

The extravagance of the sultans of the Bahri Mamluk state and its economic effects through the book Tadhkirat al-Nabih in the days of al-Mansur and its building by Ibn Habib (d. 779 AH / 1377 AD)

An Extracted Research Paper from Master's Thesis Submitted

By

Ph.D.Prof.Abdul KhaliqKhames Ali

University of Diyala

College of Education for Humanities

E:Mail :abdulkhaliq7070@gmail.com

M.A student :: ZainabFawziJamil

University of Diyala

College of Education for Humanities

E:Mail :hum21hsh141@uodiyala.edu.iq

Abstract

The manifestations of luxury and extravagance were manifested in the court of the marine Mamluk sultans, who lived a luxurious and affordable life away from the life of the common people. And perhaps their expenditures were symbolic politically, to prove their status and authority before the peoples and their rulers, as the protectors of the Islamic religion, and to highlight the role of Cairo as an important capital among the capitals of the Arab world; On the contrary, their indifferent expenditures led to a deficit in the financial budget of the Mamluk state, and thus an economic crisis in the country.

KEYWORD : Extravagance - expenses - Mamluks

INTRODUCTION

The extravagance of the Mamluk sultans in their lavish expenses is one of the things that leads to an economic crisis in the country, especially since these sultans did not care about these excessive amounts of state money, as their concern was to highlight their influence and their position to appear before the Islamic world with the appearance of greatness and pomp, in return ignoring what This results in extravagance in their expenditures, which undoubtedly have a significant impact on their financial budget, and consequently the deterioration of their economic conditions.

The research was divided into two axes, the first axis dealing with the definition of extravagance linguistically and idiomatically, while the second axis talked about the expenses of the marine Mamluk sultans.

First, the definition of extravagance:

Extravagance in language: extravagance, extravagance, extravagance, going beyond the intention in eating what God has permitted, and it means waste ⁽¹⁾.

Extravagance idiomatically: It is that a man eats what is permissible for him beyond moderation, and the amount of need, and it is known that it is spending something on what is required in excess of what is required, and it exceeds the quantity and exceeds the limit in spending money ⁽²⁾. Eat and drink, and do not be extravagant, for He does not like the wasteful ⁽³⁾.

The sultans of the MamlukBahri state were famous for their extravagance and extravagance with money that exceeded what the country had in previous eras, and the fees and costs of the Mamluk court varied in a way that was not previously known⁽⁴⁾, and perhaps what encouraged these sultans to a life of extravagance and extravagance is the availability of large and multiple financial resources that come to Egypt and the Levant Including its control over the ports and routes of the Indian trade caravans to Europe, and their imposition on this trade of fees and taxes they like, in addition to the taxes taken from Christian pilgrims, in addition to the agricultural and industrial wealth of the country. They were known for balance and preservation of money, while the life of luxury, extravagance, extravagance and promiscuity was common in the era of Sultan Al-Nasir Muhammad and his children and grandchildren after him ⁽⁵⁾.

Second: The expenses of the marine Mamluk Sultans:

There were many aspects of the expenses of the Mamluk sultans, and at the forefront of these government expenditures and extravagances, as mentioned by Ibn Habib:

1. Selling Expenses:

It is known that the sultans of the BahriMamluks, since the beginning of their state, tried to legitimize their rule. The sultan had no real authority unless he obtained a legal status from the Caliph. The main thing is to pledge allegiance to the Sultan, to prove his legitimacy in ruling, so the pledge: is the pledge of obedience and satisfaction with the acceptance of the person who is pledged allegiance to him as a ruler of the Muslims, and among the expenses that take place in the pledge of allegiance to the Mamluk sultans is what is known as the emblem of the Sultanate or the pledge of allegiance, which is the money that the Sultan pays to the Caliph when he takes over the Sultanate It was customary to pay a sum of one thousand dinars to the Caliph in return for his pledge of allegiance ⁽⁶⁾, and a great celebration takes place on this day, and the official emblem of the Sultanate was the Sultan's wearing a black round turban woven with gold threads, a black meal with decorated and gilded edges with wide sleeves, and under it a shield ⁽⁷⁾ They are black, purple or green in color, as the sultan was not wearing clothes of a military nature but of a religious nature, with a gilded belt with a sword hung, as well as a gold collar on his neck, as well as a gold chain that the sultan wears on his legs. He claimed that he is one of the Mamluks, as they did not reject their origins, and the sultan rides his horse with a black cloth around his neck, and on the horse with a black hoodie⁽⁸⁾, and they go out in a large procession in Cairo carrying the tradition with them, and it is in a silk bag and is placed on the head of the vizier, and Cairo is decorated. And then distribute the khul' and gifts to the princes and officials, and then extend a great feast to the statesmen, notables, judges and jurists, and this slogan was a custom and common practice among all the Mamluk sultans ⁽⁹⁾.

It is clear from the foregoing that the many expenses and extravagance in these celebrations and the common traditions of the Sultanate's emblem decrees through the khul', the honors granted, and the feasts held after the Sultan's assumption of the affairs of the state, which costs the state huge sums of money and therefore constitutes a burden in its finances, especially the large number of marine Mamluk sultans who took over the affairs of the state. Sultanate for a short period of time.

