



## The Role of Endowments in the Scientific Prosperity of Maqdis in Ayyubid Age

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### Abstract

*The endowments of the students of science are one of the aspects of piety. According to the jurists, it is an equivalent to jihad for the sake of God. The endowments or El-Ahbas were considered one of the most important aspects of charity. Also, they were considered by many jurists as a continuous charity to obtain its owner reward. The profits of endowments became the primary resource for expenditure on the scientific institutions, from the Sheikh of school to the servants. So, sons of Ayyub were interested in endowments. The expenditure on the scientific institutions was achieved by endowment authority according to the conditions stipulated by the endower in his document. In an accurate reading of the texts of these documents, we find that the endower determines the way of spending and how much is spent on all employees in this scientific institution as well as precise determining for the endowed places. As a result of the availability of funds from the proceeds of these endowments, these schools played its scientific role, where they accepted many delegations of scientists, scholars and students from the different countries of the Islamic world. In this way, the scientific prosperity has increased in Jerusalem in the Ayyubid age, because of these endowments, which have been endowed to various scientific centers. Thus, the endowments were the main source of spending on these scientific centers in Maqdis, and what necessary to meet their different needs. The returns of these funds were spent on the employees in the school, where the salaries were paid to the employers in the schools. Some funds were allocated to spend on the restoration of these schools and reform what was destroyed. Besides, some returns were spent on providing the libraries in those school with the necessary books, papers, and ink pens. Also, buying the necessary rugs, carpets, mats, lamps, oil, etc to these schools.*

**Keyword:** Ayyuid age, endowments, saladin, scientific prosperity, ayyuid age, endowments, saladin, scientific prosperity,

### Introduction

Although Ayyubid rulers did their duty of Jihad against the Crusaders aggression, that matter did not distract them from being interested in science and scientists all over the state, especially maqdis, which Ayyubids interested in since they recovered it from the hands of the crusaders in 583AH/ 1187AD.

The reason why the Ayyubids paid attention to establish schools throughout the state due to the fact that they grew up and raised in the state of sultan Nur El-Din Mahmoud, who was known for his love of science and respect for the scientists<sup>1</sup>, in addition to their desire to eliminate the Shiite doctrine - the doctrine of the Fatimid state, which was widespread in Egypt and parts of the Levant, where Saladin established schools for teaching Sunni doctrine and fought against Shiite doctrine, to the extent that Maqrizi decides that the establishment of these schools is the "greatest country disease" meaning the Fatimid state<sup>2</sup>.

Of course Maqdis had a special rank for the Ayyubids and other Muslims, who fought to restore it from the hands of Crusaders; it is the first Qiblah, and the third of the two Holy Mosques. Therefore, they kept and cared more about it until the Crusaders

did not think again in occupying it.

**The endowments of Saladin:** Saladin himself was the first who cared more about Maqdis following restoration it from the hands of the crusaders. He showed a special attention to El-Aqsa Mosque, the Rock Dome, and other holy places, where he returned them back again to their first cases before the crusaders seizing them<sup>3</sup>. Saladin worked to protect these places from the aggression of the crusaders, who had turned parts of these places to houses and rest houses. Also, they carried parts of them to their churches in Western Europe<sup>4</sup>.

The endowments of the students of science are one of the aspects of piety. According to the jurists, it is an equivalent to jihad for the sake of God<sup>5</sup>. The endowments or El-Ahbas were considered one of the most important aspects of charity. Also, they were considered by many jurists as a continuous charity to obtain its owner reward<sup>6</sup>. The profits of endowments became the primary resource for expenditure on the scientific institutions, from the Sheikh of school to the servants.

So the Ayyubids greatly interested in endowments where they set up a divan, that was called the "Dewan of El-Ahbas", to supervise the different endowments left by the formers, and

which their documents were lost. The diwan supervises the expenditures of these endowments and the responsible authorities of dispensing<sup>7</sup>.

Sometimes, the supervisors of the Diwan exploited the income of endowments. They did not carry out the terms approved by the endower, so it was necessary to the supervisor of the diwan to abide by a set of rules. Nabulsi, one of the supervisors of some divans in Ayyubid state, says: "the supervisor of the Diwan of El-Ahbas requires to be a clever scientist, gives his opinions in the types of science, participates in the virtues and manners, a honorable and great man, one of the rulers of the state, who judges upon the scientists, the jurists, the reciters of the Qur'an, the narrators of prophetic narrations, the men of virtues, the preachers, the pioneers, the teachers and the Imams of mosques and famous with religion, science, impartiality, chastity and good reputation"<sup>8</sup>.

In spite of that, the Diwan of El-Ahbas was corrupted in the late Ayyubid age and being ruled by some unqualified persons, helping in deteriorating the endowments. Sharaf El-Din Ibn Ebn El-Dawlla, the judge of Egypt, mentioned to Nabulsi when he supervised the Diwan of El-Ahbas that: "it was difficult to imagine what happened, the Diwan was supervised by ignorant people came from the countryside, and being ruled by people who are originally lacking in virtue"<sup>9</sup>.

Of course, the corruption of the supervisor of El-Ahbas, was reflected on the El-Ahbas itself. The supervision of El-Ahbas was no longer a precise supervision, where the expenditure on endowment were neglected, the real estates and farmlands were no longer gain profits to spend on the institutions endowed by the endowments, so these institutions such as schools, Mosques, and so on were deteriorated. The owner of endowment always selects its supervisor, and makes one of those who trust to supervise well, and works to develop it in order to play its role well.

So, sons of Ayyub were interested in endowments. The expenditure on the scientific institutions was achieved by endowment authority according to the conditions stipulated by the endower in his document. In an accurate reading of the texts of these documents, we find that the endower determines the way of spending and how much is spent on all employees in this scientific institution as well as precise determining for the endowed places.

The gate of the school was often engraved with the name of endower, the date of establishing the school, the name of the supervisor in memory of the founder of this school. For example, what has been written at the entrance to Badriyah school in Maqdis<sup>10</sup>.

The documents of these schools define the supervisor of this endowment. The endower chooses the supervisor who trusts, either from the princes of his country or from his sons and

relatives to ensure that the endowment did its best and to prevent manipulation in the income of this endowment. Saladin pointed out in the document of his endowment of Salahia School, that the judge and historian Bahaa El-Din Ibn Shaddad, supervises the endowment because of his prominent scientific position, his honesty and the trust of sultan Saladin in him<sup>11</sup>. Also mentioned in the document of Almuazamiha school established by the great king, Issa, that his son, king Bahaa El-Din Abd El-Malik supervises the endowments, to be sure that the endowment's returns were spent according to the rules of the endower and this school did its scientific mission well<sup>12</sup>.

Saladin was the first who endowed the endowments of the scientific institutions in maqdis. He ordered to establish a school known as Salahia school in maqdis, it was a church at its beginning, known "Sind Hennah". When Saladin decided to establish this school, he ordered the vice-president of money house (Bayt El-mal), sheikh Abu Abd-Allah Muhammad Ibn Abi Bakr Ibn El-Khiadr El-maqdisi, to save the money required to buy this church, to be purely for God<sup>13</sup>.

