

The News of the Christians in the visions of IBN Rif'ah (645-710 AH / 1247-1310 AD.)

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This topic deals with the news of the Christians in the visions of Ibn Al-Rifaa, who wrote a book entitled: Valuables in the evidence of the demolition of the churches, as he is one of the important religious scientific figures in the Mamluk era (648-923 AH). He is one of the pillars of the science and the most prominent intellectual, and to reach this rank and graduate it scientifically with what is recognized as a wonderful intellectual achievement is reflected in his remarkable scientific position and the ongoing praise of many scientists, thinkers and historians over time. He wrote many religious and jurisprudential books, including "measurement and scale" and "rank in the application of the supervision. He issued many fatwas and some of them singled out the Christians, especially in the construction of churches and restoration. He was subjected to both rejection and acceptance particularly in the case where he refused to demolish any church built before the Islamic conquest and others supported the demolition of churches built after the Islamic conquest, where this incident happened as a result of the arrival of the Christians of arrogance in their treatment with Muslims, especially the people of Egypt; this resulted in fatwas.

Key words: *Christians, Arrogance, Treatment, Intellectual Achievement*

Introduction

This research is considered to be of scientific value with regard to the interrelationship of historical events between Christians and Muslims during the Mamluk period (648-923 AH) and thus to determine some specificities of the nature of life experienced by the supporters during the Mamluk era. This period witnessed the emergence of many events and personalities that have left their impact in society, including Ibn Rifa'ah, owner of the book entitled "Valuables in the evidence of the demolition of churches", and he is considered a scientist for

what he left of the books he devoted his life to and his legacies passed down from generation to generation, as scientists acknowledge their relation to the reality of society. His work is a statement to spread the right stand against the injustice suffered by Muslims because of the Christians and this Book impacted on his life. In order to reveal this ambiguity about this incident, which affected the Islamic history for Christians who lived side by side with Muslims and had a role in helping them, especially at the beginning of the Islamic call, it was very important to highlight it clearly to give a full account of events in genera and get to the most important products of events and crystallized emergent circumstances.

The study included two subjects, which dealt with name and lineage and further referred to upbringing, and scientific life, as he was skilled and intelligent, proficient in the doctrine and its branches. His works are found to be characterized by diversity both in measures and scales and in issuing the fatwa. In addition to the second topic in which political life is touched on, there is no doubt that it is appropriate in order to understand the character of Ibn Rifa'a, that there is an exploration of the era in which he grew up, including the events so as to make it easier to properly assess its results and judge a verdict in which fairness and impartiality are achieved, or at least as close to fairness in government as possible.

First: his Name and Lineage

He is Ahmed bin Mohammed bin Ali bin Murtafaa bin Hazem bin Ibrahim bin Abbas (AL-safadi,1998) , Al-Ansari, Al-Bukhari, Egyptian, Shafi'i, he was famous with Bin Rifaa(AL-sobki,1964) attributed to his second grandfather Murtafaa(IbnQazi,1979) and nickname Abu Abbas, nicknamed with Najm Al-Din(Ibn Hajar,1448AH) Shaykh Al-Islam and the bearer of the Shaafa'i 's flag in his time. Ibn Al-Rifaa is attributed to the sons of Al-Najjar (AL-Qalqashandi) of Al-Ansar, as is attributed to his birthplace Egypt (Ibn Tgri, 1984). Ibn Al-Rifaa was born in ancient Egypt in the city of Fustat (Hamwi, 2008) in (645 AH / 1247 AD) (AL-Shawkani,1967).

His Origin

Sheikh Ibn Rifaa grew up in a house of common Muslims and poor people, and this was not an obstacle in his scientific career; a student of science, he persevered, working until he excelled in jurisprudence and was known to be an example in this, if the jurist released to him is not involved in his time, as Alasnawi said: "It was in the custom of some jurists have been signed with the term of jurisprudence, even became a note if referred to him"(AL-Asnawi,1987) , with his participation in other arts as Arabic and its origins .

