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Features of the Economic and Social Life in Palestine as Illustrated by the Book of Behavior of Al-Maqriziin 845 Hijri

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Summary- Palestine is considered one of the most important civilization in history, a lot of chronicler give attention to it in the Islamic era, its geographical position is one of the main reason for that along with its importance to all the religious, two of the most important battles happened on this land which are Hattin and Ain Goliath which made the chronicler to give it more interest and describe its people and the land in a way that give it more attention, they never talk about Egypt without mentioning Palestine which show the deep connection and the importance between both countries.

Keywords: *Al Maqrizi- the behavior- industry- palestine- trading.*

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Features of the Economic and Social Life in Palestine as Illustrated by the Book of Behavior of Al-Maqriziin 845 Hijri

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الملخص بالعربية: يُعد كتاب السلوك من أعظم المصادر التاريخية التي تحدثت عن الحضارة في فلسطين, فقد استطاع المقريزي من خلال كتابه السلوك رسم صورة واضحة عن الحضارة في فلسطين؛ فقد تناول الزراعة والصناعة والتجارة, وتحدث عن مكونات المجتمع الفلسطيني والعادات والتقاليد في المجتمع الفلسطيني في الأفراح والأتراح.

الكلمات المفتاحية: المقريزي- السلوك- الصناعة- فلسطين- التجارة.

Introduction

The Palestinian civilization is one of a few of the Arabs civilizations that has become an interest for writers and chroniclers in the Islamic era, it got this interest because of its geographical location and its religious status that imposed itself on the three religions, adding to that it also got more interest than the Islamic countries in the Levant and Egypt combined because its considered the first strategic dimension for Egypt and Levant, many wars have been fought on this land including two important ones which changed history, the first is the battle of Hattin the one which Salah El-Din Al-Ayouby won in it against the crusaders which afterwards led to dismantling what was called back then " Crusader house of Jerusalem" and the Ayoubs ruled from then all of the Levant and Egypt, the other battle is the battle of Ain Goliath, the Mamlukins defeated the Mongols and started building their empire in Egypt which stayed to three centuries, these were the reasons that made the writers and the chroniclers care about Palestine , its people and its land and describe it ways that attracted attention and discussion, when can see that when chroniclers talked about Egypt they never miss talking about Palestine in details this shows the relation between the governments that ruled Egypt and Palestine, and one of those books that took interest in describing Palestine is the book of behavior of al-Maqrizi to find out more about it.

This research contains 3 sections:-

The first section: Opening about the book and its writer,

The second section: Part of the social life of Palestinians,

The third section: Part of the economic life of Palestinians

The importance of this study:

1. The capability of these academic researches about the subject
2. Shows the importance of this book as a reference for the Palestinian history in both the economic and social life.
3. To highlight the aspect of the economic and social life in Palestine

The method of the study: The writer used the historical descriptive analytical approach.

The first topic

Opening about the book and its writer Al-Maqrizi

First: information about the writer of the book Al-Maqrizi,

Al-Maqrizi s other books:-

He is Ahmed Ben Abd El-Qader, Abo Al-Abas Al-hussiny, Taqi Al-Dein Al-Maqrizi, he was born in Cairo 1364, he was one of the most important chronicler in the (fifth century),one of his teachers were the best in Egypt back then in the Mamlukins kingdom, he wrote many books about the history of Egypt and the Levant in different times like : "the preaching and the considerations mentioning the maps and the monuments", "the behavior to know the Mamlukins city's", "relieving the nation by revealing the blunt", "the light in the news of Tamim Al-Dary ", and in these books Al-Maqrizi wrote many valued information and showed the social, economic, political, intellectual and moral for the Islamic communities in general and in specific in both Egypt and Levant.

Second: his writings:

1. The preaching and the consideration mentioning the maps and the monuments: he mentioned in this book a lot of (modern behaviors), and some of the historical aspects, its contains Egypt and Cairo's

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history and its cities, districts, markets, archaeologies and its maps.

2. The behavior to know the Mamlukins cities: its information is considered specific, the sentences are clear, and its comprehensive, he pointed out a lot of the changes that happened in the administrative, economic and political system in the Mamlukins authorities, the business of the emperors and the princes, he also add a listabout re-dividing Qisarias lands after it was freed by Al-Zaher Babers o fill it with Muslims.
3. Reliving the nation: this book has a huge importance, especially because it one of a few that the chronicler focused in it on the economic and social issues.
4. "The light": he made it solely to point out the return of Tamim Al-Dary to his friends after ending the crusaders existence in Hebron, as for his book " the declaration and the expressions " he wrote some of the important details about the Arabic tribes that lived in Palestine back then, and its behavior of the invades and the occupation of the crusaders for their land. He died in Cairo 1442.

