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Mapping - Jerusalem

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إرث فلسطين

Legacy of Palestine (IRTH project)

The development of this booklet comes as part of a series of efforts made by the Palestinian Vision Organization with the aim of documenting the most prominent Islamic and Christian endowment sites in the city of Jerusalem, based on a set of in-depth research and studies issued by the PalVision on the subject of "Waqf" in the context of preserving the Islamic and Christian cultural heritage in Jerusalem and raise public awareness about it.

The issuance of this booklet comes as part of the activities of "Protecting Islamic and Christian cultural heritage in Jerusalem" - "IRTH" project, which is implemented by the PalVision Organization in partnership with the Palestinian Academic Society for the Study of International Affairs (PASSIA) and ACT for Conflict Resolution, funded by the European Union.

The "Legacy of Palestine" constitutes a central pillar in the roots of the Arab identity of the city of Jerusalem, and its religious, historical, archaeological, cultural, social, and economic components.

The project seeks to empower the resilience of the Jerusalemites, strengthen the Palestinian national narrative, protect lands, real estate and property, and highlight the value of Islamic and Christian Waqf as an integral part of the Palestinian national heritage in the Holy City".

- Prepared by: This booklet is a summary of in-depth researches issued by PalVision within the Legacy of Palestine Project (IRTH).
- Supervisor: Dr. Mustafa Abu Sway and Rami Nasser Al-Deen
- Peer review committee: Dr. Mahdi Abd Al-Hadi, George Akroush and Thomas Dallal.
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Introduction

The idea of this book stems from the desire to provide focused information that offer a general and interesting, but not so comprehensive, idea about the heritage of the city of Jerusalem and its architectural richness in both Arabic and English. This idea shall contribute to developing an awareness about the importance and status of this heritage, linking citizens to their rich heritage, and shedding light on its fine artistic aspects, in addition to providing simplified accurate scientific material, that shall contribute to the preservation of this heritage and keeping it alive in the memory of its people and visitors. Since the city's architectural heritage is ancient, diverse and complex, to which several specialized books and studies have been dedicated with supporting documents, charts and analysis- which may be deemed needless by intellectuals who are not concerned with the subtleties of specialization- it has been considered appropriate to put together a booklet to serve as an exhibition that showcases the most prominent architectural landmarks of Jerusalem. This shall provide an idea of Jerusalem's immortal architectural heritage and allow the reader to be acquainted with the most important landmarks that represent all Arab Islamic and Christian structures, in terms of architectural function, time periods and geographical and religious distribution, in the hope of encouraging more visits to these magnificent landmarks; either included here, or in several other books and pamphlets.

The main objective here is to highlight the richness of the Old City of Jerusalem and its Arab, Islamic and Christian architectural diversity, which is marginalized and deliberately neglected in most tourist publications, especially those issued by Israeli institutions.

The Old City of Jerusalem is in fact an architectural museum. Each building, corner, architectural or decorative element is the product of a complex planning and implementation process. It represents an authentic Arab and human heritage. Not just that, but the residents of the city, regardless of their affiliations, whims, ages, and cultures, find in this heritage their civilizational identity, historical roots, a tributary of their cultural component, their memories, and the origins of their families.

Jerusalem Wall

Jerusalem Wall

A wall means a fence, barrier or hard place that surrounds a house, building, facility, or city, to fortify, protect, and ward off dangers and attacks. Like most historical cities, the Jerusalem wall accompanied the emergence and development of its city; it expanded and shrank along with it. The Ottoman wall of Jerusalem, despite its ancientness, is the last wall that was built to surround the city. It is considered one of the city's main architectural components, and has an important status, as it contributed with the rest of the city's buildings in shaping the features of the city of Jerusalem, and gave it its physical architectural character. It is also the first landmark the visitors encounter in the city.

The current Ottoman wall follows the lines and foundations of the previous wall, especially the Ayyubid wall that surrounded the city after its liberation in 583 AH / 1187 CE. The wall is complete, unlike several Islamic cities that have only fragments of the walls that were built around it. In addition, the Jerusalem Wall was built in one campaign, and its architectural texture is full of geometric, epigraphic and botanical motifs representing the Ottoman architecture school.

The current wall of Jerusalem was built in the early Ottoman era in response to the orders of the Ottoman Sultan Suleiman the Magnificent (926-974 AH/1520-1566 CE). The Ottoman Jerusalem wall project was implemented between 944-947 AH/1537-1541 CE, based on what was mentioned in 13 tablets bearing founding inscriptions. The work on the wall took some five years to be completed. The Jerusalem wall includes 34 watchtowers, the most famous of which are Burj al-Luqluq (945 AH/1538-1539 CE), and Burj Kabrit (947 AH/1540-1541 CE).

Gates of the Old City of Jerusalem Wall

All the gates leading into the Old City of Jerusalem are renowned for their magnificence, although some are more famous and outstanding in their stature than others.

Damascus Gate (Bab Al-ʻAmoud)

Known as Damascus Gate, or Nablus Gate, with a lower part known as Hadrian's Gate. It is one of the most prominent landmarks of Jerusalem, as it is located north of the Old City along the al-Wad street and Khan al-Zayt. It is a composite gate where meeting points are identified and determined. Its eastern lower section dates back to 117-138 CE (the eastern part of a gate with trefoil arch). Cisterns were built to the east and west of the gate when it was renewed during the Umayyad period. The gate was neglected after the Frankish period, until it was rebuilt on Roman foundations in its current form thanks to the Ottoman Sultan Suleiman the Magnificent in 944 AH / 1537 CE.

It is the most iconic landmark of the Wall, and the most impressive gates of the Ottoman Wall of Jerusalem, that combines the best of Ottoman Islamic architecture. The architectural fabric of the gate includes many military architectural elements such as balconies, towers, embrasures, stone decorations, and splendid stone lobes. In fact, the gate's facade is an architectural masterpiece of manifestations and elements of Arab-Islamic architecture.

Damascus Gate has won the love and appreciation of the people of Jerusalem and its visitors and has a special place in the hearts of Jerusalemites these days. It has become a symbol of steadfastness and resistance. It is more than just a gate. It is a symbol of survival, connection and continuity in the city. It is the center of all the action, where gatherings and activities that are sometimes suppressed and prevented, take place, it's where Jerusalemites and even visitors sit to contemplate and ponder over its beauty.

Bab Al-Sahira (Herod's Gate)

Bab al-Sahira is in the northern wall of Jerusalem, half a kilometer east of Bab al-`Amoud. Bab Al-Sahira is simple in its construction, as it was built within a square tower. The gate dates to the era of the Ottoman Sultan Suleiman the Magnificent and is known to Westerners as Herod's Gate.

The Lions' Gate (Bab Al-Asbat)

The Lions' Gate is also called Gate of St. Stephen by Westerners. It is in the eastern wall of Jerusalem, is similar in shape to Bab al-Sahira (Herod's Gate) and dates to the reign of the Ottoman Sultan Suleiman the Magnificent (1538 CE - 1539 CE). The ancient Arabs called it Jericho Gate because those who leave the city through this gate reach Jericho Road.

Bab Al-Magharibah (Morocco Gate)

Bab Al-Magharibah is in the southern part of the Jerusalem wall. It is located within a square tower and is considered the smallest of the gates of the Old City of Jerusalem.

Gate of the Prophet Daoud

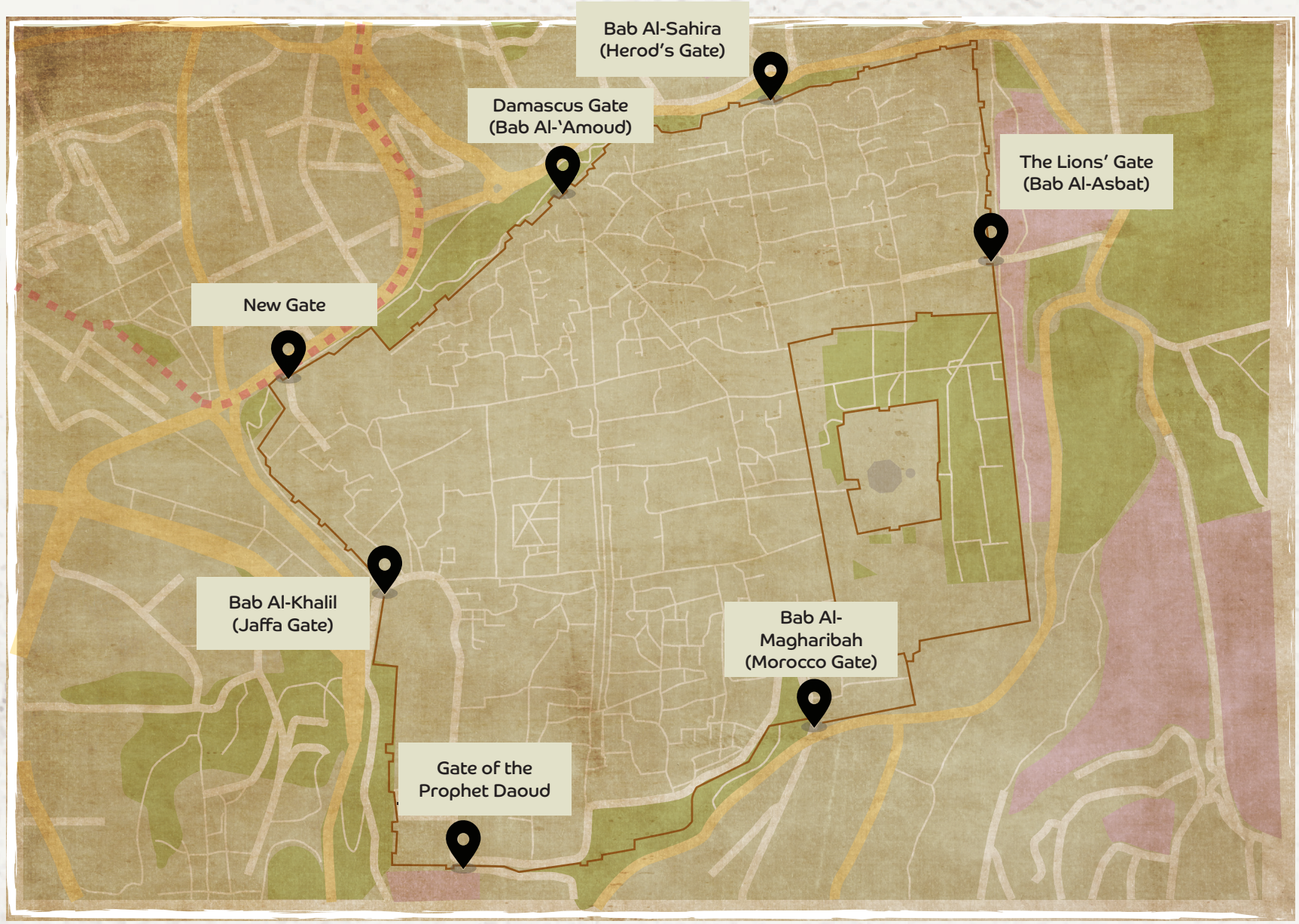
It is a large gate that leads to a square inside the wall. It was established during the reign of the Ottoman Sultan Suleiman the Magnificent when he rebuilt the wall of Jerusalem city.

New Gate

Known as the Gate of Sultan Abd Al-Hamid, as it was opened during his reign in 1306 AH / 1889 CE. The gate, or rather its simple opening, is located near the northwest corner of the Jerusalem wall. The gate has a basic design, without an internal wooden gate to close it. It was opened to facilitate access between the Old City and the institutions and neighborhoods then going up outside the wall such as: Saint Joseph French Hospital opposite it, which was built in 1887 CE. Construction became prevalent outside the walls and entailed the need to provide access for the Old City residents, especially in the Christian Quarter, between the north and northwestern parts of the Holy City. Therefore, it is not as unique as the other gates as some might think. The gate was known as the New Gate due to its modernity compared to other gates of the old city of Jerusalem.

Bab Al-Khalil (Jaffa Gate)

Among the most well-known historical gates to the Old City, Bab al-Khalil which is located in the western wall of the old city. It has several names, including Jaffa Gate, Bethlehem Gate, and Mihrab Gate. The gate in its current form was built by the Ottomans, who in 1898 CE demolished part of the adjacent Jerusalem wall to allow for its expansion. Bab Al-Khalil is the main western entrance to the Old City of Jerusalem. To the right of the gate stands the important and famous Citadel of Jerusalem.

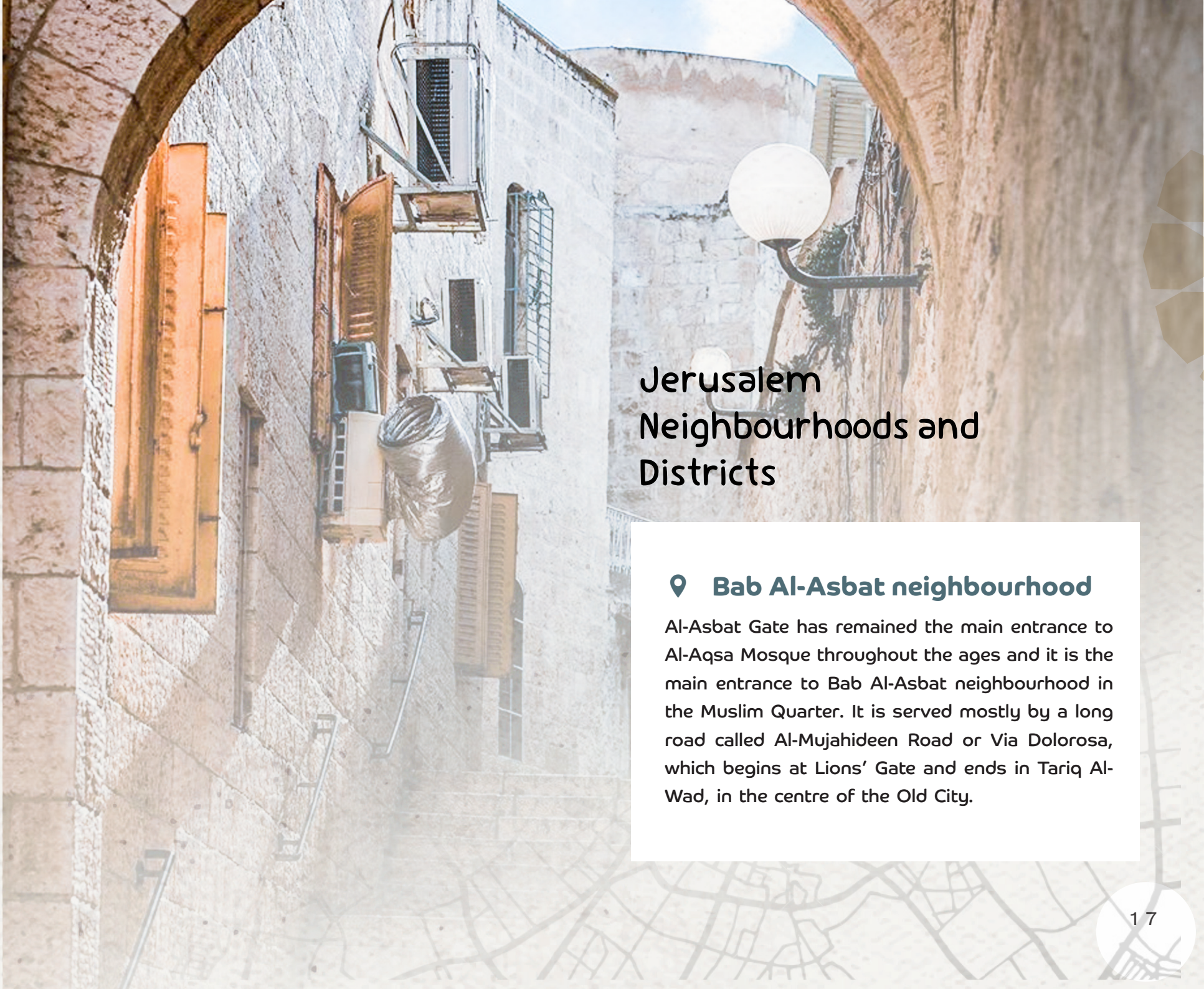


Gates of the Old City of Jerusalem Wall

Al-Harat

(Jerusalem Neighbourhoods and Districts)

Al-Hara means neighbourhood; the term describes a locality connected to homes or a narrow entrance to a group of residences. Localities whose inhabitants reside close to one another are called people of the same hara. Alley, on the other hand is a narrow way whether it leads to other places or has a dead end.



Jerusalem Neighbourhoods and Districts

Bab Al-Asbat neighbourhood

Al-Asbat Gate has remained the main entrance to Al-Aqsa Mosque throughout the ages and it is the main entrance to Bab Al-Asbat neighbourhood in the Muslim Quarter. It is served mostly by a long road called Al-Mujahideen Road or Via Dolorosa, which begins at Lions' Gate and ends in Tariq Al-Wad, in the centre of the Old City.

Haret Bab Hutta (Haret Sharaf Al-Anbiyaa)

The Hara of Bab Hutta is one of the Muslim Quarter neighborhoods in the Old City of Jerusalem. Bab Hutta is named after one of the gates to Al-Aqsa Mosque. The neighborhood contains historical buildings that date back to the Ayyubid period. Salah Al-Din Al-Ayyubi established the Salahiah School as a scientific complex from which many many scholars in Jerusalem graduated. The gate of Bab Hutta itself is an Umayyad building and one of the oldest gates leading to Al-Aqsa Mosque; it is in the northern wall of the mosque, between the minaret of Bab Al-Asbat and Bab of King Faisal.

Bab Hutta neighbourhood formerly had a small market and dozens of small shops that sold all kinds of popular foods long time ago, as well as three bakeries that made the well-known Jerusalem pretzel.

The Dom clan, which originated in India, came to Jerusalem with the army of Salah al-Din al-Ayyubi bringing its expertise in manufacturing war tools, have been living for centuries in the Bab Hitta neighborhood. Their numbers in Palestine have diminished and approximately 3,000 clan members live in Jerusalem. Their elders have strived to preserve their Domari language and culture.

Al-Ghawanameh District

Al-Ghawanameh District, also known as the Al-Ghanem Quarter, is an important Jerusalem neighborhood, a large part of which now has become history. It was known as the Bani Ghanem district, or the Awlad Ghanem district, because all its inhabitants in the past were from the Ghanem clan (Bani Ghanem), who has lived in Jerusalem for more than a thousand years. The hara inherited its name from the first ancestor of the family Sheikh Islam Ghanem bin Ali bin Hussein Al-Ansari Al-Khazraji Al-Maqdisi, who lived in Jerusalem after the withdrawal of Crusaders in 583 AH / 1187 CE.

Al-Ghawanameh district is located on the northwest side of Al-Aqsa Mosque, and to the west of Wadi al-Tawahin Lane (known today as Al-Wad Road).

Bab Al-Hadid neighbourhood

Bab al-Hadid (Iron Gate), one of the gates leading into the Haram Al-Sharif from the west, was named after Prince Arghun Al-Kameli. The gate was renovated during his reign, between 1354 and 1357 CE. He also endowed the Arghonian School, one of the most important landmarks in the Bab al-Hadid neighborhood, in 758 AH / 1357 CE. It was completed by Prince Rukn Ad-Din Baybars in 759 AH / 1358 CE and functioned as a school throughout the Ottoman era. The school is known today as Dar Al-`Afifi.

Al-Sa`diyyah neighbourhood

Al-Sa`diyyah neighbourhood is distinguished by its Islamic architectural heritage with the presence of many shrines dedicated to saints and Muslim martyrs. It is located between Bab as-Sahira and Bab al-`Amoud in the Old City, and close to Al-Aqsa Mosque. It is bordered by the Jerusalem Wall to the north, built by the Ottoman Sultan Suleiman the Magnificent, `Aqbat Sheikh Shaddad and Bastami in Bab Hutta area to the east, the Austrian Hospice to the south and Suwaiyqa(t) Bab al-`Amoud to the west. The Sa`diyyah neighborhood occupies fifty dunums and includes the Bani Zaid and Bani Sa`d areas, as well as mosques such as the Lulu Mosque and important shrines such as Sheikh Makki shrine. Al- Sa`diyyah district links and serves as a transit area between several other areas in the Old City of Jerusalem

The district's name came from its inhabitants, who are from Bani Sa`d (Sa`d clan or Sa`dians), one of the tribes that came to Jerusalem with Salah al-Din al-Ayyubi to liberate Jerusalem from the Crusaders.

Bab Al-`Amoud neighbourhood

Bab Al-`Amoud neighborhood is situated beside the most vital and splended, as well as the largest and widest gate to the Old City. It is also called Bab Nablus and Damascus Gate.

The gate and neighborhood are important because they provide the main entrance to Al-Aqsa Mosque and the Church of the Holy Sepulcher. The gate and neighborhood also serve as the main entry route to Bab Khan al-Zayt market, as well as several other Old City markets, including Al-`Attarin market, Al-Lahamin market, Al-Sagha market and Al-Husur market. Bab Al-Amoud neighborhood borders, and leads to, the Christian Quarter (Al Nasarah neighbourhood) to the southwest.
The most important landmarks in Bab Al-Amoud neighborhood include Al-Lu'lu'iyya Sufi Lodge and Mosque and Bab Khan Al-Zayt Market.

Al-Nasarah (Christian) neighbourhood

Al-Nasarah neighbourhood is one of the important neighborhoods of the Old City, where Palestinian Christians live in it. It embraces four patriarchates, namely the Greek Orthodox, Latin, Roman Catholic and Coptic, and includes many monasteries and churches.
Al-Nasarah neighbourhood contains the most important Christian churches in the world, which is the Church of the Holy Sepulcher, which is located opposite the Omar Ibn Al-Khattab Mosque.

Syriac Neighborhood

The Syriac neighborhood is in the southern part of the Old City of Jerusalem, in a neighborhood known as Haret al-Tabbaneh. The quarter contains several important landmarks, including the Syriac Orthodox Church, the Church of the Virgin, and others. The Syriac Monastery of St. Mark arguably ranks as the most important religious and historic site in the Syriac neighborhood. It is in Haret al-Sharaf, also referred to as Haret al-Jawa'na. It is the first Christian church as it dates back to the Byzantine era, when it was known as the Church of the Virgin, and still stands until today. It also includes a house for the Diocese of the Syriacs, who are the oldest Christian denomination in the Holy Land.
The Syriacs, comprising 10% of Christians in the Holy Land, are considered the third largest Christian sect in terms of numbers, after the Greek Orthodox and the Catholics. There are 300 Syriac families in Jerusalem, and 500 in Bethlehem. Their overall number exceeds 4,000 people in Palestine, according to an official Christian census of denominational affiliation.