2. Dislocation and discharge expenses:

It means the gifts and grants that the Sultan enjoys on all statesmen and employees of different classes and positions, and they are different and varied according to the positions and status of the princes and employees of the Sultan. The khula is a cape ⁽¹⁰⁾, or it includes various garments such as golden belts, caps ⁽¹¹⁾, fabrics, money and horses, and sometimes it contains weapons, ornate and gilded horse coats, or knight's armor and other honours; For this reason, historians have unanimously named it in one title, which is khul' and cherif, and these khul' and cherifs are a common and usual gift and grant from the sultan, as state officials considered them to be a right of their acquired rights as their pensions alike⁽¹²⁾, and these khul' and honorifics were presented on multiple and different occasions, including when Assuming the throne, as the awards of honors reach up to one thousand two hundred honors on this day are given to all the men of the kingdom, and it is also granted on holidays and days of rotation of the pilgrimage center ⁽¹³⁾, fulfilling the Nile and in victories in battles, when the Sultan travels and goes out to hunt and at the time of the Sultan playing football, in addition to that It was not granted to statesmen only, but was bestowed upon the state's guests, refugees and merchants ⁽¹⁴⁾.

Al-Qalqashandi mentions the many extravagances of the sultans with these expenses and blessings: "The owner of Egypt in that had the upper hand, until its door remained a market in which everyone who was brought in spends, and people came from every country until it almost exhausted the kingdom, and paid its proceeds to the end... It was tired of those who came after him. from the abundance of charity" ⁽¹⁵⁾.

In the year 708 AH / 1308 AD, when Sultan Al MudhaffarRukn Al-Din Baybars Al Jashankir⁽¹⁶⁾ took over the Sultanate, he granted statesmen and officials a large number of honors, amounting to one thousand two hundred honors, and a fiefdom of one hundred knights, as the Sultanate had not witnessed such before ⁽¹⁷⁾.

Perhaps the intention of these gifts and grants to princes and state officials is to unite souls and hearts towards the Sultan, to avoid disturbances and strife by senior princes because they see that they are equal and there is no preference for one over the other, so the Sultan intended to win their favor, by distributing honors and khul' them, but these gifts and grants were disbursedIt owed enormous and huge funds, and it constituted a great burden on the shoulders of the Mamluk state.

3. The oaths expenses ⁽¹⁸⁾:

The sultans are the banquets and banquets that the sultan holds in the citadel. The conditions of the sultan's kitchen in the marine era of the Mamluks fluctuated from one sultan to another between narrowness and breadth according to the conditions of the state. The beds were stretched five times a day, and the conditions of the royal kitchen were very extensive, as they consumed centimeters of agricultural crops and foodstuffs such as rice, ghee, all kinds of meat, vegetables and fruits of all shapes and sizes, spices, incense, firewood, and all that required these fabrics. One of the most

important facilities established by the sultan is the day he assumed the sultanate⁽¹⁹⁾. It was a custom followed by all sultans by extending a great slate in which the caliph, princes, soldiers and judges sit, and at their head the sultan, in addition to the slate extended in the marriage of the sultans' sons, as the sultans exaggerated their extravagance in the marriage of their sons⁽²⁰⁾, as well as the The flags that are extended on the day of the Sultan's recovery or his return from travel, in the month of Ramadan, after military victories, when the royal processions pass, or on the day of the opening of mosques and schools⁽²¹⁾.

From the foregoing, it is clear from the many expenses used by the Mamluk sultans in these dishes, which were supplied five times per day, and the exaggeration of the extravagance of its components, which exceeded the limit of imagination, such as meat, vegetables, and grains, as well as the sugar that is used in sweets and drinks, there is no doubt that it Affects the deterioration of the financial situation of the state, especially in times of crisis.

4. Hajj bearer expenses:

After research and study, it is clear that the marine Mamluk sultans did not tend to perform the Hajj, despite their large numbers and the duration of their rule, which lasted for more than a century. The duty of Hajj, as he went to perform the rituals of Hajj three times during the period of his rule.

The Mamluk sultans took great care in preparing the Hajj caravans, supplying and spending on them before their departure and during the course of these processions, for their safety and their access to the land of the Two Holy Mosques, especially since these caravans go on remote and rugged desert roads, so care and attention to them was necessary, but they exaggerated to the extent of its extravagance⁽²²⁾.

The pilgrimage procession in Egypt had great importance, especially since the era of the Fatimids, and the curtain of the Kaaba was sent from it to Mecca, after it was sent from Damascus and Baghdad in the era of the Umayyads and Abbasids, and it was called in that era the Shamsiya, as Sultan Al-Zahir Baybars was the first to organize the sending of the Kaaba curtain In the Mamluk era, it was called the kiswa⁽²³⁾ or the mahmal, and it was not known before that by this name. It was made of atlas silk cloth bearing the emblem of the Abbasids and decorated with the verses of Hajj in yellow hairy gold, and engraved on the top of the sultan's name. The cladding is placed over the camel on a pyramidal structure Above it is a dome coated with silver and covered with a silk membrane. What is known as the rotation of the loader is done, the purpose of which is to display the clothing to the people and urge them to perform the Hajj⁽²⁴⁾.