The historical books point that, after Saladin regained Jerusalem from the hands of the crusaders, he began to consult with his accompanied scientists<sup>14</sup>, in order to establish a school to teach the Shafii doctrine. The opinion settled on choosing the place of Sind Hennah's church, located at the door al Asbat, to establish that school<sup>15</sup>.

To perform its role of endowment, Mogeer El-Din El-Hanbali indicates that Saladin ordered Shiekh Abu Abdullah Muhammad Ibn Abi Bakr Ibn Khidr El-Maqdisi to save the required money from the house of money (Bayt El-Mal) to spend on this school, as well as identifying the authorities of endowment; this was recorded in the document of endowment for that school in 13 Rajab 583 AH/ 19 September 1187 AD<sup>16</sup>.

These endowments were described by Ibn Wasil as a "great endowments"<sup>17</sup>. But Ibn Khallikan said that "its endowments are enough"<sup>18</sup>. Not only Saladin endowed these endowments in 583 AH/1187 AD, but also he increased this endowment in 588 AH/1192 AD during his visit to Jerusalem to discuss its conditions<sup>19</sup>, following Ramla's reconciliation with the king of England, Richard the Heart of Lion, to end the third crusade campaign<sup>20</sup>. Abu El-Fida mentioned that in the year 588 AH/1192 AD "the endowments of the school in Jerusalem has been increased"<sup>21</sup>.

As such, Sultan Saladin endowed many endowments to spend on his school in Jerusalem; then, he increased the endowment to ensure the continuity of its scientific missions. Not only Saladin did so, but also he chose one of the scientists who he trusted in his knowledge and honesty to supervise the endowments, to avoid the manipulation in these endowments and to spend the returns of these endowments on the various activities of this school, as stipulated in the document of this endowment. Indeed, as mentioned before, Saladin had chosen the judge and

the historian, Bahaa El-Din Ibn Shaddad, who was known for his knowledge, his asceticism and his honesty<sup>22</sup>, Abu-Shamaa says about him "by him the people getting utility"<sup>23</sup>, that is, the people have benefited from him, whether through his knowledge, his special works or his honesty in supervising the endowments that benefited the people to great extent. Ibn-Khallikan repeats the same statement saying "some people benefited from him"<sup>24</sup>.

It is worth mentioning that Saladin stipulated in the document of endowment of this school that Bahaa El-Din Ibn Shaddad supervises its endowment<sup>25</sup>, Saladin admired the knowledge and thinking of Bahaa El-Din Ibn Shaddad, the matter which made Saladin choosing him to accompany in his work, where he assumed important positions in Maqdis such as the jurisdiction of militants (Kadaa El-Askar, and the ruling in Jerusalem in 584 AH/ 1188 AD.

Salahia School performed its scientific role well. If Saladin suspended it to teach the Shafi'i doctrine, the Hanafi and Hanbali Doctrines had been taught in it, also. Sakhawi indicates that Sheikh Mohammed Ibn Attaa El-Harawi, who took over supervision and observation of the endowments, had taught Hanafi and Shafi' doctrines in it<sup>26</sup>. He, also, had taught religious sciences, along with the jurisdiction of the different doctrines. In addition, he had taught Arabic, mathematics, logic and scholastic theology<sup>27</sup>.

There is no doubt that the care of Saladin for science and scientists was the reason for the success of that school in playing its scientific role. Saladin was known "with his love to the people of virtues, science and literature; he was modest towards scholars and religious men"<sup>28</sup>.

This is the secret behind the flourishing of science in the Ayyubid period. The most of Ayyubid kings were lovers of science and scientists. They encouraged science, and spent much money on schools and the other places of science; all these helped in the prosperity of the scientific movement during that period.

This school continued to play its scientific role, as a result of God's care, the endowments, and the strict supervision during the Ayyubid and Mamluk periods, until the Ottomans replaced the Mamluks in ruling Levant and Jerusalem. Then, the Turkish administration gave it to France to be a clerical and Christian school, and then they return it again during the First World War to be a school of Islamic sciences. It was turned into a church following the First World War<sup>29</sup>.

A number of great scientists presided over this school. Following sheikh Bahaa el-Din Ibn Shaddad, came Fakhr El-Din Ibn Asaker, then Ibn Wasil El-Hamwi, Abu Amr Ibn El-Salaah, Izz El-Din Ibn Abd El-Salam, and other great scientists. The directorate of this school was "a Sunni job in the kingdom of Islam"<sup>30</sup>, where it was "directed only by the greatest Shafiitic

scientists in Arab land", "It was one of the greatest religious functions which requires one of the most prominent scholars at that time"<sup>31</sup>.

Sultan Saladin, also, established a small school called El-khotnia school in a corner, next to El-Aqsa Mosque and behind the platform. He endowed it to Sheikh Jamal El-Din Muhammad Ibn Ahmed Ibn Mohammed Jalal El-Din El-Shaashi, one of righteous people who were living near Maqdis. The document's date of the endowment was 18 of Rabbi the first 587AH / 15 April, 1191. Also, it was mentioned in that document that Shiekh El-Shashi must be followed by another scholar follows the same approach<sup>32</sup>.

The small El-Khutnia school was not only headquartering of the ascetic Sufi, but also did a number of the scientific activities in Jerusalem. The students of sciences delegated to this small school to learn from a group of jurists and scholars.

The endowments of Saladin in Jerusalem did not restricted to Salahia school or El-Khutnia corner, but, also, he had established the El-Salahi Bimaristan during his visit to Jerusalem in 588 AH/ 1192 AD<sup>33</sup>. Noueiri says that Saladin "changed the church in a rubbish street to a Bimaristan, and transferred the drugs and medicines to it"<sup>34</sup>. This means that Saladin did not only establish the Salhia school to perform its scientific role in Jerusalem, but also he took the initiative after the stability of things. Following the end of the third crusade campaign, he established the Bimaristan in Jerusalem, which became the school of medicine in Maqdis.

The Christian Maqdsii physician, Jacob ben saqla Christian maqdsii, became the chief of this Bimaristan. Bimaristan's function was not only restricted to provide the necessary treatment, but became a school of medicine in Jerusalem<sup>35</sup>.

This Bimaristan played a good role because Saladin provided many endowments to this Bimaristan. The supervisor of the endowment of this Bimaristan was the judge and historian, Bahaa El-Din Ibn Shaddad in addition to his supervision of the endowments of Salhia School.

Not only the role of Saladin was restricted to establish schools, corners and Bimaristan in maqdis only, but also he established khanqah<sup>36</sup>, which is called "Salhia Khanqah" in Jerusalem, and makes its chieftaincy to Sheikh Ghanem Ibn Ali Ibn Hussein El-Ansari Khazraji Maqdisi<sup>37</sup>.

