

The Judiciary in Ajloun Province During the Mamluk Era (659-922 Ah / 1261-1516 Ad)

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Received: 16/8/2023
Revised: 30/10/2023
Accepted: 9/1/2024
Published online: 14/11/2024

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Citation: Al-Omari, O. S., ghnaimat, Q. M., & Bani Younes, M. A. (2024). The Judiciary in Ajloun Province During the Mamluk Era (659-922 Ah / 1261-1516 Ad). *Dirasat: Human and Social Sciences*, 52(1), 224–232. <https://doi.org/10.35516/hum.v52i1.5490>

Abstract

Objective: This study aims to investigate the judiciary system in Ajloun Province during the Mamluk era by identifying the most prominent judges in that period and their achievements, whether in Ajloun and its administrative cities like Irbid and Hebras or other provinces such as Jerusalem, Hebron, Aleppo, Salt, Safed, Damietta, Baalbek, Homs, Tripoli and others. The study also sought to identify these judges' place of birth and death. The focus extends from the Yarmouk River in the north, adjacent to the Damascus jurisdiction, to the Zarqa River in the south, bordered by the Balqa governorate on that side, and from the Shari'a River (Jordan) in the west to the eastern Badia region, all falling within the Ajloun district.

Methods: The study followed a historical narrative and analytical approach to events, critiquing them. It relied on authentic historical sources, along with studies related to the study period, in addition to Arab research as listed in the sources and references.

Results: The study revealed that Ajloun jurisdiction became a significant center for justice during the Mamluk era, attracting judges, some of whom were natives of the jurisdiction, while others came from outside. This includes areas they served within the jurisdiction like Irbid, and beyond the jurisdiction, such as Jerusalem, showcasing their judicial contributions until their passing.

Conclusions: The Ajloun jurisdiction played a significant role in the Mamluk era, hosting judges who held prominent positions in major cities such as Damascus, Jerusalem, and Damietta.

Keywords: Ajloun, Mamluk, judiciary, the judiciary system, history.

القضاء في نيابة عجلون في العصر المملوكي 659-922 هـ 1261-1516 م

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ملخص

الأهداف: تهدف هذه الدراسة إلى محاولة البحث عن القضاء في نيابة عجلون في العصر المملوكي. وما قدمه هؤلاء القضاة من خلال التعرف إلى أسمائهم والمناطق التي خدموا بها، لاسيما في مدينة عجلون أو المدن التابعة لنيابة عجلون. كمدينة إربد وحبراص، وعن المدن التي تولوا فيها منصب القضاء خارج نيابة عجلون. مثل القدس والخليل وحلب والسلط وصفد ودمياط وبعلبك وحمص وطرابلس وغيرها. كما حاولنا من خلال البحث التعرف إلى مكان ولادة هؤلاء القضاة، وأماكن الوفاة إن وجدت. إضافة إلى القضاة الذين نسبوا إلى نيابة عجلون التي تمتد من نهر اليرموك شمالاً حيث تحاذيها نيابة دمشق إلى نهر الزرقاء جنوباً لتحدها ولاية البلقاء من هذه الجهة، ومن نهر الشريعة (الأردن) غرباً إلى البادية شرقاً. حيث تدخل هذه المناطق كلها ضمن النيابة. ويطلق على كل عالم من العلماء أو قاضي من القضاة في هذه النيابة العجلوني معتمدين في ذلك على المصادر المملوكية المعاصرة والمراجع الحديثة.

المنهجية: اتبعت الدراسة المنهج التاريخي النقلي والتحليلي للأحداث ونقدها، واعتمدت الدراسة على المصادر التاريخية الأصيلة وكذلك الدراسات التي تتعلق بفترة الدراسة بالإضافة إلى الأبحاث العربية كما هي مرصودة في قائمة المصادر والمراجع. النتائج: توصلت الدراسة إلى أن نيابة عجلون قد شكلت مركزاً مهماً للقضاء في العصر المملوكي، وبؤرة استقطاب للقضاة بعضهم من أبناء النيابة، وبعضهم الآخر من الخارج إضافة إلى المناطق التي خدموا فيها داخل النيابة كإربد، وخارج النيابة كالقدس وإسهماتهم القضائية حتى وفاتهم.