And there was an annual tradition of a celebration held in Cairo, when a caller would call out three days ago and decorate the houses, shops and markets, and the people would go from all directions, even from the countryside, to witness this celebration, and perhaps the gathering of people on those days only indicates the extent of the Mamluks' interest in this occasion, as it was happening It contains many pleasantries, wonders, burning oil, and games that were not entrusted to them before⁽²⁵⁾.

It seems that the Mamluk sultans used Al-Mahmal Al-Sultani as a political symbol to show their influence and prestige before the Arab kings and rulers as the protectors of the Islamic religion and the caliphate in Egypt, as well as highlighting the role of Cairo among the capitals of the Islamic world.

Sultan Al-Nasir Muhammad, in Dhu al-Qa'dah 712 AH/1312 AD, went to perform the Hajj, and this was his first Hajj. And those who are cut off and the weak with water, provisions, drinks, drugs, medicines, those who are forced, the likes, the guides, the writers, the imams, the muezzins, the judges, the witnesses, the princes, the soldiers, the trustees, the washers of the dead, all of them in the most perfect dress and the most pompous⁽²³⁾, and after their arrival in Mecca they circumambulated the honorable Kaaba and he was received by the judges and jurists of Mecca and all the people and all the people, and he was kind to them. There, Kardar⁽²⁴⁾ was watching Sultan Al-Nasir, six hundred dirhams of silver, and after they finished the pilgrimage, they returned to Damascus and then to Cairo with an easy trip⁽²⁵⁾.

Sultan Al-Nasir Muhammad went in the year 719 AH / 1319 AD to perform his second Hajj. In celebration of the Sultan's desire for his second Hajj, in addition to the judges, jurists and notables, they celebrated a great celebration⁽²⁶⁾, and the pilgrimage convoy was equipped with all the needs of the Sultan, his followers and his companions, of all kinds of foods and drinks⁽²⁷⁾. Of copper and silver, he sent camels to carry them, and he carried from the Nile River money that sufficed them all on their travels⁽²⁸⁾, stay and during their return, in addition, he prepared five hundred camels to carry sweets and fruits, and took with them of the sheep that sufficed them for their going and their return, and slaughtered some of them in Mina, and he prepared one hundred and thirty thousand ardebs.⁽²⁹⁾ of wheat, and he took countless quantities of barley, and brought thirteen lambs from al-Mahayer and al-Maqira, in which basil and all kinds of vegetables were grown, and brought one hundred and eighty camels to carry grains, almonds, and strawberries. Apple and all that the kitchen needs⁽³⁰⁾, and he prepared of birds a thousand geese and three thousand chickens, and he prepared for the princes fodder for their animals, so his preparations for this trip were great⁽³¹⁾, and he was not prepared by a sultan or

king like him, in addition⁽³²⁾, he spread great sums on everyone who was with him, so he gave the soldiers three hundred dirhams and to the princes The tens are three thousand dirhams, and the sums of some of them reached twenty thousand dirhams. Moreover, he gave the people of the Two Holy Mosques so much money that he enriched the poor and met their needs, and then he returned to Cairo and the period of his absence was forty-three days⁽³³⁾.

In the year 732 AH / 1332 AD, Sultan Al-Nasir Muhammad decided to go to the Hijaz to perform his third Hajj. He was accompanied by a large group of princes, judges and jurists. He was accompanied by seventy princes and many scholars of the four schools of thought.⁽³⁴⁾

Hence, it is clear how much Sultan Al-Nasir Muhammad paid attention to the people of Hijaz to win their affection and get close to them, not only in order to gain power, but also to protect it and his religious sentiments and to increase the prestige of the Mamluk state in the hearts of Muslims. From this, it becomes clear how much the Mamluks paid great attention to the pilgrimage of the sultans, in decorating and spending lavish money to improve the image and shape of this occasion in front of the people, which raises astonishment and wonder, which led to the cost of the state huge money, which undoubtedly affected its financial budget.

