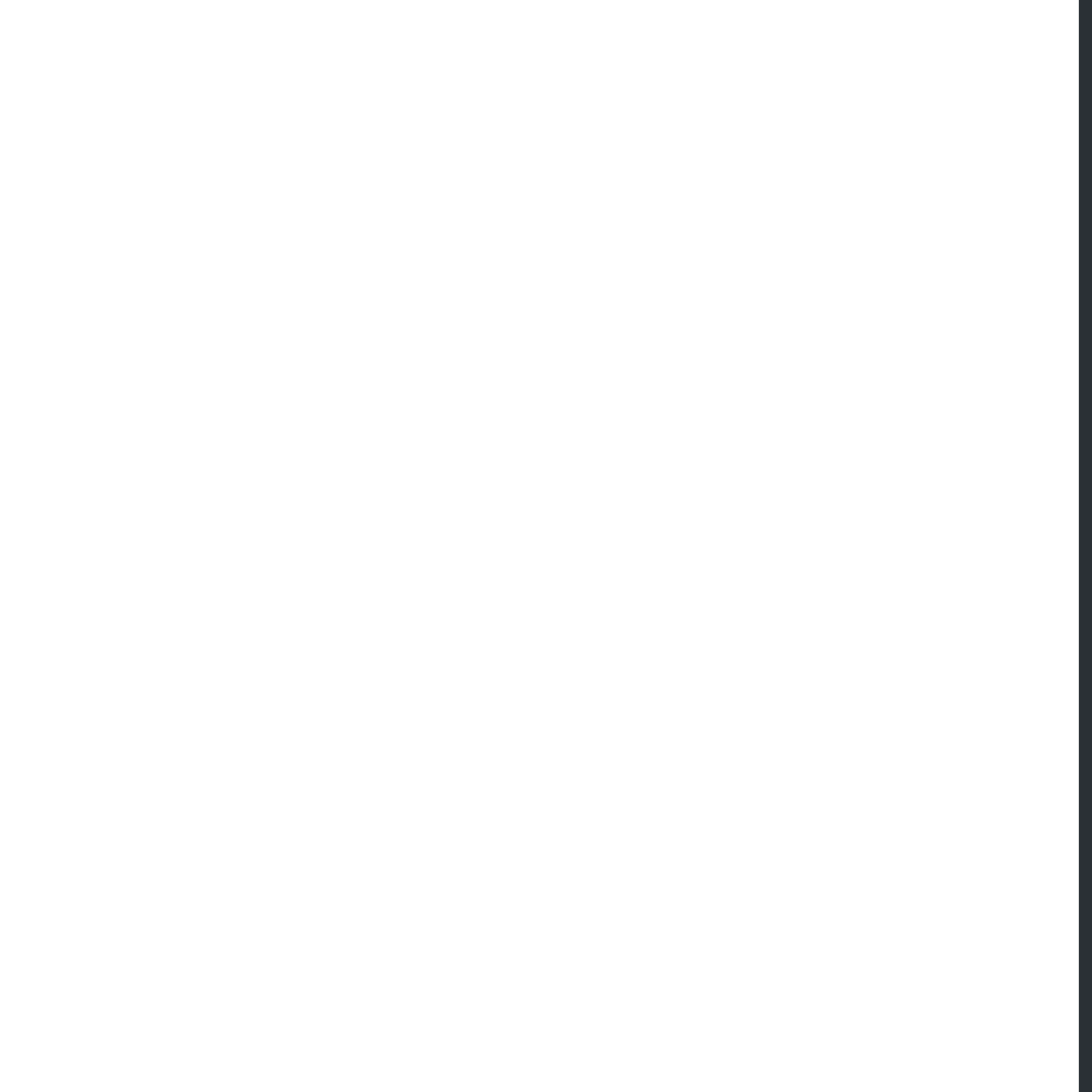


A Selection of Landmarks of Jerusalem's Architectural Heritage
Jerusalem Architectural Gallery

Author: Dr. Yusuf Said Natsheh



إرث
فلسطين
THE LEGACY OF PALESTINE

A Selection of Landmarks of Jerusalem's Architectural Heritage
Jerusalem Architectural Gallery

Implemented by
Palestinian Vision (PalVision)



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

 palestinian.vision |  PalestinianVision |  pal_vision |  palvision2014 |  pal-vision

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PALESTINIAN VISION (PALVISION)

PalVision is an independent Palestinian non-profit civil society organization, that is not affiliated with any governmental or partisan entity. The programs of the organization target youth, their educational and economic development, and it has a vision that the Palestinian youth take collective action toward the sustainable development of their society, so it seeks to mobilize and empower them to achieve their aspirations, preserve their collective Palestinian identity, and initiate sustainable youth-led development through volunteerism, social activism, entrepreneurship, and advocacy, at the local, national and international levels.