He was a marvel in invoking the sayings of Al-Sahaba ; especially without its manifestations, and marvel at the knowledge of the texts of Shafi'i, and the power of explanation, a good



religious philanthropist to the students, and was a brilliant smart, skilled in the doctrine and its branches, classified and worked for several years, and studied and to give a legal opinions , and benefited the students Shafi'I generally. Finally, he presided over the doctrine of his time, and was still persistent in his work until God "Almighty" passed him away (Ibn Emad,1986).

Often he attended the lesson, and discussed the income isotopes and benefits, researched and reported isotopes and its benefits; the judge admired him and said to him: stick to the lesson, and he did, and then charged him with judicial authorities in oases (Ibn Qadhi) and his condition improved (Al-Asqalani, 1998) He was a good looking and made a beautiful picture, he spoke eloquently and intelligently and was charitable to his students, a gorgeous man he persisted in the elimination of their needs with fanaticism and predominance and did not skimp on them and shadows (AL-Safadi, 1998).

His Professional Life

Ibn al-Rifa'a was a poor and sieged person; he started a craft that would not befit him. Shaykh Taqi Al-Din Al-Sayegh(Taqi) blamed him, apologized for necessity and the urgent need. Al-Al-Sayegh recommended him to the judge. He did not receive his education in one school, but he moved between schools and sometimes had to travel outside Cairo to attend the lessons in the science of Hadith and for example, travelled to Alexandria to be close to his teacher Al-Galilee Ibn Sawaf (AL-Dhahabi, 1986) . He was a teacher in some schools of his time, taught at Al-Maaziya school in Egypt(AL-Suytui), and also taught at Al-Tiberias school(Zaki,1987) and left teaching to work for Sheikh Najm Al-Din Balsi free of charge as a blessing(AL-Askalani). He returned to school, Zain Al-Tajar(Assiuti) Najm al-Din ibn Al-Rifaa and said: I was once in the return, and students come to me, and do not sit to him - which is intended in that judge Serageldin Armantin(Sobki,2010) until the course time reached him, so he took his carpet on his shoulder and he looked at me, and said: I go to the mosque, attending lessons in syntax , means that you do not know this(AL-Safadi,1998). For me he is more jurisprudence of Al-Roiani owner of Al-Bahar , " Ibn Tulun mentions, " scientist Sheikh, Sheikh of Islam, and a bearer the flag of Shaafa'is in his time "(Ibn Qadhi,1979) . In addition, he occupied some posts in the state he was charged with in the judiciary(AL-Hanbali,1968), then charged with the governing authority in Egypt(Asqalani) of and later took charge of the Egyptian state religious Body for more than eight years until he died (Hanbali,1986). He also worked on the classification and classified some classifications, benefited by Islam and Muslims, and was dumped to work, keen on science and education and was subject to sore joints such that even being dressed caused pain for him, however, he was always working and reading (Al-Shawkani).

His Death

The jurist Najm Al-Din Ibn al-Rifaa died in Cairo, Egypt; on Friday night, the twelfth of Rajab of the year (710 AH / 1310 AD), he was buried in Al-Qarafah(Khatib) and he was approximately 42 years old(Al-Maqrizi,2002) .

His works (Ibn Temri Bardi, 1984)

Shaykh Ibn al-Rifa'ah has left traces and scientific works that have benefited many Muslims.

- The book entitled "make legitimate advice to the Sultan , the governors and people " (Abn Fida,2010)
- The book entitled "clarification and demonstration in the knowledge of scale and balance": The first edition was printed in 1400 AH; within the publications of the University of Umm Al-Qura, reviewed by Dr. Mohammed Al-Kharouf (Ibn Refaah, 2013) .
- The book entitled "the sufficiency of the smart in explaining the alert": The first edition was printed in 2009; Dr. Majdy Mohamed Srouf Basloum.
- The book entitled "The requirement to explain the mediator," also called "high demand to explain the mediator Al-Ghazali" has been achieved by a series of parts at the Islamic University in the Prophet's city.
- The book entitled "rank in the supervision Body" Considering that he took over the supervision in the period (Ashour).
- The message of churches and sale:" It is a good manuscript, he finished his classification in the year 700 AH.
- The book entitled "precious in the demolition of churches": a brief commented in Ramadan in 707 AH (Al-Maqrizi, 2002).

