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JALAL AL-DIN AL-SUYUTI AND HIS CULTURAL LEADERSHIP

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ABSTRACT

The culture of the Arabs and their intellectual interests had a great impact on guiding the intellectual movement of the Islamic world. One of the most prominent cultural and intellectual trends of the Islamic world is their interest in human aspects, that is, everything related to humans and their actions. History is one of the most important branches of the human knowledge, or science that shows humanity as it is. In history, it is a pleasure to listen to it, a lesson when thinking, and a comprehensiveness in the field. Therefore, history was one of the first sciences that they were interested in, so they studied it, narrated its news, and discussed it. Researchers in history and its sciences used to rely on the oldest Arab sources from the age of the event to be the sources of their information. Hence, this study examines Jalal al-Din Al-Suyuti and his cultural leadership within the nineteenth century to help those who wanted to research his history.

The Political, Social and Scientific Era of Jalal Al-Din Al-Suyuti,

Jalal al-Din Al-Suyuti is one of these personalities who left an impact on society, and this is evidenced by the books and volumes that flourish in Arab libraries in the field of hadith, interpretation, grammar and morphology. It affected humanity by the ideas and conditions prevailing in his time at the political, social and scientific level, as these ideas and knowledge contribute to refining and building his personality along with his mental abilities and willingness to deal with them through influence and influence in the second half of the ninth century (AH) and the beginning of the tenth century (AH). During this period, the Mamluk state was given power by five caliphs and thirteen sultans. This shows us that the number of rulers of Egypt such as the sultans and the number of years that Al-Suyuti lived. Thus, we find that the number of rulers of that period was greater than it should be, although the period that Al-Suyuti lived is sixty-two years (bnIyas, 1963). However, the princes of the Burjiyeh

were attacking the sultans by killing, imprisoning and deposing them (Al-Sakhawi, 1355 AH).

The social situation in this era was bad, as Al-Maqrizi (d. 845 AH / 1441 AD) stated that poverty and destitution, lack of money, ruin and loss were prevalent. Also, the role of the house collapsed, and the desolation included most of the population of Cairo. People of the state differed and the end of their period and the high cost of all other prices approached. Justice remained, and the faces of immorality disappeared. Injustice became prevailed, and indifference increased, and modesty and decency from the people vanished, until people did what they wanted. Since the era of adversity that was in the year eight hundred six, the veil has been ignored, and they violated the sanctity, and they ruled injustice in a hidden way with the light of guidance. They ruled over the people, hating the people of Egypt and punished for them for what their hands had earned, to make them taste some of what they did, so that they might return (Al-Maqrizi, 845 AH / 1441 AD). The Egyptian society in the Mamluks era was diverse including Turks, Romans, Armenians and Circassians, although the Turkic and Circassian races were dominant over all the elements (Ali, 2011).

The Mamluk era was one of the most brilliant eras, scientifically and culturally. It was distinguished by the large number of scholars who were produced by the nation at that time, especially during the era of al-Zahir Baybars, who was inclined to history and its people with an extra tendency and said that hearing history is greater than experiences (Bardi, 874 AH).

Al-Zahir Baybars was one of the sultans who paid the most attention to scholars, and gave them the status they deserve, more than building schools and mosques. They were Knowledge centers in various fields. The Mamluks built schools and augmented them. Among the most famous schools that were founded are: Al-Zahiriyyah Al-Jawaniyah School founded by Al-Zahir Baybars taking seven years to build, and teaching began before its completion. Al-Mansuriyyah School was attributed to Sultan Al-Mansur Qalawun (Al-Ayoubi, 1995). Free education for those interested in all segments of society was available, as they followed the Ayyubid tradition, in caring for scholars and students of science, stimulating the intellectual movement, and surpassing them in building schools and science houses. The diversity of science arts during the reign of the Mamluk sultans in various scientific and literary journals was intellectually flourishing in religion and worship (Al-Ayoubi, 1995). It increased the interest in language, its rules and explanations, and its explanation led to a noticeable interest in technical and scientific affairs, such as astronomy, medicine, engineering and various crafts (Qassem).