This Gallery is part of the efforts PalVision puts in to preserve the religious, civilizational and cultural heritage of Jerusalem.





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 gallery book 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 and its Arab, Islamic and Christian architectural diversity, which is marginalized and deliberately neglected in most tourist publications, especially those issued by Israeli institutions.

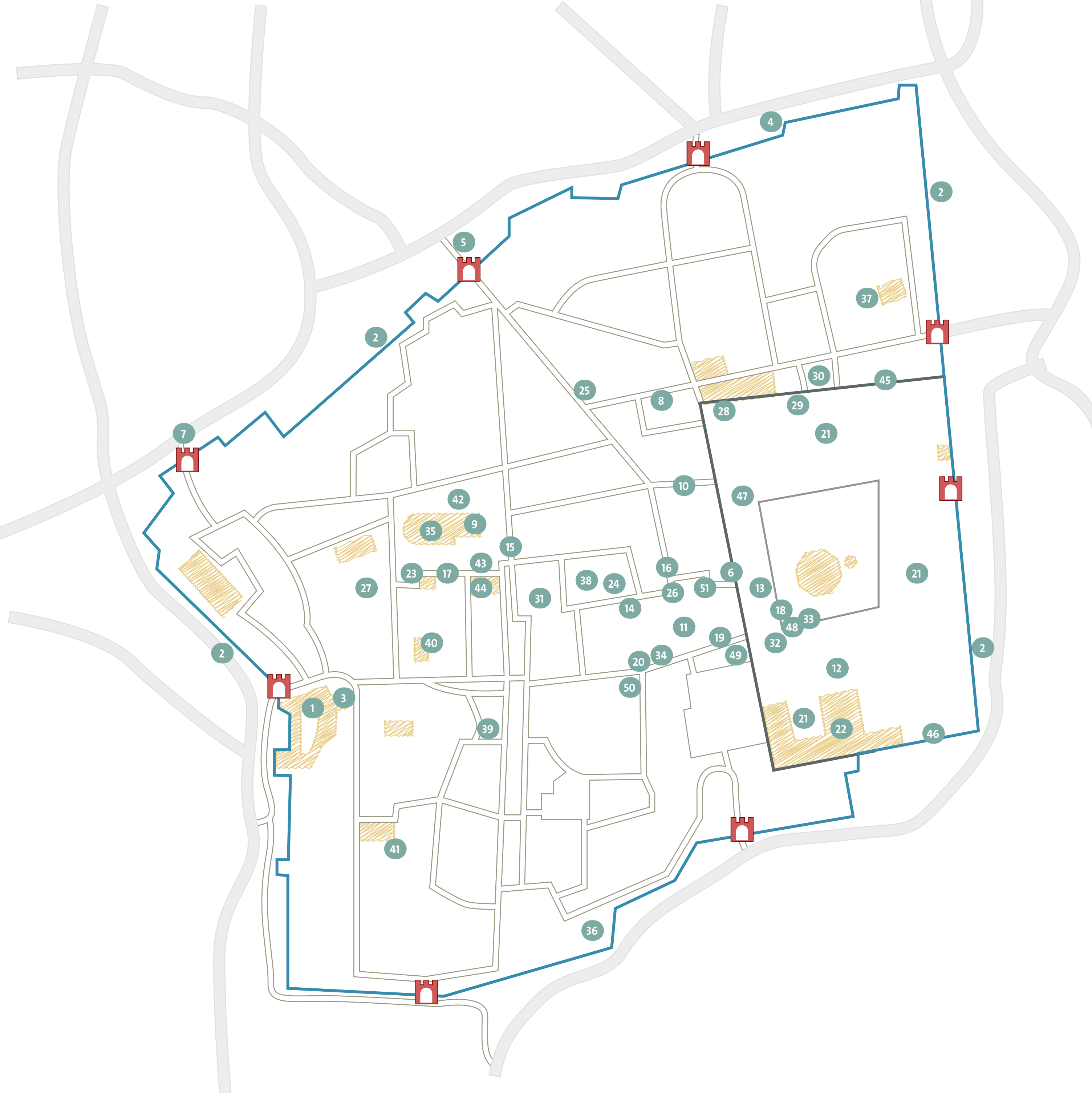
It would be practical to start the gallery with an overview of the unique status of the city of Jerusalem, and the extent of its holiness in the three monotheistic religions. In order to describe the selected architectural landmarks in their relevant time frame, we took into consideration their schematic context, architectural development, the nature of the city's topography and its most important main streets and roads.