The Political Situation in the Age of Ibn Rifaa

The life of Imam the Egyptian Ibn Rif'ah Al-Shafi' , in the second decade of the seventh century AH, which witnessed great events in Islamic history, Egypt and the Levant were under the rule of the Mamluk state in its first era and are called maritime Mamluks. Their era was an extension of the era of the Ayyubid state, which has been the conflict between its kings, and exhausted by the continuous raids of the Franks, so every ruler resorted to the purchase of the Turkish Mamluks, and take care of them, until their thorn grew, and became a force, and influence in the course of life, until they were able to establish a state The Mamluks in Egypt and the Levant, the first of their Sultans Izz Al-Din Aibk Turkmen who took Egypt in the year (648 AH / 1250 AD), and then killed in 655 AH(Al-Asqalani). In the year (656 AH / 1258 AD), the Tatars entered Baghdad, and the Abbasid Caliphate fell with the death of the last Caliph al-Mustasim,

who assumed the caliphate in 640 AH / 1242 AD, and the accompanying violence, killing, looting and destruction of humanity and the destruction of life in (Al-Zarkali,1989).

It seems that the political situation in this era; was in a state of unrest, and the departure of the sultans, killed, deposed, and the similar deterioration of the political situation in the country and worshipers (Al-Askalani) This means that it was full of events with a significant impact on the nation of Islam, especially when the invasion of the Tartars of the Muslim countries, the Crusades (Ibn Rifaah, 2013), the great strife, the destabilization of security, the unrest in the country, and the instability, which led to the deterioration of the political situation; Science and interest in scientists, especially when scientists felt they found a solution to the nation from strife and unrest, and the tragic loss of the Islamic heritage; on the classification and piled blogging, and to fill the Islamic need raced the nation with all kinds of arts and sciences. Jalal Al-Din Al-Suyuti (died. 911 AH / 1505 AD) having said: I know that from the time when Egypt became the great caliphate, the rituals of Islam

- The interest of the Mamluk sultan's state for the science and scientists, where they had a profound impact on the prosperity of the arena of science and scientists, and Egypt in their time; a field of scientific spread.
- The large number of mosques in the Mamluk era, which was replete with sessions of science and scientists, Whereas built in the time of Dhahir Baybars Al-Husseinieh Mosque ; Nasser built Qalawun new mosque in Egypt, and built his princes and writers in his days about thirty mosques.
- Spreading of educational schools for the dissemination of science, and most notably: Al-Dhahiriya school, and Al-Mansourieh school of, Al-Tiberisia school, and Al-Maaziya school (Al-Assiuti, 1967) .
- The emergence of a group of senior scientists in this era; which had a significant impact in the spread of science, its breadth and its prosperity, including, for example: the Judge Serageldin Armanti, Sheikh Ibn Dakik Al-Eed, and other scientists.

The Sunnis were exalted, the exemption from which was heresy, and became the place of the scholars' residence and the place of the traveller of the virtues (Ibn Emad Al-Hanbali).

Some of the Most Important Aspects that Have Helped

Second Topic: The News of the Christians in Al-Nafais Book

The relationship between the Mamluk sultans and their nationals of Dhimmis was a special nature (Ibn Manzur, 2005), and in this regard the sultans were keen to determine their commitment to justice towards members of religious minorities. They also exerted various pressure on them to satisfy the wearing turbans, on whom the sultans relied so much on the basis of their wide influence and because they were a force of danger in gaining public opinion on the other hand (Qasim, 1979). The wealth acquired by some Jews and Christians as a result

of their work in the administrative apparatus had tempted the sultans (Ashour), especially in times of distress, and they took the in 755 AH / 1354 AD, during the reign of the good king, the endowments of churches and monasteries which were land in Egypt were confiscated totaling twenty five thousand acres (Al-Maqrizi, 2002), and granted to princes and jurists (Al-Maqrizi, 2002).

