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**IBN AL-HOMSI (D. 934 AH) AND HIS POLITICAL ERA**

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**Abstract**

The end of the Burjian Mamluk state (784-923 AH/1382-1517AD) witnessed the emergence of many events on the political scene, foremost of which was the end of the Abbasid Caliphate in Egypt, which was an extension of the Abbasid Caliphate that fell in Baghdad/1258 A.D. from 656AD. The Mamluks in general, and the Circassian tower age in particular, and the beginning of a new era represented by the establishment of the Ottoman Empire, and in view of the above, the importance of the research comes from that important historical era that constituted a turning point in the history of the Islamic countries, as it lies between two important beginning and end points represented by the end of the era of Islamic history and the beginning of the era of Islamic history. The modern history. Ibn al-Homsi amended and included him from your town, his support, his sun, his residence, and he included the year (784-923 / 1382-1517 AD), and Ibn al-Homsi's sign is the events of the time from the most important historical sources that spoke about the towering Mamluk state and its political events.

The research came in an introduction, a topic and a conclusion. The first topic was titled A luminous glimpse into the life of Ibn Al-Homsi (d. 934 AH), while the second research came with the title of political life in the era of Ibn Al-Homsi, as we wanted to search in the results we reached.

**The first topic**

**A luminous glimpse into the life of Ibn Al-Homsi (d. 934 AH)**

First: His name and lineage

He is Ahmed bin Muhammad bin Omar bin Abi Bakr bin Abi Bakr twice Othman bin Abdul Latif bin Ahmed bin Abdul Rahman bin Abdullah bin Abd Rabbo Al-Ansari Al-Homsi Al-Dimashqi Al-Shafi'i known as Ibn Al-Homsi.

#### Second: His birth

Ahmed bin Muhammad bin Omar Al-Ansari, known as Ibn Al-Homsi Al-Shafi'i, was born at the time of the third, the night of Friday, the eighth of Rajab Al-Fard, in the year one hundred and forty-eight, as he mentioned in his book "The Events of Time" <sup>(1)</sup>.

It was said that he was born in the year eight hundred and fifty-one, and this is different from what Ibn Al-Homsi reported in his book Accidents of Time.

Whatever the matter is about the different dates of his birth, what is proven is what Ibn Al-Homsi declared <sup>(2)</sup>.

#### Third: His upbringing:

Ibn al-Homsi grew up, as stated in his book, Events of Time, that he spent most of his years in Damascus, and learned the sciences of his time at the hands of its scholars and sheikhs, as his family was residing there. Religious and Diwaniyah, in the towering Mamluk state (874-923 AH/1382-1517 AD), it is a family of religion, science and politics <sup>(3)</sup>.

#### Fourth: his travels

The journey in the pursuit of knowledge is one of the most important pillars of the various sciences in that era, as it is an important requirement in order to complete knowledge. Al-Suyuti mentions that by saying: "The intended journey is two things: one: the acquisition of a higher chain of transmission, and the introduction of listening, and the second: meeting the memorizers and studying for them, and take advantage of them.

This is what we find in the historian Shihab al-Din al-Homsi, as al-Basrawi mentioned <sup>(4)</sup>, in "Shawwal, which begins on Sunday the nineteenth... The Hajj of Shihab al-Din Ahmad al-Homsi, head of muezzins at the Umayyad Mosque, and he is the judge of the rides."

Ibn al-Homsi narrated one of his trips by saying: "In the year eight hundred and ninety-seven Muharram, on Tuesday the seventh of the twenty-first, we arrived in Damascus with the company of the pilgrim and he was very prosperous back and forth. I saw two schools of the age of Sultan Al-Ashraf Qaitbay <sup>(5)</sup>, the first adjacent to the Prophet's Mosque and the second adjacent to the Great Mosque of Mecca, and they One of the strange things about Hassan.

He also traveled to Egypt, as reported by Ibn Tulun, by saying: "On Friday the fifteenth, he traveled to Egypt ... the meteor of al-Homsi."

It was narrated by Ibn Tulun, and at the beginning of the year (903 AH / 1497 AD) Shihab al-Din Ibn al-Homsi attended the administration of the Al-Ihnaaq district in Egypt<sup>(6)</sup>.

#### Fifthly: the positions he held

Ibn al-Homsi assumed important functions in the Mamluk state, such as teaching, judging and rhetoric, in addition to heading the muezzins <sup>(7)</sup>.

Sixth: His writings.

Ibn al-Homsi left the following works:

#### 1- The big history

It seems that it is his first book, but we do not know if this is his real name or if it has other names, and whether it is a general historical book or a biographical book similar to the events of time. We also do not know the time period in which (Great History) included from which year it begins and at what year it ends, but we know He dates it to before the year (848 AH / 1444 AD), confirming this by Ibn al-Homsi, in his book *The Events of Time*, “A group of poets lamented him with poems that are long to be mentioned here, and I mentioned them in my great history in the year eight hundred and forty-eight, so review it.”