الخلاصة: شكلت نيابة عجلون مركزاً مهماً للقضاء في العصر المملوكي، وضمت قضاة تقلدوا مناصب عليا في مدن كبرى كدمشق والقدس ودمياط، وكان بعضهم من أبناء النيابة، وقد عاشوا حياتهم فيها حتى الوفاة.

الكلمات الدالة: عجلون، الممالك، القضاء، النظام القضائي، التاريخ.



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Introduction

When Mamluk ruled the Levant, they organized the territory into administrative units known as "*Niyabat*" Provinces. Damascus, Aleppo, Hama, Tripoli, Safed, and Karak were among these administrative provinces. However, Damascus, the largest province, was called the Kingdom of the Levant or *Niyabat al-Sham*. The *Niyabat* was divided, for administrative purposes, into subdivisions, each of which was called "*Amal*" signifying sub-provinces (Al-Qalqashandi (821 AH / 1418 AD)).

Historical documents reveal that Ajloun was among the most significant provinces in Mamluk's administrative system. Previously, it was called the Kingdom of Ajloun and *Niyabat Ajloun*. The Mamluk sultans recognized Ajloun's strategic importance, especially its fortress, which served as a formidable military stronghold and a defensive bulwark against the Franks. At that time, the Franks were situated along the Levantine coastlines, constituting a direct danger to the Mamluk regime. Simultaneously, the Ayyubids persisted as a rival power, seeking opportunities to challenge the emerging Mamluk state.

Al-Zahir Baybars, who recognized the significant location of Ajloun, took the initiative to split *Niyabat Ajloun* from other *Niyabat*. Hence, he appointed a governor for its fortress. Ajloun also acquired an equivalent status to Damascus and Homs when the Sultan of Ghazan designated Qabjaq as the governor of the Levant, responsible for administering the region from Salamiyah to Arish in the year 699 AH/1299 AD.

During the sovereignty of Sultan Al-Muayyed Sheikh Abu Al-Nasr Al-Dhaheri (814-824 AH / 1413-1421 AD), the governor of Ajloun was assigned a higher rank, which is "*Ṭabl-K, hāna*," "*Amir of tablkhana*," or "*amir of forty*." Later, the Sultan of Cairo granted his exclusive approval for the designation of a representative to Ajloun. This title changed after Ajloun's territorial boundaries expanded to include new regions such as the Wilayat of Balqa, Husban, and Salt; the governor then was called Ajloun and Salt's governor. Such an appellation underscored the eminence of this role within the administrative hierarchy of the Mamluk state.

It is noteworthy that, during the reign of King Al-Ashraf Qaitbay (872–901 AH / 1468–1498 AD), the governor of Ajloun and deputies from Gaza and Jerusalem were granted the honor of receiving and welcoming the monarch.

The geographical boundaries of Ajloun were defined by Ibn Shaddad al-Halabi (d 684 AH / 1282 CE). Who stated that: "the borders of Jabal Auf* to Wadi al-Zarqa serve as the demarcation line that separates the territory of Ajloun. To the west, it is defined by a valley '*Al-Ghor*'; to the east, it terminates in an area known as Hayaniya." This description of Ajloun's boundaries was reaffirmed by Sheikh Al-Rabwa Al-Dimashqi (d. 727 AH / 1327 AD), who described it as "It boasted a well-fortified fortress, an ample water supply, a profusion of fruits, and abundant provisions. Moreover, it has an expansive, far-reaching view".