The Document of Khanqah's endowments referred to the endowed real estates including Patriarch house, which had become a place of Khanqah<sup>38</sup>, in addition to a mill, monastery, large vault, bathroom of patriarch, the neighboring shops, the pond of patriarch, the pond of Mamla and the canal connecting the pond of patriarch with the pond of Mamla. Outside the wall towards the west, there was land known as the northern jura, the southern jura, and El-Bukaa land in Jerusalem, and two pieces of land beside El-Bukaa<sup>39</sup>.

Not only the task of Sheikh Ghanem restricted to the presidency of chieftaincy of this khanqah, but also he supervised the endowment of Saladin to El-khanqah. Mageer El-Din El-Hambli Said he witnessed the document of endowment for this El-khanqah, and saw the signature of Sheikh Ghanem in it. Also, he read the words of Sultan Saladin; "Praise be to God for his blessing"<sup>40</sup>. The chieftaincy of this khanqah Ghanem continued in his progeny, shared with some chieftains from the sons of Ibn Gamaa<sup>41</sup>.

This chieftaincy played a major role in the scientific movement in El-maqdis, where many students and scholars of Salhia school were sleeping in El-khanqah Salahia; they were contemplating and studying at the same time in Salahia schools.

On the other hand, the chieftains of khanqah should study some sciences, especially, the sciences of Sharia and Hadith, as well as the sciences of interpretation and origins of religion<sup>42</sup>. Besides, studying the books of mysticism and the Seven Readings<sup>43</sup>. Also the Khanqah contained a bookcase (library) included a wide range of books. As referred to in the documents of endowment in the Ayyubid and Mamluki ages, there was a libertarian to serve the students to read and borrow<sup>44</sup>.

**The endowments of Successors of Saladin:** Most of the rulers of the Ayyubid house followed the same policy of Saladin who was interested in science and the establishment of schools in Maqdis, and endow the endowments to spend on them, by the king El-Afdall Abu El-Hassan Ali Ibn El-Sultan Saladin, who was interested in science, and obtained a great deal of it, where he heard about Alexandria, from Ibn Tahir El-Salafi and Abi Tahir El-Zuhdi<sup>45</sup>, and assigned a number of elderly chieftains to him. Ibn Khallikan says upon him "He was writing well, and was famous with his virtues". Both Sabt Bin Jawzi and Abu Shama praised him, saying "he was virtuous poet, and was drawing lines well"<sup>46</sup>.

As a result of a tendency of El-Afdall towards the science, he established El-Afdallia school in maqdis, and endowed it the Sunni endowments<sup>47</sup>. Unlike his father, who endowed the Salhia School to the Shafi'i doctrine, the King El-Afdall endowed this school to teach the El-Maliki doctrine and Maliki jurists in maqdis<sup>48</sup>.

The historian mogeer El-Din El-Hanbali, pointed that El-Afdall had written a minute of this endowment to every region, and proved its content to the judges<sup>49</sup>. This means that El-Afdall wanted the endowment, according to this document, a fixed and documented endowment, so that the supervisor can supervise it well. The endowment places to this school, and how to spend, and the parts of spending on that school were defined, thus El-Afdall ensured that this school would play its role throughout the history.

It is worth mentioning that the document of endowment of this school paid attention to Moroccan strangers who formed a large community in Jerusalem. The text of endowment mentioned that

the Moroccans in maqdis spend from the income of the Moroccan quarter, which he endowed to their jurists and students<sup>50</sup>.

El-Afdellia school, then, became the base for spreading the maliki doctrine in maqdis, where many scientists and scholars in this doctrine were found in the Ayyubid age. They became had their own judge in Jerusalem in the era of the Mamluk sultans since the year 802 AH/ 1399 AD. The first Maliki judge was the chief judge, Jamal El-Din Abu Muhammad Abdullah El-Hilali Ansari El-Maliki<sup>51</sup>.

The king muazaem Issa Ibn El-malek El-Addell Ayybid, the ruler of Damascus (615-624 AH/ 1218-1626 AD)<sup>52</sup>, one of the most famous kings of the Ayyubid House, established the schools in maqdis and endowed the Sunni endowments to it.

It is noted that when the ruler is interested in science, the sponsorshi of science and scientists, and the endowments are increasing to spend on the various scientific institutions, and this was the case with king Muzaam Issa, who was given a great deal of science, where he studied at the hands of large number of scholars in Egypt and Levant, where he studied the Hanaffi doctrine<sup>53</sup>. According to Ibn Khallikan<sup>54</sup>, he was a fanatic hanaffi and he loved science and scientists, urged them to persist in the field of science, so that he rewarded those who kept by heart "El-moufasal" for El-Zamakhshari with hundred Dinars, and wear him, so a lot people started to kee by heart El-Zamakhshari, and received a great deal of literature<sup>55</sup>. He was very moderate and honorable to great scholars. His contemporary Sibt Ibn Jawzi narrated that he was studied by sheik Taj El-Din El-Kindi<sup>56</sup>. He was going to him at his home, walking from Damascus castle to Taj El-Din house and the book under his arm<sup>57</sup>, which showed his humility and respect for science and scientists, Muzaam read the text book of Sibawayh and its explanation. Also, he read the book of El-Idahh for Abu Ali El-Farsii, who was known in the history as grammatical writer. He has a collection of poems and a number of books in Arabic<sup>58</sup>.

As a result of El-Muzaam love of science and scientists, he established two schools in Jerusalem: the grammatical school, and the El-Mouzamia school. He endowed many endowments to both of them. He established the grammatical school in 604 AH/ 1207 AD<sup>59</sup>, and dedicated it to teaching the Arabic language, where Arabic grammar get as much attention in this school.

The "Sibawayh" book, "El-Zddahh" book for Abu Ali El-Farsii, "Eslah El mantic" book for Abu El-Skeet, and "Molhett El-Arab" book to El-Haririi and other books are among the most famous books that were studied in this school<sup>60</sup>. Not only the grammatical school was teaching Arabic grammar, but also it was teaching the Arabic language such as language, literature, Rhetoric, and others.

El-Omary referred to this school, but he called it El-Muazamia, where he said "In the southern village on the west of the

courtyard, there is a place known as "El-Muazamia school", its length has thirty- four cubits, and the width, from the Qibla to north, has seven Cubits, it has two doors leads to the north and are surrounded by three columns of marble<sup>61</sup>, but according to the descriptions of the school, and the written date on the surface of the dome; 608 AH/ 1211 AD, it is clear that the grammatical school and not the El-Muazamia school that will come to talk.

The endowments of this school were great; he endowed it to teach grammar, and the students of this school should follow the Hanafi doctrine, El-omary referred to the endowment of El-Muazaam Issa to this school, where Issa decided a number of twenty -five students from the Hanafi doctrine to study the grammar. The endowment appointed a Sheikh to teach them. It also appointed Imam for the five prayers in this school. El-Muazaam Issa endowed the village of Beit-loqia, one of the villages of El-quds El-Sharif to spend on this school<sup>63</sup>.