Thirdly: Information on the book of behavior to know the Mamlukins

Its one of the most important historical books for the Maqrizi, it's a valuable book dating to the rule of the Ayyubid state and the Mamlukins state in Egypt, an important period of Islamic history, where the figures of leadership and important events occurred it is a historical book that is considered the most important works of the Egyptian historian Taqi Al-Din al-Maqrizi and recorded a lot of information about the Ayyubd and Mamlukins era from 764 AH to the year of his death 145 Hijri book in which he mentioned the work of the king of Egypt of the Ayyubid Kurds, the Mamlukins and Turkish Mamlukins sultans and their most popular news stories and their popular flags were searched. The book contained most of their days of their accidents and events. Al-Maqrizi relied on sources that preceded his time, historical neutrality and balanced scientific method. As a copywriter he added additional information and important details that made his book a historical treasure, where he wrote this book in a new way , different from the method of his predecessors and formulated this book in a year, and wrote the events of each year ,mentioning the deaths and translation of the dead and the first part of his book talks about the period from 568 AH to 703 Hijri, each year separately, the second part talks about the period from 754 to 754 Hijri, in the third period from 755 to 806 Hijri and in the fourth part of the year 844 Hijri to 858 Hijri. The most important characteristic of Al-Maqrizi about his contemporaries and those who came after him is his method of presenting the historical events and his remarkable analytical ability. He described to us the events that he experienced in a vivid and exquisite manner, his clever remarks on the daily life in Cairo were the time of the Mamlukins sultans and his biased attitude to the people of the real life-makers, centuries after what we call today the social history.

Fourth: Book manuscripts

Some of the manuscripts are complete, such as the manuscript of Aya Sufia (in four parts) and another copy in the library of the conqueror. There is also a piece in the mosque of Ahmed III (perhaps in Al-Maqrizi hand writing) and Quigley, another piece in Damascus and a copy in Oxford (in four parts) called "Kings mode"

Fifth: Book sections and methodology

The book is written in four parts, and Al-Maqrizi uses the yearbook method when he writes history, the method is based on the writing the history of each year and its events. And he uses the same method in all his books.

Sixth: Editions

The book was published early, parts of it were published by the French kattermeer "history of the Mamlukins Sultans" in two volumes (Paris 1837-1845) and in Egypt. The first part was published in 1934 by Mohammed Mustafa Ziada. The second part was published in 1958 which ended with some events of the year 755 hijri.

The second topic

Aspects of the economic life in the Palestinians through this book

First: Agriculture

Second: Industry

Third: Trading

First: Agriculture:

Palestine is defined as an agricultural region of the first class, with its rivers moderate climate, regional diversity and mountains rich in springs and wells. Several cities have been known for its agricultural such as Beit Jbeil, Jerusalem, Nablus, Lajoun and the deep valleys, all of them were descripted In the book for its importance ,it is mentioned that in 661 hijri, when Al Zaher Babers left Jerusalem he ordered to reconstruction of endowments and everyone should learn how to farm.

He also talked a lot about the livestock in Palestine, he talked about the 663 hijri that when *Etliet and *Qaisaria were opened Al-Zaher Baybars from the Franks retrieved the city of Caesarea for the people and it was among the many mules and horses left by the Franks.

He also mentioned the interest of the farmers in their lands and their jobs o the limit that they even worked in the contact line with the countries that the crusaders were controlling, he mentioned that in 664 the franjieh arrested four Muslims who were working in a field near Aka said the Shahaba and then killed them.

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The agricultural machines that were used back was the plow, Al-Maqrizi mentioned it when he talked about the epidemic that spread in Palestine in 749 saying that the men were found dead with their plows in their hands*.

He also talked about a machine made out of wood and was dragged by an animal*.

*A Palestinian village 24 kilometer to the south of Haifa, surrounded by other villages like Kafar Lam and El-Fardidus, Ain Gazal and Kabara.

*An old Palestinian city, on the Mediterranean sea, one of the oldest places on earth, its located to the south of Haifa approximately 27 kilometers.

The animal that were used for agriculture and for the plowing were found dead in 749 because of the epidemic, a lot of Gaza's cows died.

