

# Aspects of the Ayyubids' Patronage of Jerusalem 583 AH/ 1187 AD - 658 AH/ 1260 AD

K. E. Alsarhan<sup>1</sup>, S. A. Salaemh<sup>2</sup>, A. J. Khasawneh<sup>3,\*</sup>, A. AL-Oliemat<sup>2</sup>, and M. A. S. Khasawneh<sup>4</sup>

<sup>1</sup>Department of History, Faculty of Arts and Humanities, Al al-Bayt University, Al Mafraq, Jordan

<sup>2</sup>Department of Italian, Faculty of Foreign Languages, Al al-Bayt University, Al Mafraq, Jordan

<sup>3</sup>Department of History, Faculty of Arts and Languages, Jadara University, Irbid, Jordan

<sup>4</sup>Department of Special Education, Faculty of Education, King Khalid University, Abha, Saudi Arabia

Received: 6 Jan. 2023, Revised: 22 Mar. 2023, Accepted: 11 May 2023.

Published online: 1 Jun. 2023.

**Abstract:** This paper attempts light on the role of *Waqf* (=endowments) in reviving life in all its aspects in Jerusalem after its liberation from the Franks by Salah al-Din al-Ayyubi 583 AH / 1187 AD. The endowments made by the Ayyubids in Jerusalem played a major and prominent role in reviving life in the city from all sides which will be clarified by reviewing some of the endowment models in this paper. We will also review the attempts aimed at liberating the Holy City and its people from the hardship and difficult circumstances they went through during the Frankish occupation to turn into a city teeming with life again, where the endowments had a crucial role in the rise of the Holy City as a center of civilization radiation. It is recommended to preserve this holy city and take responsibility for our beloved Jerusalem.

**Keywords:** Jerusalem, Waqf, Ayyubids, Franks, Madrasa, Fuqaha'.

## 1 Introduction

The Islamic social solidarity system, of which *Waqf* is one of its manifestations, has contributed effectively to the construction and strengthening of the Islamic civilization by enriching and building many of its aspects. Through the *Waqf* and charity, many mosques, schools, educational institutions, and libraries were built and funded in a way that guarantees its continuity in performing its mission most fully in this regard [1].

Hawari [1] said that holy places were taken care of in the various regions of the Islamic State, including those in Palestine in general and in Jerusalem in particular through the establishment of endowments. The endowments also followed up on the affairs of students, wayfarers, and people with different needs. They also secured the pilgrimage routes and facilitated the care of pilgrims. They also financed the equipment and training of the Islamic armies deployed for *Jihad*, and the release of groups of Muslim prisoners. Through endowments and charity, the sick, the needy, and the poor were cared for, and various health and social care homes were established.

The contributions adopted and encouraged by the Ayyubid state preserved basic human needs: wells and ponds were built to protect people as well as animals from perishing. Houses that sheltered the needy, fed the poor, and educated the old and the young were built. Even burials were endowed to preserve human dignity even after death, not to mention that the endowed funds are not lost, instead, they remain an ongoing charity for the endowers to benefit from in their afterlife, just as the living benefit from in this life. All this thanks to *Waqf*.

Bellver [2] argued that Islam urges the rich to be generous and giving and to draw closer to *Allah* by sparing the poor from begging. It praises spenders who give food despite their desire for it to the poor, the orphan, and the captive. *Allah* promises those who refrain from spending the wealth that *Allah* has bestowed upon them perishing and torment, for fear that wealth would become exclusive to the rich, and for fear of widening the gap between the members of the same society. Islam also calls on the human soul to triumph over the motives of fear of poverty. *Allah* Almighty says in the Holy Quran: “*The Devil threatens you with the prospect of poverty and bids you to the shameful deed of stinginess, while Allah promises you forgiveness and great bounties from Him. And Allah is All-Bountiful, All-Knowing*” [Al-Baqara:268]. *Allah* commands the rich to pay a share of their wealth for the poor in the form of *Zakat*, *Sadaqa*, *Kaffara*, and *Kharaj*. *Allah* also commands Dhimmis to pay *Fay'* for the poor. He also declares frankly and clearly that *Allah* is free from whoever is sated while knowing that his next-door neighbor is hungry.

\*Corresponding author e-mail: [akhasawneh@jadara.edu.jo](mailto:akhasawneh@jadara.edu.jo)

## 2 Definition of Waqf

Instead of prolonging and elaborating, we will discuss some linguistic and idiomatic definitions of *Waqf*, including:

Linguistically, *Waqf* means confinement.