5. The expenses of the marriage of the sons of the sultans:

The manifestations of pomp and grandeur were manifested in the court of the Mamluk sultans, who lived a luxurious and rich life far from the life of the common people. The Mamluk sultans married their sons and daughters at an early age, and their marriage was sometimes based on political interests with the aim of consolidating their relationship with the princes⁽³⁵⁾. Anouk was more than ten years old, and he worked for him a great wedding⁽³⁶⁾, as his wife's dowry was twelve thousand dinars of gold, two hundred and fifty kinds of silk clothes, a hundred processional candles, three bridle saddle horses, a hundred nevi⁽³⁷⁾ of musk, and a thousand Mithqal of raw amber, and five Mamluks, each carrying a bukja⁽³⁸⁾, and this wedding was attended by a large crowd of princes and statesmen with their women and all people of different classes, and the Sultan ordered the attendance of all the owners of nightclubs and dances in Cairo, and the celebration of this wedding lasted for seven days and nights⁽³⁹⁾. On the seventh day, the Sultan came to the door of the palace, and Prince Anouk sat in front of him, and gold and silver were sprinkled on him. Gold and silver over the singers, and at the wedding of the bride, the sultan sat down and took off all the princes and the owners of jobs and positions with their families, and he proceeded to each of the women of the princes to pack what she wanted from the cloth, and thus this wedding was one of the famous and unforgettable weddings in the Mamluk era, due to the large number of extravagances that took place. It was done from the state's treasury, as huge sums were spent on this marriage in addition to food expenses, as more than twenty thousand heads of cows, sheep, horses, chickens and geese were slaughtered in it, and sweets and drinks were extravagant in sugar, more than eighteen thousand quintals⁽⁴⁰⁾. As for the gift of the bride and her father, it amounted to one thousand dinars, in addition to that, Prince Anouk was blessed with the fief of Prince Moghlatai⁽⁴¹⁾ after his death⁽⁴²⁾.

It turns out that the expenses of marriage, extravagance and extravagance are usually followed by the Mamluk sultans and bragged about it, to raise their status in front of society, but they are exaggerated, as they surprise those who see and hear them, and they certainly affect the state budget.

6. Gift Expenses:

The Mamluk state was distinguished by its prosperity, as well as a life of opulence and luxury in its expenditures, and its sultans were distinguished by their generosity and giving to their princes and those close to them and those who took refuge in them, so they gave them countless gifts and blessings. An ambassador from the Mughal countries in the year 721 AH / 1321 AD, on behalf of their king, Abu Saeed⁽⁴³⁾ went to Egypt to pave the way for negotiation and reconciliation between the Mongols and the Mamluks, and an agreement was reached between them to spread peace between the two states. The value of the gifts amounted to forty thousand dinars, including Qarqalat⁽⁴⁴⁾ and a Tatar Qiba, and fifty camels and many horses⁽⁴⁵⁾.

Likewise, Sultan al-Nasir also bestowed on Prince Hussam al-Din Muhanna⁽³⁶⁾, and his family, relatives and friends, about a hundred honors, as well as fabrics, gold and silver, and he was cut off from several villages as well, and that was in the year 733 AH / 1332 AD⁽⁴⁷⁾.

It is clear that these extravagant and exaggerated expenditures in gifts cost the state huge money, and it is certain that it constitutes a burden on its treasury and thus leads to an economic crisis in the state, especially in times of hardship and famine.

7. Urban Expenditures:

The manifestations of extravagance in the era of the Maritime Mamluks are clearly evident in the extravagant and luxurious life they lived, which also appeared clearly in the buildings and structures they built, especially religious buildings, as mosques, schools and gorges⁽⁴⁸⁾ abounded in that era, some of which continued to the present time, especially In the era of Sultan Al-Nasir Muhammad, who

built nearly fifty-four schools and a mosque ⁽⁴⁹⁾, in addition, Sultan Al-Nasir Hassan bin Muhammad bin Qalawun⁽⁵⁰⁾ built a mosque in the year 757 AH / 1357 AD, which is known as the Sultan Hassan Group. He is comparable to him in construction, and he was extravagant in his expenses, as it amounted to twenty thousand dirhams per day, which was spent on his building, in addition to a thousand weights of gold. It was three years that did not stop even for one day, meaning that the total costs of its building reached twenty million dirhams, and it was one of the most expensive edifices in Egypt in its expenses, so that Sultan Al-Nasir Hassan said about it, if it were not for it to be said that the Sultan of Egypt was unable to complete its construction, I would have stopped working in it for many What he spent on ⁽⁵¹⁾ and thus the expenses of the sultans were high, which they take from the treasury with their few imports, and this was shown through the investment account ⁽⁵²⁾ in the year 745 AH / 1344 AD, as their imports were fifteen million dirhams, and their expenditures were thirty million dirhams ⁽⁵³⁾.

Al-Maqrizi describes the reason for this deficit, which is due to the large number of expenses and bids⁽⁵⁴⁾, and the high expenses for necessities, as the expenses of a day amounted to twenty-two thousand dirhams. Temporary attempts to no avail⁽⁵⁵⁾.

Conclusion:

From the foregoing, the clear and vast difference between expenditures and revenues is evident through the large number of spent and huge funds that the Mamluk sultans were wasting and bragging about in spending and indifferent to it. Obvious extravagance and extravagance.