Al-Maqrizi mentioned that Camels were found in large numbers, in 803 hijri the war between Dokmok Al-Muhamadi deputy of Safad and Metirik ben- kasem the head of the hartha tribe, Dokmak won and looted a lot of animals.

He wrote about the birds and the poultry in Palestine, specifically chicken, in 821 the people of Hebron complained to their Sultan about Al-hrowia who took their money and imposed them to give eggs and commit to load in the same amount chicken.

He two wrote about how the farmers were treated in a bad way and were abused physically in 824, while the Sultan Saief El-Din Tatter* were passing Jerusalem he heard that its deputy forced the farmers to pay him four thousand dinar yearly, and that was the reason why the factories were ruined the Sultan repaired the farmers and called for this unfair rule to be deleted , the he scripted his order on a rock in the dome of the rock, the people were happy with this and wished from Allah for the unjustness to be removed.

Al-Maqrizi pointed out that the costs cites of Palestine were full of livestock and buffalos, this indicates the huge amount of spoils that they got after defeating the Crusaders, it reached the point that they couldn't find anyone to buy any livestock or buffalos.

It is noticed from all of the above that the Palestinian land were full of an agriculture reign that in attracted both attention and competition from the crusaders and the Mamlukins, both focused in using this reign of agriculture and animal for their own benefits.

*He was the sultan after the king Mozafar Ahmed in a Friday in the 29th of the 824 year, in the Damascus castle he is originally Gorki's, he died by a stab in Alexandria, he was a Sultan for seven months and twenty days, Al-Maqrizi, the behavior, part 7, page 39-40.

Second: industry:

It was and still is one of the most important reasons any community rises up because of it, and it represents the civilization of the country, it got a lot of interest throw history because of its benefits for humans, and it helps the individuals to ascension and offers them the easiest way of living, and Muslims like other followed this revolution of industry and cared about what was in their time from the cloths to food to weapons and others, a lot of chroniclers wrote about the industries in their books the same went with Al-Maqrizi he hinted about them in his book and focused in 743 hijri, he pointed out the bad effect of the epidemic on the industry, specially the cloth he said "a lot of goods were disrupted and a lot of employers worked in works of the death and others transgress to call for the luggage's and the price of the cloth went down, some to its fifth but still no one bought it".

He also pointed out the military's industries in Palestine back then, in 670 hijri, mentioning the improvement of building the military lines, preforming it when Al-Zaher Babers descended to Aka saying " we must get to the industry everyday till the shawani are done and the Sultan sits between the woods, the makers, and the princes holding the machines of the Shawani* while it is spreading"

*It's the plural of Shawna, and it's a big war ship they used to build towers and castles to defend and it was considered one of the most important piece in a fleet of ships.

Muslims took advantage of the Palestinian resources in their military industries specially the machines, Al-Maqrizi hinted in his book " the behavior" that in 633 A-Zaher Babers in a hunting journey he noticed some woods that can be suitable to create catapults, he brought with him Zard Khan*, ordered and participated in making those catapults, at the end four large and small catapults were made along with a lot of stairs, then he stayed near Ara* and Arara* valise, there was other industries like soap* and wax, the princes bought with them wax that weighted three hundred and twenty one tons, Al-Magani got ten thousand Egyptian dinar, the Egyptian and Levant princes collected a torch, tartour and a lever embroidered with gold coasted one thousand dinar*.

It was noticed from the above that the Muslims took a lot of interest in the millenarian industries using the Palestinian sources and that's because of the woods that spread in the lands specially in Qisarias and Arsouf, and we can consider the interest of the Muslims in this industry is because of the wars and attacks that the Palestinian cities incurred through their Islamic history, that's what lead Muslims to make this militaries industry on the land of the attacks and wars (Palestine) so they could provide supply lines to the soldiers when they are fighting and to also save time, money and effort in transporting the weapons and the forces in the far distances like Egypt and Levant.

*it means the house of guns, Al-Kalakshindi, part 4, page 11.

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*it's located o he south of Haifa, to the north of it Kafar Kare village, the valley of Aar connects the coastal plain and Jezreel valley.

Third: Trade:

The location of Palestine is considered one of the most sensiie ocations in the middle east. This location gives it its trading activities between the east the west especially as it connects the three continents which are: Europe, Asia and Africa. It also over looks at the two seas the Mediterranean sea and the Red sea. This makes Palestine the center of the trading and exchanging the goods between Asia and the west like India and China and the Islamic European countries.