The Mughrabi (Moroccan) neighbourhood

One of the most prominent historical neighbourhoods in the old city of Jerusalem. It is an Islamic endowment entirely, adjacent to the Mughrabi Gate (one of the Gates of the Holy Al-Aqsa Mosque) and the Al-Buraq Wall; which forms an integral part of the Holy Al-Aqsa Mosque, as it is the southern part of the western wall of the Holy Al-Aqsa Mosque. Historically, the residence of Muslims from Arab Maghreb countries (Morocco, Algeria, and Tunisia) in Jerusalem dates back to the year 296 AH / 909 CE.

The Moroccan neighbourhood was called by this name in relation to its Moroccan mujahideen (North African Muslims) who came with Salah al-Din al-Ayyubi to liberate Jerusalem from the Crusaders in the year 583 AH / 1187 CE. Al-Malik Al-Afdal Ibn Salah Al-Din Al-Ayyubi endowed it for them to live in this neighborhood next to the Holy Al-Aqsa Mosque, with the aim of protecting it, (Al-Ribat) in it, and in appreciation of their great role in the liberation of Jerusalem.

The area of the Moroccan neighbourhood constitutes 5% of the area of the old city of Jerusalem.

The Moroccans and their descendants lived in this neighborhood from that date until the Israeli occupation of Jerusalem in the year 1967 CE, when the Israeli occupation forces, immediately after their occupation of Jerusalem expelled the residents and completely demolished this historic neighborhood. Noting that the Moroccan neighbourhood contains monuments dating back to the Ayyubid, Mamluk and Ottoman eras. In addition to the distinctive Moroccan and Andalusian heritage, as the Israeli occupation erased the features of the Moroccan Islamic endowments that are linked to the history of the Islamic Maghreb (the Moroccan Muslims) in Jerusalem, which lasted for nearly 7 centuries.

The demolitions led to the forced displacement of 635 Palestinian citizens of Moroccan origin, in a wide ethnic cleansing process, in addition to the martyrdom of a number of them. The demolition included 138 homes and many historical monuments, including 4 historic mosques, including (Al-Buraq Mosque, Al-Maghariba Mosque), Al-Afdaliyya School, Al-Fakhriyya Lodge, Al-Maghariba Lodge, and the Sheikh's Shrine, with the aim of providing a large plaza for Jewish settlers to pray in front of the Islamic Al-Buraq Wall. The United Nations Educational, Scientific and Cultural Organization (UNESCO) affirms that the Al-Buraq Wall is an Islamic wall and an integral part of the Holy Al-Aqsa Mosque (Al-Haram Al-Sharif), and that the Holy Al-Aqsa Mosque is an exclusive Islamic Mosque and there is no relationship between them and the Jews.

Ethiopian Abyssinian Neighborhood

The Ethiopian Abyssinian neighborhood is considered a Jerusalem landmark par excellence. The Abyssinians have maintained a Jerusalem presence since Christianity entered Abyssinia in the fourth century CE.

The most important Abyssinian neighborhood landmark is a historical monastery named Saint Michael the Archangel, which is the only site the Abyssinians have continued to control. It sits adjacent to the Church of the Holy Sepulchre.

The Abyssinians have maintained a stable and permanent presence around the holy places, as evidenced by the Pact of `Umar, a major historical document given to them by the second caliph, Commander of the Faithful, `Umar Ibn Al-Khattab, which indicates a permanent Abyssinian presence in Jerusalem before the Islamic conquest, unlike other denominations that only visited without maintaining a permanent presence.

The language used even in the paintings in the Saint Michael the Archangel Monastery is Amharic, the official and spoken Semitic language of Ethiopia that has been greatly influenced by Cushitic languages. Amharic is the second most widely spoken Semitic language after Arabic.

In recent years, the pilgrimage to Jerusalem has attracted more people from Ethiopia, but the Ethiopian community in Jerusalem remains weak and struggles to maintain its identity.

Haret Al-Sharaf

"Haret Al-Sharaf" is an Islamic neighborhood located within the Old City of Jerusalem, and its area is more than 133 dunums. It fell under the Israeli occupation in 1967, and the occupation displaced its 3,700 residents. It is an adjacent neighborhood to the Mughrabi neighborhood, which was demolished by the Israeli occupation authorities. After the expulsion of its residents by the Israeli occupation in 1967, only a few Palestinians remained in the "Al-Sharaf neighborhood", and several mosques, some of which are closed and others in which Dhohor and Aser prayers are held, and it is forbidden to raise the call to prayer (ADHAN) in them.

The name of the Sharaf neighborhood goes back to one of the great men of Jerusalem, Sharaf al-Din Musa, and his descendants were known as Bani Sharaf. Their area of residence was known in the past as the Kurdish Quarter, then it was called the Al-Alam Quarter. Haret Al-Sharaf included many neighborhoods, most notably "Haret Al-Hayadra, Al-Sultieen, Al-Batikh (watermelon) and Shay (Tea) Market Alley, and Al-Risha Alley." Among its ancient families is the famous Abu Al-Saud family.

Al-Harat (Jerusalem Neighbourhoods and Districts)

Schools in Jerusalem (Madares)

The schools constituted one of the prominent features in the architecture of Jerusalem. The Madrasa (school) is the place for study and teaching. A school, especially in the Mamluk period, is an independent building consisting of several units, which may include two or more iwans. Some schools included a courtyard surrounded by four iwans, accommodation units for students and their associated facilities, and sometimes the school included a mausoleum or more. The schools of Jerusalem were affected by the limited space available for construction, which made the architect sometimes sacrifice some of the assets of the architectural planning elements of the schools in order to acquire a place near the Holy Al-Aqsa Mosque or on its borders.

The historical sources and references mention about 69 schools in Jerusalem, some of which disappeared, but what remained are indicative of the active cultural and religious life in Ayyubid and Mamluk Jerusalem, which continued throughout the Ottoman period. There are nine schools founded by sultans, 30 schools founded by princes, three schools founded by princesses or wealthy women, ten schools founded by well-to-do merchants, four founded by clergymen, and a few with unknown founders.

Each school enjoyed an independent endowment (waqf) and administration according to the conditions of the endower, under the supervision of the Shari'a (religious) judge. Among the most prominent schools in Jerusalem, the Badriyya School, Mu'azzamiyya School and Minaret, Jawliyya School, Karimiyya School, Tankiziyya School, Ameeniyya School, Salamiyya School, Almakiyya School, al-Farisiyya School, Khatuniyya School, Arghoniyya School, As`ardiyya School, Manjakiyya School, Taziayya School, Lou'lou'yya School, Hanbaliyya School, al-Baladiyya School, Tashtumuriyya School, the Subibiyya School, Bastiyya School, Ghadiriyya School, Husniyya School, the Ottomaniyya School, al-Muzhiriyya School, Ashrafiyya School, Mawardiyya School, and the Ahmadiyya School. This is in addition to a group of other schools, but there'll be no use in mentioning them as their architectural elements have faded. A group of historical schools were selected here to give an idea of this type of Jerusalem buildings. These schools differ in their architectural texture, layout, and the sciences which they taught.

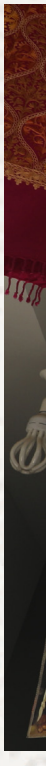
Al-Madrasa al-Tankiziyya

Sometimes known as al-Khanqah, located in the south, at the beginning of Bab al-Silsilah Street, adjacent to the western wall of the Holy Al-Aqsa Mosque. According to a splendid inscription in Mamluk thuluth script, fixed above the school entrance in the northern façade, the school was constructed in 729 AH / 1328 CE. The inscription also mentions the founder, Prince Abu Said Tankiz al-Nasiri, the deputy of the Levant.

The Tankiziyya school is in fact the jewel of Tankiz works and endowments. Although it is part of a whole facility (Ribat al-Nisa', three bathhouses, Khan, Souk al-Qattanin, and Saqaya), it is more like an independent architectural complex. It teaches hadith, and also has a ribat for Sufis, a mosque hall and a home for orphaned children. It is no surprise that the founder inscription called it a "Blessed Place", which indicates that the place includes several functions. The school has a sensitive location that was only limited to a few Mamluk buildings, as it is adjacent to the Holy Al-Aqsa Mosque at Bab al-Silsilah, and overlooks the mosque yard from its upper floor, and thus it resembles al-Ashrafiyya.

The Tankiziyya is one of the most renowned Islamic schools in Jerusalem, and it is one of the best examples of orthogonal architectural planning in the city of Jerusalem. The school's architectural fabric is rich with ornaments and muqarnas in Ablaq style.

In general, the Tankiziyya is one of the most magnificent schools in Mamluk Jerusalem, the most important and largest in terms of architecture, administration and the generosity of its endowment, as it was more like a modern-day academic college. Thus, it captured the attention of the scholars' community and was continuously praised. A large group of employees were appointed in the Tankiziyya, including teachers, teacher assistants, hadith scholars, hadith readers, a group of Sufis, and other overseers, janitors, and ablution attendants. It was visited by Sultan Faraj bin Barquq in 815 AH / 1412 CE, and Felix Fabri during the reign of Sultan Qaitbay, and Haj Amin al-Husseini the Mufti of Jerusalem and the head of the Supreme Islamic Shari'a Council, who visited it during the British Mandate. Unfortunately, despite its rich history, the Israeli occupation authorities confiscated the building and turned it into an outpost for border guards, in a move that desecrated the Old City and the Holy Al-Aqsa Mosque. They even Judaized the place and converted some of the upper floor halls into a synagogue overlooking the Holy Al-Aqsa Mosque courtyard.



Al- Madrasa al Tashtumuriyya

It was known as Dar al-Imam in the last century, as members of the Imam family lived there, and this prevailed over most of the Mamluk schools that were known by the names of their inhabitants more than they were known by the names of their founders. This prevailed mostly in the twentieth century, when the endowments were compromised. That's pretty much how things stayed until the establishment of the Department of Islamic Antiquities, and then the Directorate of Tourism and Antiquities, which began to define many architectural monuments by their original names. Currently, a small part of it is used as the headquarters of the Supreme Islamic Council, and the upper floors are used as residence for the Imam's family.

The school is in the northern part of Bab al-Silsilah at its confluence with al-Midan Street, this means that the school is located between Abu Midyan Ascent and al-Midan streets. Its history dates back to 784 AH / 1383 CE: it was founded by the deputy of the Sultan, Prince Tashtumur al-Ala'i, who lived and died in Jerusalem in 786 AH / 1384 CE and was buried there with his son Ibrahim.

The architectural complex of the school consists of two floors with multi-functional underground extensions, consisting of a mausoleum built in the four-iwan system, a fountain, kuttab (for boys learning), and accommodation units on the second floor.

The Tashtumuriyya school has a set of values, some of which are architectural related to the interior planning, and some are related to the architectural and decorative elements that adorn the facade, in addition to the waqif (endower) and their role in the Mamluk administration and the cultural life of Jerusalem through this educational institution. This complex still has its status, as the headquarters of the Supreme Islamic Council, it also houses a number of Jerusalem residents.

Al-Madrasa al-Muzhiriyya

The school is attributed to Judge Abu Bakr bin Muzhir, the Shafi'i Ansari judge from Nablus, the person in charge of Diwan al-Insha' in the Mamluk state during the reign of Sultan Qaitbay. It was an important protocol office post, the incumbent of which is responsible for the Sultan's correspondence, or what we might call the incoming and outgoing correspondences of the Mamluk royal court. He made several visits to Jerusalem, Hebron and Nablus, but he died and was buried in Cairo. The school is located in the southern section of Bab al-Hadid street, to the west of the Argoniyya school, and east of the Hanbaliyya school. The date of its endowment, as determined by Mujir al-Din al-Hanbali, goes back to 885 AH / 1480-1481 CE.

The school is undoubtedly the most magnificent school on Bab Al-Hadid Street, as it is located to the west of the Argoniyya school and opposite al-Khanqah al-Jawhariyya. It is among the schools that have a distinctive architectural texture, especially in the main northern facade, where a long, receding entrance that ends with an entrance cap decorated with muqarnas layers. Above the door opening is a lintel, followed by a group of cymbals interlaced with Ablaq. The window-sills are decorated with geometric and botanical motifs resembling the decorations of the Ashrafiyya school.

The school has been restored more than once, which preserved its decorative structure. This school had several endowments in the town of Beit Sahour al-Wadi, and currently serves as a residence for a number of Jerusalemite families. The values of the landmark are multiple and involve many arts and features of Mamluk architecture, and it had a significant role in enriching the cultural life in Jerusalem.

Al-Ashrafiyah School

The Ashrafiyah School is also referred to as Al-Sultaniya School. The Arab historian Mujir ad-Din al-Hanbali described it in "Al-Uns Al-Jalil", on the History of Jerusalem and Hebron, as the third jewel of Al-Aqsa Mosque.

The school is located on the western side of Al-Aqsa Mosque, between the Ottoman Madrasah to the north and the minaret of Bab as-Silsilah to the south.

The beginning of its construction dates to 875 AH / 1470 CE, during the reign of Mamluk Sultan Az-Zahir, towards the end of his life. It was completed by Al-Ashraf Qaitbay who made drastic changes to the original design. After he visited Jerusalem and saw the school for the first time, he disliked it; and ordered a demolition and sent a Khaski (title of official rank) to demolish and reconstruct it and add some buildings to it. Thus, construction was re-started, with a Christian engineer from Cairo, and with Judge Fakhr ad-Din bin Nusaibah Al-Khazraji supervising the project.

The school is divided into two parts: one inside and the other outside Al-Aqsa Mosque. The one inside has two floors: the first floor served originally as Al-Hanabilah Musala in Al-Aqsa Mosque and part of it is now used as headquarters for the Manuscripts Department of Al-Aqsa Mosque Library. The largest part of the school, outside of Al-Aqsa Mosque, includes the headquarters of Al-Aqsa Shari`a Secondary School for Girls. It also includes the tomb of Sheikh Al-Khalili and some small parts that serve as housing.

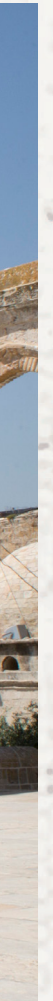
Al-Madrasa al-Nahawiyya

It was called the Nahawiyya dome, or the dome of the Great King Issa. As the name suggest and based on historical information, this landmark was devoted to the study of grammar and the rules of the Arabic language inside the Holy Al-Aqsa Mosque, and this reflects the interest of the Founder, the Great King Issa, in this kind of science, as he was known for his love for education and scholars, and his appreciation of the Arabic language. The dome is located in an honorable position at the southwest corner of the platform of the Dome of the Rock, adjacent to the southern end of the southwest arcade.

The dome is attributed to the Ayyubid Sultan, the al-Mu'azzam Issa bin al-A'dil, the brother of Salah al-Din (615-624 AH / 1218-1227 CE), and the construction was supervised by Prince Husam al-Din Qamaz al-Mu'azzami, the governor

of Jerusalem. Mujir al-Din al-Hanbali states that the great King Issa and al-Nasir Muhammad ibn Qalawun were among the most prominent people who contributed to the construction of the Holy Al-Aqsa Mosque. The dome dates back to 604 AH / 1207-1208 CE, according to an inscription in Ayyubid Naskh script, located on the top of the northern wall of the dome. Several restorations were carried out in the building dating back to 719 AH / 1319-1320 CE, and after 1865 CE.

The dome has ceased to perform its role, and currently serves as the headquarters of the Chief Justice, with offices for the Jerusalem Shari'a Court located below. It is believed that an oil well with which the lamps of the Holy al-Aqsa Mosque and the Dome of the Rock were lit, was located at the bottom of the Nahawiyya School.



The Ottoman School

The Ottoman School is a historical school located within the walls of the Old City of Jerusalem. It was established by Princess Isfahan Shah Khatun bint Mahmoud al-`Uthmaniyah in 840 AH /1436 CE during the reign of the Mamluk Sultan Al-Ashraf Sayf ad-Din Barsbay, and many endowments were attached to it.

The school is located on the western side of Al-Aqsa Mosque, south of Bab Al-Mathara. This school was later transformed into a residential house for the Al-Fatiani family, and then rebuilt by the Supreme Islamic Council.

Al-Khatoniya School

Al-Khatoniya School is attributed to its founder, Aghel Khatun bint Shams Ad-Din bin Sayf Al-Din Al-Qazaniyyah Al-Baghdadiyah. The farm known as Zahr al-Jamal also is connected to and endowed with it. The school building was completed and endowed to Isfahan Shah, daughter of Prince Qazan Shah and it played a central role in Arab intellectual circles for several centuries.

The school consists of two floors and an open courtyard adjacent to the western wall of Al-Aqsa Mosque. It is accessed through a long, narrow northern corridor that leads into the open courtyard. The courtyard has northern and southern iwans, and a group of khalawi (small rooms intended for individual spiritual retreats) on its eastern and western sides. The eastern retreat, which overlooks the Haram, includes five tombs belonging to: Muhammad Ali

Al-Hindi, Musa Kazim Al-Husseini, Abdul Qadir Al-Husseini, Ahmed Helmy Abdul-Baqi, and Abdul-Hamid Shuman. The second floor consists of several rooms, evidently added in a later phase after the school was built. The building today serves as a residence inhabited by members of the Khatib family.

Al-Khataniyye School and lodge

This school was built during the reign of Al-Nasir Salah al-Din al-Ayyubi in the year 587 AH / 1191 CE. It was called Al-Khatniyeh after Sheikh Al-Khatni, who used to study religious sciences there. It is located in a location adjacent to the wall of the old Musala and the al-Qibli mosque, directly behind the pulpit of Salah al-Din al-Ayyubi. A number of changes occurred in the building of this school; only a few arches and windows remain of the original school building.

Schools in Jerusalem (Madares)

Caravansaries (khans)

Its singular is khan in Arabic, an Arabized word of Persian origin. It was used to refer to furnished inns that offered food and drink. It was a destination point for travelers, and in this regard, the khan is a place for rest and accommodation on the main roads linking towns, cities and countries. The distance between each khan and the other was one day's walk from dawn to evening, estimated at approximately 30 km.

The khans spread widely in Palestine, they were built inside and outside the cities. Their locations were carefully selected along the main, secondary and cross roads. The number of khans in Palestine reached 160.

The khans flourished in Jerusalem: namely 16 khans, including the Sultan's Khan owned by al-Zahir Baybars 662 AH / 1263 CE, the Copts' Khan 1839 CE, the Tankiz Khan 737 AH / 1336 CE, the Sultan's Khan 788 AH / 1386 CE, the Khan al-Khasakiyya or the Khan al-'Imarah al-'Aamirah, and Khan al-Sha'ara. Some khans were mentioned in the references, however, it is not easy to trace their locations or architectural characteristics, such as Khan al-Zeit, Khan al-Fahm, Khan al-Masraf, Khan al-Anaba or al-Anayah, Khan al-Jawli, Khan al-Jubaili, Khan al-Awari, Khan Bani Saad, Khan al-Qadi bin Nusaibah, and Khan al-Ghadria. A group of famous khans in Jerusalem were selected, which in turn reflect the architectural and commercial prosperity of Jerusalem.

Tankiz Khan

It was known as Khan al-Qattanin Market, Khan al-Aotuzbeer, and Khan al-Tahounah (mill). It was built in 737 AH/1337 CE in a sensitive location in the heart of the Old City, on the southern side of the center of al-Qattanin Market between Hammam al-Ain and Hammam al-Shifa, bearing witness to the patronage of its great founder, the deputy of the Sultanate, Prince Abu Saeed Tankiz al-Nasiri, owner of pioneering architectural projects in Mamluk Jerusalem.

This khan is an essential component of the al-Qattanin market, and until recently, merchants and visitors were received there with their goods. But work has been done to prepare it to be the headquarters of the Center for Jerusalem Studies of Al-Quds University, that hosts students who are working on their master's degree in Jerusalem Studies, and where social and cultural activities, public lectures and tours take place. Part of the khan's annexes are still housing offices of the Islamic Waqf Department.

Coptic Khan

The khan is located on the southern side of the Coptic Ascent Street, before joining the Christian Quarter street from the east. Its construction dates back to 1254 AH / 1839 CE, when it was initiated by Bishop Ibrahim, the Coptic bishop in the fourth decade of the first half of the nineteenth century. The reason to build the khan was to receive Coptic pilgrims. Architecturally, the khan consists of two floors, with 72 rooms, overlooking the adjacent Patriarch Pond (Birkat al-Sultan). The khan has great architectural, religious and economic significance, as it was a center for the craftsmanship of leather and footwear. Unfortunately, the khan is in dire need of restoration and rehabilitation, and its architectural fabric suffers from neglect and an accumulation of problems and needs. Hope rests on the architectural and restoration project implemented by Al-Quds University to restore the pond and set up social and cultural activities, to help take care of the landmarks of Jerusalem, ensure their sustainability and contribute to the development of the Old City.

Khan al-Zeit

Khan al-Zeit market is located on a street that extends from a junction, located several meters south of Damascus Gate, and reaches to Zion Gate (Prophet Daoud Gate) in the southern part of the city. It crosses the city from its north to its south forming a street known as Cardo in the Roman and Byzantine eras. The Roman Cardo, which Hadrian renovated in 123 CE, extended to the end of modern day al-Attarin market, but when Justinian built the "New Church" in the late fifth century CE, the Cardo extended to the southern end of the old city of Jerusalem, where Zion Gate (Prophet Daoud Gate) is today.

This path (Cardo) is divided into several sections; each has a name and a specialization. The first section is known as the Khan al-Zeit market, and it extends from Damascus Gate junction to the beginning of the al-'Attarin market. Up until the beginning of the last century, Khan al-Zeit market was known for its large number of sesame and tahini presses and soap factories that made soap from olive oil, and each press had a large store of olive oil from which the market's name was likely derived. Khan al-Zeit market and al-'Attarin market, are considered among the most important facilities in the city. The shops of Khan al-Zeit market mostly sell modern consumable goods. Nevertheless, it also offers a rich diversity, in response to the needs of the population and visitors, such as popular restaurants, sweets and nuts shops, falafel stands, meat and vegetable stores, and souvenir shops. Accordingly, this market has lost its traditional specialization in soap and contemporary industries under the pressure and progress of life. It is worth noting that most of the stores in this market are Islamic endowments, under the Department of Islamic Endowments.

Al-Qattanin Khan and Market

One of the most famous Khans and markets in Mamluk Jerusalem is the al-Qattanin Market, which is adjacent to the gate of the Holy Al-Aqsa Mosque from the west. This market, in fact, constitutes a main link between the Holy Al-Aqsa Mosque and al-Wad street (Lower Cardo). This name, al-Qattanin market, is not original, as it dates back to the tenth century AH / sixteenth century CE, when the market was famous for selling cotton and its derivatives. Sometimes people call this market souq al-Atm due to its dimness as a result of the difference in lighting between the market and the exposed parts of the Holy Al-Aqsa Mosque. It is more appropriate to call the market after its founder, Prince Tankiz al-Nasiri, the influential deputy of the Levant in 737 AH / 1336-1337 CE.

