

The Reality Of the Rights Of The Dhimmis In The Fatimid Statey***Dr. Ghassan Mahmoud Weshah******The islamic university of gaza -Palestinian****Email : gwshah@iugaza.edu.ps*

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**Abstract**

The study dealt with dhimmis in the Fatimid state in Egypt . The study spoke about the political, religious, social, and economic rights of the enjoyment of their rights in full and found that the dhimmis enjoyed their full rights, and some of them even reached large centers in the state such as the ministry and the authorities in the state

Keywords: Dhimmis ,Christians, Egypt ,Fatimidisam, The caliph, The ministry, Woman

ملخص:

تناولت الدراسة واقع حقوق أهل الذمة في الدولة الفاطمية في مصر فقد تحدثت الدراسة في الحقوق السياسية والدينية والاجتماعية والاقتصادية لأهل الذمة ، كما وتناولت المرأة الذمية وتمتعها بحقوقها كاملة ولاقت بأن أهل الذمة تمتعوا بكامل حقوقهم بل وصل بعضهم إلى مراكز كبيرة في الدولة مثل الوزارة ، وقيادة الدواوين في الدولة.

الكلمات المفتاحية: أهل الذمة ، النصارى ، مصر، الفاطمية ، الخليفة ، الوزارة ، المرأة

Dhimmis in the language:

Safety and covenant, the people of the dhimmis, the people of the covenant and dhimmi institutes.(1)

Dhimmis in the convention :

The people of the book are called Jews and Christians who reside in the homes of Islam and enjoy freedom, protection and security in exchange for paying the reward. This tribute is not obligatory for the boy, the woman, or the insane, just as it is not permissible to collect that tribute prematurely, and it is only obligatory once a year and falls Tribute if the dhimmi becomes Muslim. The Messenger of God, may God bless him and grant him peace, said, "A Muslim does not have a tribute.(2)

Political rights:

The Fatimids took advantage of the characteristics of the Dhimmis for their use in political and financial administration, and they took advantage of groups of Christians and Jews and imitated some important positions, so Al-Aziz chose God Ya'qub ibn Kels(3) He is one of the people of Dhimma, and he assumed the position of the ministry. He was the first minister of the Fatimid state, and he had a prominent position with the Caliph, dear to God, so that Aziz visited him when he died, and he said to him: In the rule of al-Aziz also used Isa bin Nestorius and he was a Christian. He set things up and set him on the house of the Muslims 'money and collected the money and money for the Christians and the most important works. , (5)

The Caliph Al-Aziz in God was very sympathetic to the Christians because of the relationship of lineage that binds them to them, where he married a Christian woman who gave birth to his son, the ruler, by the command of God and his daughter, six king. The falsehood that Muslims did not enjoy at the time. (2)

The Fatimid state provided all the jobs to the dhimmis, but they had the best and the closest to them from the palace, so the doctor of Aziz in God Ibn Al-Nusair al-Nasrani (3) and the ruler, by the command of God, assumed the position of the palace physician to Ya'qub bin Nastas al-Nasrani in the year (894 AH / 1114 AD) and he was the most skilled of doctors and granted him the Cairo House (4) After his death, a physician of the palace came to Saqr the Jew and gave him money (5) As for the custodian of the religion of God, he used a Jewish doctor for special and secret tasks, and when he found what pleased him, he made him a special physician for the palace (6) In this indication of the extent of the Fatimid caliphs 'trust in the dhimmis, they entrusted them with their lives Own.

As for the reign of the Caliph Al-Hakim, by the command of God, the Guardian of Fahd bin Ibrahim Al-Nasrani, the ministry, and he spent about six years before turning on him and ordering his killing in the year (889 AH / 1118 A.D.) (7), and in the year (411 AH / 1111 CE), the ministry took over Abu Nasr Bin Abdoun, the Christian writer, who called him the judge to write the records (8), and in the year (419 AH / 1113AD) the ministry was assumed by his brother Sa'id bin Issa bin Nestros and his title as Emir of the Dahir and increased from his brother's rank (9).