The administrative structure of *Niyabat Ajloun* encompassed several basic facilities, including mosques, markets, al-Qaysariyya (a bazaar), "small old markets," khans (inns), and baths. The historian Al-Barzali referred to these facilities when documenting the Ajloun flood in 728 AH / 1228 AD. He noted that facilities there comprised a market, the cotton market, the Khala'een market, the Iqba'een market, the Textile market, the al-Faryan market, the al-Famiya market, the al-Saqqatiyin market, the goldsmiths' market, the ancient land market, the merchants' market, the Husariyin market, the foragers market, and the butchers' market. These diverse amenities and markets reflected the economic and social liveliness of the region during that time.

Ajloun boasted a range of baths, including the Salihi bath, also known as Amir Musa and the royal bath. These facilities were pivotal in catering to the sanitation and abundance of its inhabitants. Additionally, Ajloun was home to a diverse array of markets, with notable examples being the ancient Qaysariyya, the Qaysariyya of Prince Saif al-Din Baktam, and the Qaysariyya of Prince Tankz bin Abdullah Nayeb al-Sham. Of particular significance was the expansive Qaysariyya of Prince Tankz, valued at an estimated (120) thousand dirhams. The city also featured mills, orchards, slaughterhouses, restaurants, laundries, cooks' shops, welders' shops, merchandise shops, the establishment of Judge Fakhr El-Din, and wheat shops. In addition to these economic centers, vacant areas known as Al-Arsah, residential districts, Bamaristan (hospitals), Al-Saifiya School (Al-Naqibiya), and numerous other institutions contributed to the city's prosperity.

Ajloun enjoyed an efficient internal transportation network with bridges, archways, and vaults, facilitating convenient mobility within the city. Paved streets and pathways, such as the Sultanian path, the Mamluk path, the al-Salik path, the path of Aqabat Mihna, the way of Ain al-Haramiyya, the path of Ar-Rabad, the path of Ibn Katheer, the path of Iraq al-Hol, and the Markus market, contributed to a well-organized urban layout.

Considering the above-stated features, Ajloun became a well-known city in the Middle Ages, hosting judges, soldiers, government officials, tax collectors, and military personnel. Beyond its role as an administrative center, the city was important for its booming industry, commerce, and cultural contributions. Its role as one of the cities under the protection of the Mamluk state and its status as a hub for numerous scholars lent it additional prominence. Ajloun also played a vital role in supporting a robust commercial activity extending to neighboring communities, including Irbid and Hibras. These regions were noted for producing numerous intellectuals. Ibn Haji Al-Hasbani (d. 816 AH / 1413 AD) specifically highlighted the prosperity of the Irbid market in his work. He noted that: "It became a developed market."

Judicial System in Niyabat Ajloun

The judiciary in Islam has a paramount role in enforcing religious laws and resolving disputes. The judiciary occupied a significant position in the Mamluk state, ranking immediately below the sultans, caliphs, governors, and warlords. Judges were classified within the third social group according to diverse historical records from the Mamluk era.

Historical sources provide evidence of the judiciary's enduring presence in Ajloun, with its origins traced back to the Fatimid era. Ibn Shaddad al-Halabi (d. 684 AH / 1285 CE) documented in one of his works that "there was- in Ajloun- a judge appointed by the Egyptian caliphs until the region fell under the control of the Mongols (Tatars), and he was executed." This historical account underscores the longevity of the judiciary's role in Ajloun, stretching from the Fatimid era through the Ayyubid period into the Mamluk period.

Evidently, this text suggests the position of judge in Ajloun was hereditary until the year 658 AH/1259, when the Mongols invaded Ajloun, along with other neighboring areas, including Mujib, Salt, Karak, Zizia, and Nablus. This invasion destroyed parts of the Ajloun castle and captured King Nasser Youssef's slave girls, who were brought to the city markets. This marked a significant shift in the region's history and governance.

During the Mamluk era in Ajloun, the judiciary was intricately linked to the administrative structure of the region. The appointment of judges was under the authority of the Chief Judge in Damascus. In other words, the judges did not enjoy complete independence. Rather, they acted as deputies to the Judge of Damascus, who held the power to authorize them to rule. The Chief Judge in Damascus possessed the prerogative to grant and revoke their authority at will and the ability to appoint or dismiss judges as deemed necessary.