This market contains a khan and two bathhouses and extends for about 95 m from east to west. It is flanked by two rows of shops on either side on the first level, each row contains thirty shops. As for the second level, it includes about 60 rooms and retreats for the accommodation of visitors and residents. The khan currently houses offices for the Islamic Waqf Department and al-Quds University. This market is considered one of the most splendid markets in Palestine. Creswell, the Islamic architecture expert, considers it one of the most magnificent markets in the Levant. Mujir al-Din al-Hanbali, Jerusalem and Hebron historian, praised the market in the early tenth century AH / sixteenth century CE: "... As for the well-built places in the Holy City of Jerusalem, it includes the al-Qattanin Market, which is adjacent to the gate of the mosque from the west, an elevated and well-developed market, that has no parallel in many countries".

Caravansaries (khans)

Sufi Zawayyas and Khanqahs

The Zawiya linguistically, is a place where Sufis gather. As for the word Khanqah, it's a Persian word that means house, but it became the place where Sufis withdraw to worship and pray, and thus it is synonymous with the zawiya. It is notable that there is an overlap between Zawiya, Ribat and Khanqah in terms of the architectural planning, administrative and financial system. Architecturally, the zawiya is an architectural unit where people withdraw to worship and say Dhikr according to specific conditions set by the endower (waqif), and supervised by a guardian "Mutawalli" who manages their life and religious affairs.

It is natural for each institution or era, to have its own uniqueness that is reflected in the details of the Sufi institution, in terms of physical capabilities, architectural planning, decorative and artistic details. With these subjective differences, the Sufi institution, whether it was a zawiya, khanqah, ribat, or other, should include, from an architectural point of view, a set of small rooms known as khalawi or chambers, a large hall for performing Dhikr, Sufi sessions, a small mosque for prayers, supplications, lessons and preaching, a modest kitchen, a minaret attached to the building (but not required), and an open courtyard, part of which may be a small garden planted with trees and roses with a source of water.

The Sufi orders in Islam varied and multiplied, and this diversity was reflected on the life and activity of Sufism in Jerusalem, especially in the Mamluk and Ottoman eras. Among the most famous orders are: the Rifa'i order of Sheikh Ahmed bin Ali al-Rifa'i, the Qadiriyya order by Abd Al-Qadir al-Jilani, the Mawlawi order of Mawlana Jalal al-Din al-Rumi, the Bastami order attributed to Abu Yazid Tayfur al-Bastamin, the Naqshbandi order and its founder Bahaa al-Din al-Bukhari, and the Shadhili al-Yashariti order and its founder Ali Nur al-Din al-Yashti. There are other orders such as al-Alawi, al-Tijaniyya, al-Wafa'ia, Qalandaria, and al-Younisiyya.

Khanqah Dawadariyya

Al-Dawadar, is the name of an ancient Mamluk function assumed by the most senior princes. It derives from the Arabic word "dawa" (ink well) and the Persian "der" meaning "holder." So, the inkwell holder became a euphemism for the Sultan's secretary who's responsible for his correspondence. It was taken over by the founder of this khanqah, Prince 'Alam al-Din Abu Musa al-Dawadar.

Al-Dawadariyya is located on Bab al-'Atm street, adjacent to the Holy Al-Aqsa Mosque from the north. According to its founder inscription, it's known as Dar al-Saliheen, referring to the Sufis residing there. It is evident from the inscription, which is barely readable due to the dimness of the place and the complexity of the Naskh script, that this Khanqah was established, to win Allah's pleasure, and to house 30 Sufi individuals, Arabs and non-Arabs, of whom twenty are celibate and ten are married, and that the Sufi sect who returns to it will be hosted for a period of ten days. It also stipulated that the Holy Qur'an, Noble Hadith and the teachings of the Shafi'i school be taught in the Khanqah. Al-Dawadariyya is distinguished by its original design and the splendor of its architecture, as it is truly a unique architectural masterpiece in the architecture of Jerusalem.

Qiramiyya Zawiya

This is a modest zawiya when compared to other zawayas such as Qadiriyya, Salahiyya or Dawadariyya, in terms of architectural texture and endowment. The Qiramiyya is attributed to Sheikh Shams al-Din Abu Abdullah Muhammad al-Turkmani al-Qirami, one of the renowned Sufi sheikhs in Mamluk Jerusalem.

The Qiramiyya was sponsored by Prince Nasir al-Din Muhammad al-Jili, who volunteered to build this zawiya and endowed a third of his wealth to it among other endowments allocated to Sheikh al-Qirami and his descendants. The architectural texture of the zawiya is dominated by simplicity of composition and lack of decoration, which is consistent with the conduct of true Sufis.

Indian Lodge (Al-Zawiyya Al-Hindiyya)

Ar-Rifa`iyah lodge is also called the Indian Lodge (Al-Zawiyah al-Hindiyah). It is located inside the Old City, near Herod's Gate. It was built during the Ottoman period by Baba Shakarnak, an Indian Muslim, and it was named after Ahmed bin Ali Al-Rifai, founder of the Rifa`iyah sufi path. Al-Ansari family is the caretakers of this Waqf.

Al-Naqshbandiyah Sufi Lodge (Al – Zawiya Al-Bukhariyya)

This sufi lodge is located in Al-Wad neighborhood near Bab Al-Ghawanima, one of the gates of Al-Aqsa Mosque. Its founder is either Sheikh Muhammad Baha' Ad-Din Naqshbandi Al-Bukhari, founder of the Naqshbandi sufi path (tariqah), or one of his followers.

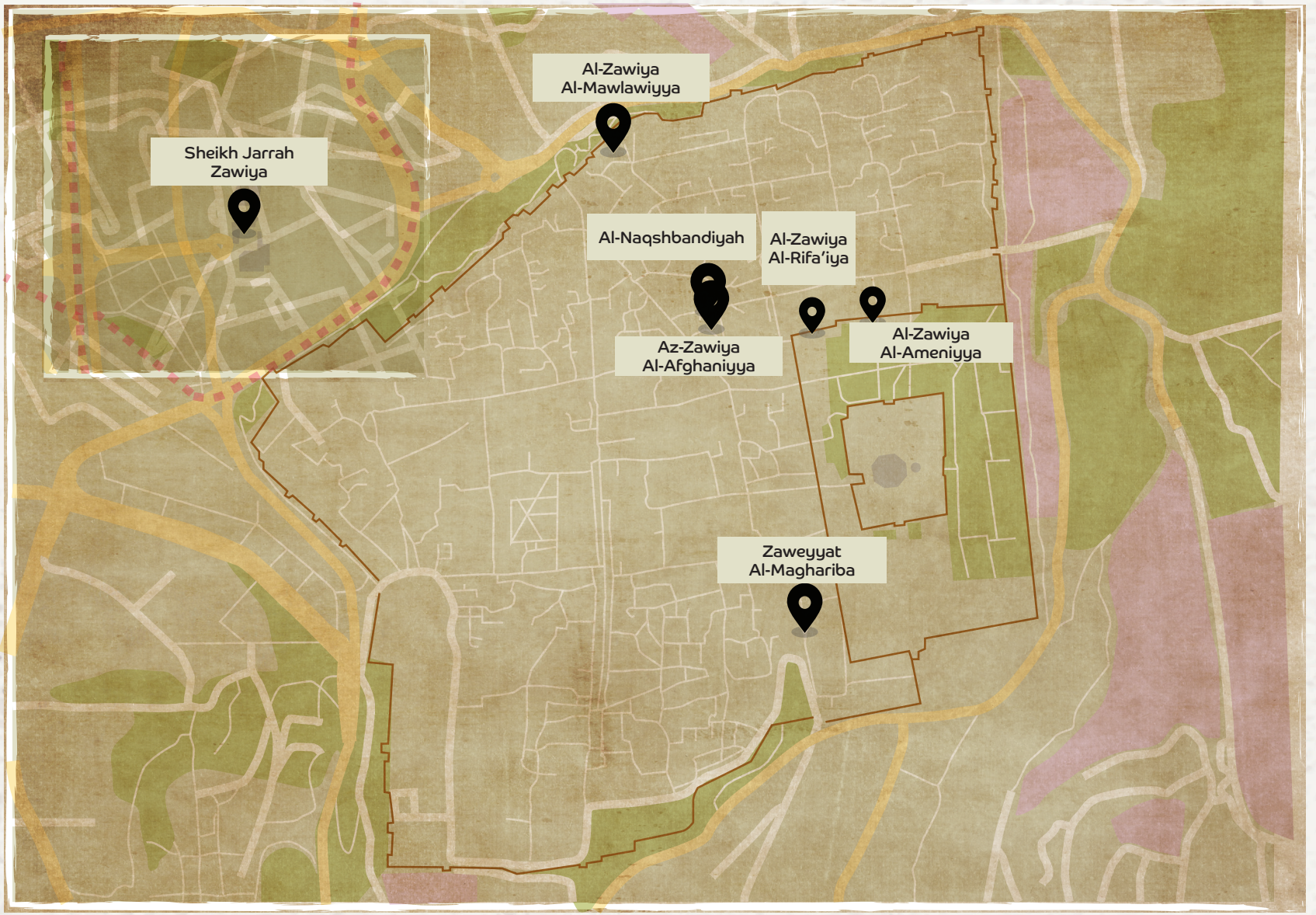
It was constructed in the eighth century AH / 14 CE to feed and shelter strangers coming to Jerusalem from Bukhara, Java, and Turkestan. It was also known as the Bukhari zawiya after Othman al-Bukhari as-Sufi reconstructed it in 1616 CE. In 1731 CE, Sheikh Hasan bin Muhammad Al-Uzbeki took over its supervision, and became known as the Uzbekiya zawiya.

Its entrance is similar to the Ottoman entrances, and is perhaps among the renovations of Al-Bukhari As-Sufi, as it is in a shallow entrance crowned with an ornate semi-circular arch.

Az-Zawiya Al-Qadiriyyah (Al-Afghaniyya)

Al-Zawiya Al-Qadriyya, also known as Al-Afghaniyya (The Afghani Sufi lodge) was established and endowed by Muhammad Pasha, the Governor of Jerusalem, in 1633 CE, as indicated by the foundation inscription above the site's entrance.

This lodge is accessed through an arched entrance, this entrance leads to an open courtyard with irregular sides. Several rooms are arranged around the courtyard to accommodate Sufis and ascetics. It has a simple mosque, located to the right of those who enter the zawiyah, consisting of a prayer hall and mihrab in its southern facade. Currently, the Afghan Lodge is the only one in Jerusalem's Old City where Sufi circles of dhikr are held.



Sufi Zawayyas and Khanqahs

Shrines in Jerusalem

The Mosque and Shrine of Prophet Daoud (Peace be upon him)

The Shrine of Prophet Daoud (Peace be upon him) is a public Islamic archaeological site in the city of Jerusalem that is especially renowned for its upper mosque and its huge arches and columns. The shrine is located on Mount Zion (Mount of prophet Daoud), outside the walls of the Old City. The upper part of the shrine is a stone building consisting of two floors. On the lower floor are two mosques, one large and the other small, both with verses from the Holy Qur'an adorning their walls. On the upper floor is a large hall above the Great Mosque, with crossed arches. The site which suffered from partial demolition at the beginning of the 13 century, was rebuilt with the addition of the Mosque. It was renovated by Sultan Mahmud Khan in 1233 AH / 1817 CE. The occupation authorities have subjected the shrine to a systematic process of Judaization. The shrine consists of three parts. The first is the Mosque of the Prophet Daoud (Peace be upon him), which the occupation turned into a synagogue in which the Jewish settlers today hold prayers, despite its minaret, mihrab and Islamic inscriptions carved on marble panels inside and on its facade. Al-Khidr Church, which belongs to the Armenians, comprises the second part of the shrine. The Armenians

and others believe that it was the location of Jesus' the Last Supper. The church is now controlled by Israeli settlers. The third part of the shrine is a property belonging to the Dajani family, which they used as housing unit and cemetery for centuries. Until now, the Islamic Cemetery Care Society minds and maintains the site's graves, in which lie notable Jerusalemite figures and several soldiers led by Salah ad-Din al-Ayyubi. The shrine is exposed to continuous attacks from Israeli settlers who have removed Arabic writings and Islamic archaeological belongings at the bottom of the shrine, replacing them with Jewish slogans with the professed aim of obliterating the Islamic character of the site.
Jordan in the past submitted documentation to the United Nations confirming the Islamic heritage of the site and demanding its restoration to the Islamic endowments.

Mosque and shrine of Prophet Mousa (Peace be upon him)

Salah al-Din al-Ayyubi created the shrine of the Prophet Mousa (Peace be upon him) as an annual season in which Muslims celebrate the Prophet Mousa (peace be upon him) out of respect and appreciation for him. Al-Zahir Baybars built it in the year 668 AH / 1269 CE, it is located 28 km east of the city of Jerusalem, and 8 km south of Jericho. The shrine is considered one of the most important shrines in Palestine, and it is distinguished by the greatness of its structure and its wide fame.
This mosque and shrine reflect the art of Islamic architecture in its best form, as it is a huge two-storey building surmounted by domes in the Mamluk style.
This building does not have any historical link with the Prophet Musa (Peace be upon him), as it is a shrine of appreciation for the Prophet Mousa (Peace be upon him) established by the leader Salah al-Din al-Ayyubi, and it was built after him by the Mamluk Muslims in appreciation and respect for the Prophet Mousa (Peace be upon him).
Religious rituals and celebrations have been held at the site of the shrine of the Prophet Mousa (Peace be upon him) annually since the Ayyubid liberation of Jerusalem to the present day. The British occupation tried to cancel this season, but it failed. Currently, the Israeli occupation greatly restricts the festive seasons, which constitute an annual legacy that Jerusalemites preserve. The shrine was surrounded by military sites that restrict the access of Palestinians and Jerusalemites to this site easily.

Salman al-Farsi Shrine – At-Tur

One of the companions of the Prophet Mohammed (Peace be upon him); although it is not certain that Salman al-Farsi entered Jerusalem, there are references to his visit to Jerusalem before converting to Islam. In addition to this shrine, four more shrines in Palestine are attributed to him, in Ashdod, Bourin, `Urif, and Ramleh.
The southern end of Rab`a al-`Adawiya road leads to the Salman al-Farisi Shrine and its mosque, which is in the eastern part of the At-Tur town cemetery.

Hussam Al-Din Al-Jarrahi Shrine - Sheikh Jarrah

Al-Jarrahiah Sufi lodge, was endowed by Prince Hussam ad-Din Al-Husseini bin Sharaf ad-Din Issa Al-Jarrahi, one of the princes of Salah ad-Din Al-Ayyubi, who created a waqf for it. He died in Safar in 598 AH and was buried in the zawiyah.

Rabi`a Al-`Adawiya Shrine - Al-Tur

Rabiaa bint Ismail al-Adawiya held the nickname Umm al-Khair. Historians agree about Basra having been the place of her birth and it is likely that she was born in 100 AH / 717 CE as the fourth daughter to a poor religious father. However, there has been disagreement about the date of her death, between 135 AH, as posited by Ibn al-Jawzi and others, or 180 AH, as many scholars and historians, including Al-Dhahabi, Al-Manawi and others, alternatively suggest. The shrine itself is underground, and one has to descend many stairs from the street level to reach the room where a tomb exists. The austere and simple building dates to the Ayyubid period.

Tomb of Abd Al-Qadir Al-Husseini - Al-Khatuniya

Abd Al-Qadir Musa Kazim Al-Husayni, a Palestinian leader, who was born in Jerusalem in 1908, martyred on April 8, 1948, CE in the village of Al-Qastal near Jerusalem after leading an eight-day battle against Zionist forces in the area.

The Mosque and Shrine of Nabi Samuel - Village of Nabi Samuel (Prophet Samuel – Peace be upon him)

The Mosque and Shrine of Prophet Samuel (Nabi Samuel) "Peace be upon him" is in the village of Al-Nabi Samuel, 8 km northwest of Jerusalem. This mosque was built by Al-Zahir Baybars. The ancient mosque building consists of three floors. Large squares surround the mosque with wells and olive trees. Many of the archaeological remains at the site date to the Ayyubid, Mamluk and Ottoman eras. Excavations there revealed antiquities dating to the Hellenistic, Byzantine, Islamic and Crusader historical eras.

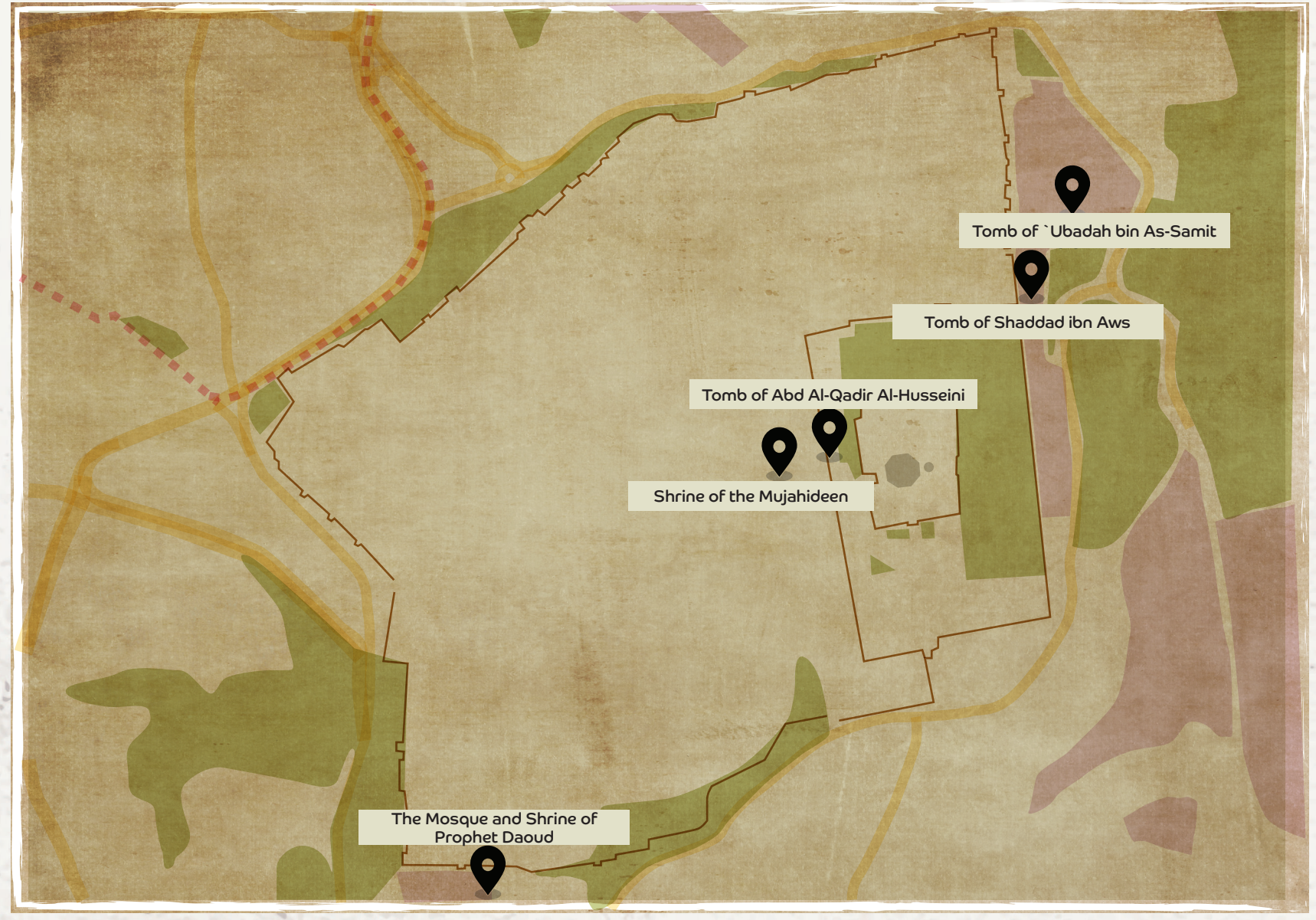
Tomb of `Ubadah bin As-Samit - Cemetery of Bab Al-Rahma

One of the companions of the Prophet Mohammed (Peace be upon him); Ubadah bin As-Samit bin Qais bin Asram bin Fihr bin Ghannam bin `Awf bin Amr bin `Awf al-Khazraji al-Ansari was one of the first five of the Ansar who participated in the compilation of the Holy Qur'an during the era of the Prophet Muhammad (Peace be upon him). He witnessed the first and second allegiance of `Aqaba. He died in 34 A.H. when he was seventy-two years old. He was buried in Jerusalem in the cemetery of Bab Ar-Rahma.

Tomb of Shaddad ibn Aws - Cemetery of Bab Al-Rahma

One of the companions of the Prophet Mohammed (Peace be upon him); Shaddad bin Aws, nephew of Hassan bin Thabet, was a man gifted with knowledge and patience who came to the Levant and Palestine. He died in the year 58 AH at the age of seventy-five, and his tomb is located in Jerusalem's Bab Ar-Rahma Cemetery.

Shrines in Jerusalem



Shrines in Jerusalem

Water Fountains (Asbila)

The sabil (plural asbila, subol) linguistically, means ways and means, or path such as "taking the path for the sake of Allah" which means jihad, seeking knowledge, and all the good Allah has commanded. Creating a sabil means making water available and accessible for the sake of Allah, with a desire to gain Allah's approval and reward. Architecturally, the sabil is a small-sized architectural unit with a function to provide free clean water to the people of the area, visitors and passers-by, with a desire to do good to obtain reward. The most renowned water fountains of Jerusalem are: Siqaya al-Adel, Cistern of the Great King Isa, Sabil Sha'lan, Sabil al-Kas, Well of Ibrahim al-Roumi, Sabil Qaitbay, Sabil Qassem Pasha, Sabil al-Wad, Sabil Bab al-Silsila, Sabil Bab al-Nazir, Sabil Bab al-Atm, Sabil Bab Siti Maryam, Sabil al-Moghrabi Gate, Sabil al-Shorbaji, Sabil al-Khalidi, Sabil al-Husayni, Sabil Mustafa Agha. In order to provide a comprehensive view of the styles of water fountains, a group of fountains with different styles were selected here, that date back to different time periods.

