



جامعة الموصل

كلية الآداب

التأثيرات الحضارية بين مصر والمغرب الإسلامي
وإفريقيا في العصر المملوكي الأول
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اتسمت العلاقات بين بلدان العالم الإسلامي عبر العصور التاريخية بالتواصل المستمر وتبادل المؤثرات الحضارية في مختلف مجالاتها مما جعل منها وحدة واحدة على الرغم من قيام بعض الجماعات بمحاولات الانفصال بذاتها من خلال إقامة دويلات تتوارث حكمها سواء في العصر العباسي أم في العصور التي تلت هذا العصر. وكانت مصر في العصر المملوكي الأول المركز الحضاري الأهم الذي اتجهت اليه أنظار المسلمين من علماء وفقهاء وطلاب علم ورحالة وتجار وغيرهم، لا سيما بعد احتلال بغداد من قبل المغول وسقوط الخلافة العباسية سنة (656هـ/1258م)، فختفت شعلة الحضارة فيها لمدة من الزمن. ولما كانت الحضارة الإسلامية حضارة أصيلة ولادة لا تعرف الخمول والكسل، فقد نشطت مصر في هذا الجانب مع وجود ذلك التبادل للمؤثرات الحضارية بينها وبين من قصدها من البلاد الإسلامية من كل حدبٍ وصوبٍ، لا سيما الوافدين من المغرب الإسلامي وإفريقيا (جنوب الصحراء)، فمنهم من استقروا فيها ومنهم من عادوا إلى بلادهم حاملين معهم مشاهداتهم وملاحظاتهم وعلومهم التي اكتسبوها لنشرها هناك، فضلاً عما نقلوه من بلدانهم إلى مصر من معطيات حضارية أفادت كثيراً في مختلف مجالات الحياة.

يعد موضوع الأطروحة دراسة تحليلية وصفية لعصر مهم من العصور التاريخية التي مرت بها الأمة الإسلامية في ظل الهجمات التي توالت عليها من قبل المغول والصليبيين، فصمدت الحضارة الإسلامية في مصر بوجه هذه الهجمات وأحتضنت العلماء وطلبة العلم والخبراء في مجالات الإدارة والاقتصاد والعمارة وغيرها، من كل حدب وصوب ومنها المغرب الإسلامي وإفريقيا (جنوب الصحراء)، وتفاعلت معهم ومع بلدانهم، فأعطت وأخذت في مختلف الميادين الحضارية، لتسموا الحضارة الإسلامية في مصر والمغرب الإسلامي وإفريقيا (جنوب الصحراء) نحو أفق أوسع.

لقد تم تقسيم الأطروحة إلى تمهيد وأربعة فصول، تناول التمهيد الإطار الجغرافي لموضوع الدراسة فتم تحديد موقع مصر في العصر المملوكي وحدودها فضلاً عن المغرب الإسلامي وتحديد الرقعة الجغرافية لإفريقيا (جنوب الصحراء) الواقعة جنوب مصر و بلاد المغرب. وتناول الفصل الأول التواصل الحضاري وتبادل المؤثرات بين مصر والمغرب الإسلامي (المغرب والأندلس) وإفريقيا (جنوب الصحراء) على مر العصور الإسلامية التي سبقت العصر المملوكي، وعرض فيها الباحث أهم المجالات التي تبادلتها مصر المؤثرات من حيث الأخذ والعطاء، والتي غلب عليها دور المؤثر أكثر من المتأثر ولاسيما في العصور الإسلامية الأولى التي تلت عمليات الفتح الإسلامي هناك. أما الفصل الثاني فهو الركن الأول المهم في الأطروحة وقد تناول الباحث فيه التأثيرات بين مصر والمغرب الإسلامي في العصر المملوكي الأول والتي قُسمت إلى خمسة ميادين: هي الإدارية، والاجتماعية، والاقتصادية، والثقافية، والعمرانية، فالميدان الإداري أنطوى على مؤثرات في مجالات النظم الإدارية والقضاء. أما الميدان الاجتماعي فضم عدداً من المؤثرات من حيث العادات والتقاليد والملابس. أما الميدان الاقتصادي فضم تبادل المؤثرات في مجالات الزراعة والصناعة والتجارة. ويعد الميدان الثقافي من أهم الميادين التي دار في فلكها تبادل المؤثرات بحكم نشاط الحركة العلمية لدى الجانبين حيث قدم في هذا الفصل أهم المجالات التي ضمها هذا التأثير فضلاً عن تراجم عدد من العلماء الذين اسهموا في نقل المؤثرات. وتناول الميدان العمراني مؤثرات حصلت على المساجد من حيث النقوش وطرز العمارة، فضلاً عن المدارس والعمائر الإسلامية الأخرى.