It should be noted here that the confiscation was a general feature of the internal politics of the Mamluk era and was not motivated by religious motives, but was an expression of the nature of the relationship of these military rulers with their Muslim and Dhimmis likewise (Qasim, 1994). The Christians have contributed naturally in all aspects of the activity practiced by the Egyptian society at the time, and their impact is evident in the internal commercial activity, for example, while some Hisba books explained that some weighing scales were carrying Arabic inscriptions on one side, on the other hand, it has a Coptic script (Ibn Bassam, 1981). After the reign of Sultan Qalawun, he renewed the covenant with the Byzantine Emperor Al-Ashkari in 680 AH / 1281 AD. One of the fruits of this era was the reopening of the churches that were closed to the Romans and Copts in Cairo. Reducing some restrictions imposed on all Dhimmis, and asking for companionship and non-harm (Ashour).

After the disturbances that occurred in 700 AH / 1301 AD, "the churches remained in the land of Egypt for a year closed until the apostles of the Ashkari king of the Franks interceded to open it and opened the hanging church, and the Church of Michael for Royal" (Al-Maqrizi, 2002). On the other hand, the Dhimmis occupied an important place in the state administrative body. In fact, since Muslims allowed Christians and Jews to replace Byzantine officials, created a group of experts in finance and administration has been able to dispense with them, despite all attempts made in this way (Al-Maqrizi, 2002), as well as fierce campaigns against them by judges and jurists. Muslims, in 692 AH / 1392 AD, the Sultan Ashraf Khalil bin Qalawan (Ibn Iyas, 1998) wanted to dispense with the people of Dhimmis of the Office of Finance, Prince Piedra warned him: "O Khond these owners of the offices save money and abscess, and the Sultan is indeed for them." (Al-Aini) In government administration is necessary so that they cannot do without in Owen Sultan and princes, for them familiar with administrative systems, correspondence and knowledge of foreign languages, and also for their expertise in financial matters (Qasim, 1994).

The Muslims were appalled by the influence of their minorities resulting from their administrative and financial functions. They accused them of controlling the capabilities of Muslims, and of using their influence, especially to pay those exposed to them and other charges (Ibn Al-Akhawa, 2005). It seems that the Christians in the era of the Mamluks created great wealth, and boasted of the manifestations of splendor and prosperity as a result of their work in the financial and administrative organs and were said to have the state of the Mamluk sultans, which made them the target of the ambitions of the sultans as Mamluk princes were

eager to raise money by any means. Further, their absorption of the hatred of the general Muslims who were under the burdens of grievances in that era as well as the epidemics and economic crises that burdened all Egyptians, increased in incidence later in that era, generating greater heart break for the poor. They turned towards those Dhimmis who saw them as instruments of power, especially in their blackmail (Qasim, 1994) tactics.

This research can confirm from reliance on historical references of that period, that such restrictions were not known to Egypt in the era of the Mamluk sultans a year ago (700 AH - 1300 AD). This year there was an incident (Dhimmis) (Ibn Al-Qayyim Al-Jawzi, 1997), an incident that took place in the Egyptian homes; where the Dhimmis claimed that their churches and sold in Egypt, especially in Cairo were present before the opening of Egypt, and signed peace, it was not permissible to veto or call for demolition. This summoned the position of scholars and Hisba, who was the most prominent jurist Ibn Al-Rifaa. As the extrapolation of the incidents of the years of the era of the author in the history books; standing on the words of historians on the incident occurred in 700 (1300 AD/ 1300), some of them, including: Al-Maqrizi, who mentioned the details, and prolonged self-mentioned HIS words and formulation (Ibn al-Rifaa, 2013).