In Arabic Prosody, it means un-vowel length seventh vowel of a mnemonic word in the poetry meter, e.g. un-toweling the *t* in *maf'ulātun* to become *maf'ulāt*, in which case the *t* is called *mauqūf* (confined)

In Sharia: Al-Abiani [3] indicated that to hold assets in perpetual trust for charitable causes while retaining the ownership of the assets. According to Abu Hanifa [d. 150 H/ 767 AD], the endower may withdraw from the endowment. According to Abu Yusuf Ya'qoubibn Ibrahim [d. 182 H/ 798 AD] and Mohammad ibn al-Hussein al-Shaibani [d. 189 H/ 804 AD], *Waqf* means to hold assets in perpetual trust for charitable causes without the endower's right to retain the ownership of the assets as if the ownership is transferred to Allah Almighty [4]. This is based on the linguistic meaning of the verb *Waqafa* (to hold, to stop, to confine) as in hold an animal= to stop it in place; derivation: *Mawqef* (Judgment Day) for that the people are held in place to be judged [5].

In addition to the term *waqf* there is the synonym *Habs* (withholding). The latter was widely used in Islamic civilization to the extent that one of the diwan was named after it in some Muslim eras: “*Diwan al-Ahbas* (pl. of *Habs*) is the most organized of all the diwans, and only senior Muslim writers from among competent witnesses serve at it. At Diwan, there are several directors to cover all of the salaries, and there are two writers and two appointees for the application systems. Each one of them includes in the applications all wages and salaries, and what is being collected and delivered from both land and sea sides” [6].

Al-Fayrouz Abadi [7] defined *habs* as withholding; including what is endowed by an owner of palm trees, vineyards, etc. The owner maintains the ownership of the assets and endows their yield. Withheld horses are horses endowed for the sake of Allah. He also adds that *this* (=der. *habs*) means maintaining the ownership of the assets and endowing their produce for the sake of Allah.

Muslim jurists define it as disposing of the revenues of assets and the money they generate while remaining as they are and endowing their benefit to any kind of charitable actions. By doing so, the assets and their revenues are no longer in the possession of their owner being endowed to draw closer to Allah Almighty [8].

It also means that a person withholds some or all of his money from circulation by endowing it in a way that no other person can possess it for any of the reasons of ownership transfer. Rather he benefits from its proceeds and the money it generates only in the ways specified by the endower without owning the asset itself. Islamic jurists summarize the rule with the phrase: “Withholding the asset and disposing of its benefit” to achieve one of the aspects of charity and goodness that the endower sees and wants for it to continue in his life and after his death seeking Allah's pleasure [3].

## 3 Historical Overview

There are no clear indications that the Arabs before Islam were familiar with the concept of endowment and withholding used by Muslims. The evidence for that is what Imam al-Shafi'i said: “People of pre-Islamic times, as far as I know, would not endow neither a property nor a land” [3]. With the emergence of Islam, the legislation of *waqf* began and then expanded to include various aspects of life. The Islamic civilization was distinguished from other civilizations by this legislation that laid the foundations of social solidarity in Muslim society.

Endowments were made for mosques to be taken care of and for them to perform their duty to the fullest, especially since in addition to their religious role they also played an educational role. Endowments were also made for schools, scholars, students, prayer rooms, khanqahs and roads, and the poor and the needy. Endowments expanded more and more to include hospitals, caretaking for the elderly who do not have a breadwinner, and marriage of the needy. Endowments were also made for land reclamation, excavations, and rivers to build irrigation canals to facilitate the exploitation and cultivation of the land. They were also made for frontiers, barracks, and the preparation of the army to stand up to the enemies of the nation, in addition to endowments for the ransom of war captives and the liberation of slaves [9]. Therefore, the endowment had a clear impact on the various aspects of life and gave a special character to the Islamic society that distinguished it from other societies [10].

The first endowment in Islam which the sources indicate was an endowment of seven orchards in Medina that belonged to a Jewish man named Mukhayriq, who bequeathed them to the Prophet (PBUH), when he resolved to fight with the Muslims in the Battle of Uhud. If I am killed, he said, my money goes to Mohammad, he spends it where Allah commands him to. He was killed, and the Prophet (PBUH) took possession of those seven orchards and gave them in alms, i.e. endowed them [11].