Ali bin Ahmed Al-Jarjrai worked for him, so he ordered to cut off his hands so they were cut off, then he returned and used it on the Expenditure Board (10)

The caliph al-Dhahir used the people of dhimma in the various positions of the state in the clerical works and in the bureaus of the state. Al-Kharj in Al-Sham and Sheikh Brigadier General Mohsen bin Badwas as a leader in this office. Najeeb al-Dawla Ali bin Nestorius used the office of the bags, then spent it(1)

Also in his rule, Abu Saeed Suhail bin Harun, the constitutional constitutional Jew, increased his standing with the caliph. The Jewish son of his Al-Mustansir God, during the time of his caliphate, became great as he had a word in all state affairs, and he shared his brother, Abu Thamer Ibrahim, to replace a minister with another who was Jewish and converted to Islam (2)

In the time of Al-Hafiz for the religion of God, Barham was the Christian of the Armenian year (529 AH / 1185 AD), and he was named by the sword of Islam as the crown of the kings. On the Muslims, their righteousness was very close to the people and their money became permissible (4), the one who preserved the debt of God from the ministry, but he soon returned and made him his advisor in managing the affairs of the state, and when he was saddened by great sadness and ordered the closure of the bureaus three days and held a great funeral for him Many notables remained at his grave and cried in tears (5). In his time, there was a Christian who assumed the office of consideration, known as Akhram, and he was wasteful, and every day he made a thousand dinars apart from provisions and fines, and the Muslims hurt and hardened them, so Radwan bin Lukhshi used it and used others (6)

The people of Dhimma had a great position in the Fatimid state. Some ministries were early in the life of the state, whereas the Sunnis did not have a ministry except at the end of the life of the state when Radwan bin Lukhshi assumed the ministry (1)

The people of Dhimma had the right to participate in the defense of the country and to enter the army, which is considered one of the ministries that has a place in the Fatimid state. His killing and skinning (2) The army clerk was mostly Jewish and his authority was to record the names of the soldiers, the conditions of the soldiers, and the gifts (3).

The researcher sees from the foregoing that the dhimmis got all the rights and privileges that Islam allowed them, but the matter was more than that by assuming high positions, so some of them reached the highest positions such as the Ministry and the Presidency of the bureaus evidence that they had the highest positions as

we have seen in many jobs It is due to its preference for them over other Egyptians. The Fatimid state, when it ruled Egypt, did not have many followers able to run the affairs of the state other than a few Moroccans with little experience in administration, so the Fatimid state's choice to rely on them instead of the Sunnis, and a clear indication of mutual trust To the people For edema.

Social Rights:

The Right to Religion and Worship for Dhimmis:

The ruler, by the command of God, gave rights to the dhimmis at the beginning of his rule, by watching him to his father, standing next to the dhimmis and giving them rights, but there are some arbitrary matters and we will present them later on the reasons that led to this but giving them freedom of worship and religious rituals so many Christians returned to their previous religion and left the religion of Islam (4).

In the era of the apparent caliph, the matter was different, as he stated from the beginning of his determination on their right to worship. The dhimmi must remove what they imagined and verify that they bear the rule of maintenance or care and attain the status of the people of sewing and protection, and who preferred to enter the religion of Islam as a choice from His heart and guidance from his Lord, and his purpose was not reinforcement or elongation, so let him enter in it acceptable and justified, and whoever influenced his stay on his religion without apostasy had to be discharged and preserved, and for all the people of the faith to preserve and maintain it. This announcement opened the door for many people who entered into the religion of Islam To retreat from their religion and return to disbelief, and allowed It is apparent to the people of Dhimma to practice their religious rituals and celebrate different festivals and occasions, as he celebrated their participation in celebrating some of these feasts and attended to witness their meetings and celebrations, and this indulgence with them led to leaving the commitment to the restrictions imposed, so they eased the wearing of spare parts and many of them were limited to wearing a waistband and a black turban (5).