Al-Maqrizi indicates in his book to the trading activities in Palestine during the events of 682 hijri as one of the conditions truce between the Sultan Al-Mansour and Al-Firings when they both signed the agreement of Aka, it stated that they must protect the traders on land, sea night and day, they would be in good hands and to guarantee their safety, money, children, women, goods and livestock in their traveling and all the other things they have in Aka*.

Muslims also took interest in building places to welcome the traders, in 679 hijri, the prince Tjar built a Khan in Jenin, there were bathrooms and some stores so that both the travelers and the traders could buy anything they would like or need*.

He mentioned the bad effect that the * left in the Palestinian countries, especially in Aka, Safad, Jerusalem and Nablus, he wrote about the huge amount of the dead bodies that spread in the Khans and the markets*.

Al-Maqrizi pointed out about the commercial foundations that were in almost all the countries, especially Qisarias that was rich in goods, and had agencies for the foreigners and a lot of slaughterhouse for goats and sheep, the people of the city were very good at managing the khans, there was something called Kaisers the princes of the Mamlukins built it to get more money it had a high ceiling and had many small stores and some small factories, it closed at night and had a guard to watch for it so no one can steal the goods, the layer of the traders in the Mamlukins era were very rich and it was a very successful business, the traders also had a big influence on people, the Sultans gave them a high positions and they gained a lot of respect*.

He pointed the prices of the goods, the rising and the falling of the prices and connected it with the other events like the amenorrhea , the grasshoppers and the wars he said that the main reason was the epidemic that spread in the country and the insides revolutions in 656 hijri, the prices increased to the point that the bobbin of the wheat was bought for one hundred dinar, the barley was sixty dinar, the green watermelon was thirty dinar, and the pound of tamarind was sixty dinar there prices were because of the wars against the tatter and the epidemic that spread in Levant, they also roused again in 695 because of the rain didn't fall a lot and the dryness of the land*.

In 742 hijri, the grasshoppers invaded the Levant and ate all the crops and destroyed it* which caused the raising of the prices due to the decreasing of the goods and the plants, in 748, the prices rose again the erbed of wheat coasted fifty dinar after It was forty, the price of the meat rose along with them, the goods became less and the deception spread in Jerusalem and Nablus and people fought a lot*.

In 790, the lessen of the water in Jerusalem* lead to the rarity of the crops, specially the wheat, it was bought for twelve dinar for the page.

In 807, the prices rose again in Gaza and the Levant countries, the princes went to get some things for the Sultan for his travel, the wheat was one hundred and twenty dirham, the Sultan was preparing for his war against Timor lank.

In 809, he prices of the land rose,, Al-Maqrizi said " the owners of the factories their paid got higher, they took five dirhams more, the same goes for the traders but every acre of the employers were multiplied with six*".

In 827 hijri, a lot of rats spread in the Levant, the small bag of wheat was bought for twenty dinars*. It is noticed that this year was the worse one that the country faced a lot of jobs stopped working and the prices go higher*, a lot of disease and epidemic spread, adding o all of these problems there was monopoly, and there was some employees who took bribes like the accountant that watches the prices and the popularity of the money and the fake coins*.

Taxes were forced on people, it was for the trade, the manager of the markets collect it, there was also for the prisoners, and on the chicken no one could buy chicken unless they from the guarantor there was also a tax on the fishing boats and the cane farm and the olive press*.

In 7520 most of the press were in valley whither it was cane or olive*, it is noticed that the economic system was comprehensive including the revolution of the industry, agriculture and trade.

The third topic

Aspects of the social life in Palestine through the behavior book

First: components of the society in Palestine in this book.

- Christians.
- Jewish.
- The ethnic compositions of the people of Palestine.

Second: traditions and habits in Palestine

- Clothes and fashion.
- Weddings and occasions.
- Celebrations and feasts.

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- Food and drinks.

Third: The Palestinian cities that are mentioned in the behavior book of Al-Maqrizi.

First: The component of the Palestinian community in the behavior book:

We can understand from the signs that Al-Maqrizi wrote from the events that happened on this holy land that the Palestinian community was a combination of Christians, Jewish and Islam and other ethnic and nation, and considering the majority of the Muslims back then the researcher will mention Al-Maqrizis hinting's to those minority of non-Muslims which are Christian's and Jews.