Al-Maqrizi (Al-Maqrizi-2002) said: "In Rajab, the impact of Dhimmis was that they had increased their luxury in Cairo and Egypt, and mastered the horse-riding rides and wonderful mules in luxury jewelery, dressed in secret clothes, and took on solemn acts. coincided with the arrival of the Minister of the King of Morocco who wanted to perform Hajj, and met with the Sultan and the princes, and while he was under the castle, if a passenger man was a horse and was surrounded by several people in his passengers, they prayed for him and asked him and kissed his feet, he was not cared for them, but crushed them and shouted at his servants to expel them. It was said to the Moroccan that this passenger was a Christian who defected it, and met with the princes Baybars and Salar (Al-Maqrizi, 2002) and told them what he saw, denied it and cried frequently, he denounced the Christians and said: How do you hope victory and Christians ride horses and wear white turbans, humiliated Muslims and likened them to your service and prolonged to say in denial and the necessary rulers of insulting Dhimmis and change their uniforms.

Similar to them in your service and prolonged in denial by the necessary rulers to insult the people of Dhimmis and change their uniforms. "He decided to convene a council in the presence of the rulers, summoned the judges and jurists, and asked the Patriarch of the Christians. The judges met at the Salhieh School (Ibn Iyas, 1998) between Kasserine, He was also deputed, including Chief Justice Shams Al-Din Ahmad Al-Surooji Al-Hanafi, (Al-Asqalani). A group of their bishops, their chief priests and their elders, the religions of the Jews and the elders of the elders were asked what they had acknowledged during the reign of Caliph Umar ibn Al-Khattab (may Allah be pleased with him) from holding the Dhimmis (Al-



Ansari,1980 , they did not come with an answer, and talked until the situation settled that the Christians were distinguished by the dress of the blue turbans, the Jews wear the turbans zero, and were prevented from riding horses and mules, the Patriarch testified that he had forbidden all Christianity to violate that and to reverse it and what happened; he wrote to the work of Egypt and the Levant (Ibn Al-Qayyim Al-Jawzi,1987).

Since the day of Thursday, which is the twentieth of the month of Rajab: Christians and Jews gathered in Cairo and Egypt and their phenomena, and draw not to use one of them at the Court of the Sultan or the Bedouins of the princes, and not to ride horses and mules, and to abide by all the requirements made of them. We call for this in Cairo and Egypt, and threatened his successor to shed his blood. The Christians were confined to this, and they sought the funds to invalidate what was decided, and Prince Baybars Aljashenkir(Al-Maqrizi,2002) in the signature of what was mentioned a good resurrection, and designed a redundant design. The case was forced by the Christians to acquiesce, and the Secretary of the King Abdullah bin Al-Anam met the companions and created many, in order to maintain their leadership, and the nose of wearing blue turbans and riding donkeys. The mail came out carrying the Christians among the Democrats of Nubia and Euphrates on the above.

The hands of the public extended to the churches of Jews and Christians, settled by a fatwa of Sheikh Faqih Najm Al-Din Ahmed bin Mohammed bin Refa. The princes asked the judges and jurists to consider the matter of the churches. So Raa'ar Ibn Al-Rifaa must demolish it. Judge Taqi Al-Din Muhammad Ibn Daqiq Al-Eid refrained from doing so (Al-Sabki, 1964). He protested that if the evidence proves that it has been destroyed in Islam, otherwise it will not be subjected to it. The rest agreed to this and shake off. The people of Alexandria, according to the decree of the Sultan in the matter of the Dhimm revolted Christians and demolished two churches, and demolished the houses of the Jews and the Christians that override the homes of their Muslim neighbors, and landed the terraces of their shops until they became down from the shops of Muslims. Fayyoun(Remzi) also demolished two churches.

The mail was issued in the order of discharge to Damascus on Monday, the seventh Sha'ban in 721 AH, and the judges and notables met at the prince Aksh Al-Afram and read the decree of the Sultan so, we call in the fifteenth of the same year that the Christians wear blue turbans and Jews yellow turbans, Samaria red turbans, and threatened to violate. The Christians and the Jews committed themselves to the rest of the Kingdom of Egypt and the Levant as they ordered it, and dyed their turbans except the people of Karak. The Prince Jamal Al-Din, the deputy of Al-Ashrafi, preferred to keep them in their condition, and apologized that most of the people of Karak are Christians. He did not change the people of Karak and Shobak from the white Turban Christians.



