chamberlains and the governor of Cairo to compress Christian homes and break their wine jars, and follow the people of Corruption in addition to burning places of hashish and boza, as we have already mentioned (Ibn Ayas, 1982)

Among the tasks of chamberlains was also to eliminate the strife carried out by some of the common people in Egypt. In the year (770 AH / 1368 CE) a group of panic met in the land of Al-Luq (Al-Maqrizi, 1983) and they began to shake people with stones, and a group lessened them, and the matter increased, so the governor and the chamberlain chamberlains heard Prince Alaa Al-Din Bin Kelfat and

Emir Akbgha Al-Youfsi are chamberlain chamberlains, so they all rode and headed on the land of Al-Luq and arrested Al-Mashalqin and hit the knockers (Ibn Ayas, 1982).

The status of chamberlains in Mamluk society:

Through the previous review it becomes clear how important the chamberlain reached in the Mamluk era, but that the matter reached much further than that. A chamberlain has become a great social and political position in the Mamluk community, and the evidence for this is that a chamberlain Qarqamash had married the daughter of Sultan al-Nasir Faraj bin Sultan al-Zahir Barquq (Al-Sayrafi, 1973)

In the events of 916 AH / 1510 CE, Ibn Iyas refers to the marriage of Emir Ansabai, a chamberlain chamberlains, to the daughter of al-Ashraf Qansuh, five hundred, who had a wedding dress that shortened the description. Al-Haf until they entered the hall of joy in the house Yashbak Al-Dawadar (Ibn Ayas, 1982)

What indicates the social position of chamberlains in the Mamluk era is that the Sultan in (877 AH / 1472 AD) descended from the castle heading to the chamberlain chamberlains in order to visit him during his illness and then returned to the castle (Ibn Ayas, 1982)

The researcher wonders whether the chamberlains fell under the penalty of law despite the high status they reached. To answer this question, we should address what was called in the Mamluk era the name of confiscations, and learn through it whether they were applied to chamberlains or not?

Confiscation is a prescribed and enforceable punishment aimed at money, whether it is a guarantee, a claim, or the seizure of it by force in the interest of the state without the punished person having the right to object. This is what led some researchers to say that confiscation is an arbitrary act that is unfair to justice and evidence of corruption in the administration, and in the Mamluk era, the term confiscation coincided with four other terms: fine, hut, punishment, and felony, as the terms are different and the meaning is the same (Al-Bayoumi, 1997).

In the Mamluk sources, we read about the confiscation of Haji Bahadur the chamberlain, who confiscated Shad al-Dawaween during the reign of Sultan Lajin in the year (696 AH / 1296 AD). As for the reason for the confiscation, it was the guilt and wrongdoing of his teacher (Al-Bayoumi, 1997).

The chamberlain who was confiscated by Sultan Al-Nasir Muhammad bin Qalawun in the (710 AH / 1310 AD) (Ibn Taghri, 1930) this was because of his accusation of masterminding an attempt to kill the Sultan. The value of the confiscation amounted to one hundred thousand dinars, and Jamal Al-Din Biktur al-Chamberlain, which was also confiscated by Sultan al-Nasir Muhammad bin Qalawun in (715 AH / 1315 AD) (Al-Maqrizi, 1959) and the reason for the confiscation was his conspiracy to kill the Sultan, and the confiscation amount reached one hundred thousand dinars and ended up in Prison (Al-Bayoumi, 1997).

We also read about Saif al-Din Al-Mas Al-Mas al-Kabir, who confiscated Shad al-Dawaween and saw the treasury, as it was confiscated during the reign of Sultan Al-Nasir Muhammad bin Qalawun in the year (733 AH / 1332 CE), and the reason for the confiscation was his conspiracy to kill the sultan along with his suspicious wealth and his pilgrimage without the permission of the Sultan. He was obligated to carry (2,390,000) dirhams (Ibrahim, 1960), and ended up being killed by suffocation (Al-Maqrizi, 1959).

The sources also refer to Ali bin Muqalled, the Arab chamberlain in Damascus, who was arrested and confiscated in the year (733 AH / 1332 AD) during the reign of Sultan Al-Nasir Muhammad bin Qalawun, and the person who carried out the confiscation was the head of the private, as for the reason for the confiscation was his discipline, and he was beaten and tortured until he was killed (Safadi , 1986).