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.

The matter is not limited to Jerusalemites, as this heritage is as precious to all Palestinians. The Palestinians' longing to visit Jerusalem and its holy places drives them to climb walls and expose themselves to grave dangers. In fact, if teenagers and children in the West Bank and diaspora, were given the choice between a trip to Turkey or Egypt, and a visit to Jerusalem, they will, unhesitatingly, choose to visit Jerusalem.

Accordingly, the Palestinian Vision Organization (PalVision), was eager to create a gallery on the architectural heritage of Jerusalem, to provide Palestinians in the West Bank, the diaspora and the Arab world, who are not allowed to visit the city, with some sort of recompense. While it is easy for people from most countries of the world to visit Jerusalem, it is prohibited for those who live several kilometers away. For this and other reasons, came the idea of the gallery, which certainly does not diminish the status and importance of the city's great heritage with its landmarks that are not mentioned here.

The gallery was keen to provide basic information about these selected landmarks, and include the best of what the landmarks represent, in terms of meaning, value, social and religious connections, aesthetic and artistic values, while providing accurate brief information, in a simplified and direct manner, in order for this bulletin to be motivating and encouraging, and to act as a tool to identify the landmarks of Jerusalem for those who are interested, especially those who wish to know more about the identity of this heritage, its components and values. To facilitate visits to these landmarks, a numbered map showing the locations of these important historical buildings has been attached.



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ARCHITECTURAL HISTORICAL TIMELINE

63 BC - 324 CE

Roman period (including events and achievements by Herod, Titus, Hadrian and others)

324 - 637 CE

The Byzantine period (including the efforts of Constantine, Helena, Justinian and Heraclius) and the Persian occupation during 614 - 620 CE, but Heraclius defeated them and regained control

15 - 40 AH/637 - 661 CE

The Rightly Guided Caliphs - Rashidun (The Peaceful Omari Conquest of Jerusalem and the first phase of the construction of the Al - Jame' Al - Aqsa in the blessed al - Aqsa Mosque).

132 - 254 AH/750 - 868 CE

The first Abbasid period (visits of the Abbasid caliphs and al - Ma'mun's restoration of the Dome of the Rock)

41 - 132 AH/661 - 750 CE

The Umayyad Dynasty (Abd Al - Malik bin Marwan's development of the site of the blessed Al - Aqsa Mosque as a whole, by rebuilding the Al - Jame' Al - Aqsa, the Dome of the Rock, the Dome of the Chain (al - Silsilah), and other buildings located within the blessed Al - Aqsa Mosque - that is, the development of the site as a whole).

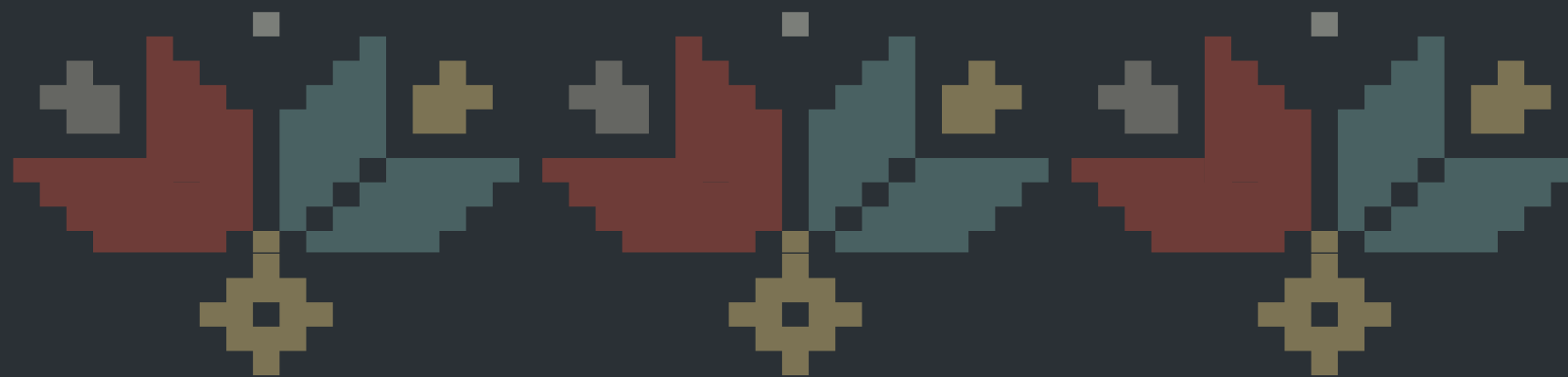
254 - 291 AH/868 - 903 CE
Tulunid State

291 - 323 AH/903 - 934 CE
Return to the Abbasid Caliphate

323 - 358 AH/934 - 968 CE
Ikhshidid dynasty

464 - 492 AH/1071 - 1099 CE
Seljuk rule

358 - 464 AH/968 - 1071 CE
Fatimid state



492 - 583 AH/1099 - 1187 CE
The rule of the Franks (the Crusaders)

583 - 648 AH/1187 - 1250 CE
The Ayyubid State (Salah al - Din liberating Jerusalem from the Crusaders, its reoccupation by them, and the liberation of Jerusalem from them again).