Historical records reveal that the Judge of Ajloun was a prominent figure who resided in the city during the Fatimid and Ayyubid eras. However, during the Mamluk period, a judge was designated for each significant town within the region, representing a more decentralized approach to judicial administration.

It's worth noting that judges in that era performed multiple roles in addition to their judicial duties. They often took on the responsibilities of orators and speakers at religious gatherings and festivals in mosques. For instance, Abdul Qaher bin Muhammad Abdul Wahid bin Ibrahim al-Tabrizi, a former Harrani judge and preacher in Ajloun, exemplified this multifaceted role by combining duties in rhetoric and the judiciary. Shihab al-Din Omar bin Muhammad bin Omar, who served as the judge and preacher of Ajloun from 1246 to 1298 AD, similarly held dual roles. Some judges in Ajloun, such as Judge Ahmed bin Abdul Samad bin Abdullah bin Ahmed, were known to possess substantial private estates consisting of numerous villages. This suggests that they held considerable influence and wealth within the region.

Judges were deployed to various major Levantine cities such as Baalbek, Tripoli, Damascus, Adhraaat, Safed, Jerusalem, Karak, Salt, Aleppo, Zarea, Qus, Amel Al-Kahf, Nablus, and Homs. In comparison, others served in several areas beyond the Levant during the Mamluk era, such as Belbeis and Damietta. Those judges were instrumental in maintaining their respective regions' legal and judicial systems. Four judges served in Baalbek, which had the highest proportion of these judges among the Levantine cities. Tripoli, Nablus, and Zarea each had three judges. In the meantime,

there were two judges in each of the cities of Jerusalem, Homs, and Safed, and one appointed judge in each of the cities of Damascus, Adraat, Damietta, Cahif, Salt, Baniyas, Karak, Qus, Aleppo, Belbeis, and Egypt.

Noticeably, the monthly salary of the judge and preacher of Ajloun, as documented by Ibn Battuta al-Tanji (d. 779 AH / 1377 CE), reached 1,000 dirhams. This information prompts an inquiry into whether the judiciary in Ajloun was exclusively centered in the city or if judges were assigned to various regions. Ibn Katheer (d. 774/1372), Ibn Haji Al-Hasbani (d. 816/1413 CE), and Ibn Qadi Shahba (d. 853 AH/1449 CE) confirmed that only one judge was appointed in Irbid and Hibras.

Historical records document a destructive flood in Habras in 761 AH / 1359 AD, which resulted in the drowning of the city and its municipal judge. Ibn Katheer (d. 774 AH / 1372 CE) noted this event, stating that "a torrent had flooded the land of Ja'lous (Habras), causing extensive destruction." Tragically, the judge of the area also died, along with some other individuals who had sought refuge on a hill during the flood.

Sheikh Taqi al-Din Abu Bakr ibn Abd al-Rahman ibn Fayrouz al-Hawari governed the administration of the Hibras and Irbid regions. This information is included in the obituaries by Ibn Haji Al-Hasbani in 808 AH / 1405 AD. He documented that "Following the turmoil caused by Tamerlane's incursions, the position was passed on to Sheikh Taqi al-Din's son, and after the sedition, his son was appointed to the judiciary in Irbid and Hibras." Zain al-Din Abd al-Rahim al-Nawawi*, mentioned by Ibn Hajji al-Hasbani in the events of the year 800 AH / 1398 AD, was also one of those who assumed the judiciary of Irbid.

In addition to their roles within Ajloun, scholars from Ajloun held judiciary positions in various cities throughout Egypt and the Levant, serving as judges and scholars. Notably, they were appointed to positions of authority in cities such as Damascus, Cairo, Hebron, Aleppo, Safed, and Karak. Furthermore, members of the Al-Baauni and Al-Ajlouni families descended from Ajloun and were entrusted with judicial responsibilities in Damascus.