And the Sahaba (companions of the Prophet) may Allah be pleased with them, followed the Sunnah of the Prophet (PBUH) and they acted as he urged him to do a lot of charity and spending of what they love. They set the most wonderful examples of drawing closer to Allah by spending their money following the example of the Holy Prophet.

Al-Faruq Omar Ibn Al-Khattab, may Allah be pleased with him, was one of the first to endow. It was mentioned in the hadith that Omar acquired land in Khaybar, so he came to the Prophet (PBUH) and said “O Messenger of Allah, I acquired wealth in Khaybar that I have never acquired anything more valuable. What would you command me to do?” He said: “If you wish, you can keep the land and give the yield in alms” [12]. Omar, may Allah be pleased with him, gave it in alms according to clear foundations and criteria, on the condition that it not be sold, gifted, or bequeathed; that the yield be spent on the poor, relatives, slaves, guests, and wayfarers, and that there was no blame on the one who is in charge of the land to eat and reasonably feed from its yield without earning. Many other endowments then followed in the aspects of righteousness and goodness.

The Umayyad era witnessed a great development in the management of endowments. After the endowers used to manage and supervise their endowments themselves, the Umayyad state, during the reign of Caliph Hisham Ibn Abd al-Malik (65-87H / 684-705CE), established a special diwan to supervise the endowments in which records were kept in a special register to preserve the rights of the endowers and the rights of the beneficiaries of such endowments [13].

The endowments expanded during the reign of the Abbasids, and a special administration independent of the judiciary was established exclusively for them. The administration was headed by a chief called *Şadr al-Waqf*. This administrative development was also accompanied by a useful scientific effort to control the provisions of the endowment and the methods of disposing of it and to protect its property from loss. The Islamic jurists dedicated special literature to *Waqf*. This development and expansion in caring for *Waqf* led to it playing a major role in social development throughout Islamic history [10].

#### **Jerusalem in the Ayyubid era**

Hillenbrand [14] indicated that Jerusalem has received the attention of Muslims since the caliph Omar ibn al-Khattab, may Allah be pleased with him, entered it. He gave this city his special care crowning that with Omar's Assurance to Jerusalem and its people. The caliphs who succeeded him followed the same approach. Muawiya declared Jerusalem the capital of the Umayyad state at the beginning of its formation and after the Umayyad rule took root in Damascus, Jerusalem had not been denied attention ever. The Umayyads built Al-Aqsa Mosque and made several endowments for it and the Temple. Jerusalem continued to enjoy such interest until the occupying Franks entered it in 492H/ 1099CE The Franks obliterated all its cultural features and committed the most heinous crimes against Jerusalem and the Muslims.

Hillenbrand [14] continued that those of its people and scholars who were not killed inside the city were pursued and killed outside its borders. One of the examples would be the great scholar Makki Ibn Abd al-Salam Ibn al-Rumaili al-Maqdisi, who was stoned at the gates of Antioch until he eventually passed away and attained martyrdom. And then Allah sent to Jerusalem a savior from the clutches of the Franks, and the eternal battle of Hattin broke out - led by Salah al-Din al-Ayyubi - which saved Jerusalem from this nightmare that perched on its blessed land for nearly a century. The liberation took place in 583H/ 1187A.D [9].

With his great insight, Salah al-Din noticed that reforming Franks had damaged was not going to be done easily; rather there must be an organized effort that brings Jerusalem to the level of the leader Salah al-Din's ambition. Such effort must focus on science and establish a new stage in the life of the nation. It also must have permanent sources of income to pay off. Thanks to his experience and wisdom, he saw that it was necessary to exploit the earth's bounties for human happiness in this holy place.

## **4 The Awqafs**

Saladin began working to improve the conditions of Jerusalem, to build what was demolished, restore what was damaged by the Franks, and restore the rights of its people. He also met with scholars and jurists and studied with them the situation of the Holy City and the status of the holy places of different religions focusing on Islamic places especially Al-Aqsa Mosque [6].

The Ayyubids reconstructed and fortified the city and took care of its wall and defensive places around it to protect it from any enemy that might attack. They also established many service facilities to serve the city and its visitors. Among these facilities:

#### **Schools (Madrasas)**

##### **Al-Madrasa as-Salahiyyah (Salah al-Din School)**

Having witnessed the injustice and oppression that befell the holy city upon entering Jerusalem, Salah al-Din wanted to

change that as soon as possible. He met with jurists, scholars, and residents, and instructed those working with him to expedite the establishment of schools, *Zawiyas*, and hospitals. Thus, the *Salahiyyah* school was the result of his earliest efforts [15].