Asbila in Jerusalem

Al-Aqsa Mosque is one of the three Holiest Mosques in Islam. It is the site of the Miraculous Night Journey and Ascension (Al-Isra' and Al-Mi`raj). Since the beginning of the Islamic era, and until today, it has attracted many visitors from all over the Islamic world, and from within Palestine, especially during the month of Ramadan and on other religious occasions and holidays. The existing Islamic authority provides water to enable believers to carry out their worship and rituals. The interest in wells and the provision of water sources to the Al-Aqsa Mosque area has remained an issue commanding extreme care and attention since the beginning of the Umayyad era and continues to the present. Muslims have been keen to provide water for drinking and purification purposes in the Holy Al-Aqsa Mosque; therefore, wells were dug, and cisterns and ponds were built in open yards inside it to store rainwater.

Construction of Al-Aqsa asbilah dates to the Ayyubid and Mamluk periods and many were also renewed or created during the Ottoman era by order of Sultan Suleiman the Magnificent (926-974 AH / 1520-1566 CE), whose era was marked in Jerusalem, among other things, by the building of Al-Aqsa asbilah.

Due to its scarcity in Jerusalem, water was drawn from the Irtas and Al-`Arroub areas, south of Bethlehem, through more than one canal, the most famous of which is known as Sabil Canal.

Sabil al-Kas

It was known by this name because it is a large open basin that resembles a cup (Kas), also known as Mutwada' al-Kas; being a place of ablution for the visitors of the Holy Al-Aqsa Mosque. The Sabil is situated in a central location in the middle of the space between the Dome of the Rock at the southwestern arcade stairs of the Holy Al-Aqsa Mosque, and the space to the north of the Al-Jame' Al-Aqsa (Al-Qibli mosque) building.

It was recently rumored among many of those who are interested in the Sabil, that it was established by Sultan al-Adil Abu Bakr Ibn Ayyub in 589 AH / 1193 CE. But Ihab al-Jallad discussed this with merit, and concluded that it was the work of Prince Seif al-Din Tankiz al-Nassiri, the deputy Sultan in the Levant in 728 AH / 1327 CE. It was restored by Sultan Qaitbay, and considered by Chelibi as a work of Sultan Suleiman the Magnificent.

The sabil is magnificent, despite its simplicity. It is situated below the floor level of the Holy Al-Aqsa Mosque, and consists of a large, open, circular water basin covered with marble on the outside, with a water fountain in its center. Stone benches can be found around the body of the basin. This sabil has a unique design, which doesn't resemble any of the fountains of Jerusalem, making it one of the prominent features of the Holy Al-Aqsa Mosque. It was fed with water from the Sabil Canal through pottery pipes before being connected to modern water pipes.

Sabil Qaitbay

The sabil is located in the western part of the Holy Al-Aqsa Mosque, to the northeast of al-Ashrafiya school, opposite the Bab al-Mutawada' (ablution gate).

A few researchers refer to this sabil as the Sabil of Sultan Inal, as it was originally a fountain built by the order of Sultan al-Malik al-Ashraf Inal in (857-865 AH / 1453-1460, 1461 CE). However, it is commonly believed that the founder was Sultan Qaitbay, although the sabil was radically restored by the Ottoman Sultan Abd Al-Hamid II in 1300 AH / 1883 CE. But according to an inscription that encompasses the upper part of its four walls, the sabil was completely rebuilt by Sultan Qaitbay in 887 AH / 1482 CE, with the help of an architectural team sent from Egypt to establish the Ashrafiah Royal School.

It must be emphasized that the Sabil Qaitbay is undoubtedly the most famous and magnificent fountain in the Holy Al-Aqsa Mosque and the city of Jerusalem, and it represents the culmination of the development of late Mamluk architecture in general, and Cairene architecture in particular. The sabil consists of a room with four superbly decorated facades. It has a square design that stands above the mouth of a cistern (Warren Gate, Sabil Qaitbay Gate). In fact, the decoration of the sabil's dome, made of arabesques hammered on stones, is the only model of its kind to exist outside the city of Cairo. This is due to the fact that the technical construction team was sent by the Sultan from Cairo to build both the school and the sabil with an artistic level befitting Sultan Qaytbay, who was known for his intense passion for architecture and buildings, to the extent that nearly 330 buildings were attributed to him during his reign, which barely lasted for thirty years.

Sabil al-Wad

The name of the Sabil was attributed to Sultan Suleiman the Magnificent, and it is the Sabil dedicated to the Bab al-Qattanin neighborhood. The sabil stands on the eastern side of al-Wad street, to the south of Hammam al-Ain and the entrance to the western Qattanin Market.

This sabil is one of six existing asbila out of nine that were built by the order of Sultan Suleiman the Magnificent. The building process was supervised administratively by Muhammad Chelibi al-Naqqash. The construction of the sabil was completed in 943 AH / 1536 CE, according to the inscription mentioned in the founder memorial.

The sabil has social and religious significance: it provided residents with free water. The structure is characterized by a unique building style found in the fountains of Jerusalem, just like the rest of the six fountains of Sultan Suleiman. It has a sensitive location; as it stands before entering the Holy Al-Aqsa Mosque through the Qattanin market gate and was fed by water coming from Bethlehem through the Sabil Canal, after it branched off from Bab al-Silsilah through the al-Ain stairway.

Sabil Shaalan

Among the other names of the sabil: the cistern of the Al-Malek Al-Muazzam Issa, and the sabil of the minister, Pyram Pasha. The sabil is located at the bottom of the northwest steps of the platform of the Dome of the Rock. The sabil was established by the Al-Malek Al-Muazzam Issa, and was built by Muhammad bin Urwa bin Sayyar al-Musli in 613 AH / 1216-1217 CE. It was restored twice later, during the reign of Sultan Al-Malik Al-Ashraf Barsbay and by Minister Bayram Pasha, with the implementation of Muhammad Pasha, the Ottoman governor of Jerusalem in the year 1037 AH / 1627 CE. It is believed that the mastaba (terrace) and its mihrab (niche) were added in the Ottoman period.

Sabil of Qasim Pasha

Sabil of Qasim Pasha is located on the western side of the Holy Al-Aqsa Mosque near Bab Al-Silsilah. It was established by Qasim Pasha, Emir of Liwa' Al-Quds, during the reign of Sultan Suleiman the Magnificent in 933 AH / 1526 CE. This sabil is octagonal in shape and is covered with a wooden canopy to block sunlight and rainwater from its users who descend to it using a small staircase surrounding it. Sixteen water taps serve this sabil. It is also called the Sabil of Bab al-Mahkama, and the Sabil of Birkat Al-Narinj (Al-Narinj Pool)..

Sabil of Ibrahim al-Roumi

Among its other names: Sabil Alaeddin Al-Basir, Sabil Al-Basiri, Sabil Bab Al-Nazir.
This sabil is located inside the Holy Al-Aqsa Mosque, a few meters away from Bab Al-Nazir towards the northeast. The name of the founder of the sabil is not known, but Ibrahim al-Roumi is the rebuilder. The sabil was built in the year 839 AH / 1435-1436 CE during the Mamluk period.
The building of the sabil is simple, consisting of a square room surmounted by a shallow dome. And a door was opened in the eastern wall leading to the inside of the room, while windows were opened on the remaining three sides, preceded by sabil's basins.

Double Terrace Sabil

The Double Terrace Sabil sits on the southern side of Al-Aqsa Mosque, southwest of the Dome of the Rock, where 19 stone cubes were placed for people to sit for ablution. Its name came from its location where it is situated between two raised stone-terraces (masatib) that are used for praying and recitation of the Holy Qur'an. It was created in the modern era.

Sabil of Suleiman the Magnificent

The Ottoman Sultan Suleiman the Magnificent ordered the construction of this sabil in 943 AH / 1536 CE, from whom it took its name. It is also called Sabil al-`Atm.
Its facade and decoration resemble Sabil Bab al-Silsilah and the other six asbilah constructed during the Sultan Suleiman era that are scattered in and around the old city. An inscription with two very small lines of Ottoman text on a small marble panel at the site, indicates that this sabil was reconstructed later.

Bab Al-Maghariba Sabil

This defunct sabil was built at the beginning of the Ottoman era and is named for its location in front of Bab al-Maghariba, inside Al-Aqsa Mosque. The sabil has a square-shaped structure, and a small Ottoman dome.

Bab Al-Khalil Sabil

Bab Al-Khalil Sabil sits at the southwestern side of Bab Al-Khalil (Jaffa Gate), one of the city's main gates, on the road between Jerusalem, Bethlehem, and Hebron. Bab Al-Khalil Sabil is located in a vital and highly trafficked area that receives visitors to the city from the west and south sides of Jerusalem.

Husseini's Sabil

This is what is known as the Sabil of the Nahawiyya Dome, and what remains of this sabil is located at the northern façade of the Nahawiyya Dome at the southwestern corner of the Dome of the Rock. It was founded by Hassan Effendi Zadeh Al-Husseini, the judge in Jerusalem, in the year 1137 AH / 1724-1725 CE during the Ottoman era.
One of the elements of the sabil remains its ground plan, through which it is possible to reimagine the shape of the building, as it is likely that the sabil had a water basin similar to the basin of Mustafa Agha's sabil, with a slight difference in the number of windows between them.

Sabil of Bab Al-Silsilah

It is also known as the Sabil of the Bab Al-Silsilah neighborhood, as it is located on the western side of the square that precedes Bab Al-Silsilah, one of the gates of the Holy Al-Aqsa Mosque, at the beginning of Bab Al-Silsilah Road from the east. The founder of the sabil is the Ottoman Sultan Suleiman the Magnificent, who established it in the year 943 AH / 1537 CE. The sabil is considered one of the six Sabils (Water fountains) of Sultan Suleiman the Magnificent, and it consists of an architectural unit consisting of a rectangular apse surmounted by a pointed arch. Below the arch there is an inscription plate in which the titles of Sultan Suleiman the Magnificent and the date of construction are inscribed. Below the inscription there is a stone basin to store water that was drunk by passers-by. The sabil is richly decorated with Islamic elements and other elements that have been reused, such as the stone basin.

Sabil of Bab Al-Nadhir

The founder of the sabil is the Ottoman Sultan Suleiman the Magnificent in the year 943 AH / 1537 CE, and it is located in Al-Wad Road at the confluence of Bab Al-Nazir Road with the Al-Takia Ascent.It consists of a wall apse in which there is an arch decorated with floral and geometric shapes and elements. In the front of the sabil there is a circular stone ornament below which an inscription plate in the Ottoman Thuluth script was placed, and the rectangular basin that contained water.

Sabil al-'Imarah al-'Amirah (Khaseki Sultan)

It is Sabil of Khaseki Sultan, or what is known as Saqayat al-'Imarah al-'Amirah, as it is located within the al-'Imarah al-'Amira complex. The sabil was founded by Khaseki Sultan, the wife of the Ottoman Sultan Suleiman the Magnificent, in the year 959 AH / 1552 CE.

The sabil is similar in terms of operating style and architectural planning to the six sabils of the Ottoman Sultan Suleiman the Magnificent, but it is devoid of the decorative elements found in other sabils, and it is lower than the level of the surrounding floor. It is a building characterized by simplicity of construction.

The Sabil of Abd Al-Karim Al-Shorbaji

The sabil is found at the beginning of Al-Wad Road, at the fork of Bab Al-Amoud Road, between Al-Wad Road and Khan Al-Zeit Market. The Sabil receives the visitors to the Holy City from the inner square of Bab Al-Amoud market. The founder of the sabil is Mr. Abd Al-Karim Al-Shurbaji, a citizen of the city of Jerusalem in the year 1097 AH / 1686 CE during the era of the Ottoman Empire.

The sabil is simple in composition, reflecting on the one hand the architecture of the seventeenth century, and on the other hand, it assures people of the importance of ongoing charity to serve the community, as current charity from an ordinary citizen in the Holy City, and reminds them of the importance of the social responsibility of every person to do good and serve the community.

Sabil Al-Khalidi

It is also known as the Sabil of the stairs of Al-Ain (Sabil Daraj Al-'Ain), and the Sabil of the Daoud Line. The sabil is located on the northern side of Bab Al-Silsila Road (one of the gates of the Holy Al-Aqsa Mosque), at the fork of the road connecting Al-Wad Road and Bab Al-Silsila Road.
Its founder is Mr. Muhammad Al-Khalidi in the year 1125 AH / 1713 CE during the era of the Ottoman Empire.
The sabil consists of one room, surmounted by a barrel vault. In front of the room from the south is an apse with a double window preceded by a basin of water.

Bab Al-Asbat Sabil (Sabil Sitti Maryam)

Bab Al-Asbat Sabil is located on the northern side of Tariq Mujahideen (also called Sitna Mariam), a few meters away from Bab Al-Asbat (Lions' Gate). It is adjacent to the Church of St. Anne (Madrasa Al-Salahiyya) and is one of the Asbila established by the Ottoman Sultan Suleiman the Magnificent in Jerusalem in 943 AH / 1536 CE.
Its construction is characterized by simplicity, as it is virtually devoid of decoration. With the exception of two lines that read: "peace and blessings be upon the Prophet (Prophet Mohammed), may Allah bless him and grant him peace," the sabil's foundation inscription was removed to hide its legal status, according to the late Dr. Kamel Jamil Al-Asali. Other resources confirm its rectangular shape, that its front facade is its southern facade, that the inscription of its foundation was in Mamluk Naskhi script and that it was formerly supplied with water through an underground channel from the Sabil Canal, where it shared water with the Hammam Sitti Maryam (Bab al-Asbat).

Sabeel Mustafa Agha

Among his names: Sabil al-Sheikh Bedir, and Sabil Othman al-Faqari. The sabil is located on the northwest side of the Holy Al-Aqsa Mosque square, southeast of Bab Al-Nadhir.
The sabil was founded by Mustafa Agha Barawna Zadah, the Ottoman governor of Jerusalem in the year 1153 AH / 1740-1741 CE.
The sabil has a square base bearing four small decorated columns, which in turn strengthen three arches open on the northern, western and southern sides, while on the eastern side it is a wall. The shape of the arches is in the form of a horseshoe, which in turn supports a small dome covered with stone tiles.

Cistern of Al-Malek Al-Muazzam Issa

The cistern is located to the south of the southern end of the staircase of the western pillars of Al-Aqsa Mosque. It was founded by Al-Malek Al-Muazzam Issa bin Al-Adil Al-Ayyubi in the year 607 AH / 1210-1211 CE during the Ayyubid era.
The cistern consists of a rectangular area covered with a barrel vault. The cistern can be accessed through an external room established in the Ottoman era that leads to a room with a barrel vault that leads to the cistern.

Water Fountains (Asbila)

Hospices (Arbita)

There are multiple connotations in the Holy Qur'an, the Noble Prophetic Sunnah, and specialized language dictionaries; of the word rabt and ribat, plural rubat, arbita, or rabitat. The word Ribat refers to a building, typically a fortress, headquarters, or frontier where a group of dedicated people are stationed to defend it. Initially, a ribat was a military site or building, built on the border with defensive and religious features. These buildings lost their defensive and religious mark over time and moved from the borders and frontiers into the cities, and became only places of worship for Sufis and ascetics. They later became places of residence for the poor, outsiders, neighbors, and visitors. This type of architecture was famous in the city of Jerusalem, especially among its visitors, as it ranks high in the Islamic faith. So Arbita were established to host visitors and worshippers. Among these Arbita: ribat of Prince 'Alaa al-Din al-Basir 666 AH/1267 CE, ribat of Sultan al-Mansur Qalawun 681 AH/1282-1283 CE, the ribat of Kurd al-Mansouri 693 AH/ 1293-1294 CE, ribat of Mardini 763 AH/1361 CE, ribat of Prince Muhammad ibn al-Zaman 881 AH/1477 CE, and these are all from the Mamluk period. There is also a ribat founded by Bayram Jawish in 947 AH/ 1540 CE that dates back to the Ottoman period. There were rubat in the Islamic society reserved for widows, elderly, divorced and abandoned women. The ribat highlighted here is one of the arbita dedicated to women in Jerusalem, in addition to the ribat of Prince Qalawun al-Salihi.

al-Ribat al-Mansuri (Ribat al-Mansur Qalawun)

Known as habs al-ribat, and is currently the headquarters of the African Palestinian community. It is attributed to its founder Sultan Al-Mansur Seif Al-Din Qalawun Al-Salihi (678-689 AH / 1279-1290 CE), who founded it in 681 AH / 1282-1283 CE according to the inscription above its entrance. The ribat is located to the south of Bab al-Nazir street, opposite the ribat of Ala al-Din Idghdi, at the end of Bab al-Nazir street. Ribat al-Mansur Qalawun is one of the most famous arbita in Jerusalem. It enjoys a prestigious location as it is located 25 meters away from the entrance to the Holy Al-Aqsa Mosque. Among the properties that were endowed to this ribat were olive farms in Gaza, a third of Tayba village, one-eighth of the village of al-Jalama, the house of Mohib al-Din al-Dweik near the Holy Al-Aqsa Mosque, two houses in the al-Qattanin market area in Jerusalem, and other properties. A dozen members of the African Palestinian community reside in the ribat.

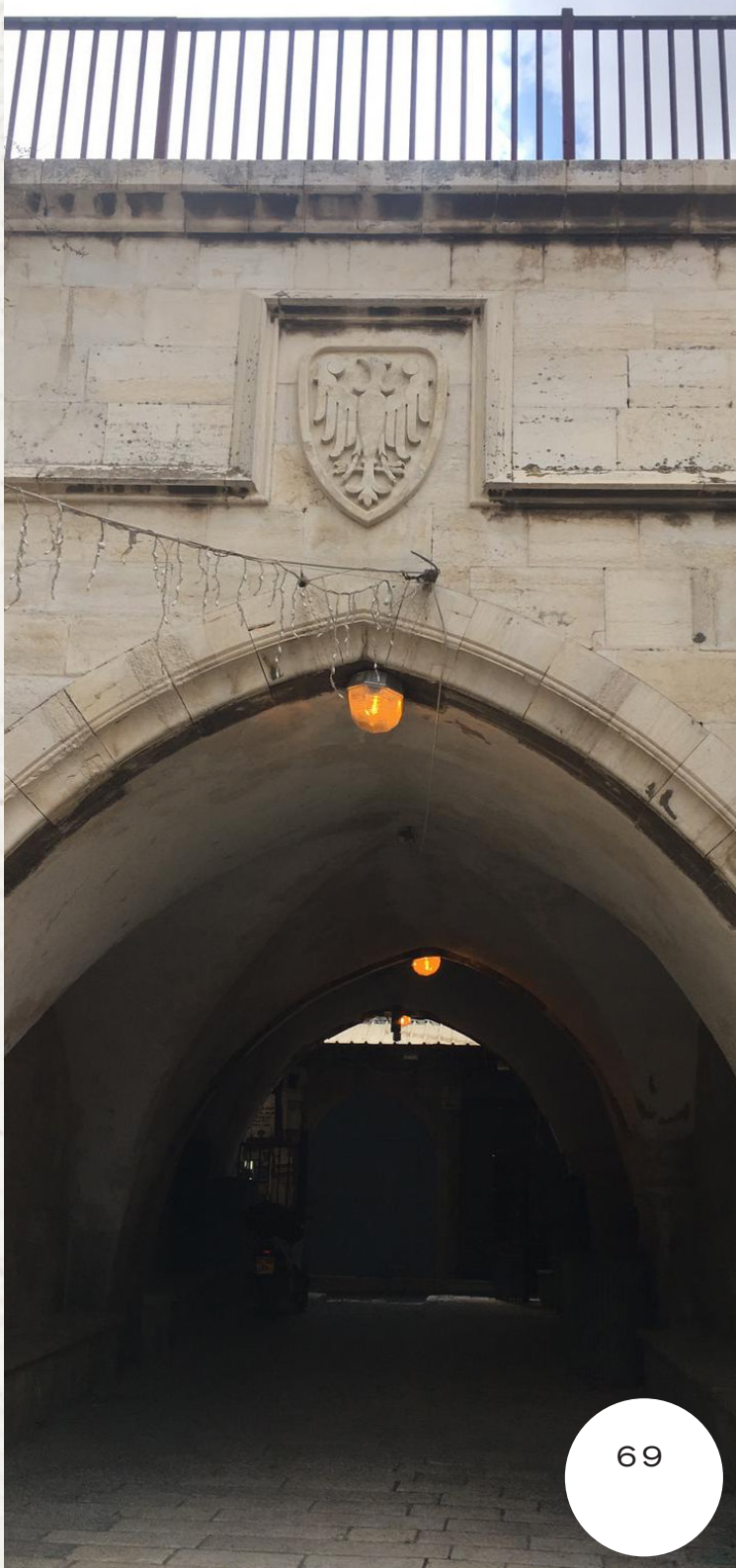
Ribat al-Nisa' "Women"

It was called the elderly ribat, and it bore the name of its founder, the Mamluk Prince Seif al-Din Tankiz Abu Said al-Nasiri, the deputy Sultan in Damascus, and the owner of pioneering architectural projects in the city of Jerusalem, so it was known as Tankiz ribat. The ribat is located to the north of the open courtyard located before Bab al-Silsila, north of the al- Baladiyya School, and opposite the Tankiz School, overlooking the Holy Al-Aqsa Mosque. The ribat was built in 730 AH / 1330 CE. The architectural fabric of the ribat is simple and austere, due to its small size and architectural simplicity, and the fact that its devoid of decorations and architectural elements, compared to the famous facilities of Prince Tankiz al-Nasiri, such as the Tankizi school located opposite to the ribat. However, this landmark is of great social importance, as it has been assigned to elderly and needy women. This indicates the responsibility and attention with which social problems were addressed, in a way that ensures dignity and respect for an important segment in society. This facility was one of the social welfare institutions in the Mamluk era allocated to women.

Traditional Bathhouses (hammamat)

The word 'hammam' (bathhouse) is singular of hamamat, which means the place where one takes a bath or a shower. The bathhouse is a humanistic, civilized architectural building, that was found in several societies and civilizations, and Muslims have known it early since the first century AH. There are 13 bathhouses in Jerusalem: Hammam al-Shifa, Hammam al-Ain, Hammam Daraj al-Ain, the Lions' Gate (Bab Al-Asbat) Bathhouse, the Sultan Bathhouse, a bathhouse adjacent to the Sultan's Bathhouse, Aladdin al-Basir Bathhouse, al-Amoud Bathhouse, Sayyidna Daoud Bathhouse, the Patriarch Bathhouse, al-Sayyida Bathhouse, the Market Bathhouse and the Rock Bathhouse. The only bathhouses that survived are the first four; i.e. al-Shifa, al-Ain, Daraj al-Ain, and Lions' Gate (Bab Al-Asbat) Bathhouse.

Bathhouses were not limited to their main function of purity and cleanliness but evolved to perform an important social function that turned with time into customs and traditions represented by the fact that the bathhouses were used for meetings, circumcision ceremonies, and washing celebrations after birth (for women), and before marriage (for young men). The memory of the people of Jerusalem and many of its visitors are full of many traditional social and popular events related to the bathhouses and the activities that were held inside them. Allocating specific times for women, or even separate private baths for them was taken into consideration as shown in the traditional bathhouses selected here.