His Family and His Scientific Upbringing

Al-Suyuti was from a family with an interest in science and religion. His father was a pious sheikh who was above the gifts of kings and princes, and his supreme grandfather was a Sufi sheikh and had a shrine in Assiut that he was visited and blessed with. The grandfather was among the people of prestige and leadership who took care of the account, and some of them were in the company of the Emir Sheikho - or sheikhs - and built a school in Assiut and endowed it

with endowments. They were a merchant, and it is not known who served knowledge except his father. As for his mother, there are two opinions, one is that her origin is from the Circassians (J. A.-D. A.-R. Al-Suyuti, 1998), and some translators think she is Turkish (Al-Sakhawi, 1355 AH). It was said that her name is Fatolobay Golestan, which caused a source of reproach to him, as Ibn Karkari lent him to the preachers of his non-Arab mother. Because it is a Circassian, it contradicts and slanders, because the lineage goes back to the fathers, not to the maternal grandfathers. The scholars have stated that most of the nation's noble people are the children of my secrets. He wrote a book on that called Al-Nujoum Al-Dariri (J. A.-D. A.-R. Al-Suyuti, 1998). Of all kinds, it is the first of arts, and the beginning of the news that were in the hadiths of magic and melancholy. It helped his father in his brilliance, as he memorized the Qur'an, the honorable hadith and the Fiya Ibn Malik, which increased his father's keenness on him that he carried him with him when he was three years old to study Al-Hafiz Ibn Hajar Al-Asqalani to obtain an absolute leave His father's will played a role in refining his scientific personality, as he bequeathed after his death to a group of scholars, including the Egyptian scholar of the land, the fundamentalist jurist Kamal al-Din Ibn al-Hamam al-Hanafi. Fiqh and Usul, and the Millennium of Ibn Malik. He began to work specifically with science, starting from Rabi' al-Awwal in the year eight hundred and sixty-four, and he followed the sheikhs from the principle of his request for knowledge, so he took fiqh from Siraj al-Din al-Balqini and from his father, Ilm al-Din, and the statutes from Al-Sharmsahi and the interpretation of Al-Sharaf Al-Manawi, and in Arabic and the hadith about Taqi Al-Din Al-Shamni and Muhyi Al-Din Al-Rumi and many others (J. A.-D. A.-R. Al-Suyuti, 1967).

Jamaluddin

He is Jalal al-Din Abd al-Rahman ibn al-Kamal Abi Bakr al-Asyouti al-Khudairi (J. A.-D. A.-R. Al-Suyuti, 1967). As for our lineage with al-Khudairi, I do not know what this lineage is except for al-Khudairi, a neighborhood in Baghdad; someone I trust told me that he heard my father, may God Almighty have mercy on him, mentions that his great-grandfather was a non-Arab or from the East, so it seems that the attribution to the mentioned neighborhood. Most of the sources that we have reviewed are unanimously agreed that our historian Al-Suyuti was nicknamed Jalal al-Din. With the son of books, and that was because his father asked his mother to bring him a book, and labor came to her, and she gave birth to him among the book (Al-Aidarous, 1405 AH).

His was born in Cairo after sunset on Sunday night at the beginning of the month of Rajab in 849 and he memorized the Qur'an when he was young, not more than eight years old (Al-Suyuti).

Al-Suyuti lived a life full of seriousness and perseverance in obtaining, informing, teaching and writing. At the end of his life, he suffered from a severe illness, a tumor in his left arm, and he was sick with it for seven days. He died on Friday night at his home in Kindergarten Al-Miqas in Cairo. He was sixty-one years, ten months and eighteen days old.

His funeral was a great spectacle, and was prayed on him at Al-Abriqi Mosque in Al-Rawdah after Friday prayers, and he was buried in his father's grave in Hawsh Qadoun, outside the Qarafa Gate, which is known today (al-Hanbali, 1406 AH).

The Cultural Leadership of Al-Suyuti

Jalal al-Din Al-Suyuti grew up in a family involved in science and mysticism. His grandfather, Hammam al-Din, was one of the Sufi sheikhs. As for Al-Suyuti's father, Kamal al-Din, he was a scholar. He worked in his town of Assiut and ruled it in action.

He heard Sahih Muslim heard from al-Hafiz Ibn Hajar al-Asqalani and one of his students, and took the sciences of jurisprudence and theology from Shams al-Din al-Qayati. His father was an imam and a preacher in jurisprudence, honor and many other sciences, and the special imam of the Abbasid Caliph in Egypt, al-Mustaqfi in God entrusted him the judiciary in Cairo for a while and wrote a lot of books such as commentary and footnote. He used to take his son to the lessons of Ibn Hajar, despite he was young, wanting to be preoccupied with science in his old age (J. A.-D. A.-R. Al-Suyuti, 1967).