Al-Isfahani [12] commented on the events of the year 583H / 1187 CE as follows: “The righteous and pious scholars negotiated with the Sultan to open a school for Shafi’i jurists and a *ribat*(=hospice) for Sufi scholars. The Sultan allocated them a school belonging to a previous church known as the Church of Saint Anne at the Gate of the Lions...” The school opened its doors to students of knowledge in 588H/ 1192CE when Salah al-Din increased its endowment in that year, making it a beacon of knowledge for the Shafi’i school of thought to benefit from, and appointed *Qadi* (Judge) Bahaa al-Din Ibn Shaddad as its administrator and supervisor.

The school was endowed by Sultan Salah al-Din al-Ayyubi on the 13th of Rajab, 588H/ 1192 CE and its benefit was allocated to the Shafi’i school of thought. Salah al-Din had bought the Church of Saint Anna and the parties to which it had been endowed from Sheikh Muhammad Ibn Abi Bakr Ibn Khader who was the agent of the treasury in Jerusalem and the one to whom the Sultan authorized the sale of public property, and this was recorded in the endowment book [12].

In his talk about Sultan Salah al-Din in Jerusalem in 588H /1192CE, Ibn al-Athir says, “As for Salah al-Din, having completed the truce, he marched to the Holy House and ordered the strengthening of its walls, the establishment of the school, the *ribat*, the *bimaristan*, and other interests of the Muslims, and he made endowments for that [6].

It was hit by an earthquake in 1237 AH / 1821 CE, then the Ottomans gave it to the French in 1273 AH / 1856 AD for their support in the Crimean War. The French restored it as a school and a church. In 1915, the Ottomans took it back and turned it into a college for teaching religious sciences known as the College of Salah al-Din al-Ayyubi. The college remained until 1917 when the British colonized the country. They returned it to the white fathers who turned it into a school again, and today it includes a school, a library, a museum, and a church, and at its entrance, there is a foundation stone indicating its establishment.

Salah al-Din endowed it with the lands of the Baqa’a outside Jerusalem, a pool outside Jerusalem, the bathhouse known as the Patriarch Pool (aka Hezekiah's Pool) in Jerusalem, and the cellar and the shops adjacent to it [16].

The following was written on the school's entrance:

*“In The Name of Allah Most Gracious Most Merciful. Whatever blessings you have are from Allah. This blessed school was endowed by our mullah king al-Nasir, Salah al-Dunya wa-l-Din, the Sultan of Islam and Muslims, Abu al-Dhafar Yusuf ibn Ayyub ibn Shadi; he who revived the state of Amir al-Mu’minin (=the Commander of the Faithful), may Allah honor his supporters, and combine for him the best of this world and the hereafter; follower of Imam Abu Abdullah Muhammad ibn Idris al-Shafi’i, may Allah be pleased with him; in the year eighty-eight and five hundred” [17].*

A careful reading of Mujir al-Din al-Hanbali’s “*al-Uns al-Jalil bi-Tarikh al-Quds wal-Khalil* (The glorious history of Jerusalem and Hebron)”, reveals the high status that the sheik of *Salahiyyah* school assumed, not only within Jerusalem or Palestine, but rather in the whole region, and that he would be appointed by decrees from the Sultan himself.

#### ***Al-Madrassa Al-Afdhaliyyah (Al-afdhal School)***

The school was previously known as the Mughrabi Quarter. It was endowed by King Al-Afdhal Nur al-Din Abi al-Hasan Ali, son of King Salah al-Din, who was a follower of the Malikis, in Jerusalem. The Mughrabi Quarter was also endowed for the benefit of the Moroccan sect residing in Jerusalem, regardless of their gender, males, and females. The endowment took place during his rule in Damascus, while Jerusalem was one of his guesthouses. There was no record of the endowment though, so a document of it was written for each party and its content was certified by the Sharia judges after the death of the endower.

He also endowed the mosque at the top of the police prison in the year five hundred and eighty-nine, the same year in which his father died. The mosque has a minaret which was later introduced before the year eight hundred and seventy [18].