Al-Muazam Issa continued to be interested in this school, in the year of 608 AH/ 1211 AD, following four years since its establishing, he ordered the ruler of Jerusalem, the prince Hussam El-Din Abu Said Ottman Ibn Abdullah El-Muazami to build a dome over this school<sup>64</sup>, and specified places in it to store oil<sup>65</sup>. Thus, El-Mouzaam Issa lavished on the El-Nahwiaa school with the necessary money and paid a great attention to its buildings to perform its scientific role.

It is historically proved that this school continued to play its scientific role during the Middle Ages, until the end of the twelfth century AH. The books of biographies mentioned names of scientists presided over the chieftaincy of this school, and took u teaching until the twelfth century AH<sup>66</sup>.

El-Muazmia school, was established by El-Muozaam Issa in 614AH/ 1217 AD, as is evident in the text which was written on the western wall "Mawlana Sultan King El-Muazam Sharaf El-Donia and El-Din, Abu El-Azaïem Issa Ibn Abi Bakr Ibn Ayyub endowed this school for the scholars, and the companied jurists of the great Imam abu Hanifa, may God be pleased with him and satisfied<sup>67</sup>.

It is understood from this text that El-Muazaam Issa endowed the school to the students and scholars of the Hanafi Doctrine, which El-Muazaam followed and understood to a great extent on the contrary to the other kings of Ayyubid house<sup>68</sup>. This school had many endowments include several villages. Mogeer El-Din El-Hanbali pointed that he read the document of the endowment of this school, and found its date; the twenty- ninth of jumada the first 660AH/ 22 April 1262 AD.

Mogeer El-Din pointed also that the document of endowment contains many places in the villages<sup>69</sup>. This means that El-Muazaam Issa paid a great attention to this school, and endowed many endowments, in order to hel it to continue in performing its role in the scientific research.

In order to King Mauzaam Issa assures the performance of the scientific role for this school, he made his son King El-Kaher Bahaa El-Din Abd El-Malik, as a supervisor of the endowment of this school<sup>70</sup>. The books of biographies pointed that Bahaa El-Din was in love with science and scientists, where he earned a share of science, and heard from Ibn El-Latii and others, and narrated the prophetic tradition, good- tempered, and great modest<sup>71</sup>.

This school continued to play a role in teaching the Hanafi doctrine throughout the Ayyubid and Mamluki ages and witnessed the virtuous scholars of Hanafi doctrine, such as the scientist Sheikh Kamal El-Din Ismail El-Sharihi El-Hanafii, who was the chief of this school, as well as sheikh El-Qarmanii El-Rumii and others<sup>72</sup>. It also mentioned that there was a Hanafi Judge in the era of the Mamluks in Jerusalem. The first Hanafi judge in Jerusalem was the Judge Khier El-Din Abu El-Mawahib Khalil Ibn Issa El-Ajmii in 784 AH/ 1382 AD during the age of Sultan Parqauk<sup>73</sup>.

It seems that the King Muazaam Issa has adored Hanafi doctrine that he established a school known as the El-Amgadia school for his brother, King Alamjad Hassan<sup>74</sup>, and it was at the entrance of El-Haram El-Qudsii El-Shareef. Sheikh Shihab El-Din, one of the scholars Hanafi, was appointed to this school in addition to be a preacher of the El-Aqsa Mosque following the isolation of El-Khatib El-Shafii, and endowed the good endowments to spend upon it<sup>75</sup>. As soon as the king El-Amjad Hassan died, he was buried first at this school, and then transferred to place of assembly of Ja'far Ibn Abi Talib in Mou'tah in karak<sup>75</sup>.

Also, to demonstrate King Muozaam Issa's adoring to Hanafii doctrine, he built a dome in El-Haram El-Qudsii, and endowed it the great endowments, and make it a place to Qerraat El-Sabi (the Seven Readings) He also asked to spend its endowment only for the Hanafii. Sheikh Shams El-Din Ibn Rozien El-Baalbaki, one of the students of sheikh Taj El-Din El-Kindi, was appointed to teach in it. Ibn Wasil mentioned that he recited the Holy Quran for him<sup>76</sup>.

Thus Muazaam Issa endowed many endowments to various centers of learning and was interested in teaching Hanafii doctrine, grammar and the Arabic language, and spent much money to ensure the scientific prosperity in Maqdis.

Also, Alderkah School was one of the schools established by the kings of bani Ayyub in Maqdis. It was established by the king Ghazi Ibn King El-Adel Abi Bakr El-Ayyubi<sup>77</sup>. Its documents dated to 613 AH/ 1216 AD<sup>78</sup>. A special inscription was found in the year of six hundred and thirty, in the late thirteenth century AH/ the late nineteenth century AD, says that: "In the name of God, the merciful, this blessed school was endowed to the scholars among the companies of the king Muazaam Ibn Sultan king El-Adell Abi Bakr Ibn Ayyub, may God make their state eternal, this is in 613AH"<sup>79</sup>.

We find, according to the analysis of this inscription, that the King Shihab El-Din Ghazi Ibn King El-Adell, established this school to honour his brother King Muzaam Issa. This school had been endowed to the scholars who accompanied the king Muzaam this means that the school was endowed to teach Hanafii doctrine, because Muzaam Issa was Hanafia, most of his accompanied scholars were belonged to the Hanafii doctrine<sup>80</sup>. The establishment of this school as mentioned in this endowment dated to 613 AH/ 1216 AD, prior to Muzaam's establishing of his known school as El-Muazmia, and two years ahead of their father's death, the great King El-Adell.

The site of this school or the corner as called by Mogeer El-Din El-Hanbali, was next to Salahii Bimaristan in Maqdis, and before that it was the church established by St. Helena, mother of Emperor Constantine. When some of the church was destroyed, Hospitallers took it as a headquarter for them during the crusader occupation of Jerusalem. Following the restoration of Jerusalem from the hands of the crusaders, the King Muzaffar Shihab El-Din Ghazi endowed it as a school<sup>81</sup>.

**The endowments of the other Princes:** Not only the Ayyubids Kings were concerned with the establishment of schools, and pay attention to the scientific movement, but also the matter extended to the other princes of that state. Fares Abu Saeed Maymon Ibn Abdullah El-Kasry was one of the princes interested in the establishment of schools in Jerusalem. He established El-maymounia school in Jerusalem in 593 AH/ 1196 AD, and endowed the great endowments for it<sup>82</sup>. It is well known that Maymon El-Kasry, a senior prince in the state of Saladin, held the job of Khazindar for Saladin<sup>83</sup>.

Maymon El-Kasry actively participated in the events of Jerusalem, and in the events in Maqdis following the death of Saladin in 589 AH/ 1193 AD. For example, he participated in taking over El-Afdall Nour El-Din Ali (589-592 AH/ 1193-1196 AD) the ruling of Damascus and its country, wherever Maqdis was adjunct to Damascus. When El-Afdall was isolated, the King El-Adel, Saladin's brother, assumed his position in 592 AH/ 1196 AD. El-Kasry participated in active way during all these events<sup>84</sup>.