The influence of Ajlouni families extended to different cities. For instance, Salem bin Abi Al-Hayja Al-Adhra'i Al-Ajlouni Al-Jumahi from Jumha held the judiciary position in Damascus and Nablus and Abbas bin Abd al-Mumin al-Kaframawi from Kafalma city between Irbid and Hibras was appointed a judge in Hebron, Safad, Jubbata Assal, and Damascus. Other notable positions included Qasim Bin Abi Bakr Al-Ajlouni in Al-Rahba, Abd Al-Qader Bin Muhammad Al-Muhaiwi Al-Ajlouni in Gaza and Adraat, and Qasim Al-Arbadi from Irbid served as a judge in Gaza, Adraat, Karak and Noah in Lebanon. Izz al-Din ibn Abd al-Salam al-Kaframawi was a judge in Cairo, Ibrahim ibn Muhammad ibn Issa al-Ajlouni appointed in Safad, Jamal al-Din Yusuf al-Ba'uni in Aleppo, Musa ibn Muslim ibn Ayoub al-Habrasi worked in Gaza, Ibrahim ibn Saraya al-Kaframawi in Harim, Hebron, and Sidon, and Musa bin Ahmed Al-Ramthawi assigned the position in the judiciary in Al-Karak, all played integral roles in the judicial and legal systems of the regions where they served. Their contributions exemplify the influence of Ajlouni families in the judiciary across different cities in that period.

Judges who assumed the duties of the judiciary in Ajloun:

- 1- Izz al-Din Mahmud ibn Bandal al-Baalbaki, commonly referred to as Ibn al-Taurizi, was a prominent figure known for his exemplary character, generosity, patience, well-mannered demeanor, and proficiency as a jurist. He was a student of the renowned scholar Baha Abd al-Rahman al-Maqdisi, and one of his students was Imam al-Barzali. Ibn al-Taurizi held the role of a judge in Ajloun and Baalbek. He died in Ismailia countries in the Levant in 677 AH / 1278 AD.
- 2- Muhyiddin Ahmad bin Abd al-Samad bin Mansour bin Abdullah al-Shafi'i, known as Judge Ajloun. His father served as a judge in Qalyub. Muhyiddin assumed the judiciary position in Ajloun and its associated cities for a long period. He was a jurist who served during the transition from the Ayyubid era to the Mamluk state's period. He had a close relationship with Sultan Zahir Baybars and was reputed for his generosity. He also held several positions, such as Bait al-Mal, the treasury, and worked as a teacher at the Levantine school during the early stages of the Zirid state; he was eventually dismissed from his position. Then he moved to Egypt. Al-Yunani described him as virtuous, stoic, and possessing good moral qualities. He died in Damietta in 680 AH / 1280 AD.