Al-Suyuti indicated that his sciences that God provided did not reach him, nor did any of his elders stop him, let alone his saying, and I was blessed to delve into seven sciences: interpretation, hadith, jurisprudence, grammar, meanings, eloquence, and creativity similar to Arabs and rhetoricians, not on the non-Arabs and people of philosophy. What I believe is that what I have reached from these seven sciences except for jurisprudence and the hadiths that I have seen in them, none of my shaykhs have found it. As for jurisprudence, I do not say that about it; but rather my old man is wider in sight, and taller in height. She writes down these seven in knowledge: the principles of jurisprudence, argumentation, inflection, and creation, appealing, duty, reading, I did not take them from a sheikh, and medicine. Arithmetic is the most difficult thing for me and farthest from my mind. If I look at an issue related to it, it is as if I am trying to carry a mountain.

Al-Suyuti studied at the beginning of the year 866 AH / 1461 AD after permitted by Sheikh Taqi al-Din al-Shamni(al-Hanbali, 1406 AH).

He started teaching in Shawwal in the year (870 AH / 1465 AD), and after a year passed important and great people, including Sheikh Badr al-Din Hasan al-Qaymari started to follow him. One of the scholars of religious duties, and Arabic followed him for ten years. Sheikh Siraj Al-Din Al-Ansari, the Sheikh of the Qur'aan, followed him for twenty years. He has 280 fatwas, in addition to fatwas amounting to about four hundred young women. He answered them in various topics and various purposes of interpretation, hadith, mysticism, jurisprudence, history and translations (Al-taba'a).

The reason for his large number of fatwas is his early response to fatwas, as he began issuing fatwas in the year eight hundred and seventy-one, when he was 22 years old, saying, I do not know the amount of fatwas written on him except

by God. I have collected the peculiarities of fatwas that I have in prose and systems in a volume writing obvious and the well-known ones, and the fatwas in which we differed from the people of the age, so we were ready to explain the truth in them by authorship in three volumes (Al-Suyuti).

Al-Suyuti studied with a large number of scholars of his time, and he said that I listened to my sheikhs in the narration and was permitted to do that, so many of them were mentioned in the dictionary in which I collected them, and their number is about one hundred and fifty scholars.

Because of the large number of his sheikhs, he compiled several dictionaries for his elders, so he has the Great Dictionary: "Hatib Layl and Garf Seal. Most of the Egyptian lands, the Hijaz and Aleppo permitted him. He compiled a large dictionary of the names of those who heard it, authorized or read poetry. They reached about six hundred people. He wrote a summary for it. He selected some Sheikhs in an independent dictionary which is a small dictionary and divided them into three upper classes, then the lower fourth (Al-Suyuti, 1995).

Al-Suyuti mentioned the names of thirty and one hundred sheikhs, and among the most prominent of his sheikhs, whom he relied on, are as follows:

1- Ahmad bin Ali bin Muhammad Al-Asqalani, better known as Ibn Hajar, Shihab Al-Din Abu Al-Fadl (773 AH / 852 AH), born in the year 773 AH and died in the year 852 AH.

2- Ahmed bin Muhammad bin Muhammad bin Hassan Al-Tamimi, Abu Al-Abbas, known as Al-Shamni (801 AH/872 AH) in reference to a farm in some countries of the Maghreb, an interpreter, a fundamentalist speaker, born in the year 801 AH. Collect mosques.

3- Yahya bin Muhammad bin Muhammad Al-Manawi Al-Shafi'i, Sharaf Al-Din Abu Zakaria (d. 798 AH/871 AH), the judge of the judges, the Shafi'i jurist in his time, he worked in seeking knowledge and worship until he advanced in them, issued for reading and fatwas, was humble and benevolent to the poor.

4- Seif al-Din al-Hanafi (d. 800 AH/881 AH) the ascetic, pious and devout scholar. He excelled in fundamentals, grammar, and jurisprudence.

5- Muhammad bin Suleiman bin Saeed Al-Roumi Al-Hanafi Al-Kafiji Muhyi Al-Din Abu Abdullah (d. 788 AH/879 AH) required him for fourteen years, and I did not come to him once but heard from him investigations and wonders that I had not heard before, and he was low on the world and ascetic in it, classified as a leader in teaching and fatwas.