In any case, this school started as a corner, then became a school. Maymon El-Kasry endowed many endowments to this school, to spend on its activities. This school was endowed to teach the Shafii doctrine<sup>85</sup>. It played an active role in stimulating scientific movement in Maqdis during the Ayyubid age.

Also the prince Izz El-Din Aybak El-Mauzami<sup>86</sup> established a school in Damascus called El-Muazia school<sup>87</sup>. At the same time he established another school in Jerusalem, called also El-Mouzmia school. The endowment's document of El-Mouzmia school in Maqdis mentioned that if Jerusalem went out from the hands of the Muslims, the endowment would spend on the Mouzmia school in Damascus<sup>88</sup>.

Of course, this school interested with teaching the Hanafii doctrine, that's where most of the princes of Mouzaam Issa embracing the Hanafii doctrine, as noted above. This doctrine was optional, not obligatory for them, so it was called Mouzia Hanafia school.

The prince Badr El-Din Muhammad Ibn Abi El-Qasim Ibn Muhammad El-Hakkari, was among the Ayyubid princes who had established many schools. He was closed to the king Mouzaam Issa, where he consulted "and shared him his opinion, and trusted him, to his goodness and his religion"<sup>89</sup>. This prince established a school of shafii in Maqdis<sup>90</sup>. A text found at the entrance to this school, which called Badriah school, mentioned that "In the Name of God, the Merciful, this blessed school was established and endowed to the companions of Imam Shafii, may Allah be blessed with him. The great Maula, gaseous, struggler, martyr, Badr El-Din Muhammad Ibn Abu El-Kassim El-Hakkari, may God have mercy on him and accept from him, established this school in the months of the tenth year, six hundred, and makes its supervision to the most rational of his sons, increase them God, and to make their quest thankfully, and their guilt forgiven, and God's mercy, and to those who show mercy be upon him"<sup>91</sup>.

It is clear from the previous text that the founder of this school, Badr El-Din Muhammad El-Hakkari, was one of the great princes of Muzaam Issa Ibn the King El-Adel El-Ayyubi. El-Muzaam was always consulted with him in many of his works, where he trusted in his opinion. Also, he was one of the princes who interested in science and scientists. He established this school and endowed it many endowments<sup>92</sup>.

Also, this text refers to the description of Badr El-Din Muhammad, as a struggler and fighter, actually Badr El-Din made many invasions and wars against the crusaders, the last in which he killed following he had done a great duty<sup>93</sup>.

As is clear from the text that Badr El-Din El-Hakkari endowed his school to the companions of the shafii doctrine, and this shows that, despite the fact that Muzaam Issa was inclined to the doctrine Hanafii, he has not forced his companions to follow this doctrine, but let them embrace what they want. Badr El-Din El-Hakkari followed the Shafii doctrine, and established a school concerning this doctrine in 610AH/ 1213 AD. He made its supervision to his senior son, and senior means here the most rational of his sons, who can appreciate the situation<sup>94</sup>. So that he can accurately supervise the endowment of this school and spend the income of endowment according to what mentioned in the document's endowment of Badria school.

As well as the King El-Auhad Najm El-Din Yousuf Ibn King El-Nasser Saladin Dawood Ibn the King Muzaam Issa, established a school in Maqdis called El-Auhdia school and endowed it in the twentieth of Rabii the second 697 AH/ 1297 AD<sup>95</sup>. The king El-Auhad was the supervisor of Jerusalem and Khalil at that time since the year 694 AH/ 1294, which was under the ruling of the Bahri Mamluks<sup>96</sup>.

It was known that the King El-Auhad was interested in science to a great extent. Sheikh El-Zahby mentions that he was "enjoyed with virtue and religion, have a great deal of science, helped him to teach", El-Zahbi Says also: "he read to him the part of Abi Jahmn<sup>97</sup>".

So it was not strange that the king El-Auhad, who loved the science and scientists, established a school in Maqdis, and endowed it many endowments to be able to play its scientific role.

## Conclusion

In following the same way, a large number of schools and centers of learning were found in Jerusalem at the time of the Ayyubids, which played an active role in the scientific movement. It was noted that the endowments had helped in this scientific role by spending its returns on such schools. It is known that the owner of endowment was decided in his documents several special conditions concerned with the manner of spending, people who paid for them, and the value assigned to each of them Also, the owner determines the endowed places, so that the supervisor can be able to supervise these places, and its yields of grains or money, and spend them on the different places determined by the endowment.

As a result of the availability of funds from the proceeds of these endowments, these schools played its scientific role, where they accepted many delegations of scientists, scholars and students from the different countries of the Islamic world. In this way, the scientific prosperity has increased in Jerusalem in the Ayyubid age, because of these endowments, which have been endowed to various scientific centers.

Thus, the endowments were the main source of spending on these scientific centers in Maqdis, and what necessary to meet their different needs the returns of these funds were spent on the employees in the school, where the salaries were paid to the employers in the schools. Some funds were allocated to spend on the restoration of these schools and reform what was destroyed. Besides, some returns were spent on providing the libraries in those schools with the necessary books, papers, and ink pens<sup>98</sup>. Also, buying the necessary rugs, carpets, mats, lamps, oil, etc to these schools<sup>99</sup>.