#### 2- Accidents of time and deaths of elders and peers

As for his second book (*The Events of Time*), it is better to be an appendix to the history of Ibn Hajar al-Asqalani (d. 852 AH / 1448 AD), which is called *Anba' al-Ghamr with the sons of a lifetime* <sup>(8)</sup>.

Ibn al-Homsi combined in his book *Accidents of Time* between the two parts of history of events and translations of deaths, but he makes the events the basis of his material in each year and then mentions the deaths arranged according to the day, month and year, and in most cases the combination of the historical events that occurred in the year according to the temporal and spatial date of the year in which dating her <sup>(9)</sup>.

Al-Ghazi explained the book by saying: “Then I came across a valid piece of the history of the scholar Shihab al-Din Ahmad al-Homsi al-Khatib al-Shafi'i, who included in it the tasks of accidents and deaths, so it is a strange history, except that he took the path of brevity and approximation.”

The second topic

#### Political life in the era of Ibn al-Homsi

Talking about the era of Ibn al-Homsi needs to know the environment in which he lived and determine his position and his interaction with those around him at all levels and fields, as knowing this helps to draw a picture approximating that period, as the image of the individual and his effects are not clear except by identifying the political and economic medium And intellectual.

Shihab al-Din ibn al-Homsi grew up in the Levant from his birth in the year (841 AH / 1437 AD) until his death in the year (934 AH / 1527 AD), and thus he was a contemporary of most of the Sultans of the Mamluk state, the second tower that ruled Egypt, the Levant and the Hijaz from the year (784 AH / 1382 AD) to The year (923 AH / 1517 AD) and the first of them was Sultan Al-Zahir Jaqmaq, (842-857 AH / 1438-1453 AD), who was a lover of knowledge and the Qur'an, the righteous and the poor, as people believed in him and loved him, and the last of them

was the most honorable Tuman Bay, the second (922-923 AH / 1516- 1517 AD), who is considered the last sultan of the Burj Mamluk state <sup>(10)</sup>.

The Sultanate of Al-Zahir Jaqmaq was full of positive events and matters, the most important of which was his three military campaigns on the island of Rhodes, which reaped its fruits in the third and he was able to besiege it for forty days and force the Hospitaller, in Rhodes to make peace by not raiding Islamic shops and ships <sup>(11)</sup>.

On the night of Tuesday, the third of Safar (857 AH / 1453 AD), Sultan Jaqmaq al-Dhahiri died and before he died he entrusted the sultanate to his son al-Mansur, who became sultan after him and only lasted forty days of his rule. Prince Enal, dismissed him, and the army emirs called for his authority, and he was called the most honorable king, Abu Al-Nasr Enal, and he became the sultan of Egypt, the Levant, and the Hejaz <sup>(12)</sup>.

The days of Sultan Al-Ashraf Enal lasted for about eight years, two months and days. He was long and had a light beard, so he was famous for getting the arrows, and he was little unjust, little bloodshed, transgressing the error and negligence, but his mamluks worsened their conduct among the people, and he continued as a sultan until he removed himself from the Sultanate. And he contracted it for his son, King Al-Mu'ayyad <sup>(13)</sup>, whose rule did not last long, and he was deposed after five months and five days of his rule. And he suppressed the people of corruption and bandits in all the regions of Egypt and the Levant, and the country secured extra security in his days, and the souls were reassured from those fears that were in the days of his father, and the actions of tyranny were completely eliminated, which deterred them in the beginning of his rule with threats and threats and kept them away from him, then he followed the path of kindness in the parish, so he became great People loved him, and tongues began to pray and invoke him secretly and publicly, and he pleased with his authority every one of the people, and hearts tended to him <sup>(14)</sup>.

The ruler of the Sultanate was replaced by King Al-Zahir Khashqadam <sup>(15)</sup>, on Sunday for eleven nights remaining from the month of Ramadan in the year (865 AH / 1460 AD). In the year (872 AH / 1467 AD) <sup>(16)</sup>, and he was replaced by Seif al-Din Yalbay al-Mu'aydi <sup>(17)</sup>, who in his time abounded in strife and crises, although he did not continue to rule for long <sup>(18)</sup>.

This historical era was characterized by the short period of the rule of the sultans who ruled Egypt and those who took over from the country, for example, Sultan Al-Mansur Othman bin Jaqmaq ruled for one month and thirteen days, Sultan Al-Moayad Abu Al-Fath Ahmed bin Inal ruled four months and four days and Sultan Al-Zahir Yalbai Al-Inali Al-Muayyad ruled for two months Except for four days, and Sultan Al-Malik Abu Sa'id Tamrbagha Al-Zahiri <sup>(19)</sup>, ruled for two months <sup>(20)</sup>.

After this period, the sultans succeeded in ruling the towering Mamluk state for very short periods until the situation reached one night, as happened in the Sultanate of Khair Bey <sup>(21)</sup>, and the country did not know a kind of stability except during the period of the rule of Al-Zahir Jaqmaq with the turmoil of conditions due to the Sultanate Mamluks and the period of the rule of Al-Ashraf Inal Al Ala'i, and the period of the rule of Al-Zahir Khashqadam, then the period of the rule of Ashraf Qaitbay Al-Mahmoudi, in whose reign the towering Mamluk state, which lasted for twenty-nine years, witnessed some stability and reorganization of the state at the political, administrative and military levels.