6- Salih bin Omar bin Raslan bin Nasir al-Balini, Alam al-Din al-Shafi'i (d. 791 AH/868 AH), a jurist, interpreter, author of a fatwa, he took knowledge from a large group of scholars of his time, he took over the Shafi'i judiciary in the Egyptian lands. He has a book on interpretation, he was very intelligent and speed of preservation.

7- Shihab Al-Din Ahmed bin Ali Abi Bakr Al-Sharmasahi Al-Shafi'i. The statutes were taken from him (J. A.-D. A.-R. Al-Suyuti, 1967).

Al-Suyuti mentioned among his female sheikhs: Khadija and Salihah, the daughters of the scholar Ali bin Omar Al-Ansari, known as Ibn Al-Mulqin, and they are the granddaughters of the famous jurist, the hafiz and hadith, Ibn Al-Mulqen(Al-Suyuti).

The follower of the sheikhs of Al-Suyuti were diverse in their genders, women and men, and in their cities, including the Egyptian and the Hijazi, and in their doctrines, including the Maliki, Shafi'i, Hanafi and Hanbali, and in the arts in which they excelled, including the interpreter, jurist, modernist, linguist, speaker, historian etc(Al-Aslani).

A large number of those who attended his council sessions and took knowledge from him studied in his classes, especially after Al-Suyuti challenged teaching early in his life. This had an impact on graduating many of his students. The most prominent students are:

1-Hassan bin Ali Al-Qaymari Al-Shafi'i, Badr Al-Din was proficient in arithmetic, statutes, algebra and propositions, with a participation in jurisprudence and grammar, Al-Suyuti required him for ten years, and he read many of his books and he was over seventy. He took knowledge from Al-Suyuti at his old age.

2- Abd al-Qadir ibn Muhammad ibn Ahmad al-Shazly al-Shafi'i al-Masri. He singled out a compiler in translation for Al-Suyuti in his book: Bahjat al-Abidin with the translation of Hafez al-Asr - Maulana Jalal al-Din, and he has a book "Returning Reckless Minds to Knowing What Khadija and Aisha specialized in" and other books.

3-Muhammad bin Youssef bin Ali Al-Shami Al-Salihi Al-Masry, Shams Al-Din, for the sake of Al-Suyuti's students who wrote "The Ways of Righteousness in the Guidance of the Best of the People,". He died in 942 AH.

4- Muhammad bin Ali Al-Daoudi Al-Maliki, Shams Al-Din Al-Masri, Al-Shafi'i, the hadith of Hafez, the sheikh of the people of hadith in his time. He compiled for his Sheikh Al-Suyuti a comprehensive translation in a huge volume. He died in the year 945 AH in Cairo.

5-Abd al-Wahhab bin Ahmad al-Sha'rani al-Shafi'i, the fundamentalist mystic jurist, and the ascetic imam. From al-Minhaj in Fiqh, he made a donation, then after a month I heard people mourning his death (Al-Ghazi, 1997).

Al-Suyuti wrote on various topics, including hadith, interpretation, principles, grammar, jurisprudence, rhetoric, mysticism, literature, history, and others. We mention some of the works of Jalal al-Din Al-Suyuti in order of science and arts.

First: Interpretation and The Sciences of The Qur'an

- 1- Proficiency in the sciences of the Qur'an
- 2- Inking in the sciences of interpretation
- 3-Quran translator
- 4-Interpretation of Al-Jalalain: Supplementation of the local interpretation of Jalal al-Din
- 5-Al-Durr Al-Manthur in the famous interpretation
- 6-The door of the loom in the reasons for the descent
- 7-The polite of what happened in the Qur'an from the Arabised

Second: In Hadith and Its Sciences

- 1- Training the narrator in explaining the journey of the nawawi
- 2- Clarify the problems of the correct mosque
- 3- The small mosque from the hadiths of the foretaste
- 4- The collection of mosques, which is called the Great Mosque
- 5- Al-Habeeq in the Angels' News
- 5- Al-Dibaj according to Sahih Muslim bin Al-Hajjaj
- 6- Uncover what is covered in the explanation of Al-Muwatta

Third: In the Sciences of Jurisprudence

- 1- Silver flowers in the edges of the kindergarten
- 2- Extend the palm to complete the class
- 3- Reaching the needy during the rituals of Hajj
- 4- Drying one's ears with issues of the meeting
- 5- Explanation of the training
- 6- Short alert