Margins:

- (1) Al-Gawhari, Sihah Taj Al-Lughah, Volume 4, pg. 1373.
- (2) Al-Jurjani, Definitions, p. 24; Al-Kafwi, Colleges, p. 113.
- (3) Surat Al-A'raf verse: 31.
- (4) Majid, Systems of the State of the Mamluk Sultans, Volume 2, p. 175.
- (5) Zaqlama, The Mamluks in Egypt, p. 178; Atta, Economic Crises, p. 112.
- (6) Al-Qalqashandi, Subh Al-Asha, vol. 9, p. 252; Al-Zahrani, Expenditures and their Management, p. 141; Majid, Systems of the State of the Mamluk Sultans, p. 32.
- (7) Daraa: clothes open from the front. Dahman, A Dictionary of Historical Terms, p. 74.
- (8) Barz'ah: What is put on the back of an animal, to be mounted on it while it is like a saddle. Omar, Dictionary of the Arabic Language, Volume 1, p. 186.
- (9) Ibn Habib, Tadhkirat al-Nabih, Volume 1, p. 287; See: Al-Maqrizi, Al-Suluk, vol.3, p. 376; Mayer, Mamluk Clothes, p. 28; Majid, The Organization of the State of the Mamluk Sultans, Part 1, pp. 37-38.
- (10) Quba: a garment that is worn over the clothes, and over which it is girded. Abu Habib, Fiqh Dictionary, p. 295.
- (11) Hats: a type of head wear, which comes in many shapes. Al-Kafwi, Colleges, pg. 643
- (12) Majid, The Systems of the State of the Mamluk Sultans, Volume 2, p. 65; Mayer, Mamluk Clothes, p. 101.
- (13) The Hajj bearer: It is a motto that was adopted since the beginning of the Mamluk era, and it is like a chair carried by a camel. By equipping it in this way is Sultan al-Zahir Baybars in 670 AH / 1271 AD. Ibn Kinan, Jasmine Gardens, p.
- (14) Al-Qalqashandi, Subh Al-Asha, Part 4, pg. 52; Majid, The Organization of the State of the Mamluk Sultans, Volume 2, pp. 65-66; Mayer, Mamluk Clothes, pp. 101-103.
- (15) Subh al-Asha: Part 4, pg. 52.
- (16) Rukn al-Din Baybars Jashankir: Baybars bin Abdullah al-Malik al-Muzaffar Rukn al-Din Baybars al-Burji al-Mansouri al-Jashankir, one of the kingdoms of al-Mansur ibn Qalawun, took over the sultanate for one year (708-709AH/1308-1309AD), was killed by Sultan al-Nasir Muhammad ibn Qalawun. Ibn Taghribardi, Al-Manhal Al-Safi, vol.3, pg. 467.
- (17) Ibn Habib, Tadhkirat al-Nabih, Volume 1, p. 287; See: Al-Nuwairi, Nihat Al-Erb, vol. 32, p. 105.
- (18) Al-Asmat: means the food row, and it is a piece of skin that is spread out on the ground for sitting and placing food on it. Dozi, Dictionary of the Contemporary Arabic Language, Volume 6, p. 146.
- (19) Ibn Taghribardi, The Bright Stars, vol. 7, p. 198; Abdul Aziz, The Royal Kitchen, p. 45.
- (20) Israeliyan, The Conditions of the Royal Kitchen, p. 13.
- (21) Israeliyan, The Conditions of the Royal Kitchen, p. 14.
- (22) Al-Abdali, The Emirate of Hajj in the Era of the State, p. 101.
- (23) The kiswah: the covering of the Kaaba, and it is made of silk. Dozi, Supplementation of Arabic Dictionaries, Volume 9, p. 90.
- (24) Al-Qalqashandi, Subh Al-Asha, Part 4, pg. 57; Majid, Systems of the State of the Mamluk Sultans, p. 143.