Hammam al-'Ain

Hammam al-'Ain is located on the eastern side of al-Wad street, directly to the south of the western entrance to the al-Qattanin Market. It is part of a large architectural complex founded by Prince Tankiz al-Nasiri, which includes a large market (al-Qattanin), a khan, three bathhouses, a women's ribat, and a school (college). Apart from his interest in securing water to Jerusalem and the Holy Al-Aqsa Mosque, Prince Saif-al-Din Tankiz Abu Saeed al-Nasiri is one of the most prominent patrons of the architecture of Jerusalem. The history of the bathhouse dates back to 730 AH / 1330 CE.

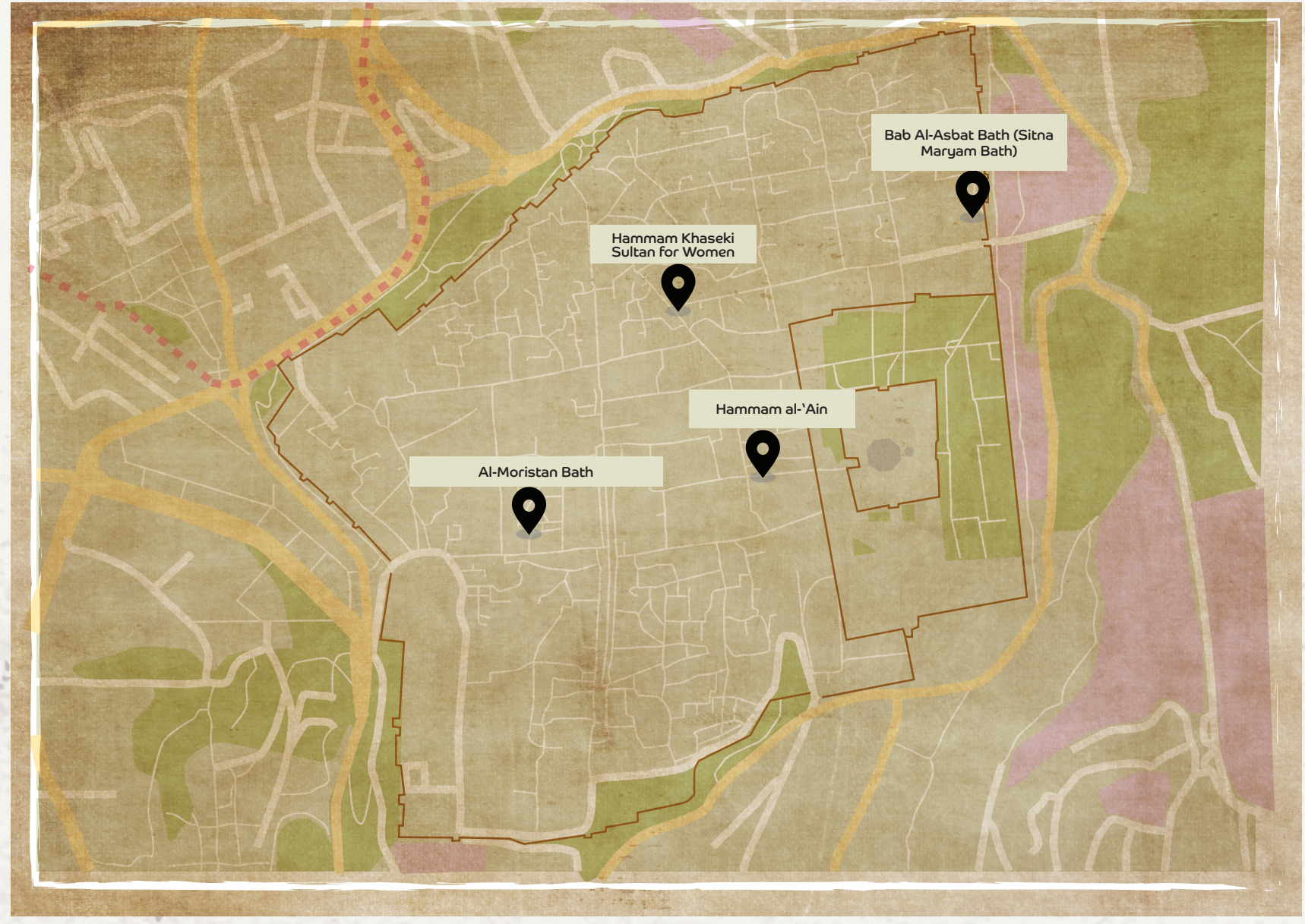
In fact, al-Ain bathhouse was one of the most famous bathhouses in Jerusalem in the Mamluk era. It was rehabilitated in cooperation with the Islamic Waqf Department and Al-Quds University. This bathhouse has a prominent place in the social and economic history of Jerusalem and a special place in the memory of Jerusalemites, especially in the twentieth century before the bathhouse stopped performing its main function.

Hammam Khaseki Sultan for Women

Khaseki Sultan in Arabic, Hurrem in Turkish, Roxlana in English, also Fatima al-Zaman, Aisha al-Duran, as mentioned in the endowment deed, Sultan Prince Muhammad Shahzadeh's mother, beloved wife of Sultan Suleiman. All these titles and names refer to the wife of Sultan Suleiman the Magnificent, who sponsored Sultanate charitable projects in Istanbul, Mecca, Medina and Jerusalem. Jerusalem had its share of her care and love, by endowing the al-'Imarah al-'Aamirah building, the greatest social charitable project not only in Jerusalem, but in all of Palestine. The privileged Sultana paid attention to the women in Jerusalem by establishing a woman-only bathhouse and was keen to provide it with water through channels from Bethlehem to Jerusalem. This indicates the status of women in Ottoman Jerusalem, under the rule of the beloved Sultanate of Suleiman the Magnificent. This bathhouse was established in 959 AH / 1552 CE and located in the southeast corner at the confluence of al-Wad street with the Via Dolorosa, opposite the Austrian hospice. The building today is part of the Armenian Catholic Patriarchate.

Bab Al-Asbat Bath (Sitna Maryam Bath)

Bab Al-Asbat Bath related to the bathing of the Virgin Mary. It is located near the Church of Saint Anne, Mary's mother, at the beginning of Via Dolorosa. The bath became famous for being one of the cleanest public baths in Jerusalem. The bath is not in use.



Traditional Bathhouses (hammamat)

The Historical Cemeteries in Jerusalem

Bab Al-Rahma Cemetery

Bab Al-Rahma cemetery is one of the most famous Islamic cemeteries in Jerusalem. It is located outside the eastern wall of the Al-Aqsa Mosque and extends from Bab Al-Asbat to the end of the southern Al-Aqsa Mosque wall near the Umayyad palaces. The cemetery occupies approximately 23 acres and contains many tombs of the Companions of the Prophet Mohammed (Peace Be Upon Him), most notably `Ubadah ibn as-Samit and Shaddad bin Aws, as well as the tombs of Mujahideen who participated in the `Umari and Ayyubid conquests of Jerusalem. This historic cemetery is under imminent danger because the Israeli occupation government imposes restrictions on burial spaces inside the cemetery and plans to convert part of it into a "Biblical Parks" as part of its colonial project aimed at Judaizing the city of Jerusalem.

Al-Yusufiyah Cemetery

Al-Yusufiyah cemetery is located to the north of Bab al-Asbat, as if it were an extension of Bab al-Rahma cemetery. It extends all the way to the northeastern corner of the Old City, parallel to the eastern wall. This cemetery includes tombs of the Ikhshidis, who ruled Egypt from the middle of the fourth century AH. The cemetery also includes tombs of Jordanian army soldiers who fell defending Jerusalem, as well as a memorial honoring their role in the 1967 war. It contains another memorial to the martyrs of the first Al-Aqsa massacre in 1990. This historic cemetery is under imminent danger because the Israeli occupation government imposes restrictions on burial spaces inside the cemetery and plans to convert part of it into a "Biblical Parks" as part of its colonial project aimed at Judaizing the city of Jerusalem.

Ikhshidid Cemetery (Martyrs' Cemetery)

It is located along the wall of the Old City to the right of the exterior of the Bab Al-Asbat (one of the gates of the Holy Al-Aqsa Mosque). It was named after the Ikhshidian kings of Egypt who preferred to be buried in Jerusalem, and today there are the tombs of notables and Palestinian martyrs from the twentieth century.

Bab As-Sahira Cemetery

Bab as-Sahira Cemetery is one of the most famous historical Islamic cemeteries in Jerusalem. It is located outside the northern wall of the Old City. According to the book "The Detailed Al-Quds History," by Aref Al-Aref, cemeteries located north of the northern wall of the city of Jerusalem, a few meters from Bab As-Sahira, are among the largest ancient Islamic cemeteries. The book illustrates that Al-Nabulsi, in his journey, stated that "it includes the tombs of a large number of the righteous". Aref Al-Aref emphasized that one of the cemetery's names is The Mujahideen Cemetery because the Mujahideen who participated in the conquest of Jerusalem with Salah Al-Din and martyred during the conquest, were buried there. Muslims continue to bury their dead in the cemeteries of the eastern part of Jerusalem, as they are prohibited by the Israeli Occupation Municipality from using Muslim cemeteries west of Jerusalem, such as the Ma'man Allah cemetery, for burial.

Ramadan Cannon

The Ramadan Cannon, which continues to be considered among the most prominent manifestations of the fasting month, is located inside Bab As-Sahira Islamic Cemetery. The center of the cemetery was chosen because it is the highest point just north of the Old City. In the past, all Jerusalemites lived within the walls of the Old City, and that is why this place was chosen. The Sandouqah family (Al-Awadi), has been firing the Ramadan cannon from the Mujahideen cemetery in Jerusalem for 120 years. They used an Ottoman cannon, but in the 1960s, the Jordanian government replaced it with a more modern cannon that is used until today. The Ottoman cannon was bequeathed to the Islamic Museum in Al-Aqsa Mosque. The "sound of the cannon" is used as part of an annual tradition in the holy month of Ramadan, coinciding with the Maghrib call to prayer (Adhan Al-Maghrib), as a sign of the time for breaking the fast.

Ma'man Allah Cemetery

The Ma'man Allah Cemetery was established at the beginning of the seventh century CE during the reign of Caliph `Umar Ibn Al-Khattab and the Islamic conquest of the Levant. When Caliph `Umar visited Jerusalem to receive its keys from Patriarch Sophronius, he ordered the construction of this cemetery, and the first person to be buried there was one of his journey's companions. The Israeli occupation authorities bulldozed this historic Islamic cemetery and built what is called the "Museum of Tolerance" on the remains of dead Muslims.

The Historical Cemeteries in Jerusalem

Churches

Plural of church; the meeting place for Christian believers where the rites, liturgies and prayers of the Christian faith are held. The early churches adopted the form of basilica, some of which built with a central dome. The church units generally consist of a spacious lobby area (narthex) and the sanctuary, where the worshippers sit, and an apse where the altar is and where the clergy sit. In many Eastern churches, the sanctuary is separated from the apse by an iconostasis (wall of icons). Churches flourished in Jerusalem after Christianity spread and became the official religion of the Byzantine state. Most of the churches in Jerusalem and Palestine went through three stages of construction, restoration and rebuilding, namely during the Byzantine period, the Frankish period and the modern period specifically in the second half of the nineteenth century. The multiple churches of Jerusalem are of various styles. Examples of historical architectural churches include, but are not limited to, the Church of the Holy Sepulcher, the Nea Church, the Church of St. Anne (al-Salahiyya), the remains of the Church of Saint Mary of the Germans, the Church of St. Agnes, the Church of St. Julian, the Syriac Church of St. Mark, the Church of John the Baptist, the Armenian Church of St. James, the Church of the Flagellation, the Church of Christ, the Chapel of the Prison of Christ (Greek Orthodox), the Church of Saint Veronica, the Church of the Redeemer, the Church of the Sorrows of the Virgin (Armenian), and the Church of Alexander Nevsky. Some of these churches do not consist of individual buildings, but may be part of a monastery, patriarchate, or an architectural complex. Many of Jerusalem's churches comprise of several parts and units such as a chapel, hermitages, and altars. To provide an overview of the most renowned churches in Jerusalem, a number of churches representing different periods of time and various Christian denominations, as well as various styles, are highlighted here. Certainly, it will be most appropriate to start this overview with the mother of all churches and the jewel of churches in the East and West, the Church of Jerusalem and the Church of Palestine, the Church of the Holy Sepulcher.

The Church of Holy Sepulcher

Known as the Church of the Resurrection in Arabic, or the Church of the Holy Sepulcher in English. This is not an ordinary church, but rather a complex of churches, the mother of all churches, and the first destination of Christian pilgrimage, where Christ, according to the Christian faith, was crucified and rose after his crucifixion. The church is located in the heart of the Old City in the Christian Quarter, between al-Khanqah al-Salahiyya from the north, the Christian Quarter street from the west, Khan al-Zait street from the east, and the Church of the Holy Sepulcher street from the south. The location of the church has an ancient history dating back to 63 BC., to the beginnings of Rome's pagan rule of Jerusalem. It was later associated with the crucifixion of Christ in the year 30 CE. But the location had to wait until the year 335 CE, more than three centuries, to have the church built in the Byzantine period to perpetuate the crucifixion and resurrection of Christ -peace be upon him-, according to Christian doctrine. This was due to the dominance of the pagan religion, and the persecution of those who converted to Christianity, until Christianity was adopted by Emperor Constantine the Great and his mother, Saint Helena. It is worth noting that the planning of the Church of the Holy Sepulcher -when it was founded by Emperor Constantine the Great and his mother Saint Helena- included four sections: a spacious yard (Atrium), a basilica, an open courtyard that included the Golgotha (the place of the Crucifixion according to Christian belief) and the Holy Sepulcher. However, during its ancient history, the Church suffered from several turbulences and disturbances which affected it directly, such as the Persian invasion in 614 CE, and the unstable policy of the ruler in (400 AH/1009 CE) towards Christians and Muslims alike, the damage incurred by the 1808 fire and the 1927 earthquake, and the conflicts between Christian sects and the status quo policy. Therefore, the church was restructured, and its entrance was altered during the era of the Franks. The key to the church gate stayed in the hands of Muslim families (the Judeh and Nusaiba families) according to royal decrees accepted by all Christian denominations.

Church of Nea (The New Church of Mary)

'Nea' in Greek means 'new', therefore it is known as the New Church of Mary, or the Church of Mary the Mother of Christ, or the New Church. Unfortunately, the site is neglected and has no informatory signs. It only has remnants formed from the accumulation of dirt from excavations and architectural remains of walls and pillars. It is located to the southeast of the Zion Gate (Prophet Daoud Gate), adjacent to the path of the Jerusalem wall, inside a public park with playgrounds which makes hard to detect. The church dates back to 527 CE - 565 CE, when it was founded by the Byzantine Emperor Justinian. It had a basilica-style layout and was one of the most important buildings in Jerusalem, to the point of competing with the Church of the Holy Sepulcher. In general, this church's location could be helpful in tracing the ecclesiastical and architectural development and projects of Byzantine Jerusalem, and it is hoped that someday it will be given the appropriate attention to reflect this past. The discovery of the church's location refuted the misconception that it was below the Al-Jame' Al-Aqsa, and that the Mosque was built on top of it. This assumption was based on the brief description of the site provided by some travelers.

St. Anne Church (Salahiyya School)

Al-Salahiyya School, St. Anne's Church complex, or St. Anne's Church, all of them are names that point to an important landmark in the city of Jerusalem, one that includes archaeological remains and numerous architectural buildings, that are reminiscent of spiritual and historical values and events, which places this site in the ranks of important historical and religious sites in the city of Jerusalem, hardly overlooked by visitors and believers. This landmark is located inside the Old City of Jerusalem, a few meters west of Lions' Gate (Bab Al-Asbat), on the northern side, at the beginning of the Mujahideen Street at the western side.

The building, in its archaeological layers and architectural components, reflects Jerusalem's history of cultural and religious pluralism, and political aspects. The site was initially associated with Asclepius, the Greek god of medicine. It's the place where Jesus performed his first miracles in Jerusalem. According to the Eastern Christian tradition, it is the place of residence of the mother of the Virgin Mary, Anna, it is also the place of the Virgin Mary's birth. Therefore, a colossal church was built in the Byzantine time in the area of the pagan temple, but it was destroyed by the Persians, and as a result, the site was used in the Fatimid period as a house of knowledge. But during the Frankish period the Byzantine church was rebuilt, in addition to building another church above the grotto in which the Virgin Mary was born, according to the Eastern Christian tradition.

After the conquest of Jerusalem by Salah al-Din al-Ayyubi, the church was converted into a school of jurisprudence that follows the Shafi'i school, and this conversion was due to the withdrawal of the Franks, and because Saladin wanted to Islamize the city. This did not affect the importance of the site to Christians, as they continued to conduct their rituals and pilgrim visits through the southern wall. The school enriched and supported the intellectual and jurisprudential life in Jerusalem, and its endowment (waqf) was one of the richest properties endowed to a school as it appointed the best scholars, such as: Kamal al-Din bin Abi Sharif Al-Maqdisi. Later, the school went into a period of idleness and was given to France's Emperor Napoleon III by the Ottoman Sultan; in recognition of France's stance on the 1856 Crimean War.

Visitor to the complex will be able to see the remains of a pagan temple, large pools of water, a Byzantine church (427 CE), the remains of a Frankish church, in addition to an existing church from the Frankish era (523 AH / 1129 CE) that used to be an Ayyubid school (588 AH / 1192 CE). The church is made of marble with little decoration. Below the church there is a natural grotto, surmounted by a modern stone dome and preceded by a small altar. It is the grotto of the birth of the Virgin Mary, the mother of Christ. Opposite the room, there is a room containing the icon of the birth of Virgin Mary. The site is now under the supervision of the White Fathers Society.

St. Julian Church

It is currently the headquarters of the Community Action Center - Al-Quds University, located on the northern side of the beginning of the al-Khalidiya Ascent extending from al-Wad street, in front of the entrance to the Western al-Qattanin Market and before the fork to al-Saraya Ascent. The church dates back to, most likely, the sixth century AH / twelfth century CE.

This is a local austere church, dating back to the Frankish period. This church is similar to the Church of St. Agnes in architectural composition, simplicity and planning. But St. Julian's Church differs in that it is a separate individual building, with a larger size. Until recently, the church building was a blacksmith's workshop, but al-Quds University, in cooperation with the Islamic Endowments Department, thankfully rehabilitated the hall to become a public center for community work, and a legal clinic to help the people of the Old City affected by the unjust Israeli occupation laws and regulations.

It is noteworthy that the owners of these churches were from the European Franks, who generally left Jerusalem with the departure of Franks. The reuse of the premises indicates respect for the architectural fabric, cultural functions and uses, that preserve the building and optimize its use.

St. Mark Church (Syriac Orthodox)

It is part of the Syriac monastery and Patriarchate, known as the Monastery of St. Mark. The church is located on the Syriac Monastery Street branching from Souk al-Husr.

The Syriac account dates the site to the first century CE and the beginnings of Christianity. Architecturally, the building, especially the entrance, dates back to the Franks' period in the sixth century AH / twelfth century CE. An inscription was discovered during the restorations that took place in 1940 CE, that is currently fixed to the southern wall of the church building, stating: ""This is the house of Mary, mother of John, called Mark".

Based on the Syriac tradition and narration, this site is very important; it is the place of the Last Supper; that is, the Cenacle on Mt. Zion, where Christ washed the feet of his disciples, and the Holy Spirit descended upon them. It is also the home of Saint Mark, who was the first Archbishop of the Syriac sect in the second century after the rebuilding of Jerusalem by Hadrian. Accordingly, a church was built on the site after the ascension of Christ, and it was renewed in 73 CE after the destruction of Jerusalem by Titus.

In the western part of the church lobby, there is a staircase that leads to an underground rectangular space, believed to be the place of the Last Supper. The church building has been restored several times. The altar, seat, iconostasis, the book of prayers and other instruments of rituals and masses date back to the 1733 CE restorations. The monastery contains a valuable collection of Syriac manuscripts in Armaic, the language in which church rites are still practiced. The site was recently restored by the Taawon Foundation (Welfare Association).

Church of John the Baptist

The Church of John the Baptist is located on the eastern side of the southern section of the Christian Quarter Street, just before it joins the Souq 'Alloun Street. The church can be accessed through a barely noticeable door confined between the shops extending along the eastern side of the Christian Quarter Street. But the silver dome of this church can be seen from Aftimos Market, where the classic water fountain is located, inviting visitors and tourists to explore the church's beauty and simplicity.

The founder (restorer) of this church is John, Patriarch of Alexandria, but the origin of the church dates back to the Byzantine period in the fifth century CE. It was restored more than once, once after being damaged in 614 CE. Many of its parts date back to the Frankish period in the sixth century AH / twelfth century CE.

The church acquired prominence in the Christian faith as it is associated with John, the cousin of Christ who baptized him. The site also, according to tradition, houses some of the remains of John the Baptist and was the seat of the Hospitaller monks in the Frankish period.

Cathedral of St. James (Armenian)

This important church is located within the annexes of the Armenian Monastery in the eastern section of the Armenian Quarter Street. Like other churches of Byzantine origin, its roots date back to the fourth century CE. But the current architectural building dates back to the Frankish period and restorations from the eighteenth century.

The Church of St. James is undoubtedly one of the major landmarks of Jerusalem, and one of the most prominent features of the Armenian Quarter. Before entering the churchyard, a Mamluk inscription, at the top of the entrance to the monastery, greets you with information about the justice of a Mamluk sultan firman that exempted Armenian monks from levies and taxes. The church enjoys a good position as it commemorates Saint John, one of the disciples of Christ (peace be upon him), the brother of Saint James. It is believed that John was killed on the site by the ruler Agrippa. The (original) mother church was larger than it is today, and it appears that it was damaged by the Persian destruction in 614 CE. The current layout of the church dates back to the Frankish era. Perhaps one of the most prominent features of this church is its location inside the monastery, and that many of its walls are covered with colorful ornate tiles. The church also houses the remains of several saints, namely Saint James the Less. The church includes a group of chapels, including the St. Macarius capella, St. James the Less capella, St. Minyas capella, and St. Stephen capella.

Coptic Patriarchate Complex

The Coptic Patriarchate complex includes - for example, but not limited to - the Coptic monastery, the Church of St. Anthony, the Church of St. Helena's Well, and the St. Anthony College. These are concentrated between al-Khanqah al-Salahiyya and the north of the Church of the Holy Sepulcher, at the ninth stage of the Via Dolorosa. It is accessible via an ascending corridor on the western side of Khan al-Zait, after the al-Takiya Ascent towards the south. This building is a complex landmark and is associated with multiple dates and roles. The architectural style of the building was restored several times, especially in 1880 CE.