## Reference

1. Sultan Nur El-Din Mahmoud is the son of the Sultan Imad El-Din bin Ak-sanqr El-Hajeb, was born in 511AH/ 1117 AD, The Ruler of Aleppo after the death of his father, Imad El-Din in 541 AH/ 1146 AD, then he Could unify the Kingdom of his father, Mosul and Aleppo, and Combine the most of Levant countries, Aljezera and Egypt, and his property has expended to include Mosul, Diyr-Bakr, Aljezera, the Levant and Yemen, and sermon to him in two Holy Mosques of Mecca and Medina. He has been described in history that he was just, following of the good ancestors, and he loved science and scientists, died in 569 AH/ 1173 AD. See: Ibn El-Atheer: El-Kamel fi El-Tarikh, Beirut , v.11, 402 (1966), Abu Shama: raudatain fi akbar El-Dawaltain, Beirut, VI, 229, ( n. d)
2. El-Mawiz Welietbar Bezikr Alkhetat Wellathar, Bulaq 1, V2, 362 (1270)
3. El- Imad El-Isfahani: El-Fath El-Qusi Fi El-Fath El-Qudsi, Cairo, 141(2003); Ibn El-Atheer: El-Kamil Fi El-Tarikh, XI, 551-552, Sibte Ben El-Jauzi: Miraat El-Zaman Fi Tarich El-Aian, Hyderabad, VI, 397 (1951)
4. Ibn-Wasil: Mufarrij El-Kurub Fi Akbar Bani Ayyub, Cairo , V.2, 229 (1957)
5. Ibn Abidin: Red El-Mukhtar Ala El-Durr El-Mukhtar, Boulak, 3, 387, El-Ghazali: Ehiaa Oloum El-Din, 5 ( 1323),
6. Ibn Hajar El-Asklani: Fath El-Barii Fi Sharh Sahih El-Bukhari, Egypt, 5, 246(1319 AH) El-Ahbas: they are endowments, and the term derived as Jurists have permitted "Habs the place and benefaction with its income", thus defined the endowment as a: "Habs the place not be dispelled by sale or mortgage, gift, is not transmitted by inheritance. The benefit or revenue be spent on the places of charity according to the terms of endowment. See: Ibn hajar El-asklani: Fath El-Barii, 5, 246; see also: Mohamed Mohamed Amin: Endowments and social life in Egypt, Cairo , 22(1980)
7. Ibn Mamatii: Quanin El-Dawawin, Cairo, 356(1991)
8. Lumaa El-Quawanin El-Mudiyaa Fi Dawawin El-Diyar El-Misriyya, Cairo , 26(N. d)
9. el-Nabulsi: Lumaa El-Qawawin, 26; see also: Mohamed Mohamed Amin: Endowments and Social life in Egypt, 56.
10. See the written text at the entrance to the Badriyah School in Maqdis, Abdul-Jail Hassan Abdul-Mahdi: Schools in Jerusalem, Jordon , 1, 359 (1981)
11. Ibn Khallikan: WaFiat El-Aian Waanbai Abnaa El-Zaman, Beirut , 7, 84-100; (1978) Mogeer El-Din El-Hanbali: El-Uns El-Galil bi Tarikh El-qudis well Khalel, , 2, 102 ( N. d)
12. Ibn-Wasil: Mufarrij El-Kurub, V4, 219.
13. Mogeer El-Din El-Hanbali: El-uns El-Galil, 2, 144, see also: Abdul-Jalil Hassan Abdul-Mahdi: schools in Jerusalem, 1, 183. It should be noted that Saladin had no money of his own, and did not have the properties to buy this school, or endow from its endowments, so he ordered the agent of the House of money (Biet El-Mall) to dispose of purchasing it from House of money, and asserts that when Saladin died , there was not found in his own treasury except "forty seven silver dirhams, and one gold dinar, and did not leave property , house , garden , farm , ceiling or visible thing, not taking advantage any type of property". See: Abu Shama: er-raudhatain fi akbbar El-Dawaltain, 2, 217.

14. Ahmed Ben Ibrahim El-Hanbali mentioned that, the number of scientists who had accompanied Saladin as he entered Jerusalem "were approximately ten thousand men". See: Shifaa El-Klou Fi Manakeb Bani Ayyub, Iraq, 129 (1978)
15. Imad El-Isfahni: El-Fath El-Qussi, 145, Ibn Wasil: Mufarrij El-Kurub, 2, 230, Hanbali: Shifaa El-Klou, 178. Abu El-Feda mentioned that Muslims have established a school in this place, and following the seizure of the crusaders to Jerusalem in 492 AH/ 1099 AD it turned into a church, and then returned Saladin a school. See: El-Moukhtaser Fi Akbar El-Bashar, 3, 83. The Door of Assbatt: this door is attributed to Assbatt of Bani Israel. See: Mogeer El-Din El-Hanbli: El-Uns El-Galil, 2, 28.
16. Mogeer El-Din El-Hanbli: El-Uns El-Galil, 2, 144.
17. Mufarrij El-Kurub, 2, 230.
18. Wafiat El-Aian, 7, 207.
19. Noueiri: Nihaiat El-Arab Fi Fonoun El-Adab, Cairo, 28, 437 (1992)
20. Runciman: History of the crusades, Beirut , 3, 138-141, (1968) Stevenson: The Cusaders in the East, Cambridge, (1968)
21. El-Mokhtaser Fi Akbar El-Basher, Press Hussein in Cairo, 3, 83, (n. d)
22. Baha El-Din ibn Shaddad is Yusuf Ben Rafi Ben Tamim Bin OttBa Ben Mohammed Ben Attab El-Asadi, born in Mosul in the Tenth of Ramadan in 539 AH/ 15 February in 1145 AD, was educated in Mosul, where he studied by the number of its scientists, and then later turned to Baghdad following the complete qualification, where he joined with El-Nizamia School as a demonstrator , and stayed in this school as a demonstrator for four years, until the year 566 AH/ 1170 AD, then he went to Mosul in 569 AH/ where he worked as a teacher at the school of Justice Kamal El-Din El-Shahrzari, and in 583 AH , he made the pilgrimage to Biet Allah El-Haram, following performing pilgrimage, he wanted to visit Jerusalem and El-Khalil (Hebron), then he went first to Damscus, Sultan Saladin was in Damascus in this time, he heard of him, and when the fame of Ben shaddad preceded him to Damascus, so Saladin wanted to meet him, called him, and Greatly honored him, and asked him to hear a part of Hadith, Ibn Shaddad did so, which led to Saladin's admiring with his knowledge and wisdom, so following Ibn Shaddad left Saladin, Saladin sent Imad El-Din El-Katib to follow him, and telling him that the Sultan wants to meet him at the end of his visit to Jerusalem. Ibn Shaddad already returned, then Saladin made him in his service at the beginning of the month of jumada Awwal 584 AH/ 28 june 1138 AD, where Saladin appointed him as a governor of Kaddaa El-Asker and ruling of Jerusalem, and since that date Ibn Shaddad has become "one of the best friends to Saladin " and a accompanied him until the death of Saladin. See: Ibn khallikan: Wafiat El-Aian, 7, 84-88, Ibn Wasil: Mufarrij El-Kurub, 5, 89.
23. Ziel er-raudatian, 163.
24. Wafiat El-Aian, 7, 87.
25. Mogeer El-Din El-Hanbabi: El-Uns El-Gallil, 2, 102.
26. El-Dawii Allami Fi Aian El-Karn El-Tasii, Beirut., 8, 151-154, (n. d)
27. About the sciences that studied in this school. See: Abdul-Jallil Hassan Abdul-Mahdi: Schools in Jerusalem, I, 189-195.
28. Ibn Aybak El-Dwadarii: El-Durr El-Mattlube Fi Akhbar Bani Ayyub, Cairo, 117 (1972)
29. Muhammad Kurd Ali: Khittat El-Shamm, Damascus, 6, 123 (1928)
30. Mogeer El-Din El-Hanbali: El-Uns El-Galil, 2, 41.
31. Rashad El-Imam: The City of Jerusalem in the Middle Ages, Tunisia, 106 (1976)
32. Mogeer El-Din El- Hanbali: El-Uns El-Galil, 2, 34.El-Khotnee attributed to Khuttn, one of Turkish countries. See: El- Maqrizi: El-Mukafii El-Kapeer, Beirut, 7, 92(1991)
33. Bimarstan, a Persian word composed of two syllables: the word Pimar means patient and stan means place, then the word means place of patients, or patients house see: Ahmed Issa: the History of El-Bimarstanat in Islam, Damascus, 4 (1939)
34. Nihaiat El-Arab, 28, 437.
35. Ahmed Issa: El-Bimarstant in Islam, 231-232.
36. El-Khanqah: the plural of Khanqah or Khankah, a Persian word means house, and it said that it was originally Khounqah i.e., the place in which the king eats; since the fifth century AH the word means houses of Sufism. See: El-Maqrizi: El-Mwaiz Welietbar Bizikr El-Khettat Wellathar, 2, 413.
37. It was known that were seized by the crusaders in Jerusalem, and these places had been recovered by Saladin from their hands, and Saladin bought some of these places as he did in the church "Sind Hannah". See: Mogeer El-Din El-Hanbali: El-Auns El-Galil, 2, 144.
38. See text of the document in the record number 95 of the records of the shariaa count (Mahkma El-Shariaa) in Jerusalem, 424-428, See: Kamel Osaily: Historical Documents of Jerusalem, Amman, 1, 81-104 (1983)
39. Sheikh Ghanem was born in village of Burin, one of countries of Nablus in 562 AH/ 1166 AD, and lived in Palestine, where he resided in Jerusalem since its restoration by Saladin from the hands of crusades in 583 AH/ 1187 AD. He was described by El-Zahbii in his saying: "He was an ascetic worshiper submissive for God". See: El-Zahbi; Tarikh El-Islam and Wafiat El- Mashaheer and Alaalam, Beirut, 13, 527(2005)
40. Mogeer El-Din El-Hanbli: Auns El-Galil, 2, 146.