- (25) Saadawi, Tyre and Mazalim, pg. 79; Majid, Systems of the State of the Mamluk Sultans, p. 144.
- (26) Ibn Habib, Tadhkirat al-Nabih, Volume 2, p. 45; See: Al-Maqrizi, Cast Gold, p. 129.
- (27) Al-Suyuti, Hassan Al-Muhazarah, Volume 2, p. 310.
- (28) Kardar: a wooden seat for the Sultan. Al-Fayrouzabadi, Al-Muheet Dictionary, pg. 469.
- (29) Ibn Habib, Tadhkirat al-Nabih, Volume 2, p. 45; See: Al-Maqrizi, Cast Gold, p. 130.
- (30) Ibn Habib, Tadhkirat al-Nabih, Volume 2, pg. 99; See: Al-Maqrizi, Cast Gold, p. 131.
- (31) Ardib: A huge measure used in Egypt, equal to twenty-four Sa's. Ibn Faris, Majml al-Lughah, Volume 1, p. 429.
- (32) Al Mahayer: Basins of wood in which clay is placed and vegetables are grown, similar to mobile orchards. Ibn Habib, Tadhkirat al-Nabih, Volume 2, pg. 99; Dozi, Supplementation of Arabic Dictionaries, Part 3, p. 392.
- (33) Ibn Habib, Tadhkirat al-Nabih, Volume 2, pg. 99; See: Al-Maqrizi, Cast Gold, p. 132.
- (34) Ibn Habib, Tadhkirat al-Nabih, Volume 2, p. 221; See: Al-Maqrizi, Cast Gold, p. 136.
- (35) Anouk: Seif al-Din, son of Sultan al-Nasir Muhammad ibn Qalawun, his mother was al-KhundaTughai. He was not dearer to his father than him, despite the large number of his children. He was the prince of a hundred thousand, and the rest of his brothers were princes of forty. The Sultan married him at the age of ten, and he had a great wedding in In 732 AH / 1331 AD, he died in 741 AH / 1340 AD, and his father grieved for him greatly. Al-Safadi, A'ayan Al-Asr, Volume 1, p. 630.
- (36) Baktamer the Saqi: He is Prince Ahmed bin Seif al-Din Baktamr al-Saqi, one of the Mamluks of the Muzaffar King BaybarsJashankir, then he moved in the service of Sultan Al-Nasir, and made him a bartender, so he greatly exalted his stature and became the head of the state. He died in the Hijaz Road in the year 733 AH / 1332 AD. Al-Yousifi, Nozha Al-Nazir, p. 161.
- (37) Al-Nafjih: The container in which musk is carried. Al-Razi, Mukhtar Al-Sahah, p. 315.
- (38) Bukaj: The plural of Bukaj, meaning strangulation, and it is a piece of cloth with which objects are wrapped, then all its ends are tied, and papers, sweets and gifts are placed in it. Dahman, Dictionary of Historical Terms, p. 36.
- (39) Ibn Habib, Tadhkirat al-Nabih, Volume 2, p. 221; Ibn TaghriBardi, The Shining Stars, vol. 9, p. 101.
- (40) Al-Quntar: a name for a measure that is weighed, which is the large knot of money, and the scholars are unanimously agreed that it is one thousand two hundred ounces, meaning that its amount is approximately 928.44 kilograms. Mustafa, Al-Mu'jam Al-Wasat, Volume 2, p. 762.
- (41) Mughaltay: He is Prince Ala Al-Din Mughaltai Al-Jamali, one of the Mamluks of Sultan Al-Nasir Muhammad bin Qalawun. He held several positions in the state, including the Ministry, the State Superintendent, and the Emir of Hajj, who died in 729 AH / 1328 AD. Ibn Hajar Al-Asqalani, Al-Durar Al-Katina, vol. 6, p. 116.
- (42) Ibn Ibak al-Dawadari, Kenz al-Durar, vol. 9, p. 361; Al-Maqrizi, Al-Suluk, vol.3, p. 152.
- (43) Abu Saeed: He is Abu Saeed Bahadur Gan bin Khadabandah bin Arghun bin Abgha bin Hulaku, the ninth Mughal king. Ibn Habib, Tadhkirat al-Nabih, Volume 2, p. 115; Al-Nuwairi, Nihat Al-Erb, vol. 33, p. 6.
- (44) Qarqalat: a type of shield. Dozi, Supplementation of Arabic Dictionaries, Part 8, p. 247.
- (45) Ibn Habib, Tadhkirat al-Nabih, Volume 2, p. 115; See: Al-Maqrizi, Al-Suluk, vol.3, p. 35.
- (46) Husam Al-Din bin Muhanna: He is the Emir of the Arabs Husam Al-Din Muhanna bin Isa bin Muhanna bin Mani' bin Hudhaifa, he died in the year 735 AH / 1334 AD and he was eighty years old, he was a venerable prince with opinions and politics. Ibn Habib, Tadhkirat Al-Nabih, Volume 2, p.264; See: Al-Maqrizi, Al-Suluk, vol.3, p. 192.
- (47) Ibn Habib, Tadhkirat al-Nabih, Volume 2, p. 248; Ibn AibK. Al-Dawadari, Kenz Al-Durar, Volume 9, pg. 379.
- (48) Al-Khawaniq: singular: khanqah, a Persian word meaning "house." It is a center in which Sufism ceases to worship. It first arose in Islam in the fourth century of immigration, and the first to modernize the gorges in Egypt was Sultan Salah al-Din al-Ayyubi. It was established in 569 AH / 1173 AD. Al-Maqrizi, Al-Suluk, Vol. 1, p. 182; Al-Hajji, Nasser's Life, Pictures from the Arab-Islamic Civilization in the Mamluk Sultanate, 1st Edition (Kuwait: Dar Al-Qalam, 1412 AH / 1992 AD), p. 160.
- (49) Atta, Economic Crises, p. 112.
- (50) Al-Nasir Hassan bin Muhammad bin Qalawun: He is Sultan Badr Al-Din Abu Al-Maali Al-Nasir Hassan bin Al-Nasir Muhammad bin Qalawun, the eighth son of Sultan Al-Nasir Muhammad bin Qalawun, born in 735 AH / 1334 AD, he took over the Sultanate in 748 AH / 1347 AD, he was a boy thirteen years old at that time. He was inexperienced, unable to confront senior princes, so the two princes Bibgaros and his brother, Manjk al-Nasiri, took over the reins of the state. He was deposed from the sultanate in 752 AH / 1351 AD, then returned to it for the second time in 755 AH / 1354 AD. Ibn Habib, Tadhkirat al-Nabih, vol.3, p. 102.