- 3- Muhammad bin Muhammad bin Bidad is also known as Abu al-Thana, Izz al-Din, or Ibn al-Nuri. He was a notable figure who held the position of judge in several important regions, including Baalbek, Ajloun, and Amal Kahif. He was virtuous, gentle, and patient. He died in 677 AH / 1278 AD.
- 4- Sharaf al-Din, Abu Abdullah Muhammad ibn Yunus Abu Bakr al-Hanafi, was a notable jurist and scholar born in 622 AH / 1225 AD in Ras al-Ain. He dedicated much of his life to teaching at the Umayyad Mosque, where he imparted knowledge and guidance to the community. Later, Sharaf al-Din served as a judge in Ajloun. He died in Damascus and was laid to rest in the Bab al-Saghir cemetery in 689 AH / 1290 CE.
- 5- Izz al-Din Muhammad ibn Umar ibn Uthman al-Jaki al-Shafi'i. He served as a jurist in Damascus, particularly at the Al-Zahiriyyah School, where he imparted knowledge and guidance to students. He was also noted as one of the Qadi al-Qadat Ibn Khalkan's companions. He assumed the role of a judge in Ajloun and other regions. Izz al-Din Muhammad died in 690 AH / 1291 AD.
- 6- Abdul Moneim bin Abi Bakr bin Ahmed bin Abdul Rahman, Jamal Al-Din Abu Muhammad Al-Ansari Al-Shafi'i, Al-Masry. He was born in Cairo in 610 AH / 1213 AD. After he moved to the Levant, he worked in Jerusalem, Damascus, and Salt. He was virtuous, knowledgeable about the doctrines, and had a good reputation. He was a judge in Salt, Ajloun, Jerusalem, and Safed. His death was in Al-Quds Al-Sharif in 695 AH / 1295 AD.
- 7- Imad al-Din Abu al-Fath Muhammad bin Aqda al-Qudah Bahaa al-Din Muhammad bin Sheikh Bahaa al-Din Muhammad bin Ibrahim bin Khalkan al-Shafi'i, born in Cairo in 645 AH / 1247 AD, was known for his generosity and hailed from a respected family. He was appointed a judge in Ajloun, Banias, and Baalbek. He died in Ajloun in 699 AH / 1299 AD and was buried in the Ar-Rabadh cemetery.
- 8- Nasser Al-Din Ibn Al-Janahi. He took over the judges in Ajloun, Zaraa, and others. He died in 705 AH 1305 AD and was buried in Bab Al-Saghir in Damascus.
- 9- Nasser al-Din Nasser bin Mahmoud bin Mansour bin Sharaf al-Taghlibi. He was a jurist known for generosity, commendableness, fairness, and self-denial. His family was known for rhetoric. He worked in the judiciary in Adraat, Ajloun, Nablus, Homs, Safed, and Tripoli. He died in Nablus in 728 AH / 1327 AD and was buried in a cemetery where his children were buried.
- 10- Abu Bakr Al-Hassan Ali bin Salem Rabih Suleiman Al-Zar'i, born in 657 AH / 1258 AD. He worked in different areas for two years. He held the esteemed position of judge in various locations, including Tripoli, Zaraa, Nablus, Homs, Ajloun, and Damascus. He was well-known for his talents in praise poetry and was recognized for his optimistic and rational demeanor. Ibn Katheer described him as "a person of virtue with a wealth of poetic skill. " His final appointment was as a judge in Ajloun. He died in 731 AH / 1330 AD.
- 11- Muhammad Al-Akhnai was a judge in Ajloun. His name was written on a wall in Ajloun Mosque. He oversaw the construction and restoration of Ajloun Mosque after it was cracked by the torrent in 728 AH / 1328 AD.
- 12- Muhammad bin Uthman bin Abi Bakr al-Nahwandi began his career in the judiciary, serving in Safed. Subsequently, he held the esteemed position of judge in Nablus, Ajloun, and Tripoli. Al-Safadi (d. 763 AH / 1363) praised him in one of his works. He stated that "he had the unique ability to mediate with deputies and gain their approval in every case." Muhammad was known for his gentle disposition, strong moral character, and generosity." He died in Cairo in 740 AH / 1339 AD.
- 13- Zain al-Din Omar, bin Amer bin Khader bin Rabi' Abu Hafs al-Amiri al-Ghazi al-Shafi'i, served as a judge in Karak, Ajloun, Qus, and Aleppo. He was regarded as "a pious imam" by Ibn Habib. Belbeis was where he took over the judiciary for the final time before his death in 749 AH (about 1351 AD).
- 14- Ahmad bin Muhammad bin Shajarat al-Maqdi traveled to Hama, where he received education from al-Barzi. Al-Barzi authorized him to issue fatwas or religious rulings. Subsequently, Ahmad assumed the role of judge, initially in Ajloun, then in Baalbek. However, he eventually ceased his judicial duties. He settled in Damascus and established a school, making his collection of books available for those seeking knowledge and reference. He died in Damascus in 757 AH / 1356 AD.