The churches remained in the land of Egypt for a year closed until the apostles of Al-Ashkari, King of the Franks, interceded with the opening, `` I opened Al-Mualaka Church Egypt, the Royal Church of Michael and then presented the messengers of other kings, and opened a church hot, Zuwaila, and the Church of Nicola. (Al-Maqrizi, 2002).

The Position and Opinions of Scholars in the Churches of Cairo

The views of scholars differed in that some of them said that the churches of Cairo and others should be demolished because the argument had been updated, or due to the fact that Egypt was forcibly opened, including Ibn Al - Rifaah, Sheikh Ibn Taymiyyah, and his student Ibn Al - Qayyim, and other judges and scholars (Ibn Taymiyyah, 2010). Some scholars rejected this, such as Shaykh Ibn Daqeeq Al-Eid (Al-Maqrizi, 2002) who said: If the evidence that it has brought about in Islam is destroyed, otherwise it is not exposed, and continued to stop Imam Taqi Al-Din Al-Subki (756 AH/ 1355 AD), he said after discussing evidence Shaykh Ibn Al-Refa'ah: (which shows stopping judgment for lack of evidence) (Al-Sobki, 1964). Then he said: If we stop to demolish them; do not deny the demolition of what we said, nor to the fatwa or sentenced demolished (Al-Sobki, 1964).

It is worth mentioning that what was written in the subject of this book, by scholars of all Islamic sects, in a way of shortening and brevity, which is sufficient for the purpose (Ibn Rifaah, 2013). As the Jews and Christians in Cairo attributed to the sale and churches in these homes say far and near as an Islamic town established by Al-Muaz in the fourth century of the Prophet's migration and claimed that what was before the conquest and signed peace, it is not permissible to be exposed and that Egypt was opened in 20 AH by Omar Ibn Al-Aas, has happened reconciliation between Muslims and Copts and wrote Omar Ibn Al-Aas in his will, A safety for them where stated "This is what gave Omar Ibn Al - As the people of Egypt the safety of themselves and devoured his money Their churches and their ornaments "(Al-Tabari,1967)

Ibn Rifa'ah mentioned the country which opened his address after the emulation of the Chief Justice Taqi Al-Din Abu Al-Fath Muhammad from the text of the owner of what was forcibly used. Shafi'i text, as he sees Ibn Rifa'ah saying, "Every town forcibly opened its land and ran as we prepared and dreamed and thus made the Messenger of God in Khyber"(Ibn Rifaah, 2013). It is not permissible for the Imam to leave them with dinars and dirhams in the treatment of the dhimma contract (Al-Maqrizi, 2002). It was noted in the prevention of churches in the countries of Islam what Abu Muhammad Abdullah bin Mohammed bin Jaafar Ibn Habban known as Abu Sheikh in his book: Conditions of Dhimma, said I heard Omar ibn al-Khattab says, the Messenger of Allah (PBUH) said:(Ibn Rifaah,2013) "Do not speak a church in Islam or You will find what went from them "and through the way of Abu Sheikh this bond Roy Sobki in a fatwa him in preventing the restoration of churches (Al-Ansari).

Through the previous events, Ibn Rifa'ah issued his fatwa stating that the churches built after the Islamic conquest should be demolished. This was supported by most scholars of his time, and that the churches built before the conquest of Islam remain without demolition or exposure. The Christians objected to the naming of the "Dhimmis" and consider it a derogation from them, and here responded by a scholar of theologians Sheikh Yusuf al-Qaradawi, where he said: We must take into account the purposes of the wise street, and look at the partial texts in the light of the total purposes, and link the texts to each other, and here is the Koran says (God does not forbid you from those who did not fight you in religion and did not get you out of your homes to be dutiful and to act justly them that God loves installments) (Al-Mumtahina 8) (Al-Qaradawi)The Messenger of Allah (PBUH) said, Do not speak a church in Islam and you cannot find what has gone from it).