The complex consists of a large college that can be accessed through a staircase, and the Church of St. Helena, which precedes a deep and large water well, from which- it is believed- the water for building the Church of the Holy Sepulcher was drawn. The church bears the name of St. Helena, who built it.

This area can be called the Coptic Quarter, equated to the Armenian Quarter, even though it lacks a Coptic community other than clergymen.

With the beginning of the Egyptian rule of Palestine and Jerusalem from 1831-1840 CE, the Coptic community carried out several activities and investments to expand their properties in Jerusalem, especially around the Church of the Holy Sepulcher. This is similar to what Salah al-Din did upon liberating Jerusalem from the Franks.

Alexander Nievsky Church

Known as Deir al-Dabbaghah, and the al-Maskobiyya monastery. It's not the same as the Maskobiyya located outside the walls of Jerusalem. The church is located inside the Old City in the western part at the end of Khan al-Zeit from the south, just before the beginning of the three markets (Souk al-Lahhamin, al-Attarin, and al-Khawajat). The passion for possessing this place can be understood taking into account the recent historical events of 1294 AH / 1877-1878 CE in light of the internal European competition for the protection of Christian sects and holy places, and the conflicts of what was known as the Eastern Question, e.g. the crumbling of the Ottoman Empire, and the attempt to defend the various Christian sects in Jerusalem by dividing this role between European countries. France considered itself the protector of Catholics, Britain the protector of Jews and Protestants, and Russia the protector of the Orthodox sects. This was accomplished under a superficial division to protect the sects, a division from which Jerusalem and the Ottoman administration suffered due to the political conflicts and ambitions behind it.

Perhaps this explains the assignment of Sergei Alexandrovich, head of the Russian Orthodox Society and brother of Emperor Alexander III, to own and develop the place. But the name of the monastery was attributed to Alexander Nievsky, a patriotic Russian leader who fought several enemies of Russia, then became a priest before his death. He is considered the founder and an inspiring figure of the multi-ethnic Russian state.

After the Russian government acquired the site in 1859 CE, and after the establishment of the Palestinian-Russian Orthodox Society, a series of excavations began in preparation for the construction. The excavations revealed remains from the Roman era dating back to the period of Herod the Great and Hadrian. This in addition to Byzantine remains from the period of Constantine, represented by the remains of a gate called Bab al-Hakam and the remains of an arch and two columns, and traces of the floors and walls of the entrance to the front courtyard of Constantine's Church.

Church of the Redeemer

Also known as the Dabbagha Church, the Lutheran Church, and the German Church of the Redeemer (Christ). It is located in the Dabbagha neighborhood at the northern end of the eastern section of al-Maristan Road (al-Bimaristan al-Salahi) opposite Aftimos Market. The possession of the landmark took place in 1315 AH / 1898 CE, when Emperor Frederick William II, Crown Prince of Prussia, visited Jerusalem and took over the eastern part of the Maristan region in 1868 CE, which was a gift from the Ottoman Sultan. The present church was inaugurated and blessed by Caesar Guillaume (William) II on Reformation Day (Evangelical religious feast) on 31/10/1898 CE. This and other works show the frantic race to possess places in Jerusalem by European countries in the second half of the nineteenth century.
It must be said that the Church of the Redeemer and its majestic tower are among the prominent landmarks in the Old City. The property belongs to the German Evangelical Lutheran community. The site was acquired in stages and by several methods, for example acquiring the site in the form of a gift in 1868 CE, and the purchasing of some facilities later. The landmark is an architectural complex that includes a newly built basilica-style church, and a high-rise tower designed by the celebrated German architect from Berlin Friedrich Adler. The complex comprises of a monastery with offices, a cafeteria around an open courtyard with a quiet sitting area, a small museum highlighting the history of the site and its layers, and what was revealed by the excavations that were carried out at the site, various annexes, in addition to a school bearing the name of Martin Luther located to the south of the church.
The Protestant tradition considers that the site was gifted to Charlemagne by Harun al-Rashid, and a church was built on it, and then it was acquired by the merchants of the city of Amalfi, and a church was erected in it in the Franks era. The church is remarkable for the mosaic depiction of the face of Christ the Redeemer in the apse of the church above the altar.

Church of John the Baptist
St. Anne Church (Salahiyya School)
The Church of Holy Sepulcher
Alexander Nievsky Church
Ethiopian Church

Churches

Monastery Residential Compounds

Each church courtyard and monastery residential complex in the Old City contains a church and housing units around the church, usually with a single entrance. There are 14 such monastery housing complexes containing 266 housing units, representing approximately 29.2% of the total Christian housing units in the Old City of Jerusalem. Approximately 22.4% of these belong to the Greek Orthodox Church, 4.9% to the Armenian Orthodox, 0.8% to the Syriac Orthodox, and 1.1% to the Armenian Catholic Church. Each of these monastery residential compounds is named after a Christian Saint. Historically, many of these residential compounds were monasteries and convents built by monks who came from different countries to be close to the Holy Places, especially the Church of the Holy Sepulchre. They are categorized as small (containing up to 10 residential units), medium (up to 25 units), and large (up to 48 units).

Saint John the Beheaded Monastery and Residential Compound

Located on the southern end of the Christian Quarter Street. The monastery is called in Arabic Deir Youhanna Maqtou` Al-Ras. The name of the monastery commemorates the Bible story of the beheading of John the Baptist by the orders of Herod Antipas through the vengeful request of his stepdaughter Salome and her mother Herodias. It is built on an early 5th century Byzantine church which is located on a lower level, while the dome and bell tower that are seen today date back to the 11th century. The church and monastery were restored in 1839 and are owned by the Greek Orthodox Church. This monastery is considered a small residential compound.

St. Michael and St. Gabriel Monastery and Residential Compound

The monastery, dedicated to St. Michael and Gabriel, was built in the fourteenth century by Serbian monks. It is a monastery for nuns known for Serbs as Al-Sari. Serbian monks lived here from 1303 until 1623 CE. Located on the north-western edge of the Christian Quarter on Saint Francis Street, the site comprises approximately 5,000 square meters, including the transept and monastery. The remainder of the site extends over the area between Saint Francis Street and the north wall of the Old City. The residential part of the site contains a three-story building used by the local Christian community, and a chapel on the upper floor that is surrounded by apartments. The complex was formerly used only as a monastery, but it has been converted into apartments owned by the Greek Orthodox Patriarchate and rented to Christian families.

St. George Monastery and Residential Compound

The monastery was built in the 19th century to honour St. George who is considered one of the most prominent Saints in Christianity. St. George is also known as George of Lydda. He was a soldier in the Roman army of Lod in Palestine, who was sentenced to death for refusing to recant his Christian faith. He became one of the most venerated in Christianity. Patriarch Chrysanthos received a generous donation from Nikolaos Kara Loannis in 1729 and decided to build a hospital for the needs of the Fathers and the pilgrims on the premises of the monastery of Saint George. This monastery is a small-size residential compound.

St. Theodorus Monastery and Residential Compound

Owned by the the Orthodox Patriarchate, the Holy Monastery and Housing Complex of Saint Theodore sit on Casanova Street, next to the Casanova's Home for Pilgrims, at the north-western edge of the Christian Quarter. Named after Saint Theodore, it is one of the Greek Orthodox monasteries in the Old City that now serves as a residential complex for the Jerusalem Christian community.

St. Nicholas Monastery and Residential Compound

The monastery is located in the northern wing of the Greek Orthodox Patriarchate. The church was founded in the 17th century. The monastery is dedicated to the 4th century Bishop Nicholas. The site was maintained by an Order of Georgian monks who left the city at the end of the 17th century. Since then, the site has been in the possession of the Greek Orthodox Patriarchate. This monastery is considered to be a medium-size residential compound.

St. Charalambos Monastery & Residential Compound

Saint Charalambous Monastery and Residential Complex is a Greek Orthodox monastery located in the northeast part of the Church of the Holy Sepulchre. A relatively large complex with a church dedicated to St. Charalambous. In the past, the site was used only as a monastery, but has now been converted into family residences. The Greek Patriarchate owns it, and its apartments are rented to Jerusalem Christians. Part of the monastery is dedicated to an ecclesiastical complex, while several families live in the St. Charalambous residential complex. The monastery covers 1,500 square meters and includes an entrance to the residential complex that dates to the Franciscan era.

St. Catherine Monastery & Residential Compound

St. Catherine's Convent and Residence, located in the heart of the Christian Quarter on Al-Rusul Street, is a former women's monastery used today as a residence for the local Christian community. The monastery and church are named after Catherine of Alexandria, also known as "Saint Catherine of the Wheel", who is viewed as one of the most prominent saints of the Eastern Orthodox Church. The 1300 square meter combined complex includes a church, located in the centre, and surrounded by housing units. The site is owned by the Greek Orthodox Patriarchate. The monastery was turned into a small-size residential compound.

St. Euthymius (Aftimos) Monastery & Residential Compound

Saint Euthymios Monastery is a women's monastery that can be reached after passing through Al-Saha Square between Al-Rusul Street and Al-Sayida Street. It is used as a residence for the local Christian community and was named after St. Euthymios (377-473 CE). The Greek Patriarchate owns the monastery and the housing units that are rented to Christian families. This monastery is a small-size residential compound.

St. Spyridon Monastery & Residential Compound

Saint Spyridon Monastery and apartment complex are on Al-Jabsha Street, at the northern edge of the Christian Quarter. This Greek Orthodox monastery is named after Spyridon, a Greek saint who lived between 237-348 CE. The monastery was built on a 700 square meter area, and the residential complex consists of apartments owned by the Greek Orthodox Patriarchate and rented to Christian families. The monastery is a small-size residential compound.

St. Panaghia Monastery & Residential Compound

This is a women's Greek Orthodox monastery in the Christian Quarter, 100 metres away from the Church of the Holy Sepulchre. The monastery is dedicated to St. Panaghia, one of the female Saints of the Greek Orthodox Church. It is a small-size residential compound.

The Monastery of Megali Panagia, which was founded in the fifth century CE, stands beside the Greek Orthodox Patriarchate. Currently a monastery for nuns who live there and maintain a tradition of continuous prayer at the Calvary of the Church of the Holy Sepulchre, this site is known in Arabic as Deir al-Banat (Monastery of Women). Its basement features a prayer room for the tomb of

Saint Melanie and a staircase that leads from the prayer room to a room carved in rock, where St. Melanie hand-wrote copies of the Bible, according to historical accounts. Thus, a handwritten Bible of St. Melanie is preserved in the monastery. The approximately 500 square meter monastery is owned by the Greek Orthodox Patriarchate.

St. Nicodemus Monastery & Residential Compound (Deir al-`Adas)

The Monastery of Saint Nicodemus is a Greek Orthodox monastery called Deir al-Adas in Arabic (literally Monastery of Lentils in English). It is located behind the Church of the Skin on Haret al-Sa'diyah Street. The silver-domed church was built in the time of the Crusaders and is dedicated to Saint Elijah. Legend holds that the name Monastery of Lentils refers to an ancient place where the poor flocked for hot soup provided at the direction of the Greek Patriarch of Jerusalem. The monastery, which also contains several housing units, is owned by the Greek Orthodox Patriarchate. It is a medium-size residential compound.

Armenian Orthodox Patriarchate Residential Compound

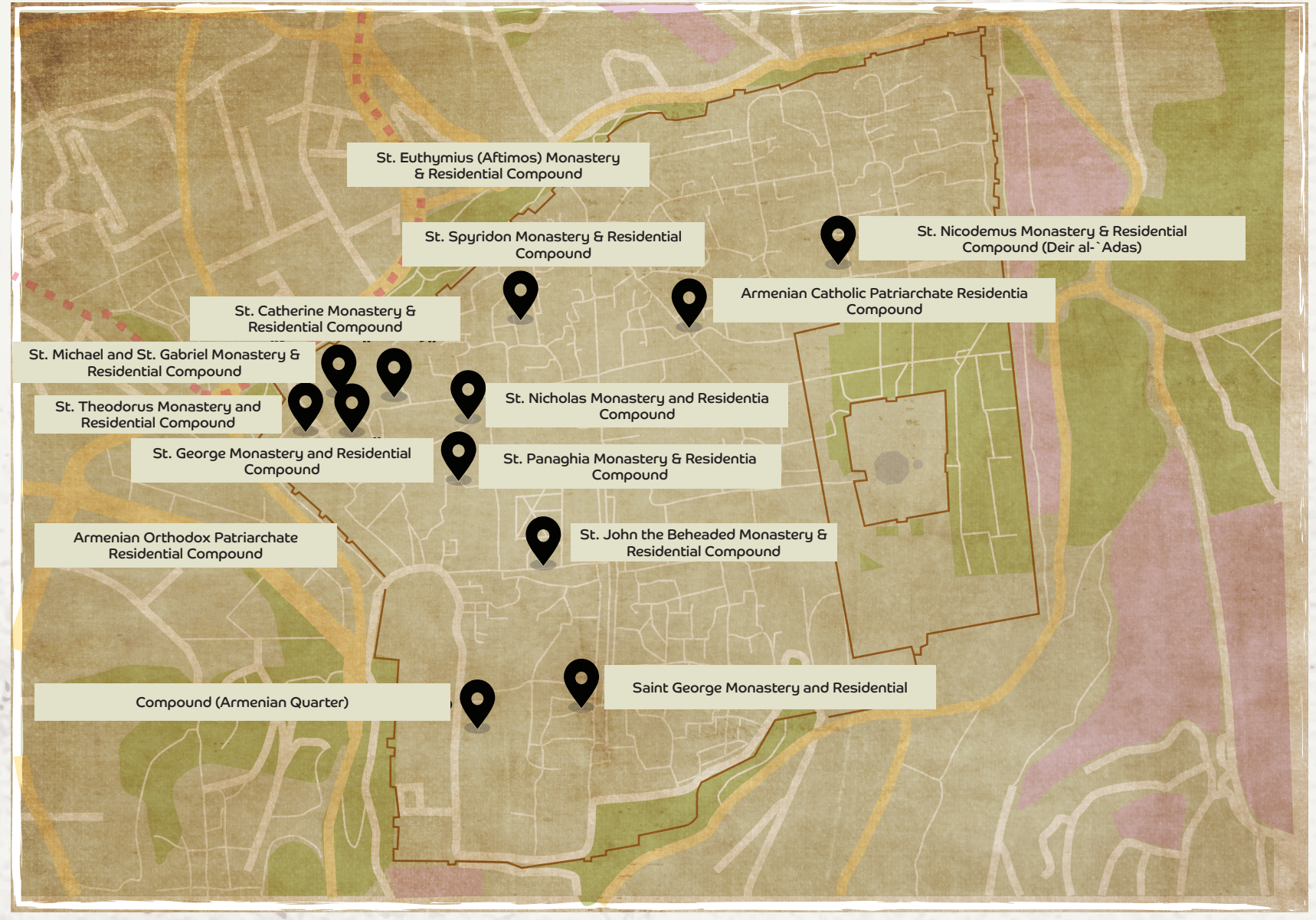
The Armenian Patriarchate is the main administrative centre of Jerusalem's Armenian community. St. James Cathedral is also part of the compound. The Patriarchate building was completed in 1853, and functions as such to this day. The head of the Armenian Church (the Catholicos) lives in Armenia, but Jerusalem is an independent patriarchate. Within the Armenian Orthodox Patriarchate there are several residential units making it a large-size residential compound.

Armenian Catholic Patriarchate Residential Compound

The Armenian Catholic Patriarchate was established in the Holy Land in 1840, and it is the most important representative church of the Armenian Catholic Patriarch, who is based in Antelias, Lebanon. The Armenian Catholic community separated from the Armenian Orthodox Church in 1740. An Ottoman firman (sovereign edict or order) was presented in 1858 as evidence that Father Sarob Thabatian had bought the Patriarchate Complex to establish a place of residence and prayer for the Armenian Catholic community in Jerusalem. Upon completing the church building in 1885, the Armenian bishop transferred the Latin Patriarchate to the complex. The complex includes the third and fourth Stations of the Via Dolorosa according to the Christian belief, the Church, and the Patriarchate. It also includes a pilgrim's hostel, housing for religious staff, family housing for the local Christian community, an open courtyard, cafeteria, and souvenir shop. The site previously also housed a school and bath (Hammam Al-Sultan), neither of which remain in use. It is a small-size residential compound.

Saint George Monastery and Residential Compound (Armenian Quarter)

St. George's Monastery and Residential Complex belong to the Greek Orthodox church. Originally located on the border between the Armenian Quarter and the Sharaf neighborhood. The Israeli occupation government took over and confiscated the Sharaf neighborhood to expand the Jewish Quarter after the Israeli occupation of East Jerusalem in 1967 and has changed it's name into the "Jewish Quarter". The complex was established during the Ottoman period (1517-1917 CE), likely at the beginning of the eighteenth century, and is referred to in the Patriarchate's archives as Aqabat al-Khidr. The site included a building called Ainovonda of St. George during the Crusader period, around 1150 CE. The site also included an inner courtyard and was used as residence for the local Christian community. A chapel in the centre of the north wing stands at the heart of the complex and is surrounded by apartment blocks. In the past, the site consisted only of a monastery, but today it has been converted into family housing, and the properties are rented to families for a nominal sum. The site is still owned by the Patriarchate and includes some housing units that also belong to the Greek Orthodox Church. It is a small-size residential compound.



Monastery Residential Compounds

Mosques (Jawame' and Masjids)

Mosques; Jawame', Masjids and prayer halls are places of worship and meeting for Muslims. Masjid in the Arabic language is derived from the word sojoud (bowing down, kneeling), which is one of the obligatory acts of prayer, and this is where the word masjid came from. In the architectural sense, the masjid is an architectural unit that is often independent, consisting of several architectural elements. As for the Jame', the word in Arabic refers to a place where people gather, a place where the Friday prayers are held, and the sermon is delivered in the presence of the Emir. The Jame' is mostly the Kasbah or city Masjid (mosque), and sometimes is referred to as the "Jam'e Masjid" (al-Masjid al-Jame').

With the exception of the Great Mosque (al-Masjid al-Haram), the Prophet's Mosque (al-Masjid al-Nabawi) and the Holy Al-Aqsa Mosque (al-Masjid al-Aqsa al-Mubarak), Jawame' in the Islamic world are usually larger than Masjids. However, in the Palestinian reality, and in local and Arabic literature, especially in relation to the architecture of Jerusalem, there seems to be a confusion between the masjid and the Jame', and therefore the translation of each of them is mostly 'mosque',

and in the case of specification, the Jam'e Masjid (al-Masjid al-Jame') is often called the "Congregational Mosque". In view of the presence of a grandiose Masjid-Jame' in the Old City, or rather a large architectural complex, occupying one sixth of the area of the Old City, one which Allah has blessed in the Holy Qur'an, most of the mosques (Jawame' and Masjids) of the Old City of Jerusalem, despite their multiplicity in relation to the small size of the Old City, are characterized by their simplicity, small size and architectural austerity. This is because the furthest point in the Old City from the Holy Al-Aqsa Mosque, does not take more than a few minutes, which is the time between the call to prayer "Adhan" and the Iqamah (the second call to prayer). In order to give a brief idea about the mosques (Jawame' and Masjids), a group of mosques (Jawame'/Masjids) were chosen here, each with its own advantage and preference.

Mosques in Jerusalem

Al- Mawlawiya Mosque

Al-Mawlawiya Mosque, also known as Tekiya Mawlawiya, is an ancient mosque within the walls of the Old City of Jerusalem that dates to the Ottoman era. It is associated with the Mawlawiya path of Sufism, which first entered Jerusalem at the beginning of the Ottoman rule in 925 AH / 1519 CE. The mosque was established by one of the princes of Jerusalem, Khudawand Kar Bek, in 995 AH / 1586 CE.

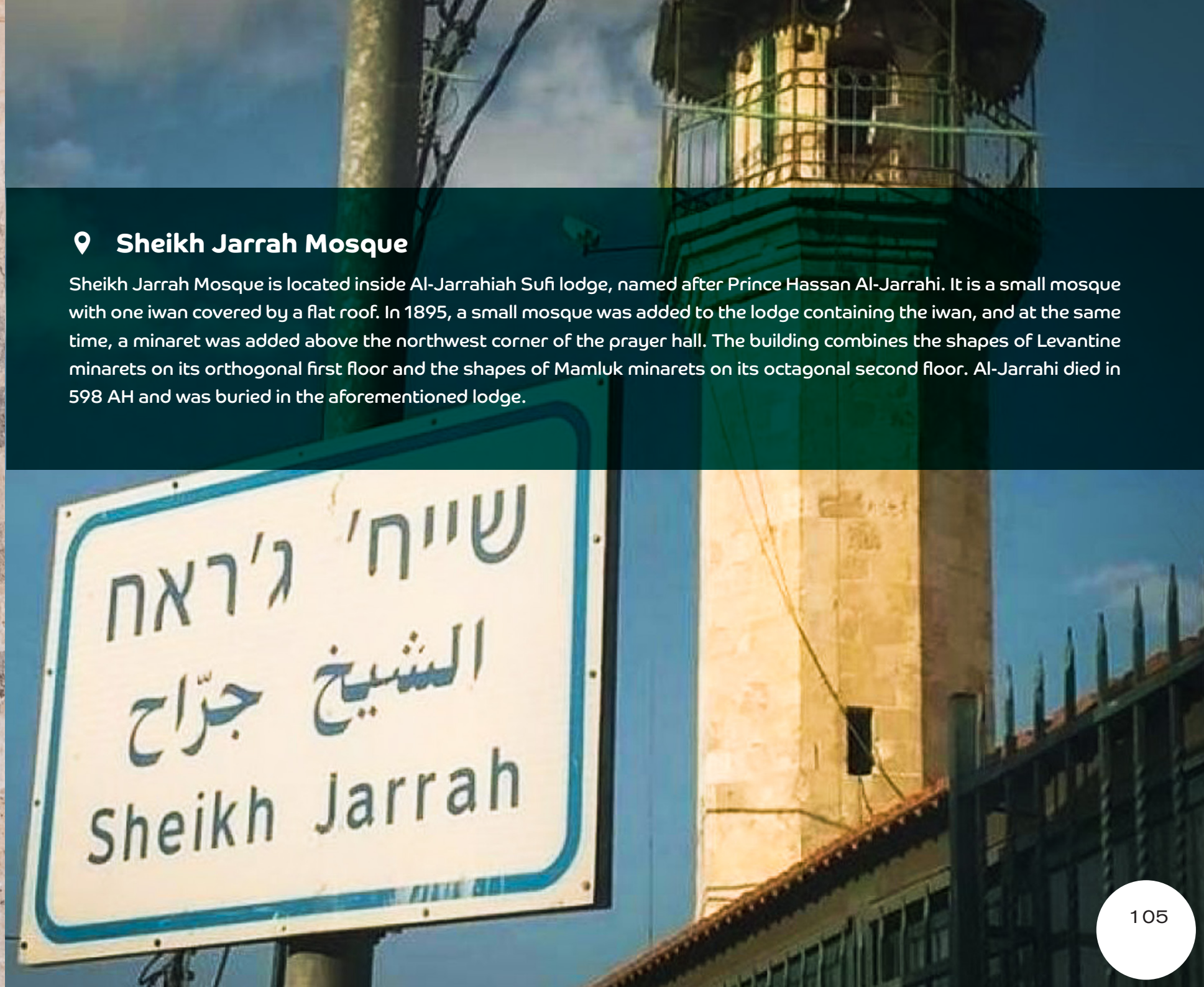
The mosque consists today of two floors. The Ottomans built the second floor, the minaret and several rooms attached to the east of the site's open courtyard. The mosque is currently used for prayer, while Palestinian families reside in some of its rooms.