We can see from the sources also about the confiscation of Biktumar al-Husami al-Chamberlain, which was subjected to confiscation during the reign of Sultan Al-Nasir Muhammad bin Qalawun in the year (735 AH / 1334 CE) and the reason for his confiscation was the isolation of his grandfather, the deputy of Karak, as for the amount of the confiscation, it was monetary and in-kind items (Ibn al-Wardi, 1968).

Historians also talk about Muhammad bin Baktumar the chamberlain, who was confiscated during the reign of Sultan al-Muzaffar Haji bin al-Nasir Muhammad bin Qalawun in the year (748 AH / 1347 AD) due to his conspiracy to kill the Sultan because of his fun, and the confiscation amount represented in the confiscation of his house, money and horses. The prison. The confiscation was carried out by Shad al-Dawaween and Amir of weapons (Al-Maqrizi, 1959).

Al-Maqrizi tells us about the confiscation of Ala al-Din Ali bin Kulfat al-Chamberlain, which was confiscated by Sultan al-Ashraf Shaaban bin Husayn in the year (775 AH / 1373 AD) due to his subordination to the Ajay and his clique, as the matter reached him to prison (Al-Maqrizi, 1959).

The sources talk about Sultan Shah bin Karaja, a second chamberlain, who was confiscated by Sultan Al-Ashraf Shaaban bin Hussein in the year (775 AH / 1373 CE) as a result of his subordination to the Ajay as well (Ibn Ayas, 1982).

From the chamberlains who were subjected to confiscation and exile and returned again to their positions, we mention Abdullah bin Baktamr al-Shamlain, who was confiscated during the reign of Sultan Al-Mansour Shaaban in the year (780 AH / 1378 AD) due to a dispute between him and one of the statesmen, and the amount of the confiscation reached (10,000) dinars, He ended up in his exile, then he returned again (Al-Maqrizi, 1959).

In the sources we also read about Muhammad bin Baktumar Al-Chamberlain, who was confiscated during the reign of Sultan al-Zahir Barquq in (794 AH / 1391 AD), when he was obligated to carry (2,000,000) dirhams to the honorable treasury (Al-Maqrizi, 1959).

The historian al-Sakhawi also mentions that Abd al-Raziq bin Abi Al-Faraj Al-Chamberlain and the minister who was subjected to confiscation during the reign of Sultan Al-Nasir Faraj bin Barquq in (803 AH / 1400 AD) was confiscated by this Sultan, and on the reasons for his confiscation, he collected alimony for the soldiers without the permission of the Sultan, which resulted in his dismissal the confiscation amounted to (100,000) dinars, which ended with his release (Al-Bayoumi, 1997).

We also read in Mamluk sources about the confiscation of Emir Tenksabgha in the chamberlain of Tripoli, who was confiscated by the deputy of Tripoli during the reign of Sultan Al-Nasir Faraj in the year (807 AH / 1404 AD) and was eventually killed (Ibn Iyas, 1982).

As for Qazal al-Ajami in chamberlain chamberlains and Amir al-Hajj, who was confiscated by Sultan al-Nasir Faraj bin Barquq in the year (809 AH / 1406 CE) due to his poor conduct with the pilgrims and taking money from them, he ended up escaping and the value of his confiscation was about (200,000) dirhams (Al-Maqrizi, 1959).

Mamluk sources also tell us about Aqbugha Shaitan, who used to occupy the Wilayat, al-Hujubia and Hasbah at the same time. Then he was arrested in (821 AH / 1418 CE) during the reign of Sultan Al-Muayyad Sheikh Al-Mahmoudi, and the confiscation was carried out at Fakhr Al-Din, "and he was placed in Basha Hadid and took all his possessions (Al-Maqrizi, 1959).

Historians also talk about Al-Zaini Faraj Al-Chamberlain, who was confiscated during the reign of Sultan Qansuh Al-Ghuri in (912 AH / 1506 AD) by Al-Muhtasib due to his failure to guard some bridges, and his confiscation amounted to (5,000) dinars and ended up being released (Ibn Ayas, 1982)).

Thus, the Mamluk state continued its confiscations in the chamberlain, where the writings of some contemporary historians recorded nearly fifteen cases of confiscation.