Just as the apparent caliph allowed people freedom of religion, he permitted them to rebuild their churches, repair what had been destroyed and ruin them, and decorate them with the furniture and furnishings they wanted. For her (1), the Christian kings brought her money and furniture for her, so she returned better than she was before her destruction. Likewise, the apparent caliph allowed Christians

and Jews to celebrate their various festivals and events, so they returned to participate with Muslims in ceremonies and entering the bathroom, in Rajab in 414 AH / 1032 CE, and at Easter (2)

The Fatimid caliphs interfered with the choice of appointing the patriarchs of the Christians in Egypt and in the states belonging to the Fatimid state, as happened when Aziz, by God, chose two patriarchs, one of them for the city of Jerusalem. I made him Patriarch of the Queen and likewise the ruling Caliph, by the command of God, issued a decree in the year 5411 AH / 2020 AD that includes the assumption by the priest Naqvur of the Patriarch of Jerusalem, the apparent hope of the Caliph to cherish the religion of God, so he had a dissenting opinion on this subject and did not interfere in the internal church affairs and considered this matter specific to For the Christians, when the position of the Roman Patriarch became vacant in the city of Alexandria after the death of Arsanius in the year 400 AH / 1009 AD, the position remained vacant until the year 411 AH / 2020 CE and only two bishop remained in the Diocese of Alexandria: the Bishop of the Church of Tennis (Christo Dola) and the Bishop of the Church of Qalzam Abu Ishaq so the people of each one wrote From each other to not being a patriarch and to join the group in choosing the patriarch who will take over their church. Abu Ishaq tried to obtain a book from the ruling on God's command shortly before his death to be the patriarch, but he did not succeed in that (3).

In the era of the Caliph Al-Mustansir, the people of Dhimma were granted full rights to religiosity, and neither they nor their churches were offended, and they were tired day and night (1).

As for the Christian woman, she had absolute freedom to dress and go to the church for the purpose of rapprochement and worship. The church organized worship. She asked women not to mix with men and obey their husbands.(2)

The researcher tried to enjoy the religious people in the Dear Evor and the desire of some rules in the ruler of the ruler through God but took over the beginning of the Governor of the Al-Fatimid, the era of the abolition of the demand for the most of the dominates and allowed them to celebrate their holidays, and allow them to pay their worship and rebuild their churches. The referee of the dye of public life and women is very much more than freedom in the Fatimid State of the Al-Mahmiah, "In addition to the precious women in the era of religious freedom," and the exact of the victims of the religious freedom of God will be used.

Economic rights:

A large number of the dhimmis who enjoyed money and wealth and most of them were from the cultured class who was famous for its knowledge and practice of the distinguished professions that generate large income and this is a characteristic that dhimmis distinguished in many Islamic cities, as they were working in drafting, tanning and banking (1)

The industries in which the dhimmis were created:

The Fatimid state was keen to give the people of Dhimma their right to work through work and respected their private property. It was said that there was a Christian man with ships and property that could not be counted. At the same time there was a decrease in the Nile, so the minister asked this Christian to distribute the yield to the markets and sent the Christian to the minister that He has the yields that he can feed the people of Egypt for nearly six years.(2)

There was also a Jewish man who was very wealthy trading in jewelry, as he was said to have a lot of jewelry in gold and silver, and he put it out of its large number on the surface of his house and put three hundred silver jars on its surface.(3)

From the above, we note that the people of the dhimma were enjoying religious tolerance between the Muslims and the dhimmis and economic rights made them among the owners of capital who had the right to work and move in addition to mastering a lot of industries that helped them to develop and made them owners of capital and we will mention some of the industries that contributed to the advancement Economic.

First: industries:

In the first Fatimid era, Egypt witnessed a major industrial renaissance that the country had not seen before the Fatimids came to Egypt, as industries diversified, production increased and many industries were created, along with the availability of causes and conditions, which led to the emergence of a major industrial renaissance (4)

Most of the industries that the Egyptians excelled in were those who remained on the religion of the Copts or who converted to Islam, and through the policy of religious tolerance that the Dhimma lived under Fatimid Islamic rule, the most important factors that led to the progress and prosperity of industries.(5)

Among the industries that flourished in Egypt in the Fatimid era were the textile industry, they were in the majority of the cities of Egypt that were famous in that industry, and the cities of Alexandria, Damietta, Damira, Tota, Al-Gurfa, Assiut and other centers of the textile industry in Egypt flourished.(6)

Akhmeem reached a great degree in the textile industry, especially the woolen ones and the silk ones (7). The Fatimids took the luxurious textiles that Egypt is famous for as a way to gain and achieve political and religious gains, especially in its distribution to the state on holidays, occasions and state citizens (9), and the state cared and supervised the factories Industries with close supervision (10) (8)