Prophet Samuel Mosque

This mosque was built by Al-Zahir Baybars. The mosque is an old building consisting of three floors. There are large squares around the mosque with wells and olive trees. Many of the archaeological remains at the site date to the Ayyubid, Mamluk and Ottoman eras. Excavations of the site have revealed antiquities dating to the Hellenistic, Byzantine, Islamic and Crusader eras.

`Uthman bin `Affan Mosque

`Uthman bin `Affan is one of the companions of the Prophet Mohammed (Peace Be Upon Him), and he was the third caliph within the Rashidun Caliphate. `Uthman bin `Affan Mosque is named after Caliph `Uthman bin `Affan and dates to the Ayyubid era. Built in 595 AH/ 1198 CE, it is located within the walls of the Old City of Jerusalem in the Al-Sharaf neighborhood (Al-Magharibah Quarter). Measuring only 6.5 meters long and two meters wide, the mosque can accommodate ten worshipers. It is paved with marble and has a small mihrab, and on its outside is a stone inscribed with the date of its foundation.



Sheikh Jarrah Mosque

Sheikh Jarrah Mosque is located inside Al-Jarrahiah Sufi lodge, named after Prince Hassan Al-Jarrahi. It is a small mosque with one iwan covered by a flat roof. In 1895, a small mosque was added to the lodge containing the iwan, and at the same time, a minaret was added above the northwest corner of the prayer hall. The building combines the shapes of Levantine minarets on its orthogonal first floor and the shapes of Mamluk minarets on its octagonal second floor. Al-Jarrahi died in 598 AH and was buried in the aforementioned lodge.

Masjid Omar bin al-Khattab

Masjid Omar, was selected and presented herein as a prominent and of high importance site due to Omar Ibn Al-Khattab's role in the peaceful conquest of Jerusalem, and his wise stance towards the Church of the Holy Sepulcher. There is hardly any Palestinian village or town that doesn't have a mosque attributed to Omar Ibn Al-Khattab, the second caliph and founder of the Arab Islamic state. Usually they refer to such mosques as 'Omari mosques'. This does not necessarily mean that the mosque was built by Omar ibn Al-Khattab, it means that it's old and dates back to the beginnings of the Islamic conquest. This was evident with the arrival of Omar ibn Al-Khattab and the peaceful handover of Jerusalem and Palestine by Patriarch Sophronius, and the well-established account that Omar - may Allah be pleased with him - refused to pray inside the Church of the Holy Sepulcher, when the call to prayer coincided with his visit to the church, not out of pride, but to preserve the Church's status as a Christian site, to avoid any future conflict between Muslims and Christians, which revealed a tolerant future vision for preserving Christian rights in the city of Jerusalem.

The current entrance to the church is Frankish; from the sixth century AH / twelfth century CE. When Omar arrived, the entrance to the church was from the eastern side and not the southern side as it is today. This Ayyubid mosque is of great importance, because it perpetuates and recalls the prayer of Caliph Omar ibn Al-Khattab outside the church, and confirms the above account of tolerance and preservation of rights. The Omar ibn Al-Khattab Mosque, known as the al-Afdal Ali Mosque, is located in the heart of the city of Jerusalem in the Christian Quarter, south of the square that precedes the southern entrance to the Church of the Holy Sepulcher. It was endowed and built in 589 AH / 1193 CE, and restored during the Ottoman period in 1258 AH / 1842-1843 CE. According to a written inscription, this was done by King al-Afdal Ali bin Salah

al-Din al-Ayyubi, ruler of Jerusalem and the Levant, who ordered the building of this mosque, seeking Allah's pleasure, under the supervision of Izz al-Din Jardik, the minister of war in Jerusalem. Perhaps one of the most important values which this mosque represents, is the Islamic-Christian fraternity, which can be seen in the adjoining location to the Church of the Holy Sepulcher, and the mosque's minaret which embraces that of the al-Khanqah al-Salahiyya mosque with the domes and bell tower of the Church of the Holy Sepulcher.

Badr Al-Din Lu'lu' Mosque

Badr ad-Din Lu'lu' Mosque is a historical mosque dating to the Mamluk era and measures 120 square meters. It contains a garden accessible to those entering Bab al-`Amoud/Damasuc Gate. Mujir ad-Din al-Hanbali wrote in Al-Uns Al-Jalil, that the mosque was endowed by Badr Al-Din Lu'lu' Ghazi in 775 AH / 1373 CE and that it was shrouded in mysticism for the poor living in Jerusalem. There is a room to the right of the mosque's entrance that contains the tomb of Badr ad-Din Lu'lu'. The mosque is also known as Sheikh Lu'lu' Mosque today.

Al-Khanqa Al-Salahiyya Mosque

Al-Khanqa Al-Salahiyya Mosque (Az-Zawiya as-Salahiyah) is an ancient mosque located in the Christian Quarter of the Old City of Jerusalem near the Church of the Holy Sepulchre and adjacent to the Monastery of Al-Sayidah. It was built by Salah ad-Din al-Ayyubi after the Battle of Hittin in 583 AH / 1187 CE. It was attributed to him, and he endowed it to the Sufis in 585 AH / 1189 CE. It was the first khanqa established in Jerusalem after the withdrawal of the Crusaders. Al-Khanqa Mosque played a significant role among Jerusalem's intellectuals and intellectual movement, in addition to its role in Sufism, as several Sufi scholars took over its function.

Sa`d and Sa`eed Mosque

Sa`d and Sa`eed Mosque is in the Al-Mas`oudiya neighborhood, whose nucleus at the end of the nineteenth century was an Ottoman administrative building. For statistical purposes, the neighborhood was named after Sa`d and Sa`eed, gathering its houses in two phases: 1870-1890 and 1885-1918. In 1905, 119 Jerusalem families were counted in the neighborhood, next to the Sa`d and Sa`eed Mosque.

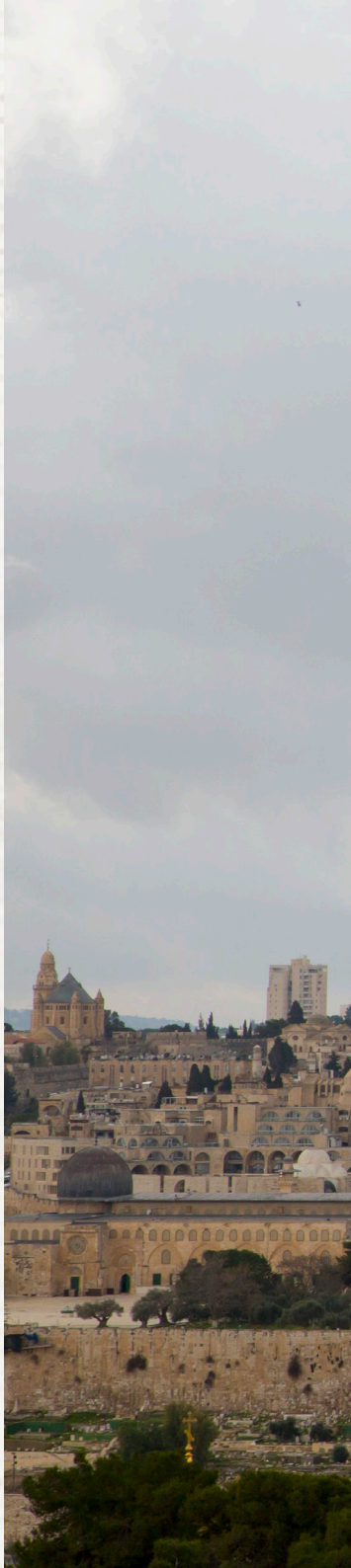
The mosque was built in 1905 under the endowment of the late Shams ad-Din Al-Balkini. There are two shrines for Sa`d and Sa`eed in a room on the southwest side of the building. The mosque has a waqf of shops, bakery, plot of land and a water fountain.

The mosque was exposed to extensive disruption due to its location close to the 1949 armistice line. It was abandoned from 1948-1950 CE due to the war, and was restored later by the Islamic Awqaf Department.

The Holy Al-Aqsa Mosque (Al-Haram Al-Sharif)

Firstly, it can be safely said that many books and volumes have been written and published about the Holy Al-Aqsa Mosque, and certainly this brief research does not do it justice. It constitutes one-sixth of the area of the Old City and dominates the entire city view as it represents the southeastern part of the Old City of Jerusalem. It shares its eastern and southern walls with the Old City wall, defining the borders of the Old City and the mosque altogether. It has been known by several historical names, including: al-Haram al-Sharif, al-Haram al-Qudsi al-Sharif, the first Qiblah (i.e., the first direction for prayer), and One of the Three Holiest Mosques in Islam. It is a majestic and ancient architectural complex. Its establishment in pre-Islamic eras is associated with the prophets and the righteous, according to the Prophet's hadith, but the site went through complex and long architectural changes, e.g. demolition and construction, until the advent of the Islamic conquest, which worked on developing the site throughout fourteen centuries of civilization, architecture and giving.

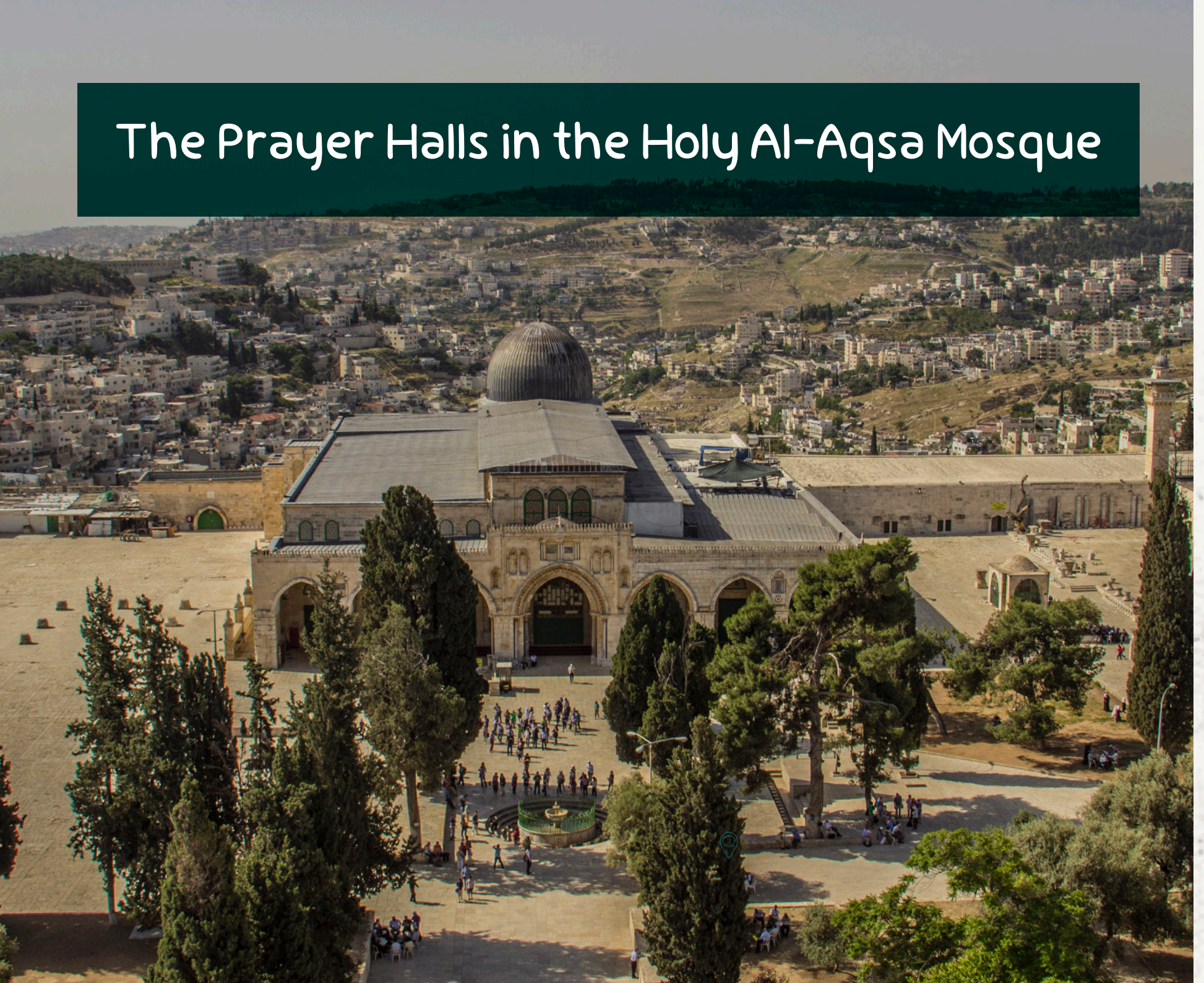
It is fortunate that the establishment, care, restoration and maintenance of the Holy Al-Aqsa Mosque were associated with prophets, rulers, sultans, caliphs, princes, and the elite, such as Omar Ibn Al-Khattab, Abd Al-Malik Ibn Marwan, the Abbasid and Fatimid caliphs, Salah al-Din al-Ayyubi, Sultan al-Nasir Muhammad Ibn Qalawun, and Prince Tankiz al-Nasir, Sultan Al-Ashraf Qaytbay, Sultan Suleiman the Magnificent, Sultan Mahmud II, and many others whose names are associated with numerous architectural buildings. It is worth noting that the Holy Al-Aqsa Mosque was blessed by Allah in the Holy Qur'an. It is a divine, heavenly blessing, not a human ground. It is the place of the Israa' and Mi'raj (the Miraculous Night Journey and Ascension) and the first Qibla. It is not a building, but an open 144 dunums architectural complex. The Holy al-Aqsa Mosque includes a large group of mosques - prayer halls, schools, Sufi Zawayyas , arwiqa, terraces, fountains, porticos, minarets, the Dome of the Rock, and al-Jame' Al-Aqsa, or what is called Al-Qibli Mosque.



Mosques in Jerusalem

Mosques in Jerusalem

The Prayer Halls in the Holy Al-Aqsa Mosque



This part presents the most prominent prayer halls located inside Al-Aqsa Mosque compound. The Holy Al-Aqsa Mosque and the Al-Jame' Al-Aqsa were deliberately chosen because the latter is part of the former, that is, it constitutes one component of the whole site. The same applies to Al-Aqsa Mosque's relationship with the Dome of the Rock and other prayer halls, as they are also part of the mosque.

Al-Jame' Al-Aqsa (al-Qibli Prayer Hall)

The relationship of Al-Jame' al-Aqsa with the Holy Al-Aqsa Mosque is a part-to-whole relationship, since Al-Jame' Al-Aqsa (50*80 meters) constitutes a small part of the Holy Al-Aqsa Mosque (144 dunams). It is located in the southern part of the Holy Al-Aqsa Mosque to the south of al-Kas Sabil between the Islamic Museum building and the open courtyard above the Marwani prayer hall. The fact that both mosques share the word 'Aqsa' in their names, led to historical and conceptual confusion, which included also the Dome of the Rock building, in addition to the adoption of new names such as al-Qibli Mosque, which further complicated matters.

The Al-Jame' Al-Aqsa is of great importance; it constitutes the first Islamic architectural activity in Jerusalem and the Holy al-Aqsa Mosque area, and it preceded the construction of the Dome of the Rock by nearly half a century. This means that the blessing of the Holy Al-Aqsa Mosque is comprehensive and not limited to covered places or a rocky promontory linked to the place of the Ascension (Mi'raj). Omar ibn Al-Khattab had a legitimate planning vision that placed the mihrab (niche) at the center (in the southern part of the area), not in the middle, or in front of the Dome of the Rock. This still exists, as evidenced by the presence of the mihrab (niche) and the minbar (platform), and the fact that the sermon is delivered in the far south of the Holy Al-Aqsa Mosque which constitutes part of the southern wall of the Al-Jame' Al-Aqsa.

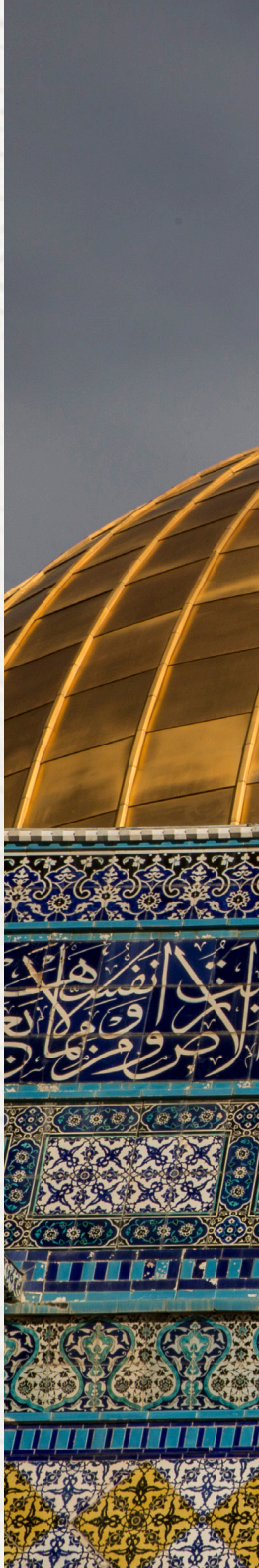
Although the first phase of the construction of the Al-Jame' Al-Aqsa is attributed to Caliph Omar Ibn Al-Khattab in 15 AH/637 CE, who built a Mihrab (niche) and a simple mosque on the site of the current mosque. However, constructions and developments of this building continued by many Caliphs and Sultans, as it was rebuilt starting from 65 AH/685 CE. Perhaps the reason for the rebuilding is that the Omari Mosque was modest and did not fit the comprehensive plan that was drawn up for the Haram Al-Sharif (Al-Aqsa Mosque) area during the reign of Abd Al-Malik bin Marwan, which included the construction of a more luxurious mosque that reflects the strength of the Islamic state at the time.

Dome of the Rock Prayer Hall

The Dome of the Rock is a part of Al-Aqsa Mosque. It was built in 72 AH / 691 CE by order of the Umayyad Caliph Abd al-Malik bin Marwan to commemorate the Israa' and Mi'raj (the Miraculous Night Journey and Ascension). The Dome of the Rock is the jewel of Islamic architecture, and the oldest Islamic buildings that have not undergone significant changes, so the dome is considered one of the most important pieces of evidence of the history of architecture and early Islamic decorative art, as it is considered one of the most beautiful buildings in the world, through which the sources of architecture can be traced the Islamic ornament. The huge, gilded dome that tops the building constituted an identity for Jerusalem.

The Dome of the Rock is an octagonal block building, topped by a huge hemispherical dome resting on a circular neck. Four doors were opened in the outer walls of the Dome of the Rock, each facing one of the four main sides. The outside lower parts of the building's walls were covered with marble, and ceramic tiles (Qashani) in the upper part, dating back to the reign of Sultan Suleiman the Magnificent, who ordered the replacement of the damaged mosaic decorations with a cladding of ceramic tiles.

The neck of the dome is decorated with the same type of pottery, while the dome is currently covered from the outside with gold-plated copper plates, previously made of lead coated with a thin layer of gold.



Women's Prayer Hall (Al-Aqsa Mosque Library)

Women's Prayer Hall is located southwest of Al-Aqsa Mosque. Al-Nasser Salah al-Din al-Ayyubi turned it into a prayer hall for women, but in the later decades it was divided into three sections with three different uses, where the southwestern part of it forms the southern hall of the Islamic Museum, and the middle part was also used for the main library of the Holy Al-Aqsa Mosque before it moved to the old prayer hall. As for its eastern part, adjacent to the Qibli Mosque, it is used as a warehouse and control room for the Islamic Endowments Department in Jerusalem.

The Old Mosque Prayer Hall

The Old Mosque Prayer Hall is located under the Al-Jam'e Al-Aqsa (Qibli Mosque). It comprises two large corridors that were used to reach the Umayyad palaces south of Al-Aqsa Mosque.

Al-Buraq Prayer Hall

Al-Buraq Prayer Hall is in the southwestern part of Al-Aqsa Mosque, north of the Mughrabi Gate, and it descends to it with stairs. The Al-Buraq Prayer Hall building as it is today was rebuilt in the Mamluk era, between the years (707 AH / 1307 CE) - (737 AH / 1336 CE). In terms of construction, it is on the same level as the Bab al-Rahma Mosque, the Old Mosque Prayer Hall, and the Marwani Mosque. Its main gate (currently closed) is located in Al-Buraq Al-Sharif Wall, but the prayer hall is still open to worshipers.

Al-Maghariba Prayer Hall – Al-Malikiyya Prayer Hall (Islamic Museum)

Al-Maghariba Prayer Hall is in the southwestern corner of Al-Aqsa Mosque near the Mughrabi Gate, and it is used today as part of the Islamic Museum. It is an old prayer hall that was used as a mosque for the Malikis. Its construction dates back to the Ayyubid period.

Today, this prayer hall is used as the headquarters of the Islamic Museum, which contains many masterpieces of Islamic antiquities dating back to the different Islamic eras. Mujir al-Din al-Hanbali mentioned that the Maghribi prayer hall was built by Caliph Umar ibn al-Khattab or during the Umayyad era.

Omar Ibn Al-Khattab Prayer Hall

An Ayyubid building, located in the southeastern corner of the Qibli prayer hall and considered part of it. It is believed to be the place where Umar ibn al-Khattab placed the first mihrab of the Holy Al-Aqsa Mosque when he visited Jerusalem in the year 15 AH / 636-637 CE.