It remains for the researcher to answer an inquiry about the state's chamberlain treatment of those sentenced to imprisonment? To answer this question, the sources refer to incidents in (715 AH / 1315 CE). Jamal al-Din was arrested in Biktumar al-Husami al-Chamberlain on charges of conspiring against the Sultan, and a hundred thousand dinars were confiscated from him and imprisoned. He was blessed with two hundred thousand dirhams, and during his arrest he was treated with tolerance, generosity and compassion, and the phrase Al-Maqrizi is the best proof of that, as he says: "He did not lose anything but riding a horse. Rather, the Sultan sent him in prison a maid who bore him and gave birth to a son (Al-Maqrizi, 1959).).

In the year (812 AH / 1409 CE), Emir Kazal Al-Chamberlain was arrested and detained in Alexandria prison, and he was treated well (Al-Sayrafi, 1905).

The sources also refer to Al-Muayyad Sheikh, who arrested three of the thousand princes, one of them is a chamberlain chamberlains, and they were all arrested in Alexandria prison in (817 AH / 1414 AD) (Al-Sayrafi, 1905).

Some of the chamberlains were subjected to beatings by some princes. In the year (805 AH / 1402 AD) the Mamluks met and went behind Emir Yashbak bin Azdumur, and they reached the khanqah of Syracus and hit the chamberlain Muhammad bin Jalban al-Saghir, which led to a sedition because of this work (Al-Serafi, 1905).

Chamberlains and distinctive emblems:

After we talked about the functions that the chamberlain used to perform during the Mamluk era, a question comes to mind: Did the chamberlain have a blink (Heraldry, Oxford, 1933) indicating his job? Was the chamberlain rotor fixed in shape or did it differ from one chamberlain to another and from one degree to another within the chamberlain function itself?

Mamluk sultans, princes, and even the employees of the royal administration used to adopt slogans for them, which are known as the ranks; And it differed from one person to another according to his standing and his position.. And since the chamberlain was one of the employees of the Royal Administration, he took a distinctive ring for him, so the rank of chamberlains was a mule, and it usually represents a person traveling from Yemen towards the left or vice versa carrying something like out of the mail on his back. In the form of a dome surmounted by a crescent (Mayer, Saracenic Heraldry, 1993), so some tried to connect it with the cross or postal blazon, and they thought that it symbolizes the postal slogan also who did not like the use of an anonymous ring of badges and symbols, so he took this drawing as his slogan (Ahmad, 2000), based on the fact that the word "post", the Persian origin, meant that the guilt was cut, because it was the custom of the Persians that if they set up a mule in the mail, they cut his sin as a sign that he had become one of the mail mules (Al-Qalqashandi, 1993).

Conclusion:

In conclusion, the study reveals to us the extent of the importance of the role that the chamberlain played in the Mamluk era, which emerged greatly in the era of the Circassian Mamluk state.

As a result of the increase in the number of chamberlains in Egypt, the era of the Mamluk Sultans, it was inevitably to be matched by the increasing levels and ranks of the position, so we heard about the first chamberlain.

It seems that the increased importance of the position and the expansion of the specializations chamberlains of the Mamluk era were behind the huge sums that were being made without an expense for this position.

The rapid increase in the number of chamberlains in Egypt was associated with Sultan Al-Nasir Muhammad's abolition of the position of Sultan's deputy, which resulted in the greater importance of the hijab.

It is noted that the increase in the number of chamberlains was not limited to Egyptian homes, but this increase reached other offices and regions of the Mamluk state.

The number of chamberlains increased during the reign of the one sultan as the amount of chamberlain increased, especially during the period of Sultan Al-Nasir Muhammad bin Qalawun. The number of chamberlains in the year (709-740 AH) reached fourteen attorneys.

The phenomenon of dress and parole for a chamberlain's job has resulted in the shortening of the average tenure of the job, and consequently the large number of its employers from chamberlains in a given period.

Chamberlain equaled the position of the Sultanate's Prosecutor's Office. Rather, it came to the point where it replaced it in rank and importance, so that it moved to the one occupied by the specializations of the Sultan's Deputy.

In addition to this, the chamberlains greed for collecting money in any form, and the situation worsened during the time of Al-Muayyad Sheikh, who ascended to the throne of the Sultanate in (810 AH / 1412 AD).

The sacrifice also resulted in a new phenomenon, which is the combination of several jobs at the same time, as well as the assignment of them, and sometimes even giving them up for an amount of money, which led not only to the corruption and degradation of these jobs, but to the deterioration of the entire Mamluk system, after corruption took place in all the pillars of the state, until it finally fell prey, easy in front of the Ottoman invasion in the year (923 AH / 1517 AD).

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