تتأول الفصل الثالث المؤثرات بين مصر وإفريقيا (جنوب الصحراء) في العصر المملوكي الأول، وتم تقسيم الفصل إلى المواضيع الواردة في تقسيمات الفصل الثاني ذاتها وعرض فيه الباحث الميادين التي شملها تبادل المؤثرات والتي يطغى عليها التأثير المصري على الأغلأ. وجاء الفصل الرابع ليعرض الطرق التي انتقلت من خلالها التأثيرات الحضارية بين مصر من جهة والمغرب الإسلامي وإفريقيا (جنوب الصحراء) من جهة أخرى، وكانت السفارات أولى تلك الطرق كونها كانت مرتبطة بالعلاقات السياسية التي تبين مدى الأرتباط في المجالات والميادين الأخرى. ثم تأتي بعدها الرحلات بأنواعها. ثم تأتي المؤلفات العلمية والكتب التي انتقلت بين الأطراف وفي النهاية يأتي دور الهجرات سواء الجماعية منها ام الفردية في نقل المؤثرات بين الجانبين.

أما الخاتمة فقد ضمت أهم النتائج والاستنتاجات التي توصل إليها الباحث من خلال عرض هذه الدراسة.

Abstract

The relations among the countries of the Islamic world during the historical ages were characterized by a continuous communication and the exchange of cultural influences in the various fields of life making them a single union despite the fact that some groups of these countries tried many times to separate through establishing small states that inherit their rule whether in the Abbasid period or in the eras that followed it.

Egypt, in the first Mamluk period, was the center of civilization that attract the attention of the Muslims especially scientists, religious scholars, academic researchers, travelers and merchants. This importance came after the occupation of Baghdad by the Moguls and the fall of the Abbasid Caliphate in the year (656 AH/ 1258 AD) which made the cultural appear to fade away for a period of time. Since the Islamic civilization was genuine and regenerative, Egypt was very active in this aspect with the existence of that exchange of the influences of civilization between it and their visitors from all over the Islamic countries; especially those coming from the Islamic Maghreb and Sub-Saharan Africa. Some of these visitors settled there and some of them returned home, bringing with them their observations and notes and sciences they acquired to share in their countries, besides the sciences they brought with them to Egypt in the different fields of knowledge that enriched life in Egypt in general.

The object of this thesis is an analytical and perspective study for an important period of historical periods which the Islamic nation underwent under the attacks which consecuted on it by Mongols and Crusaders, so the Islamic civilization hold out in Egypt against these attacks and it nurse the scientists, science students and the experts in management industry agriculture, Building and others from everywhere, including the Islamic

Meghrib, Sub-Saharan Africa and reacted with them and their countries, So it gave and took in different civilian fields, to up-life the Islamic civilization in Egypt, Islamic Meghrib and sub-Sahara Africa towards freer access.

As for the main objective behind choosing this topic (**The Influences of Civilization Among Egypt, the Islamic Maghreb and Africa in the First Mamluk Period**) is to shed light on the important roles that Egypt has played in the different aspects of life like its distinctive cultural activity in leading the Islamic world in the time of political and cultural vacuum in the East at that time. Despite the fact that most of the previous studies focused on the political situation, relations and intersections among the Islamic countries, especially in the Islamic Maghreb and their reflections on the cultural communication among the Islamic countries besides the forced displacement of Muslims from Andalusia at the hands of the Spaniards and the decline of Muslim rule in Granada. This with regard to the Islamic Maghreb.

Wrt the Islamic Meghreb or Islamic west as it is named by many researchers and both naming's are correct, it includes the Meghreb countries which spanned Burga and Tripoli to the coasts of the Atlantic Ocean, besides Andulus which is the Islamic existence ebbed in it at that age so it was shorted on Granada kingdom, as it will be clarified in the introduction.

As for about the reason inclusion Africa within studying it to relation Africa with Islamic world in common and with Egypt and Islamic Maghreb specially, this relation who attempt much from westerners authors that to separate within hierarchy Christianization attack in continent this from one side and to see much to Africa in the capacity of case political and

civilizational apart from the Islamic world who is near from it to represented Egypt and Islamic Maghreb from the other side.

The designation of Africa contained in the title of this dissertation refers to the Africa (south of sub-Sahara) including all its eastern, middle and western parts with all its various political entities, in addition to district eastern from continent Naoba and Habasha and entities who to be based founded in it, that did not have any choice but to interact with Egypt culturally to live and improve continuously.