(Bab Al-Rahma Wa Al-Tawba Prayer Hall) - Gate of Mercy and Repentance Prayer Hall

Its construction dates back to the Umayyad period, that it was used as a Prayer Hall. This Prayer Hall were renovated by the Islamic Heritage Committee and had been its headquarter since 1992-2003 CE; until the Israeli occupation authorities ended the existence of this committee. (Bab al-Rahma and Al-Tawba Prayer Hall) was closed by order of the Israeli occupation police between the years 2003-2019 CE until Jerusalemite Muslims insisted on reopening it and using it as one of the prayer halls of the Holy Al-Aqsa Mosque with the aim of preserving it as an Islamic Mosque and an integral part of the Haram Al-Sharif.

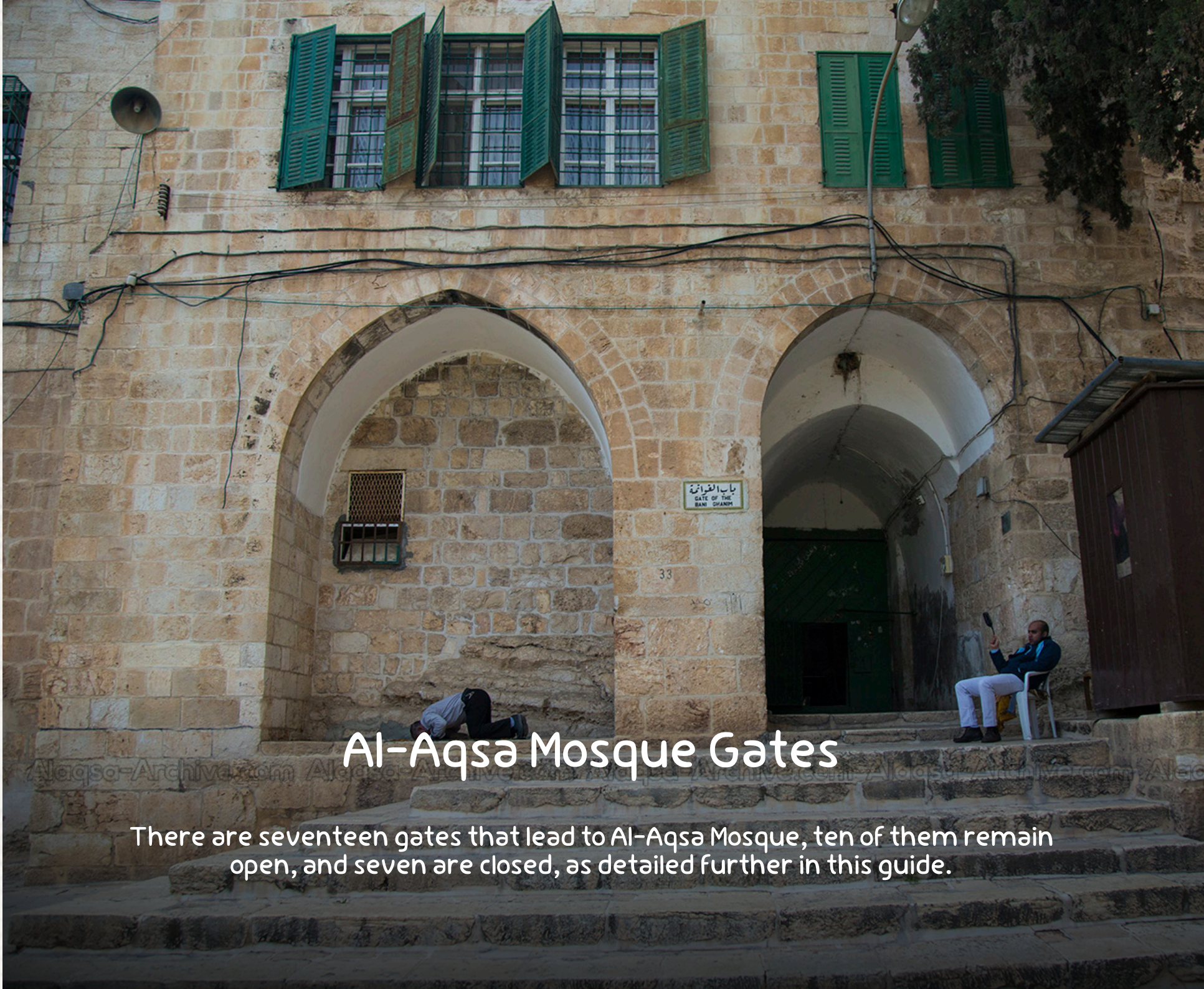
At the end of the year 2019 CE, the Jerusalemites insisted on opening the prayer hall and start praying in it, as there were real fears that the Israeli occupation authorities would seize it, because it prevented Muslim worshipers from reaching it and had closed it by force.

The endowment of King Abdullah II established the Complete Chair for the study of Imam Al-Ghazali's curriculum in 1433 AH / 2012 CE in this Prayer Hall.

Al-Marwani Prayer Hall

The naming of the Marwani Prayer Hall indicates that it is the first part inside the Holy Al-Aqsa Mosque that was built by the Umayyad caliph Marwan bin Al-Hakam and his son Abd Al-Malik bin Marwan, who and his sons had a great role in the construction of the Holy Al-Aqsa Mosque. It was built before the construction of the Al-Qibli Prayer Hall, although the exact year of its construction is not known. The mosque consists of sixteen roofed galleries extending over an area of four and a half dunums (4.5 dunums). The roofed building constitutes the largest roofed area of the Holy Al-Aqsa Mosque, and it can accommodate six thousand worshipers. Thousands of young volunteers from Jerusalem and 1948 lands, in coordination with the Al-Aqsa Foundation for the Reconstruction of Islamic Holy Sites under the supervision and implementation of the Islamic Waqf Department in Jerusalem, participated in the reconstruction and restoration of the Marwani Mosque in 1417 AH / 1996 CE. It is located at the bottom of the southeastern corner of the Holy Al-Aqsa Mosque; it was known in the past as the "Eastern Basement".

The Prayer Halls in the Holy Al-Aqsa Mosque



Al-Aqsa Mosque Gates

There are seventeen gates that lead to Al-Aqsa Mosque, ten of them remain open, and seven are closed, as detailed further in this guide.

Open Al-Aqsa Mosque Gates:

Bab al-Asbat (Lions Gate)

Bab al-Asbat has been considered as the main entrance for worshipers towards the northern wall of Al-Aqsa Mosque since the post-1967 Israeli occupation closure of Bab al-Magharibah (The Moroccan Gate) located in the Western Wall of the Al-Aqsa Mosque compound.

Bab Huttah

Bab Huttah ranks among the oldest gates to Al-Aqsa Mosque and is situated in the mosque's northern corridor. Its exact date of construction is unknown, but it was renovated during the Ayyubid and Ottoman eras.

King Faisal Gate (Al-`Atm) – Bab Sharaf Al-Anbiyaa'

King Faisal Gate is in the middle of the northern facade of Al-Aqsa Mosque. It was renovated in 610 AH/ 1213 CE, during the reign of the Ayyubid King Muazzam Sharaf Al-Din Issa.

Bab Ghawanimah (Gate of Banu Ghanim)

Bab Ghawanimah is the first gate in the western wall of Al-Aqsa Mosque if approached from the northwest. The relatively small gate with a rectangular entrance is called the Gate of Ghawanimah Stairs and the Gate of Bani Ghanem. All three names refer to the Al-Ghawanimah neighborhood that abuts this gate. This gate was renewed by King Sultan Muhammad bin Qalawun in 707 AH / 1307 CE, and the Islamic Waqf Department renovated it in 1419 AH / 1998 CE after an extremist Israeli settler burned it.

Bab Al-Nadhir

Bab Al-Nadhir is a well-built gate with a 4.5m high rectangular entrance. It was renovated in 1203 CE/ 600 AH, during the reign of the King Muazzam Sharaf Ad-Din Issa. It is named after the overseer of the Two Holy Mosques, a job assigned during the Mamluk era to those who supervised the Al-Aqsa Mosque in Jerusalem and the Ibrahimi Mosque in Hebron. The gate is in the western wall of Al-Aqsa Mosque, south of Bab Al-Ghawanima. It is also called the Majlis Gate after the Supreme Islamic Council (In Arabic: Al-Majlis Al-Islami Al-A'la).

Bab al Hadid (Iron Gate)

Bab al-Hadid is a well-built gate with a small rectangular entrance located in the western portico of Al-Aqsa Mosque, between the Nazir and Qattanin Gates. It is also called the Arghun Gate, a Turkish name that means iron. It was named after its renovator, the Mamluk Prince Arghun Al-Kameli. This gate was renewed between the years (755 AH / 1354 CE) - (758 AH / 1357 CE).

Bab al-Qattanin (Cotton Merchants' Gate)

It should be known as Bab al-Sultan al-Nasir Muhammad ibn Qalawun, or Bab al-Amir Tankiz al-Nasiri, as both of them built the gate in 737 AH / 1337 CE.

Al-Qattanin Gate is one of the most splendid and important gates of the Holy Al-Aqsa Mosque in the western wall of the mosque between Bab al-Hadid (Iron Gate) and Bab al-Mathara (Ablution Gate), and constitutes the eastern end of al-Qattanin Market. The architectural fabric of the gate contains architectural and decorative elements that reflect the pinnacle of Mamluk architecture in Jerusalem and the Holy Al-Aqsa Mosque. Its entrance is distinguished by its magnificent art, consisting of a trefoil arch contained within a significantly larger recess topped with a semi-dome supported by marvelous muqarnas pendentives of ablaq (construction of alternating black, red and gray colored stones).

Bab al-Matharah (The Ablution Gate)

Bab al-Matharah is in the western wall of Al-Aqsa Mosque, close to Bab Al-Qattanin and has a 3.5-meter-high rectangular entrance. It is the only gate of the mosque gates, which does not lead to one of the lanes and alleys of the Old City in Jerusalem, but to a place for ablution (wudu) called (Matharah). This Matharah was built during the reign of the Al-Adil Ayyubid Sultan Abu Bakr Ayyub. It was renovated in 1267 CE/ 666 AH, during the reign of the Mamluk prince `Ala Ad-Din Al-Busaiyri.

Bab al-Silsilah (Chain Gate)

Bab al-Silsilah is in the southern part of the western wall of the Al-Aqsa Mosque. Its construction dates to the Ayyubid period, and it was rebuilt in 1200 CE/ 600 AH. This gate is one of the three gates that lead to Al-Aqsa Mosque that remain open for worshippers to perform the Fajr, Maghrib and 'Isha prayers at the mosque since Israel's 1967 occupation. Adjacent to this gate, the Sakina gate, which is currently closed.

Bab al-Magharibah (The Moroccan Gate)

Bab al-Magharibah, one of the oldest gates leading to Al-Aqsa Mosque, is located in its western wall, adjacent to the occupied Al-Buraq Wall. It has an arched entrance and is also known as Bab Al-Buraq.

Muslims are currently prohibited from using this gate to reach Al-Aqsa Mosque because the Israeli occupation forces confiscated its keys in 1967 and have restricted entry through this gate to non-Muslims since then. The gate frequently is used as a point to storm Al-Aqsa Mosque by armed Israeli occupation forces.

Closed Al-Aqsa Mosque Gates:

Triple Gate

The Triple Gate is located close to the center of the southern wall of Al-Aqsa Mosque, which connects it to the wall surrounding the Old City of Jerusalem in this area. Parts of this gate are visible from the outside. It consists of three entrances overlooking the remains of the Umayyad palaces located to the south of the Holy Al-Aqsa Mosque and leads to the southern wall of the Marwani Mosque. Some archaeologists explain that the Umayyads built this gate as a special entrance from the Umayyad Emirate's house to the Al-Aqsa Mosque, and some sources narrate that this gate was established by order of the Fatimid Caliph Al-Zahir Li-I'zzaz Din Allah in 425 AH/ 1034 CE. Al-Nasir Salah al-Din al-Ayyubi closed this gate after liberating Jerusalem to protect the city from any future invasion.

Double Gate (Bab Al-Nabi)

The Double Gate (Bab Al-Nabi) is located to the west of Triple Gate, just under the Al-Qibli Mosque mihrab, providing an entrance to Al-Qibli Mosque from the Umayyad palaces, that were located south of Al-Aqsa Mosque, through a double corridor located under the mosque. This gate was a double internal corridor for the Umayyad princes. The gate was closed by al-Nasir Salah al-Din al-Ayyubi when he built the Khatniyya school, which is adjacent to the southern wall of the Holy Al-Aqsa Mosque. After closing the gate, the internal corridor is used for prayer and now it is known as the Ancient Mosque.

Bab Ar-Rahmah and Bab Al-Tawba (Gate of Mercy and Gate of Repentance)

This gate is located in the eastern wall of the Holy Al-Aqsa Mosque in front of a high building that descends steps from the Holy Al-Aqsa Mosque. It is an old and huge gate that consists of two adjacent gates, Bab al-Rahma in the south and Bab al-Tawbah in the north, and its height is 11.5 m.

In relation to this gate, the adjacent Islamic cemetery was called the cemetery of mercy, which contains the tombs of two companions of the Prophet Muhammad (Peace Be Upon Him), namely Shaddad ibn Aws and Ubadah ibn al-Samit (may Allah be pleased with them).

Archaeologists believe that the construction of this door dates back to the Umayyad period, and it is said that Imam Al-Ghazali performed i'tikaf in his lodge when he resided in Jerusalem, where he composed at least part of his valuable book (The Revival of Religious Sciences). It is also believed that Salah Al-Din Al-Ayyubi closed it when he conquered Jerusalem, with the aim of protecting Jerusalem and the Holy Al-Aqsa Mosque from any attack in the future.

Bab Al-Jana'ez (Funeral Gate)

Researchers say that Funeral Gate is located close to Lions Gate, where traces of it are said can be seen behind the iron cupboards long used by the guards of Lions Gate. Another research suggests that Funeral Gate may instead have been located to the south of Bab al-Rahmah.

In any case, it is located in the eastern wall of the Holy Al-Aqsa Mosque, and it is one of the hidden gates, and it was given this name because Muslim funerals used to leave the Holy Al-Aqsa Mosque through it to the Mercy Cemetery, east of the Holy Al-Aqsa Mosque. This Gate is currently closed.

Single Gate

Single Gate is in the southern wall of the Marwani Prayer Hall, east of Triple Gate. It was elaborately closed during the era of Salah al-Din al-Ayyubi so that no trace of it appeared within the walls of the Al-Aqsa Mosque. Arab historians refer to it as Bab al-`Ayn because it leads to the `Ayn (i.e., Spring of) in Silwan.

Bab Al-Sakina Al-Qadeem (Old Sakina Gate)

It is located below the Ablution (Al-Matharah) Gate (adjacent to the Al-Silsila Gate), i.e. west of the Dome of the Rock. It was closed during the Crusader period and its basement was turned into a well, then known as the Qaytbay Well.

Old Hutta Gate

It is a huge gate located below the Mughrabi Gate, southwest of the Dome of the Rock, and is currently located inside Al-Buraq Prayer Hall.

It is believed that after the liberation of Jerusalem by Salah al-Din al-Ayyubi, the establishment of the Mughrabi neighborhood, and the increase of population in the Mamluk period; the building rose above the valley and this gate was replaced by the Mughrabi Gate.

Al-Aqsa Mosque Gates

Minarets

Adhan is the call to prayer, and the minaret is the place where the adhan is delivered. The minarets are among the most prominent elements of Islamic architecture. A minaret was known as manara (lighthouse) or manar (plural). Architecturally, the minaret is an architectural block as high as a tower. It may be square or round, and may consist of several floors or sections. The interior consists of a staircase that is mostly spiral in shape, leading to the balcony of the minaret on which the muezzin stands, so that his voice could reach as far as possible. In the architecture of Jerusalem there are a number of historical minarets, most of which have been restored dating back to the Mamluk and Ottoman periods, including those of the Holy Al-Aqsa Mosque, such as the cylindrical Lions' Gate (Bab Al-Asbat) minaret, Bab al-Ghawanima minaret, al-Silsilah Gate minaret, al-Fakhriya (honorary)

minaret (the last three of which are square-shaped). There are other historical minarets in Jerusalem, including: the Mawlawi Khanqah minaret, the al-Khanqah al-Salahiyya minaret, the minaret of Omar Mosque, the minaret of the Great Omari Mosque, the Citadel minaret, al-Zawiya al-Hamra (red Zawiya) minaret and the al-Mu'azzamiyeh School minaret. Regardless of the style of the minaret, it consists of three sections: the base, the body, the muezzin's balcony, which ends with a small dome, sometimes known as the mabkhara (incense burner), the jawsak, or Sham'a (candle). To understand the architecture of the minarets and their features, the cylindrical minaret of Lions' Gate (Bab Al-Asbat) is highlighted here.

Bab al-Asbat (Lions' Gate) Minaret

Known, to a limited extent, as the minaret of Salahiyya or the cylindrical minaret. But the most famous name is Lions' Gate (Bab Al-Asbat) minaret, as it is located on the northern wall of the Holy Al-Aqsa Mosque, between Lions' Gate (Bab Al-Asbat) and Bab Hutta, east of al-Ghadiriyya school. The minaret is old, and it is unknown when it was built or who built it, though Mujir al-Din al-Hanbali confirms its antiquity. It was restored more than once in 769 AH / 1368 CE, and on the 18th of Dhu-al-Hijjah 1007 AH / 12 July 1599 CE, and 1346 AH / 1927-1928 CE based on the inscriptions associated with it. The first inscription points to a Mamluk restoration, while the second inscription dates back to the period of the Islamic legislative council (Islamic Shari'a council). However, the records of the Shari'a Court of Jerusalem reveal an Ottoman restoration that dates back to the 18th of Dhul Qi'dah 1007 AH / July 12, 1599 CE. It is a matter of pride that the local architect from al-Nammari family, Abd Al-Mohsen bin al-M'uallem Mahmoud bin Nimr the architect, restored it in cooperation with Mu'allem Mahmoud, who is known as Khalaf the architect, and Ali bin Khalil Al Hajjar.
The minaret acquired its cylindrical shape as a result of the Ottoman restoration, which applies to the rest of the minarets that were built or restored by the Ottomans in the city of Jerusalem, influenced by the graceful Ottoman pen-like minarets. But frankly this minaret is not as graceful as the Ottoman minarets. This may be attributed to the local traditions that tried to combine between the octagonal or square Mamluk minarets and the Ottoman minarets. Although this minaret is distinguished by its cylindrical style that differs from the rest of the minarets of the Holy Al-Aqsa Mosque, it is still one of the most graceful minarets in the Holy Al-Aqsa Mosque. The minaret has a square stone base, and a cylindrical body influenced by the graceful Ottoman minarets, ending with rows of muqarnas that carry the muezzin's balcony.

Libraries in Jerusalem

Libraries in Jerusalem

Al-Budairi Library

The Budairi Library is on the ground floor of Al-Wafa'iya Sufi lodge, at Bab An-Nazir in the Old City. The library sits opposite the Manjakiya School (Islamic Endowments Department), which extends from `Alaa' ad-Din al-Busairi Street in the north to the Shihabi Endowment in the south, and from the portico of the Al-Aqsa Mosque in the east to Ribat al-Kurd in the west.
Presently, the Budairi Library is one of the most important libraries in Jerusalem on account of its manuscript treasures. Despite a stagnation and closure period that exceeded eighty years, the library has returned to perform its duty, and to resume its role in serving researchers.

Al-Khalidiyah Library

Burka Khan Turbah, known today as the Khalidiyah Library, was constructed between 663 and 679 AH / 1265 and 1280 CE. The library is one of the Mamluk buildings built by Prince Hussam ad-Din Baraka Khan in Jerusalem. He was one of the most prominent leaders of Khwarizmis who remained after the overthrow of the last leader of the Khwarizm state, Jalal ad-Din Mankubarti by the Mongols.

Khalwas (retreats)

The origin of Khalwa, plural Khalawi and Khalwat, known as chamber, or room, is a place where a person retreats; or self-isolates. It is a small room in Sufi buildings and educational institutions, used to accommodate students or Sufis who retreat to pray and worship. With the prevalence of this definition in the Sufi buildings of Jerusalem, the architecture of Jerusalem used this term to indicate a secluded and independent medium-sized architectural building. This type of architecture was not known before the Ottomans, neither in terms of function, nor in terms of architectural design or location. Most of the khalwas are located on the platform of the Rock, and were used as houses for scholars, or rooms for students of science, and as places for teaching and reading the Holy Qur'an, and some were used for housing, especially senior scholars or teachers. Two Khalwas were chosen to view this type of architectural landmark, the first being Khalwat Qitas with its simple architectural structure, and the second being the northwestern Khalwat Ahmed Pasha, with its splendidness and meticulous design, which is considered one of the most magnificent Ottoman buildings located on the platform of the Dome of the Rock inside the Holy Al-Aqsa Mosque.

Khalwat Qitas

This Khalwa is attributed to Qitas Beyk, a member of the Ottoman administration. Currently, it serves as the Holy Al-Aqsa Mosque Guards Affairs Office. The Khalwa is located on the northwestern corner of the platform of the Dome of the Rock, to the east of Khalwat Parviz, and to the west of Khalwat Junblatt. The inscription determined the year of construction to be 967 AH / 1559 CE. Architecturally, the Khalwa consists of a small two-floor stone building, each floor has two small rooms. The upper floor is at the same level as the platform of the Rock, and the first is on the ground level at the level of the Al-Jame' Al-Aqsa. Its origin is a place of worship in the Holy Al-Aqsa Mosque.

Ahmad Pasha's northwestern Khalwa

Among its names: Ahmed Pasha's room, the Mamluk retreat, the office of the director of the Holy Al-Aqsa Mosque. The Khalwa is located at the northern wall of the platform of the Dome of the Rock, adjacent to the western pillar of the northeastern arcade. It's a heartwarming location as it provides a direct view of the building of the Dome of the Rock. This Khalwa has no inscription, but based on the valuable endowment deed, the history of the Khalwa dates back to 1009 AH / 1601 CE. The endowment was an important source for identifying the founder, Ahmed bin Radwan Pasha bin Mustafa Pasha, who was the ruler of the Gaza district, and the emir of the Shami Hajj.

We do not exaggerate if we consider this landmark one of the most magnificent Ottoman buildings and the most splendid in the city of Jerusalem, if we exclude the works of Sultan Suleiman the Magnificent and his wife Khasaki Sultan. It was called khalwa figuratively, not referring to the origin of the function, as it is simply a good example- with the rest of Ahmed Pasha's works- of the style of the local Ottoman architecture school in the city of Jerusalem. It has an architectural and decorative design that makes it one of the most impressive and important Ottoman buildings in the Holy Al-Aqsa Mosque, without the slightest exaggeration. It constitutes a single independent building that is considered an architectural masterpiece worthy of contemplation.

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Tel: 02 6285080 | info@palvision.ps | www.palvision.ps

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