Fourth: The Science of Beliefs

- 1- Lifting the stone for the one who purifies the sab Abu Bakr and Omar
- 2- Purification of belief from solutions and union
- 3- Enlightening the dark in the possibility of seeing the Prophet
- 4- Hasan Al-Mu'adh in the work of the Mawlid
- 5- Explanation of the breasts by explaining the condition of the dead in acceptance

Fifthly In Language and Its Sciences

- 1- Similarities and analogies in grammar
- 2- Contracts of Juman in the science of meanings and the statement and their explanation
- 3- Al-Muzhar in linguistics and its types
- 4- Maqamat Al-Suyuti
- 5- Collect the mosques in explaining the collection of mosques

Sixth: In Translations, Biographies, History, And Layers

- 1- In order to understand the lessons of linguists and grammarians
- 2- History of the Caliphs
- 3- A good lecture on the history of Egypt and Cairo
- 4- The tail is on the children of the immersion
- 5- Layers of preservation
- 6- Layers of Commentators
- 7- Nezm Al-Aqyan in notable notables

Seventh: Single Parts in Specific Issues

- 1-Extend the palm to complete the class
- 2-Good behavior in the rule of networking
- 3- Tightening the garments to seal the doors
- 4-The pink custom in the news of the Mahdi
- 5-Lamps in Tarawih prayer

His Journeys in Seeking Knowledge

Al-Suyuti left seeking knowledge and moved between countries and places and met many scholars there. He traveled to Damietta, Fayoum, and Al-Mahalla. He wrote about a group of those who organize such as Al-Mahiwi Ibn Al-Safia and Al-Ala bin Al-Jundi (Al-Abadla, 1427).

Al-Suyuti spoke about himself in the Hijaz journey and the journey of Alexandria and Damietta. He said in Rabi` al-Akhir in the year 869 AH I went to the Noble Hijaz to perform the pilgrimage. I collected the benefits of this journey, what happened in it, what I wrote and read, and what I organized and put in them in a publication called "The Pure Bee in the Meccan Journey". The journey was in the Qalzum Sea from the direction of Tur, and I reached the honorable Mecca in the middle of Jumada al-Akhir... I there met in the two schools of the Hijaz, the Maliki judge Muhyi al-Din Abd al-Qadir ibn Abi al-Qasim ibn al-Allamah al-Nahwi Abu al-Abbas Ahmed ibn Muhammad ibn Abd al-Mu`ti al-Ansari. Al-Khazraji al-Sa`di, the author of the useful books, "Kashrh al-Tashil" and "Hashiyat al-Tawheed" and other things (Al-Suyuti).

He continued by saying I met in it with the crown of the beloved companions in God, the Hafiz Najmuddin Omar bin our Sheikh, the Hafiz Taqi Al-Din Abi Al-Fadl Muhammad bin Fahd, and he is one of my father's students and one of our sheikhs in the narration. I met the student of my father, the Shafi'i judge in Makkah, Burhan al-Din Ibrahim ibn Nur al-Din Ali ibn Kamal al-Din Abi al-Barakat Muhammad ibn Dhahirah al-Makhzumi, there, so in reality he took the rights of my father and honored me and expelled me. When the enemies walked among us and there was a conflict between us that lasted twenty years, then he sent asking for my compilations and obtained from them All together, she sent him in the year 888 AH a letter of reconciliation (Al-Suyuti).

As for his internal journey in Egypt, he said when I returned home in the beginning of the year 870 AH, I set up another trip to Damietta and Alexandria and its works, in Rajab of this year. Picking flowers in a month's journey (Al-Suyuti)

CONCLUSIONS

The study of an important personality of Muslim historians has produced books that are considered important research in understanding the process of historical codification and monitoring the movements of intellectual development that he went through. The study title is the intellectual upbringing of Al-Suyuti.

The research dealt with his time, his family, and his scientific upbringing because of their role in the intellectual upbringing of Al-Suyuti and the most important elders of his time, whom he was a student. They were one hundred and fifty scholars.

His students who were taught by him, and his scientific trips from which he acquired the wide culture taken from the cities of Cairo and Alexandria in addition to his travels, Thus, Jalal al-Din al-Suyuti provided the Arab library with many scientific books in hadith, jurisprudence, history, literature and others, which contributed to the advancement of Arab thought.

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