A-Christians:

While writing about the historical event in his book Al-Maqrizi pointed out the incidents that happened with Christians, one of them was the 700 hijri incident, he mentioned that the relationship between the Muslims and the Christians was tensed in Palestine, he focused on one incident that made the difference, a mail came from Damascus an order was written that all of the Christians must dye their turban but Al-Karak and Al-Shobak didn't obey and continued to wear the whiteturban, because the two mentioned cities almost had no Christians.

Al-Maqrizi also mentioned the incident in 705 hijri, in the Mamlukinsera, the king Al-Nasser Mohamed ben Qalawoon* confiscated a church and made it into a mosque, the king of Andulus interposed and sent a massage asking the deputy of Al-Nasser king asking him to be fair, the deputy ordered to return the church as it was.

*He was born in Egypt (684-741 hijri) he died in Cairo, he was the ninth Mamlukins Sultans, was called Abo Al-Mali, he * many wars against the Crusaders and the Mongols, and inside war to fight corruption, Egypt faced a rising in civilization and buildings that it never faced before.

In the era of Al-Zaher Raken Babers in 755 hijri, that the sultan Babers forbidden the Christian's to enter Hebron, before that Christians were allowed to enter it by paying a sum of money but the sultan forbidden it.

He also wrote about the terrible things that the Christians did in Levant specially in 658, when the Mongols invaded the Levant, he said" the Christiane's elongated on the Muslims, and brought a decree from Houlka to take care of them and build their religion, so they marched with the vintage in the day of Ramadan and spread it on the clothes of the Muslims and on the roads and soaked the doors of the mosques and forced the employers of the shops to stand when the cross passes".

In 690, some Christian's were pretending to be Muslims to do some horrible and disgusting thing, the point was to distort the image of Islam and Muslims, one of them is Ebn-Zanbour who was living in Jerusalem.

In 812, the Mamlukins Sultan allowed them to rebuild the church in Bait lahem, the sultan agreed when a boy called Mousa from the Christians progressed a request when he visited Jerusalem in that year to allow them to rebuild the Church of the Nativity, and the Sultan approved, the boy took the approval and went to the franks, the Christians of Europe sent more than five hundred franks on a boat bringing with them woods and wheelsa long with the makers who will do this job of rebuilding, Muslims helped the Christiane's back then with the church, Al-Maqrizi mentioned the 825 hijri is incidents, the king Saif Al-Dein abo Al-Nasser released an order for Al-qiamachurch to be closed, the prince of Ethiopia heard about that and killed all the Muslims in his country.

We can understand from all of the above that the relationship between the Muslims and the Christians were always tensed in the Mamlukins era, we can also notice in the behavior book that Muslims tried to lessen the number of Christians in their land, because of what they did of corruption with the Mongols against the Muslims.

B-Jews:

Al-Maqrizi wrote in his book about Jews, they were a minority against the Christians in Palestine, we can conclude that from the 700 hijri incidents that the Sultan Mohammed Ben Qalwaon released an order to differentiate the Jews with their clothes so they wore a blue turban, and the Samarian domination wore a red turban, all the Jews in Levant and Egypt committed to that order and the ones who don't they were punished.

C-The ethnic compositions of the people of Palestine:

It was a combination of nationalities there were Arabs, Turkmens, Kurdish, algorithm and Mongols who came and settled in Palestine, Al-Maqrizi glimpsed about the Turkmen in Palestine in 820, when the deputies of Levant went to the Sultan with some Arabs and Turkmens and in 666 when Baber's left them in the coasted cities to protect them from the Crusaders and gave them horses and other things. He also pointed out about a group of people from Bagdad which ran away from Iraq after the Mongols invaded them, Al-Zaher Babers welcomed them and gave them half of Nablus, he also mentioned the Mamlukins that became part of the society he proved it by telling the 666 hijri incidents when Babers opened Safad and divided it between the princes and himself taking the bigger part.

Secondly: The traditions and habits in Palestine.

A-Cothes and Fashion:

Palestinian were known about their long listed tradition and habits, they were handed down from generation to another generation, Muslims, Christians and Jews helped spreading these traditions, one of them were women clothes, they were loose, the shirt itself was separated by 92 arms, which reaches three

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arms and a half in its width which make the shirts measurement more than thirty-two arm, Al-Maqrizi compared it with the kings and the associates clothes.