#### ***Al-Madrassa al-Maymoniyyah (Maymoun School)***

It is located at Herod's Gate and was a church built by the Romans. It was endowed by Prince Faris al-Din Abu Said Maymoun Ibn Abdullah al-Qasri, Hazinedar (treasurer) of King Salah al-Din. Its endowment dates back to Jumada al-Awwal in the year five hundred and ninety-three. Currently, there is no trace of it left in our time as it has become neglected.

#### ***Al-Madrassa al-Hanafiyyah (Hanafi School)***

Located at the Aqsa Mosque Gate currently known as the Al-Duwaidaryah Gate.

### **Al-Madrasa al-Nahwiyyah (Grammar School)**

Grammar School: It is dedicated to Arabic language sciences. He offered good endowments to it, and during his reign, the building of the arches on the steps of the Rock at Al-Tumar Terrace and other buildings in Al-Aqsa Mosque were renewed. Most of the wooden doors installed on the gates of the mosque were built during his reign and his name is written on them. He rebuilt Al-Khalil Mosque, peace be upon him, and endowed the villages of Dura and Kafr Brik for the benefit of the mosque. When he was out of Jerusalem, some of his friends wrote to him "You left Jerusalem. It misses you after it has been enjoying your company. How cannot it feel your absence since you are the spirit of Jerusalem o Issa" [19]?

### **Al-Madrasa al-Badriyyah (=Badr School)**

The Badriyya School is located on Marziban Street near the Luluiyyah School and the *Zawiyyah* of Mulla Sheikh Muhammad Al-Armi. Its endower was Badr al-Din Muhammad Ibn Abi al-Qasim al-Hakawi, one of the princes of King al-Mu'azzam. He endowed it in the year six hundred and ten. He was a Shafi'ifollower and he wished to be martyred, Allah granted him his wish of martyrdom in a valley near Nablus in the year six hundred and fourteen, and he was carried to his grave back in Jerusalem [19].

### **Al-Madrasa al-Mu'azzamiyyah (Muzzam School)**

Al-Mu'azzamiyyah is King al-Mu'azzam Issa's endowment- as mentioned before- and it is located in front of the Gate of Honor of the Prophets known as the Gate of al-Duwaidariyah. Its endowment dates back to the twenty-ninth of Jumada al-Awwal in the year sixty-six hundred. Its endowment record referred to many parts of the villages, and most of them were taken and became in the hands of the people as fiefs and property [4].

### **Al-Madrasa al-'izziyah al-Hanafiyya (Izz al-Din Aybak School)**

Izz al-Din al-Halabi said: It is located in the mosque of Damascus. Its endower is Izz al-Din Aibak al-Mu'azzami, Chief of the royal servants of King al-Muazzam Sharaf al-Din Issa. He stipulated that the endowment be for a school he built in Jerusalem, as long as Jerusalem was in the hands of the Muslims. But if Jerusalem fell into the hands of the Franks, the benefits of the endowment would go to his school in the Umayyad Mosque. Then Izz al-Din said: He mentioned some of those who studied in the school of the Umayyad Mosque when the endowment of Jerusalem was suspended, namely Qadi Majd al-Din, judge of al-Tur, and he was a virtuous man. Then he mentioned Qadi Sharaf al-Din Abd al-Wahhab ibn al-Hurani who stayed for a while, and others [20].

Al-Nu'aimi [21] explains the state of the Islamic endowment in the Holy City in the Ayyubid era, after the death of Salah al-Din, and the suspicion and fear of the enemy lurking in Jerusalem at any moment.

He reported that Izz al-Din Aybak al-Muazzami, Chief of the royal servants of King al-Muazzam Sharaf al-Din Issa, had endowed a school in Jerusalem known as the al-'izziyah school, but he had stipulated that the benefit of his endowment be transferred to the Jerusalem school only when Jerusalem is in the hands of Muslims, while he allocated the benefit of his endowment to the Hanafiyyah school he had endowed in the Umayyad Mosque in Damascus if Jerusalem was under Frankish occupation.

This incident confirms the decline in political stability in the Holy City after the death of Sultan Salah al-Din, which led to a state of fear, panic, and instability among the rulers and the people that the endowment allocations would end up in the enemy's hands at any moment.