- (51) Ibn Habib, Tadhkirat al-Nabih, vol.3, p. 209; See: Atta, Economic Crises, p. 113.
(52) Istimar: plural is Istimarat, a Persian word meaning the official paper on which every amount approved for disbursement is proven, such as salaries for all state employees in all its layers, and it is still used today, meaning the state budget. Al-Baqali, Definition, p. 30.
(53) Atta, Economic Crises, p. 116.
(54) HawajjKhana: The House of Hawajj, which is an authority in the hands of the Minister, from which meat, spices and grains of the Royal Kitchen, salaries of state employees, fuel oils, and other items are spent, and it is one of the widest exchange areas in the state. Al-Baqali, Definition, p. 112.
(55) Behavior, Part 2, p. 665; Atta, Economic Crises, p. 116.

List of sources and references:

- * Ibn Ibek Al-Dawadari, Abu Bakr bin Abdullah (d. 736 AH / 1335 AD)
1. Treasure of Al-Durar and the Al-Gharar Mosque, part 9 (Al-Durr Al-Fakher in the Biography of King Al-Nasir), investigation: Hans Robert Roemer, (Cairo: German Archaeological Institute, 1379 AH / 1960 AD).
* Ibn TaghriBardi, Abu al-Mahasin Jamal al-Din Yusuf bin Abdullah al-Dhahiri al-Hanafi (died 874 AH / 1469 AD)
2. Al-Manhal Al-Safi and Al-Mustoufi after Al-Wafi, investigated by: Muhammad Muhammad Amin, (Cairo: The Egyptian General Book Authority, d.T).
3. The shining stars in the kings of Egypt and Cairo, (Cairo: Dar al-Kutub al-Masryah, d.t.).
* Al-Jurjani, Sharif Ali bin Muhammad bin Ali Al-Zain (d. 816 AH / 1413 AD)
4. Definitions, 1st Edition (Beirut: Dar Al-Kutub Al-Ilmiyya Beirut, 1403 AH / 1983 AD).
* Al-Gawhari, Abu Nasr Ismail bin Hammad Al-Farabi (d. 393 AH / 1002 AD)
5. Al-Sahih Taj Al-LughahwaSahih Al-Arabiya, investigation: Ahmed Abdel Ghafour Attar, 4th edition (Beirut: Dar Al-Ilm for Millions, 1407 AH / 1987 AD).
* Ibn Habib, Al-Hasan bin Omar bin Al-Hassan bin Omar bin Habib Al-Halabi (d. 779 AH / 1377 AD)
6. Zikrat al-Nabih in the days of al-Mansur and his sons, achieved by: Muhammad Muhammad Amin, (Cairo: Dar al-Kutub Press, 1976-1986).
* Ibn Hajar Al-Asqalani, Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed (d. 852 AH / 1449 AD)
7. The pearls lurking in the notables of the eighth century, (Beirut: House of Revival of Heritage, d.T).
* Al-Razi, Zain Al-Din Abu Abdullah Muhammad bin Abi Bakr bin Abdul Qadir Al-Hanafi (d. 666 AH / 1268 AD)
8. Mukhtar Al-Sahah, (Beirut: Beirut Library, 1410 AH / 1989 AD).
* Al-Suyuti, Jalal al-Din Abd al-Rahman ibn Abi Bakr (d. 911 AH / 1506 AD)
9. Hasan al-Mahazar fi History of Egypt and Cairo, achieved by: Muhammad Abu al-Fadl Ibrahim, 1st Edition (Cairo: House of Revival of Arabic Books, 1387 AH / 1968 AD).
* Al-Safadi, Salah al-Din Khalil bin Aybak bin Abdullah (d. 764 AH / 1362 AD)
10. Notables of the Age and Helpers of Victory, investigated by: Ali Abu Zaid and others, 1st edition (Damascus: Dar Al-Fikr, 1418 AH / 1998 AD).
* Ibn Faris, Abu al-Husayn Ahmad ibn Faris ibn Zakariya ibn Habib al-Qazwini al-Razi (died 395 AH / 1004 AD)
11. Majmlal Language, Investigation: Zuhair Abdel Mohsen Sultan, 2nd Edition (Beirut: Al-Resala Foundation, 1406 AH / 1986 AD).
* Al-FayrouzAbadi, Majd Al-Din Muhammad bin Yaqoub (817 AH / 1414 AD)
12. Al Mohit Dictionary, investigated by: Muhammad Naim Al-Arqossi, (Beirut: Al-Resala Foundation, 1426 AH / 2005 AD).
* Al-Qalqashandi, Ahmed bin Ali bin Ahmed Al-Fazari Al-Qahiri (d. 821 AH / 1418 AD)
13. Sobh Al-A'sha in the creation industry, investigated by: Muhammad Hussein Shams Al-Din, 2nd Edition (Beirut: Dar Al-Kutub Al-Ilmiyya, 2012).
* Al-Kafwi, Abu Al-BaqaAyoub bin Musa Al-Husseini Al-Hanafi (d. 1094 AH / 1682 AD)
14. Colleges: A Dictionary of Terminology and Linguistic Differences, investigated by: Adnan Darwish and Muhammad Al-Masry, (Beirut: Al-Resala Foundation, d.T).
* Ibn Kinan, Muhammad bin Issa (died 1153 AH / 1740 AD)
15. Jasmine Gardens in Remembrance of the Laws of Caliphs and Sultans, Investigation: Abbas Sabbagh, 1st Edition (Beirut: Dar Al-Nafais, 1412 AH / 1991 AD).
* Al-Maqrizi, Taqi Al-Din Ahmed bin Ali bin Abdul Qadir Abu Al-Abbas Al-Husseini Al-Obaidi (d. 845 AH / 1441 AD)
16. Casted Gold in Remembrance of the Caliphs and Kings on Hajj, achieved by: Jamal Al-Din Al-Shayal, 1st Edition (Cairo: Library of Religious Culture, 1420 AH / 2000 AD).