- 1) Woodwork: Coptic craftsmen carved the Coptic churches with the same decorations in which Islamic furniture was adorned and they mastered the woodwork and engravings, and this industry flourished at the hands of Coptic and Muslim makers and artists (9)

The carved wood carvings varied in various manufactures such as birds, predators, deer and people Hunting Scores (10)

- 2) Metal and glass industry: The Egyptians excelled in the metal and glass industry, and this industry was known from the industries taken by the Muslims of the Copts of Egypt, where many artifacts and metal tools of various purposes dating back to the era of the Fatimids were found as they are evidence of the work of the artists, whether Muslims or Copts He is credited with this industry and its prosperity (11)

These bronze makers also used to make incense burners, faucets, pots, and other fine objects, as they were made of animals and birds. (12)

- 3) Paper and binding industry: Egypt was famous for the manufacture of papyrus, where most of the industrialists who were fried in that industry were Copts, and Ibn Kals established in his palace a bookcase for notebooks, and he was made to supervise and provide them with a group of copyists and independents by binding books and notebooks (13).

- 4) Glass, cable rock and porcelain: The glass industry has greater articles in the Fatimid era, and was his inhabited in Egypt to decrease the price and abundance of production of Fatimid ages and was in the weight of the cash and decorations, animal graphics and birds (14)

- 5) The sugar and honeymanships: Egypt has seen its biggest launch in sugar industry, the country has known the many times that he has helped to boom in her sugar and honey makers (17)

Second trade: In the area of trading and the dead internal trading where the villages and cities of the perpetrators of the copts have been pulled out of the markets of the food, where they were the like to be the city of Schbra, where Sunday is one of the week of the scene of the boat and cowardous goods and goods where it is from the markets in the Thuratih 18 and some of the two neighborhoods that have been found in the people of the mouth. There was a daily market for their daily needs and the week (19)

The people of the spirit were operated by the slave trade where the ruling stressed and prevent the sale of the Secretariat and the slaves for the people of the (20)

And the return of the dhimmis in the gold trade and among those who excelled are the Jews (21)

Foreign Trade: They created the people of Dhimmah in the trade of slaves, chandeliers, and jewels, as the caliph althahir apparently used Aba Sa'id to provide the goods needed by the Caliphate of the East's goods (22) and the dhimmis owned the capital (23).

And the researcher sees from the above that the Fatimid state contributed to the granting of economic rights to the people of dhimma and helped in the prosperity of the economy in the Fatimid state through supervision and provision of appropriate conditions for the advancement and reaching the degree of economic prosperity and in addition to the emergence of merchants who have capital who contributed to meet the needs People, whether Muslim, are the first of the dhimmis, and we notice the emergence of religious tolerance between Muslims and dhimmis.

The fourth topic:

Violations of the rights of the Dhimmis in the Fatimid state:

The life of bliss that the dhimmis lived did not continue after the ruler, by the command of God, assumed the caliphate of the Fatimid state. The factors of the coup against them emerged from the beginning of his rule, and he pursued with them a policy of distress when he began his reign to kill a prominent figure of the dhimmis, Issa bin Nestorius, who served as minister to his father, the Caliph Al-Aziz, Yahya bin Saeed Al-Antaki mentioned that Jesus had drawn unfair drawings in his eyes during the days of his look, as soon as Hassan bin Ammar assumed the mediation days of the ruling caliph by the command of God until he set out to cancel what Isa bin Nestorus had

done and returned matters to what they were, and then arrested Jesus And he was killed in the month of Safar (387 AH / 997 A.D.) (1) (24).

During the reign of the ruling caliph, by the command of God, we take a new approach in restricting the people of dhimma and demolishing many of the monasteries and the churches affiliated with them.