The writer of this dissertation has faced many difficulties among which is his inability to get a number of documents and contracts, especially marriage document in the Museum of Islamic Art in Cairo because of the strict procedures done by the principles of the museum. So that he copied some of the document that he found in Karam Alsawy Baz book entitled (Mamalik Al-Naoba in the Mamluk Period).

The dissertation is divided into an introduction and four chapters. The introduction tackled the geographical framework for the study in which the location of Egypt in the first Mamluk period is identified as well as the Islamic Maghreb which includes the Maghreb countries ruled by three states at that time in addition to Andalusia represented by Granada the last stronghold of Muslims there which was ruled by Bani Al-Ahmar. The geographical area for Sub-Saharan Africa has been located south of Egypt and the Moroccan countries.

The first chapter deals with the cultural communication and the exchange of influences among Egypt, the Islamic Maghreb (Morocco and Andalusia), and Africa (south of sub-Sahara) through the Islamic ages in which the researcher has revealed the most important aspects that Egypt has exchanged the influences by taking and giving, and in most cases Egypt

was more effective than the others especially in first Islamic Ages that followed the operations of the Islamic conquest in the Islamic Maghreb and Africa (south of sub-Saharan).

The second chapter is the first, important cornerstone for the dissertation in which the researcher tackles the influences between Egypt and the Islamic Maghreb in the first age of Mamluk which is divided into five sections that are the administrative, the social, the economic, the cultural, and the architect. The administrative section included influences in the fields of administrative systems, justice, and feudalism. The social section includes a number of influences that deal with customs, traditions, garments, and any other everyday activity. The economic section centers contained the influences exchange in the fields of agriculture, industry, and trade. The cultural section is generally considered the most important of the sections in which most of the influences exchange occurred. And this is due to the active scientific movement for both sides; Egypt and Maghreb, and the researcher represented in this chapter the most important fields that the cultural influences include as well as the translations of a number of scholars who participated in transforming these influences. The architect section deals with the influences concerned with mosques in terms of patterns and models of architecture, as well as schools and other Islamic monuments.

The third chapter, which is considered the second cornerstone of the dissertation, deals with the influences that happened among Egypt, the Islamic Maghreb, and Africa (south of sub-Saharan) during the first age of Mamluk. This chapter is divided into the same section as chapter two, and the researcher tackles the fields that include the influences exchange which is dominated by the Egyptian influence mostly. In the administrative field Africa (south of sub-Saharan) appears to have the most important influence

especially in the administrative systems of the position of the Sultanate and janitorial job, the judiciary and the extent to which they are affected by the construction and military fields. In the social section the exchangeable influences in the fields of traditions, marriage, costumes, meals, carnivals, and other celebrations are included. In the economic section the researcher tackles the agricultural and industrial and commercial aspects. The cultural section includes the most important sciences by which Africa (south of sub-Saharan) is affected mostly and the role of Al-Azhar mosque in this influence which includes the linguistic and dogmatic sciences and syntax also. In the architect field attention is focused on the construction of houses and schools and the most important ways of the Islamic arts.

The fourth chapter reveals the ways through which the cultural influences were transformed between Egypt on the one hand, and the Islamic Maghreb and Africa (south of sub-Saharan) on the other. Among these ways is the establishing of embassies between these countries as they were related to the political relations with the rulers of other countries that revealed the extent to which they are related to the other fields. Besides most of these embassies were paving the way for official motorcades pilgrimages, and then the trips which were initially pilgrimage trips. These trips continued to go through Egypt in the first Mamluk period and the following periods. The researcher shows the most important of these ways that pilgrims have gone through, and then the commercial trips and their role in transforming these influences and the most important trade ways that connected Egypt on the one hand with the Islamic Maghreb and Africa (south of sub-Saharan) on the other. As for the seeking knowledge trips they were the most important and distinctive factors that helped transforming influences, especially the scientific knowledge and cultural influences. Geographical trips, on the other hand, played an important role in transforming the image of these countries and societies through the

stories that travelers tell in that age. Then comes the scientific texts and books that moved between them and which transformed with them various scientific influences. In the end, the role of migrations, whether individual or collective, including transforming influences particularly those with social nature. These ways contribute in transforming the Islamic culture among these countries and regions and then they were spread into the Islamic societies of these spots.

The conclusion deals with the most important findings and recommendations that are found in this dissertation.

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The Influences of Civilization

Among Egypt, the Islamic Maghreb and Africa

In the First Mamluk Period

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