### **The Salahi Bimaristan**

Al-Aref [22] indicated that Sultan Salah al-Din ordered that the church adjacent to the House of the Knights be made a Bimaristan (hospital) for the sick and he endowed it with several places and provided it with medicines and drugs. At Bimaristan the science of medicine was taught and practiced. 40 houses and ovens were endowed at the Cotton Merchants Gate, in addition to a cellar and a mill, 13 stores in the oil market, 22 shops in the oil market, 6 stores, a large tank, 16 carats from the Franks neighborhood farm, an olive farm known as al-Turba, the khan az-Zait market, the Qabbanaz-Zait market, and a piece of land (al-Musrara) on the outskirts of Jerusalem, of which 16 carats are the share of the Bimaristan endowment.

He created the position of director of the bimaristan under the authority of the judge. He assigned Judge Bahaa al-Din Yusuf bin Rafi Abi Tamim (Known as Ibn Shaddad; Shaddad was his maternal grandfather, and he was known for his knowledge and competence) to follow up on the financial affairs of these endowments. Salah al-Din ordered the provision of medicines and drugs for this Bimaristan, and they were dispensed to patients free of charge, and qualified doctors were appointed. It was mentioned in the description of the Bimaristan that it was "divided into several halls. Each hall was assigned to a type of disease, as was customary in the Bimaristans of that era. Its halls were covered with ceilings with cross vaults and barrel ceilings." Among the most famous doctors of the Salahi Bimaristan were Yaqoub bin Saqlab al-

Nasrani al-Maqdisi and Rashid al-Din bin Ali al-Suri [22].

### Khanqahs and Zawiyahs

Al Asali [16] signified to Al-Zawiyah al-Jarrahiyyah in the northern suburbs of Jerusalem, it has an endowment and arranged functions. It was endowed by Prince Hussam al-Din al-Hussein bin Sharaf al-Din Isa al-Jarrahi, one of the princes of King Salah al-Din. He died in the month of Safar in the year five hundred and ninety-eight and was buried in his aforementioned Zawiyah, may Allah have mercy on him. On the outer side of the Zawiyah in the direction of the qiblah are the graves of a group of mujahideen said to be al-Jarrahi's men [al-'Ulaymī, vol.2, p.48] It is located outside the northern wall of Jerusalem in the Sheikh Jarrah neighborhood, and it continued to perform the functions of Sufism and teaching until the twelfth century AH.

In the center of the Zawiyah, there is an open courtyard around which four sides of the building have several rooms, the largest of which includes the tomb of the builder. A small mosque was added to the Zawiyah, consisting of one typical Iwan with a flat roof. It is of a rectangular area, its door is located on the northern side facing the Mihrab with its cavity crowned with a semicircular arch supported by a pair of marble columns. In each of its western, eastern, and southern walls there are two vaulted windows. At the same time, it was provided with a minaret in the northwest corner of the western side of the chapel, and it is characterized by combining the shape of the Levantine minarets on its perpendicular first floor and the shape of the Mamluk minarets on its octagonal second floor [16].

### Al-Zawiyah al-Qaimariyyah

A well-built dome on the outskirts of Jerusalem from the north side is attributed to a group of martyrs who fought for the cause of Allah and their graves are there. They are the martyr Emir Hussam al-Din Abu al-Hasan bin Abi al-Fawaris al-Qaimari, who died in the second half of Dhul-Qi'dah in the year six hundred and forty-eight, and Emir Dia al-Din Musa ibn Abi al-Fawaris, who died on the tenth of Dhul-Qi'dah in the year six hundred and forty-eight, and Emir Hussam al-Din Khadr al-Qaimari, who died on the fourteenth of Dhul-Hijjah in the year Sixty-one, six hundred and Emir Nasser al-Din Abi al-Hasan al-Qaimari, and he died in the month of Safar [23].

Al-Zawiyah Al-Khanthaniyyah next to Al-Aqsa Mosque behind the pulpit. It was endowed by King Salah Al-Din, may Allah have mercy on him, for a righteous man namely the honorable, ascetic, worshiper and fighter Sheikh Jalal al-Din Mohammad bin Ahmad bin Mohammad Jalal al-Din al-Shashi, and for those who follow his example after him. It was taken over by a group of notables. Its construction dates back to the time of the Romans, but the construction of the house inside the Zawiyah is new. The endowment documents date back to the eighteenth of Rabi' al-Awwal in the year five hundred and eighty-seven [4].

Zawiyat al-Darkah, next to the Salahi Bimaristan. In the time of the Franks, it was a hospital. It was built by Helena, the mother of Constantine, who built the Qumama Church (Church of the Holy Sepulchre) with a lighthouse on it some of which parts were demolished. In the past, the deputies of Jerusalem would reside there. It was endowed by King Al-Muzaffar Shihab al-Din Ghazi, son of Sultan al-Malik al-Adil Abu Bakr bin Ayyub, Sultan of Mayafariqin (Silvan, Diyarbakır) and the neighboring lands in the year thirteen and six hundred [4].