- 15- Wali al-Din al-Dimashqi al-Shafi'i. He was a notable Shafi'i scholar. He was religious and benevolent. He was a judge in Ajloun and a deputy in the judiciary in Egypt. Ibn Iyas (d. 930 AH / 1534 CE) disclosed: "He is the father of Sheikh Taqi al-Din al-Ajlouni, the Sheikh of Damascus now.
- 16- Muhammad ibn Muhammad Sharaf al-Din ibn Tawfiq al-Zari was Judge of Ajloun. He was reputable. He died in 779 AH / 1377 AD.
- 17- Wali al-Din Abdullah Abd al-Rahman bin Muhammad al-Zar'i al-Shafi'i was one of the notables of the Shafi'is. He was known for his intelligence, intellect, and politeness. He was a judge in Ajloun and died in 882 AH / 1477 AD.
- 18- Abd al-Qadir bin Muhammad bin Jibril al-Muhaywi al-Ajlouni, a Shafi'i scholar, was born and educated in Ajloun. Following his education, he came to Damascus to pursue his learning under the guidance of the city's scholars and jurists. Eventually, he assumed the judge role, serving in Ajloun and Jerusalem. He died in Ajloun in 873 AH / 1468 AD.
- 19- Muhammad bin Ismail bin Ali bin Idris Al-Raymouni was highly regarded for his virtues and excellent recitation skills. Al-Ghazi describes him as "one of the virtuous people with great expertise in the science of reciting the Quran ." He was a scholarly jurist and excelled in honorable hadith principles and linguistics. He was appointed as a judge in Ajloun. He died in 955 AH / 1548.

Conclusion

The research concluded the following points:

1. During the Mamluk rule over the Levant, the region underwent an administrative reorganization, which entailed the division of the territory into administrative units known as "Niyabat" or provinces. These administrative divisions included prominent ones such as the Niyabat Ajloun, Damascus, and Aleppo. Ajloun was designated as an autonomous province, separate from Damascus, due to its strategic significance, particularly the formidable citadel within its boundaries. This elevation of its status transformed Ajloun into a formidable military stronghold and a well-fortified defensive base against the Franks in the Levant.
2. The Ajloun district held a prominent status within the Mamluk interior state, encompassing key administrative functions such as governance, judiciary, tax collection, and a military presence stationed within its formidable citadel. Furthermore, Ajloun's significance extended to encompass its pivotal roles in economic, commercial, and cultural domains, thus highlighting its multifaceted importance within the Mamluk administration.
3. Within the Ajloun district, many essential life facilities were readily available, including mosques, inns, public baths, bustling markets, mills, and flourishing orchards. These facilities were integral to the functioning and well-being of the local community.
4. The city boasted a well-organized and efficient internal transportation network.
5. The city held a pivotal role in the realm of the judiciary, marked by the following observations:
 - a. Many of the judges originating from Ajloun assumed prestigious positions in major cities of great significance, including Damascus, Aleppo, Karak, Jerusalem, and Damietta.
 - b. These judges were distinguished by their commendable moral virtues, including patience and good conduct. Notable figures include Judge Izz al-Din al-Baalbaki, Judge Muhy al-Din al-Shafi'i, Judge Muhammad bin Baydar, Abu al-Thana, and Sharaf al-Din al-Hanafi.
 - c. Most of these judges were jurists and esteemed scholars and sheikhs, highly skilled in resolving and safeguarding disputes among the populace against injustice.
 - d. These judges appointed a team of assistants, including notary witnesses, clerks, policemen, and agents. These individuals held a defined role and presence within the judicial council, with their positions determined by seniority.
 - e. Notably, some of the judges serving in the Ajloun Judiciary were themselves members of the Judiciary. Remarkably, a few of them continued their service until the end of their lives.