He exaggerated the demolition of monasteries and churches, and he mentioned that there was neither a monastery nor a church left in his kingdom (26) issuing a record (27) to demolish the Church of the Resurrection in Jerusalem and issued a general record (399 AH / 1008AD) to destroy the Church of Mary of Qantara in Egypt and plunder including (28) In the year (400 AH / 1009AD), he issued a record ordering the demolition of Deir al-Qusayr in Jabal al-Muqattam, looting its contents, exiting the other stakes, exhuming their basements, removing their coffins and throwing their bones (29)

In the year (403 AH / 1012AD), he issued a record requiring the destruction of all churches and permitting what was surrounded by people and looting and sectors that destroyed the entire family and plundered all their belongings and exported their loved ones from the loss of farms, farms, gauges, showers, palm trees and fruit trees (30)

He intentionally restricted the people of dhimma, as he issued a year (395 AH / 1004 AD) in which a record in which Christians and Jews were required to wear spare parts and tighten the trigger on their circles and wore black turbans on their heads. The black color symbolizes the Abbasid state for their hatred of it.

In the year (403 AH / 1012AD), he issued a register that made Christians wear crosses of wood in their necks, each one weighing five pounds and a length of cubits. As for the Jews, the record forced them to hang wood clues appearing on their clothes, including the record from buying slaves and slaves, in addition to that preventing them from riding They were allowed to ride mules and donkeys from wood and black Saudis demanded from every jewelry of gold and silver. Also, the malaria record prevented Muslims from riding dhimmis with them, and none of the non-Muslims carried a dhimma . And singled out for the dhimmis special baths for them to distinguish them from the Muslims and the crosses are attached to the baths of the Christians and the pictures of the offerings are attached a reference to the head of the calf that he worshiped. (32) He prevented them from celebrating the feast of

the Shay'ans and prevented them from adorning their churches for what their customs took place on, and confiscated what was hanging on their churches for what they had become accustomed to. Moreover, he burned a large number of crosses at the doors of mosques and in the police house (33) and issued orders To all aspects of Egypt to destroy A is found in him from the monasteries and churches, and he took the luggage of churches and monasteries and sold them in the markets, including pots of gold and silver (34) Demolished churches and monasteries in Egypt and the Levant built by the Romans (35)

But in the year 410 AH / 1019 A.D., he modified many of his decisions taken against the Dhimmis, as he created for them the freedom to practice their religious rituals, and that they were content with them to wear spare parts and issued extremist orders and records that were taken from monasteries and churches, or received from munitions, chandeliers, timber, and mayors (36). He issued a restoration of the czar monastery and a bet back to him and allowed them to establish their prayers in it. He also issued another record that provides for rebuilding the Holy Resurrection Church and providing protection for it and restoring its stolen endowments. He also issued a record to assure Christians and themselves of their money and thus many of them returned to their religion (37)

From the foregoing, we note that the ruling Caliph, by the command of God, has a contradictory personality in terms of his view of the dhimmis, through their persecution in return, giving them the rights and orders of the opposition, and his turn of the arrow rights, his contradictory orders, and his constant fluctuations, as it indicates his dual personality on the side of paranoia, so the picture appeared clear through his persecution of the people Edema in a period of time, and in return he was a supporter of them and built churches and give them rights.

In the year (441/543 m) The specialists were exposed to another exception as the stabilized glory the churches of churches in Egypt and the mass and increased in the gas and the path of bet for a fan of a year.

The two states were in the process of scoring, but the bottom of the Balglan and the palm of the slaves were the failure of the ties of the clothes and ordered them in the passage of Muslims and are our ranks, and the right to be taken from the underlap, and the parking down, and preventing them from

His Excellency Acid Hassan, Abu Dushi and Abaya Al-Zaher and their order to be erosted their graves (2)

Conclusion

With the grace and patronage of God, the research was completed and results were reached

- The Dhimmis obtained all the rights and privileges that Islam allowed them to, but the matter was more than that by assuming high positions, so some of them reached the most prestigious positions such as the Ministry and the Presidency of Diwans
- Dhimmis faced succession to the ruler by the command of God, some difficulties and imposed on them many restrictions and procedures.
- In the era of the apparent caliph, all restrictions imposed on the Dhimmis were abolished, and they were allowed to celebrate their festivals. They were also allowed to perform their worship and rebuild their churches. In this way the dhimmis returned to participate in public life.
- The Christian woman was completely free to dress and go to church for the purpose of rapprochement and worship
- A large number of the dhimmis were money and wealthy people, most of whom were from the educated class, known for their knowledge and practice of the distinguished professions that generate large income. This is a characteristic that the dhimmis distinguished in many Islamic cities.

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