### The Salahi Khanqah

Located above the Qumamah Church. It is the endowment of King Salah al-Din for the Sufis. Its endowment dates back to the fifth of the month of Ramadan in the year five hundred and eighty-five. The sources indicate that Salah al-Din took part of the Patriarch's house, which is adjacent to the Church of the Holy Sepulcher from its northern side, and part of it was mounted on the back of the church. Its endowment dates back to the fifth of the month of Ramadan in the year 585 AH - 1189 AD. It has become a home for the Mujahideen in Islam. It contains a lighthouse that was built during the Mamluk era. It was established by Sheikh Burhan al-Din bin Ghanem, Sheikh of the Khanqah, around the year 820 AH-1417 AD [24].

Mujir al-Din al-Hanbali quoted Sheikh Shams al-Din Muhammad, the son of Sheikh Abdullah al-Baghdadi, that when Sheikh Burhan al-Din bin Ghanem intended to build the aforementioned lighthouse, it bothered the Christians in Jerusalem because it was over the Qumamah Church. So, they agreed on paying a lot of money to Sheikh Burhan to dissuade him from building it, but he did not accept [20].

Its endowment document says that:

*"He gave in alms the whole building known as the House of the Patriarch in Jerusalem and its environs. Among that the quarter next to it, which is a mill known as Asfour, a bakery, a monastery adjacent to the bakery known as Al-Jadeed, a large basement known as the Stable of the Patriarch, and a house to the north of this stable that includes basements"* [20].

## 5 Conclusion

By tracing the events, we notice the clear change that occurred in the Holy City after Salah al-Din liberated it from the Franks: The city has moved from darkness to light, from ruins to urbanization, and has become the focus of attention of scholars, jurists, Sufis, and the needy after the state provided them, through endowments, with the means of a decent life. Not to mention the influx of Muslims from the East and the West towards Jerusalem, rejoicing in the clear victory achieved by Muslims and restoring the glory of the Holy City as a beacon of knowledge and a refuge for the believers and the monotheists of Allah Almighty.

However, the status of Jerusalem did not stabilize after Salah al-Din al-Ayyubi: the conflict broke out again between the Muslims and the Franks. Even if the Franks took over Jerusalem through a truce as a result of the conflict among Muslim rulers, what concerns us here is the pioneering and prominent role of the Waqf institution in restoring the spirit of solidarity among the sons of the Islamic community and encouraging science and caring various aspects of life. This is nothing but a cry we make from here to call on everyone, officials, and individuals, to preserve this great legacy that our ancestors bequeathed to us in Jerusalem. Everyone is responsible and required to contribute, even with a word or an idea, not to mention material matters, so that the beacons of Jerusalem remain lofty for eternity.

## Acknowledgments

The authors extend their appreciation to the Deanship of Scientific Research at King Khalid University for funding this work through Small Research Groups under grant number (RGP.2 / 184 /44).

## Conflict of interest

The authors declare that there is no conflict regarding the publication of this paper.