Conclusions

1. Ibn Rafea got a distinguished place among scientists of his time in that era as the title of Sheikh of Islam and bearer of Shafiya's flag.
2. His message was a statement of the right against falsehood as he worked hard to save Muslims from the arrogance that he faced and spread the right word among the people of the book.
3. His writings have had an impact on society as it is a cry of right against injustice, as close to fairness in judgment. Evidence of this support was found by scientists and historians who supported him at that time.
4. Researching the book "Precious in the evidence of the demolition of churches" is not an easy matter, but needs review, scrutiny and historical analysis of events and internal and external developments by supporters at different levels.
5. Confronted by Dhimmis, he issued a fatwa to prevent the renewal of churches and temples, it was both rejected and accepted by a section of scholars of his time and his demands to establish the rules of jurisprudence to prevent any excessive or negligence of the right was the result of the demolition of the churches built after the Islamic conquest.
6. In summary, churches as long as they are in Muslim countries which were opened by the Muslims forcibly, require demolition according to Ibn Rifaah, however if opened post reconciliation, demolition must stop if they exist and they cannot be rebuilt.

In summary, as long as the churches in Muslim countries were opened by Muslims, then demolition must be conducted according to Ibn Rifa'ah's view, but if they opened peacefully, demolition must stop if they already exist and existing structures cannot be rebuilt.

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- Al-Safadi, notables of the times and the supporters of victory vol. 1, p. 325;
- Taqi Al-Din al-Sayegh (725 AH / 1325 AD) Muhammad ibn Ahmad ibn 'Abd Al-Khaliq Taqi Al-Din Abu Abdullah, a prominent Egyptian scholar Shafi'i, one of the most prominent Islamic scholars of his time. Notice: Ibn Katheer, the beginning and the end, vol. 14, p 135.
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- Established by Prince Alaa Al-Din Al-Khazandari, Captain of the armies (709 AH / 1309 AD), and the most beautiful in which the marble mihrab, and decided by a lesson to the jurist Shafi'i, and was buried by Prince Alaa in 719 AH.Zaki, Abdul Rahman, Encyclopedia of the city of Cairo, the Anglo-Egyptian Library, Egypt-1987), p. 272.
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- Al-Askalani, Al-Durar Al-Kamina, vol. 1, p. 285.
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- Ibn Emad Al-Hanbali, Shadharat Al-Dhahb , vol. 8, p. 42; Zaki, Encyclopedia of the City of Cairo, p. 272.
- Dhimma: is the covenant , bail and its plural Dhimmis and the dhimmis are the people of the Bible , the word Dhimma twice mentioned in the first Koran in Surah Al-Tawbah "How to show you not to watch in you but not dhimm satisfy you with their mouths" (Al-Tawba / 8-9), "not to watch in believing only in discipline and those are the aggressors "(Al-Tawba / 9-10) Ibn Manzur, the tongue of the Arabs, vol. 3, p. 175;
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- Feddan: is a unit of measurement of agricultural land and is equal to about 1400 meters
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- It is the school that established by Salah al-Din Ayyubi in Jerusalem in (588 AH / 1192 AD), says Isfahani in the book, "the cruel conquest in the conquest of Jerusalem," the Sultan gathered his meeting with the righteous scholars and good pious in the school of jurists Shafi'i, and a link to the Sufi prayers for the ecclesiastical school The well - known "anti - conspiracy" after being reconciled with the Christians of Jerusalem. Ibn Iyas, Bada'at al-Zuhur, Vol. 3, p. 213;
- Abu Abdullah Shams Al-Din ibn Al-Harir al-Hanafi (728 AH / 1328 AD) judge Hanafi judges in Egypt, and Hanafi jurisprudence, died a judge on Egypt. Among its effects, "Explain guidance in the branches of Hanafi jurisprudence." Safadi, adequate mortality, vol. 4, p. 67; Al-Asqalani, Al-Durar Al-Kamina , vol. 1, p. 145.
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- He was born on the way to Mecca in Muharram in the twenty-five and six hundred years, and his father is said to have traveled by his hands and called him to science and work. He grew up in Qus, Upper Egypt, he obtained the rank of magistrate of the Muslims in the Mamluk era. Al-Sabki, the Great Shaafa'i Layers, Vol. 6, pp. 2-3.
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