Ibn Iyas <sup>(22)</sup> mentions that what he spent on armies amounted to about seven million five hundred and sixty thousand dinars, in addition to what he spent on princes and soldiers upon their return from the fighting fronts. And he is a lot of reading, has a religious tendency, is brave and knows all kinds of horsemanship, is majestic, sane, wise, and if he is angry, his intensity will soon subside.”

Sultan Qaytbay ceded the Sultanate to his son Muhammad bin Qaitbay , before his death in the year (901 AH / 1496 AD), when he died at the end of the day on Sunday the seventeenth of Dhul-Qa'dah, and was buried on Monday in a dome he built in the desert soil east of Cairo, and his grave is Zahir to be visited and his son Al-Nasir Muhammad Abu Al-Saadat took over A day before his death at the age of puberty, he stayed for six months and two days, then he was divorced on the eighteenth of Jumada al-Ula, after it was proven that he was unable to sultanate <sup>(23)</sup>.

The period extending from the year (901 AH / 1496 AD) to the year (906 / 1501 AD) was characterized by the abundance of strife and unrest, the rapid change of sultans and the struggle for the throne of the Sultanate between the princes, as the towering Mamluks renewed the motto of governance for those who conquered <sup>(24)</sup>.

In the year (906 AH / 1501 AD) Sultan Qansuh al-Ghuri ( ) (906-922 AH / 1501-1516 AD) assumed the throne of the Sultanate, which lasted for a long period that extended to the year (922 AH / 1516 AD), during which the country witnessed many events, perhaps the most important of which was the emergence of the Ottomans On the scene of events and their threat to the presence of the Mamluks, as well as the discovery of the Cape of Good Hope, which turned the scales and changed the maritime navigation routes from Egypt <sup>(25)</sup>.

Sultan Qansuh al-Ghuri was able to defeat the Ottomans in the Levant in the year (914 AH / 1508 AD), but the Ottomans did not stop at this point, so many battles took place until the Ottoman fleet managed to defeat the Mamluks in the year (915 AH / 1509 AD).

In the year 922 AH 1516 AD, the battle of Marj Dabiq took place between Sultan Al-Ashraf Qansuh Al-Ghourri and Salim Shah, Sultan of the Romans, in which the Mamluk soldiers were broken. His sultanate in Egypt was sixteen years, less than two months <sup>(26)</sup>.

And in the month of Ramadan of the year (922 AH 1516 AD), the Mamluks gathered in Egypt and appointed Tuman Bey II , sultan, and called him the most honorable. And they remained with them for an hour, and one of the notables of Sultan Selim's soldiers was killed and his vizier Sinan Pasha, whose name was Yusuf, then the Circassian army broke and dispersed, and Tuman Bey fled, then Sultan Selim entered Egypt, and his entry to it was on Tuesday the fifth of Muharram in the year nine hundred and twenty-three, and then he was arrested After that, on Toman Bey and his crucifixion <sup>(27)</sup>.

It is clear to us from the foregoing through the review of the events and the political conditions that Ibn al-Homsy lived through the large number of isolation operations and the control of the princes over the sultans when they assumed power, so this control was one of the reasons that led to the instability of the political situation, except in varying periods.

## Results

- 1- Ibn al-Homsi is a historian from the city of Homs. He and his family immigrated to Damascus and settled there. His star shone until he became one of the prominent officials who held many religious and administrative positions in the towering Mamluk state, including the judiciary, teaching, rhetoric and fatwas, so he is considered one of the most famous men of his time.
- 2- Ibn al-Homsi is considered one of the most prominent contemporary historians of the collapse of the Mamluk state and the rise of the Ottoman state. It is clear through his writings that have reached us, the most important of which is the decree sent by the Ottoman Sultan Selim to Damascus informing them of the fall of the Mamluk state. Therefore, Ibn al-Homsi's book is "Accidents of Time and Deaths of Sheikhs and Peers." One of the important historical sources that combined the two lines of translations and events, which was dated to an important historical period in the Mamluk era, which is the beginning of the end of the fall of the Mamluk state in Egypt and the Levant.
- 3- The last period of the Mamluk tower state witnessed the emergence of many variables, the most important of which was the increase in the threat of the Turkmen and the Ottomans, and since then the northern borders of the Mamluk state have not been stabilized, as it fought many external battles to establish security on the borders and this cost it a lot of effort and money, in addition to the biggest event that it marked the beginning of the end of the Mamluk tower state, which is the discovery of the Cape of Good Hope.
- 4- The emergence of the phenomenon of internal revolutions carried out by the various Mamluk teams from time to time, demanding the sultan for alimony, indifferent to the economic situation of the state, and this is what weakened the state economically and made the downfall of the sultan who did not meet their demands inevitable.

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