Appendix (1)

The judges who were appointed in Ajloun, their jobs, the places they served, and the places where they died

N	Name of the judge	Place of birth	Date of birth	Place of work	Place of death	Date of death
1-	Izz al-Din Mahmud ibn Bandad al-Baalbaki, known as Ibn al-Taurizi	Baalbek	-	Ajloun Baalbek	Ismailia	677 AH / 1278 AD
2-	Muhyiddin Ahmad bin Abd al-Samad bin Mansour bin Abdullah al-Shafi'i	-	-	Ajloun Damietta	Damietta	680 AH / 1281 AD
3-	Muhammad bin Bidad (Abu al-Thana Alnuri)	-	-	Ajloun Amal Kahif, Baalbek	-	677 AH / 1278 AD
4-	Sharaf al-Din, Abu Abdullah Muhammad ibn Yunus Abu Bakr al-Hanafi	Ras Al Ain	622 AH / 1225 AD	Ajloun	Damascus	689 AH / 1290 AD
5-	Izz al-Din Muhammad ibn Umar ibn Uthman al-Jaki al-Shafi'i	-	-	Ajloun	-	690 AH / 1291 AD
6-	Abdul Moneim bin Abi Bakr bin Ahmed Al-Ansari Al-Shafi'i	Cairo	610H/ 1213AC	Ajloun, Salt, Jerusalem, Safed	Jerusalem	695 AH / 1295 AD
7-	Imad al-Din Abu al-Fath, Muhammad bin Abdullah al-Shafi'i	Cairo	645H/ 1247AD	Ajloun, Baniyas	Ajloun	699 AH / 1299 AD
8-	Nasser Al-Din Ibn Al-Janahi	-	-	Ajloun, Zaraa	Damascus	705 AH / 1305 AD
9-	Nasser al-Din Nasser bin Mahmoud bin Mansour bin Sharaf al-Taghlibi	Nablus	-	Ajloun, Adraat, Nablus, Homs, Tripoli, Safed	Nablus	728 AH / 1327 AD
10-	Abu Al-Hassan Ali bin Salem Rabi al-Suleiman Al-Zar'i al-Shafi'i	Zaraa	657H/1258AD	Ajloun, Tripoli, Zaraa, Homs, Nablus	Alramleh	731 AH / 1332 AD
11-	Muhammad Al-Akhnai	-	-	Ajloun	-	-
12-	Muhammad bin Uthman bin Abi Bakr al-Nahwandi	-	-	Ajloun, Safed, Nablus, Tripoli	Cairo	740 AH / 1339 AD
13-	Zain al-Din Omar bin Amer Abu Hafs al-Amiri	-	-	Ajloun, Karak, Aleppo, al-Qus, Belbeis	Belbeis	749 AH / 1351 AD
14-	Ahmad bin Muhammad bin Shajarat al-Maqdi	-	-	Ajloun, Baalbek	Damascus	757 AH / 1351 AD
15-	Wali al-Din al-Dimashqi al-Shafi'i	-	-	Ajloun, Egypt	-	-
16-	Muhammad ibn Muhammad Sharaf al-Din ibn Tawfiq al-Zari	-	-	Ajloun	Ajloun	779 AH / 1377 AD
17-	Wali al-Din Abdullah Abd al-Rahman al-Zar'i	-	-	-	Ajloun	882 AH / 1477 AD
18-	Abd al-Qadir bin Muhammad bin Jibril al-Muhaywi al-Ajlouni	Ajloun	-	Ajloun, Jerusalem	Ajloun	883 AH / 1478 AD
19-	Muhammad bin Ismail bin Ali bin Idris Al-Raymouni	-	-	Ajloun	Ajloun	955 AH / 1548 AD
20-	Sheikh Taqi al-Din Abu Bakr bin Abdul Rahman bin Fayrouz al-Hawari	-	-	Adraat, Hibras, Irbid	-	808 AH / 1405 AD
21-	Zain al-Din bin Abd al-Rahim al-Nawawi	-	-	Irbid, Hibras, Zaraa, Damascus	Nawa	800 AH / 1397 AD

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