41. Mogeer El- Din El-Hanbli: El-Auns El-Galil, **2**, 196. Sheikh Ghanem died in Damascus in Rajab in 632 AH.
42. El-Shaarani: El-Anwar El-Qudsia Fi Bian Adab El-oubdia, Egypt, 12 (**1317 AH**)
43. Abul Ghani Mahmoud Abdu Aaty: Education in Egypt, During the Age of Ayyubids and Mamlukes, Cairo, 238-239(**1984**)
44. See what mentioned by Dr. Abdullatif Ibrahim in his study " Mamlukia Library ", Cairo, 27 (**1962**)
45. El- Murtada El-Zubaidi: Taruihh El-Quloo Fi Zikr Bani Ayyub, Damascus, 89 (**1971**)
46. Miraat El-Zaman: **2**, 637, Ziel Miraat El-Zaman, 145.
47. Ibn Khallikan: Wafiat El-Aian, **8**, 419.
48. Mogeer El-Din El-Hanbali: El-Auns El-Galil, **V2**, 46.
49. El-Auns El-Galil, **2**, 46.
50. It was known that the Maliki Doctrine Widespread in Maghreb and moved with them to the Levant, so, the Maliki Magrabii had a major role, especially in the Afdallia school and in Jerusalem in a general. See: Mogeer El-Din El-Hanbali: El-Auns El-Galil, **2**, 243-256.
51. Mogeer El-Din El-Hanbli: El-Auns El-Galil, **2**, 244-245.
52. King El-Addel, following his stability in Government, divided his property among his sons, El-Zuhbi says: " following the countries had paved to him, he divided the countries among his sons", See: Tarikh El-Islam, **13**, 133-134, and the share of his son Muazam Issa Damascus and its countries, and Jerusalem was sticked to Damascus. See: Ibn wasil: Mufarrij El-Kurub, **4**, 208-212.
53. Sibt Ben El-Jawzi: Mirrat El-Zaman, **2**, 644-645.
54. Wafiat El-Aian, **2**, 494, See also, Ibn Wasil: Mufarrij El-Kurub, **4**, 211.
55. Ibn Khallikan: Wafiat El-Aian, **3**, 495, El-Qalqashandi: Subh El-Asha, **1**, 468-470.
56. Sheikh Taj El-Din El-Kendi who Zayd Ibn-Al-Hassan Ibn Zayd Ibn El-Hassan Ibn-Zayd Ibn El-Hassan tripartite, Ibn Said Ibn Issma Ibn Khier Ibn El-Harith Ibn El-Asghar Taj El-Din Abu El-Ymen El-Kendi, was born in Baghdad in year 520 AH, and died in Damascus in year 613 AH. see: El-Naiemi: El-Daris, **1**, 485-486.
57. Miraat El-Zaman, **2**, 577, see also: Abu-Shama: Ziel Er-raudatien, 97-98, El-Naimi: El-Daris, **1**, 486.
58. One of his most famous books, El-Sahm El-Musseeb Fi El-Radd Ala El-Khatib", in it responds to criticisim of El-Khatib El-Baghdadi Ali Abu Hanifa. Ibn Wasil mentioned that he read" this book in Jerusalem, and completely read it, and I found it very good". see: Mufarrij El-Kurub, **4**, 211-212.
59. Mogeer El-Din Hanbli: El-Auns El-Galil, **2**, 270.
60. Ibn Wasil: Mufarrij El-Kurub, **4**, 212, see also: Muhammad Kurd Ali: Khittat El-Sham, **6**, 119, Abdul Jalil Hassan Abdul-Mahdi: Schools in Jerusalem, **I**, 351.
61. Massalik El-Abssar Fi Mamalik El-Amsar, Abu Dhabi , **1**, 139, (**2008**)
62. Abdul Jalil Hassan Abdul Mahdi: Schools in Jerusalem, **1**, 352.
63. Aloumary: Massalik El-Abssar, **1**, 139-140.
64. Mogeer El-Din: El-Auns El-Galil, **2**, 270.
65. El-oumary: Massalik El-Abssar, **1**, 139-140.
66. El-Sakhaawi: El-Dawii Allami Fi Aian El-Karn El-Tasii, **XI**, 65, 206, Almohebbby: Khulasett El-Athar Fi Aian El-Karn El-Hadi Ashar, Beirut , **4**, 427 (**n. d**), see also: Abdul Jalil Hassan Abdul-Mahdi: Schools in Jerusalem, **1**, 354-355.
67. Abdul Jalil Hassan Abdul-Mahdi: Schools in Jerusalem, **1**, 361.
68. Ibn wasil mentioned that the king El-Adell, the father of El-Muazam Issa talked with him about his embracing of the Hanfi Doctrine, and blamed him, by saying to him: "How did you embrace the Hanifi Doctrine, and all your family embracing Shafii, he said to his father for foreplay: "Hey Khound, are you happy because there is a Muslim in your family". see: Mufarrij El-Kurub, **4**, 211.
69. El-Auns El-Galil, **2**, 42, see also: Muhammad Kurd Ali: Khittat El-Sham, **6**, 123.
70. following the Mamluk's extension for their influence in the Levant, the king El-Qahir Bahaa El-Din Abdul Malik took side with El-Zahir Baybars, and Continued in his residency in Damascus until his death early the year 676 AH/ 1277 AD, and El-Zahbi mentioned that he died by poison on the hand of Sultan El-Zahir Baybars, see: Tarikh El-Islam, **19**, 125-126.
71. El-Zahbi: Tarikh El-Islam, **14**, 442.
72. Mogeer El-Din El-Hanbali: El-Auns El-Galil, **2**, 218.
73. Mogeer El-Din El-Hanbli: El-Auns El-Galil, **2**, 219.
74. King El-Amjad Hassan was King Muazam Issa's brother, He died in the life of his father, King El-Addell, and was buried in Jerusalem. see: Ibn El-Furaat: His Tarikh, Baghdad, 233 (1970) Ibn Wasil: Mufarrij El-Kurub, **3**, 274
75. Ibn Wasil: Mufarrij El-Kurub, **4**, 211.
76. Mufarrij El-Kurub, **4**, 212.
77. Who is the King Shihab El-Din Ghazi Ben the Al Addell King Ayubid. Owner of Miafarqin and Khallat, and mansour's fort, He died in 645 AH/ 1247 AD. see: Ibn Khalikan: Wafiat El-Aian, **5**, 333, Sibt Ibn El-Jawzi: Miraat El-Zaman, **2**, 768-770, El-Zahbi: Tarikh El-Islam, **13**, 834, Ibn Wasil: Mufarrij El-Kurub, **3**, 274.
78. Mogeer El-Din El-Hanbali: El-Auns El-Gallil, **2**, 47.