Al-Maqrizi told a story which happened in 659 hijri, the Sultan Babers was riding with the Khalifa to the Eidprayers, the Khalifa went to the sultans nit and gave him a pair of the jurisprudence trousers and wore a white turban, and in 736 hijri, the Sultan Mohammed Ben-Qalawoon wore the sherbouch, Al-Maqrizi described it as a cap that the princes wore instead of the turban, it was also common to wear a mantilla/ scarves that rests on the shoulders or it can be rounded on the turban then falls on the back so it gives it a nicer look, it is noticed that the country forced its people on this customer and punish who didn't follow the order, Al-Maqrizi confirmed that some women where resembling the men by wearing almost the same clothes and a turban he even said: "the women don't wear turbans and neither do they wear the same clothes as the men and the one who do this for three days on a row, the clothes would be taken from her".

It is noticed that the clothes were changed according to fashion.

B-Weddings and celebrations:

Al-Maqrizi pointed out that weddings and celebrations were a social event for both Muslims and people of the pact, the groom would pay a sum of money for the bride before the wedding just like these days, which represents the importance of the brides and the seriousness of their proposal, they would also slaughter the cows, sheep, horses and chicken, sweets were also made and some drinks which costs eight thousand dinar, the women guests would wear their best attire along with gold and accessories, the bride would wear an embroidered dress and they would but a crown on her head.

Pomes in all their kinds were famous back then, deia`a Al-Shafiey was born in Nablus and lived in / he was the jury for sixty one year he also wrote moshphot, they are a type of words written in a specific form and its kind of group singing.

In 702 hijri, there was a disagreement between fasting in Ramadan and celebrating it, along with celebrating Eid al Adha and Al Fitir, Al-Maqrizi said that in Nablus they fasted the hole month and when they were done they fasted, celebrated and prayed the Eid prayers without seeing the moon, but in Levant they did all of the above after seeing the moon and from then the disagreement began in the beginning and in the ending of Ramadan.

C-Food and drinks:

- Meat was the main course in the dishes, there was markets for the butchers in all the countries.
- A lot of Muslims got beaten up because they drank bear, which means that beer was made in Palestine, and it was sure the spread of the grape crops were used to make beers.

D-Ways of enjoyment:

Hunting: It was a kind of sport and a hoppy which spread in that time because of the forests that were the full of birds and animals, it is said that in 661,while Babers was moving from Egypt to Levant he was hunting, he passed Gaza and saying that there is a lot of hunting here,

Horse riding: Muslims took a lot of interest in it, they built stables and bought the best race of horse.

Third: The Palestinian countries that were mentioned in the behavior book.

Al-Maqrizi mentioned a lot of countries describing some of them briefly, he mentioned Gaza in the 823 hijri accidents he also wrote about the * market which was famous of slaughtering the camels, also in 735 hijri he pointed that Sultan Al Nasser kicked out Omair and his father to Gaza and gave them some land there, in 666 hijri Babers found out that the prince Alam EL-Dein Al-Hamawi drove in the plants, so he took the horse with all of what he had on it and gave it to the owner of the land.

Jerusalem, he mentioned some of the incidents that happened there in the Mamlukins era between the Muslims and the Christians, he wrote about the 652 incidents too, Babers collected the needed money to re build Jerusalem and to re do the dome of the rock, he noticed that Babers gave a lot of attention to the holy countries because of the crusaders greediness.

He too wrote about some of the countries like Aka in 664 hijri, the franjieh found four Muslims in Shi'a's mud, so they hanged them up and when Babes knew about that, he invaded the Franjieh as a way of pay back, he also wrote about other countries, after opening Caesarea and Arsouf he gave the Sultans and princes lands from the countries that they opened.

In 660 hijri, in Nablus some of the Mamlukins ran away from the Mongols in Iraq, Babers was generous enough and gave them fifty percent and half of Nablus.

In 690 hijri, after freeing Aka from the crusaders, Khali Ben Qalawoon stood on the grave of his father between the villages of Aka, he also went to Al-Ashrafya school beside Nafesa`s and Tabriz village, in 661 hijri the sultan Babers ordered the citizen to destruct the trenches that the Franjieh built around the city before attacking it.

In Safad, a man started a revolution in 753 hijri in Hattin along a group of farmers, the prince Al-Amir Soudan Al-Muhammadi went there in 812 and he took the farmers money and suppression them.

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The end

This study shows these following results:-

1. The differences of the ethnical compositions of the citizens of Palestine, because of the migrations that happened in these years.
2. The variety of religions in the Islamic era.
3. The huge interest of the economic sectors in all of its kinds like, agriculture, industry and trade.
4. The farmers in Palestine were stooges and a lot of their right were stolen.
5. The food of the pact people was similar to the Muslims food in Levant.

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