17. Behavior to Know the Countries of Kings, investigation: Muhammad Abdul Qadir Atta, 1st Edition (Beirut: Dar Al-Kutub Al-Ilmiyya, 1418 AH / 1997 AD).

* Al-Nuwairi, Shihab Al-Din Ahmed bin Abdul-Wahhab bin Muhammad bin Abdul-Daim Al-Qurashi Al-Taimi Al-Bakri (died 733 AH / 1333 AD)

18. The End of Al-Arb in the Arts of Literature, investigated by: Najib Mustafa Fawaz, HikmatKashliFawaz, 1st Edition (Beirut: Dar Al-Kutub Al-Ilmiyya, d.T).

* Al-Yousifi, Musa bin Muhammad bin Yahya (d. 759 AH / 1358 AD)

19. Nazha Al-Nazir in the Biography of King Nasser, edited by: Ahmed Hoteit, 1st Edition (Beirut: World of Books, 1406 AH/1986 AD).

the reviewer:

Al-Baqali, Muhammad Kandil

1. Defining the terms morning and evening, (Cairo: The Egyptian General Book Authority, 1983 AD).

* Abu Habib, Saadi

2. The Fiqh Dictionary, Language and idiomatically, 2nd Edition (Damascus: Dar Al-Fikr, 1408 AH / 1988 AD)

* Al-Hajji, the life of Nasser

3. Pictures from the Arab-Islamic Civilization in the Mamluk Sultanate, 1st Edition (Kuwait: Dar Al-Qalam, 1412 AH / 1992 AD), p. 160.

*Dahman, Muhammad Ahmad

4. Dictionary of historical termsIn the Mamluk Era, 1st Edition (Damascus: Dar Al-Fikr, 1410 AH / 1990 AD).

* Dozy, Rehan Peter Ann (d. 1300 AH / 1883 AD)

5. Supplementation of Arabic dictionaries, transferred to Arabic and commented on by: Muhammad Salim Al-Nuaimi and Jamal Khayat, 1st Edition (Baghdad: Ministry of Culture and Information, 1979).

*Zaqlama, Anwar

6. The Mamluks in Egypt, 1st Edition (Cairo: Madbouly Library, 1415 AH / 1995 AD).

* Al-Zahrani, the guest of God Yahya

7. Expenditures and their Management in the Abbasid State, 1st Edition (Makkah: University Student Library, 1406 AH / 1986 AD).

*Saadawi, the counterpart of Hassan

8. Pictures and Grievances from the Mamluk Era, (Cairo: The Egyptian Renaissance Library, 1966 AD)

* Abdul Aziz, Nabil Muhammad

9. The Royal Kitchen in the Time of the Ayyubids and Mamluks, (Cairo: Anglo-Egyptian Library, 1989 AD).

* Atta, Osman Ali Muhammed

10. Economic crises in the Mamluk era in Egypt and their political, economic and social impact, (Cairo: The Egyptian General Book Authority, 2002).

* Omar, Ahmed Mukhtar Abdel Hamid

11. Dictionary of Contemporary Arabic Language, 1st Edition (Beirut: World of Books, 1429 AH / 2008 AD).

*Majed, Abdel Moneim

12. Regulations of the State of the Mamluk Sultans and Their Fees in Egypt, 2nd Edition (Cairo: Anglo-Egyptian Library, 1982).

* Mayer, L.A.,

13. Mamluk Clothes, translated by: Saleh Al-Sheety, (Cairo: The Egyptian General Book Organization, 1972 AD).

* Mustafa, Ibrahim et al

14. The Mediator Lexicon (Cairo: Dar Al-Da`wah, Dr. T.).

Theses, theses and research:

* Israeli, Artur

1. Conditions of the Royal Kitchen in the Era of the Mamluk Sultans, The Journal of Historical Studies, (Damascus: 2006).

*Abdali, Aisha ManeaObaid

2. The Emirate of Hajj in the era of the Mamluk state and its impact on the internal conditions in Makkah Al-Mukarramah 648-923 AH / 1258-1517 AD, unpublished master's thesis (Kingdom of Saudi Arabia / Umm Al-Qura University: College of Sharia and Islamic Studies, 1419 AH / 1999AD).