79. Abdul Jalil Hassan Abdul Mahdi: Schools in Jerusalem, **1**, 397.
80. El-Zahby: Tarikh El-Islam, **13**, 356.
81. Mogeer El-Din El-Hanbali: El-Auns El-Gallil, **2**, 47. St. Helana worked at the beginning of her work in one of the Petheinae bars, then became an illegal wife to costantinos who fathered her, his son, Constantine, When Constantinos became Caesar for Gala at the time of Diocletian who asked him to divorce her and marry theodara's daughter of wife maximan, and Helena at that period had converted to Christianity, following her son Constantine occupying the throne of the Roman Empire in 323 AD, and he embraced Christian religion within the Empire, and his determination following that in 325 AD to establish a church above the Tomb of Christ in Maqdis, Helena traveled by the order of her son to Jerusalem, where supervised the demolition of the structure of the temple Avrodety, which was built in that place, and was replaced by building the church of resurrection, and also she established another small church in Biet-Lahm in the place that witnessed the birth of Jesus Christ. see: well Durant: the story of civilization, Cairo, **12**, 382-401(2001), Raafat Abdul-Hamid: Church and State, Cairo, 117-118(1982), Cambridge Medieval History, **1**, 15-22, Rostovtzeff: History of the ancient world, **2**, 317. Hospitalleres: Teams of monks appeared in the late twelve century AD in the Levant. Templars and Titoun were the famous teams of the Haspitallers. The aims of these teams were charitable and humanitarian, to protect and treat the Christian poor pilgrims, Then the matter developed and its role became political and military. Hospitalleres became an important part in the crusader army in the Levant at the time of the crusades. see: King: The Knights Haspitalleres in the Holy land, London; (1931), Nabila Ibrahim Maqami: Knights teams monks in the Levant, Master of Arts Cairo University, 2-14(1975)
82. Mogeer El-Din El-Hanbali: El-Auns El-Galil, **2**, 48.
83. Khazindar: A compound word of two syllables, the first is Arab syllable that means Khazin, the man who stores and dispenses grain, the second syllable, Dar is Persian that means constipated, so the person who took care of the treasury with its funds and yields, see: El-Qalqashandi; subh El-Ashaa, **5**, 462-463.
84. Ibn El-Athir El-Kamel Fi El-Tarikh, **12**, 109-145, Ibn Wasil: Mufarij El-Kurub, **3**, 14-38.
85. Abdul Jalil Hassan Abdul-Mahdi: Schools in Jerusalem, **1**, 340-342.
86. Izz El-Din Aybak El-Muazami, is owned by King Muazam Issa, and took the job of Istadar El-Muazam, a person who was supervising the affairs of the house of Sultan, he has the right to absolute disposal in every needs of house alike expenses and clothes, and supervises the kitchen and the place of drinking (Sharab Khanah), the retinue and the boys, then El-Muazam Issa gave him Sarkhadd following its seizuring it in the year 644 AH/ 1246 AD, and Izz El-Din Aybak continued in Sarkhadd, Following the death of El-Muazam, he worked in the service of his son Nasser Dawood, and Sarkhad continued in his hands, until it was taken from him by King Salih Najm El-Din Ayyub Ben King El-Kamil in 644 AH/ 1246 AD. Izz El-Din Aybak was captured and drove to Cairo, where he was arrested. Ibn Wasil: Mufarij Al Kurub, **4**, 224.
87. El-Naimi: El-Daris Fi Tarikh El-Madaris, **1**, 557.
88. El-Naimi: El-Daris Fi Tarikh El-Mudaris, **1**, 557-558, see also: Abdul Jalil Hassan Abdul Mahdi: Schools in Jerusalem, **1**, 396.
89. Abu Shama: Ziel er-raudatian, 108.
90. El-Zahby: Tarikh El-Islam, **13**, 111.
91. Abdul Jalil Hassan Abdul Mahdi: Schools in Jerusalem, **1**, 359.
92. Abu Shama: Ziel Er-raudatian, 108.
93. Ibn Kathir: El-Bedia Wel-Nahaia, Beirut, **13**, 78 (1985)
94. The intermediary dictionary, Cairo, **1**, 359.
95. Abdul Jalil Hassan Abdul Mahdi: Schools in Jerusalem, **1**, 399. The King El-Auhad Died in 4 Ze El-Hega in 698 AH/ 1298 AD, and was buried in Rabatt in the north Mosque Jerusalem, with the age of seventy years. see: El-Zahbi: Tarikh El-Islam **14**, 883, Ibn Taghrii Bardii. El-Naujaum El-Zahra, Cairo, **8**, 189( n. d),, Ibn El-Imad El-Hanbali: Shzratt El-Zahab Fi Akhbar men Zahab, Beirut, **5**, 443 (N. d)
96. To take care of Jerusalem and Khalil (Hebron) or the consideration of the two Holy Mosques, from his duties to consider what needs to Haram El-Sharief in Jerusalem, Hebron, he spent on the reformations and paid the Salaries of its employees, as well as , the disposition of the of its endowments. see: Ibn Hajar El-Askalani: Enbaa El-Ghoumer, Cairo, **1**, 158, see also: Rushad El-Imam: the city of Jerusalem in the Middle Ages, 104-105.
97. Tarikh El-Islam, **14**, 883.
98. Abdullatif Ibrahim: Mamluki Library, Cairo, 80( 1962)
99. In many times, the documents provided for that, see: Abdullatif Ibrahim: Mamluki Library, 80-81, and margins.