## References

- [1] Hawari, M.K. (2009). "Ayyubid Monuments in Jerusalem", en Hillenbrand, R. y Auld, S. (eds.), *Ayyubid Jerusalem: The Holy City in Context, 1187-1250*, Londres, Altajir Trust, 2009, pp. 216-275.
- [2] Bellver, J. (2014). "Ibn Barraġān and Ibn 'Arabī on the prediction of the capture of Jerusalem in 583/1187 by Saladin", *Arabica*, 61(3), pp. 252-286.
- [3] Al-Abiani, Mohammad Zayed. (1924). *Chapters in Waqf*, ed.3, al-Kotbi, Cairo.
- [4] Al-Jurjani, Ali Ibn Mohammed ash-Sharif. (1985). (d. 816H/ 1413 A.D), *Ta'rifāt (Definitions)*, Beirut.
- [5] Al-Tarabulusi, Ibrahim Ibn Musa Ibn Abi Bakr. (1902). [d. 922H/ 1566A.D], *al-Is'āf fi Ahkam al-Awqāf*, ed.2, al-Maktaba al-Hindiyya, Cairo.
- [6] Abu Shama, 'Abd al-Rahman Ibn Isma'īl (1997) *Kitab al-Rawdatayn fi Akhbar al-Dawlatayn al-Nuriyya wal al-Salahiyya*. Beirut: Mu'assasat al-Risalah.
- [7] Al-Fayrūzabādī, Majīd al-Dīn Muḥammad ibn Ya'qūb al-Shīrāzī. (2005) [d. 817H/ 1415 A.D.], *Al-Qāmus al-Muḥīt*, edited by Heritage Investigation Office, Al-Risala Foundation. Ed.8. Beirut.
- [8] Qahf, Munther. (2006). *Islamic Endowment: Evolution, Management, and Development*, ed.1, Dar al-Fikr, Damascus.
- [9] Ibn al-Athir, Abu al-Hasan 'Ali al-Shaibani (1998) *al-Kamil fi al-Tarikh (The Complete History)*. Beirut: Manshurat Muhammad 'Ali Baydun, Dar al-Kutub al-'Ilmiyya
- [10] Al-Qahtani, Rashid. (1994). *The Endowments of Sultan al-Ashraf Sha'ban*, ed.1, King Fahd National Library, Riyadh.
- [11] Al-Hanbali, Zain ad-Din (d. 795H/ 1394 A.D). (2001). *Rawa'i al-Tafsir (al-Jami' Li tafsir al-Imam Ibn Rajab al-Hanbali)*, compiled and arranged by Abi Mu'ath Tariq Ibn Awadallah Ibn Mohammad, Dar al-'asimah, Saudi Arabia.
- [12] Al-Isfahani, Abu Abdullah Mohammad (d. 597H/ 1200A.D). (2002). *al-Fath al-Qussi fi al-fath al-Qudsi*, ed.1, al-Manar Publishing House.
- [13] Al-Kubaisi, Mohammad 'Obaid. (1977). *Provisions of Waqf in Islamic Shari'a*, ed.1, al-Irshad Press, Baghdad.

- [14] Hillenbrand, R. y Auld, S. (eds.). (2009). *Ayyubid Jerusalem: The Holy City in Context 1187-1250*, Londres, Altajir Trust.
- [15] Abdul-Mahdi, Hasan & Hasan, Abdul-Jaleel. (1981). *Madrasas in Jerusalem during the Ayyubid and Mamluk periods: their role in the intellectual movement*, ed.1, al-Aqsa Publishing House, Amman.
- [16] Al-Asali, Kamel Jameel. (1982). *Science Institutes in Jerusalem*, ed.1, Printers Press Co., Amman.
- [17] Ahmad, Ruwaida Fadl. (2015). the *Salahiyyah* school in Jerusalem 588-1336H/ 1192- 1919CE, non-published Master Thesis, An-Najah National University (N.B. it will be later referred to as Ahmad, the Salahiyyah school).
- [18] Glubb, Faris (1999) 'Jerusalem: the central point in Saladin's life', *Journal of Islamicjerusalem Studies*, 2(2): 49–69.
- [19] Richards, D. S. (2001). *The Rare and Excellent History of Saladin or al-Nawadir al-Sultaniyya wa'l Mahasin al-Yusufiyya*. English trans. of Ibn Shaddad, Al-Nawadir al-Sultaniyya wa'l Mahasin al-Yusufiyya. Hampshire: Ashgate.
- [20] Al-Aref, Aref. (1999). *The Detailed in the History of Jerusalem*, ed.5, vol.1, p.331, al-Maaref Press, Jerusalem.
- [21] Al-Nu'aimi, Abdul-Qadr (d.927H/1521C.E). (1990). *al-Daris fi Tarikh al-Madaris*, edited by Ibrahim Shams al-Din, ed.1, Dar Al-Kotob Al-Ilmiyah, Beirut.
- [22] Al-'Aref, 'Aref (1986) *al-Mufasssal fi Tarikh al-Quds*. Jerusalem: Matba'it Al-Ma'arif.
- [23] Abu-Munshar, M. (2019). Islamicjerusalem in the Eyes of Salah Al-Din: A Critical Analytical Study of the Libation of the City from the Crusaders. *Journal of Islamic Jerusalem Studies*, 19 (1), 65-80.
- [24] Al-Hayik, Munther. (2011). *Al-'Asr Al-Ayyubi: Qarn Min al-Sira'at al-Dakhiliyya*. (Damascus: Dar Saafahat Lil Dirasat wa al-Nashr.