648 - 922 AH/1250 - 1517 CE
The Mamluk State (a period of stability and large architectural projects))

1368 - 1387 AH/1948 - 1967 CE
Jordanian rule

1387 AH - present/1967 CE - present
Israeli occupation

1414 - 1415 AH - present/1994 CE - present
Palestinian National Authority

1336 - 1368 AH/1917 - 1948 CE
British Mandate (activities of the Supreme Islamic Shari'a Council)

922 - 1336 AH/1517 - 1917 CE
The Ottoman Empire (building the Jerusalem wall, Khasaki Sultan complex and attention given to the blessed Al - Aqsa Mosque)





AN OVERVIEW OF THE STATUS OF THE CITY OF JERUSALEM

Jerusalem, and what is Jerusalem, a city that was sanctified four times. A city on earth but its roots reach high in the sky. A city that has been written about like no other city, ancient or modern, commensurate with the same geographical size. Its area is barely one square kilometer, but its spiritual and religious status has transcended all horizons. Its cumulative archaeological, historical and architectural layers' amount to more than (24) archaeological layers. Its superiority in people's hearts and consciences is unparalleled. It has been earth's gateway to heaven since the second millennium BC. In fact, it was a holy city before the emergence of the three monotheistic religions, as it was considered a spiritual center of the ancient world before it was associated with any monotheistic religion. It is established the Canaanite pagan religion gave the city its first name «Urusalim», from which the present names of the city in several languages and formulas were derived, the most famous of which are Yerushalayim and Jerusalem.

It is Jerusalem, the land of the Isra' and Mi'raj (the Miraculous Night Journey and Ascension), from which Christ - peace be upon him – ascended to heaven from the hills of the Mount of Olives, and the Prophet Mohammed - peace be upon him– ascended to heaven from the blessed al - Aqsa Mosque, and where the Prophets Daoud and Suleiman - peace be upon them - lived. It is Bait al - Maqdis, al - Quds al - Sharif, al - Quds that Allah has blessed, the city of cities, to which the people of Mecca and Medina and the rest of creation will flock to on judgement day. It is the path, mercy and torment in this world and the hereafter, the city of Allah. It is the city that Arabs and Muslims are proud to have conquered peacefully, without bloodshed, captivity, or destruction, in contrast to most of its conquerors, before and after Islam.

The ancient, modern and probably future history of Jerusalem will in fact be a reflection of this blessing and holiness, with the insufferable competition over its possession and the elimination of one party for the sake of another. Jerusalem remains, despite all the competition and the political and historical issues that surround it, the spiritual center to which eyes and hearts yearn. It constitutes a large and important part of human memory, and its structures remain to signify its history and culture and testify to its Arabism and humanity that expanded the various intellectual and religious currents.

A LOOK AT THE CITY'S ARCHITECTURAL PLAN

The Old City's architecture, as seen today, is the result of long and cumulative architectural and planning developments and efforts, influenced by the topography of the city, which is comprised of several hills and three valleys, one of which is deep and extends from north to south (al - Wad street). The city's old and multi - layered historical walls, especially the Ottoman wall that surrounds it like a bracelet, imposed several limitations on the development of the city, its scenery, roads and paths, the construction level, passageways and the movement of its residents and visitors. The central al - Wad street coupled with the hills of the Old City, entailed the pedestrians to walk uphill if heading to either direction, and downhill if heading to the more elevated parts. From an architectural point of view, this obligated the establishment of structural settlements and buildings consisting of several overlapping layers.

The present shape of the city, is closer to a square. There are four central gates in the four main directions leading into the city, namely: Damascus Gate from the north, Zion Gate (Prophet Daoud Gate) from the south, Lions' Gate (Bab Al - Asbat) from the east, and Jaffa Gate from west. The lines of today's main streets in the Old City are similar, but not identical, to Roman city planning, which was derived from the Roman military camp. There are two main streets in Jerusalem that cross the city from north to south: the first is the Khan al - Zeit street known as the Upper Cardo, which extends from Damascus Gate to Zion Gate (Prophet Daoud Gate); and the al - Wad street known as the Lower Cardo, which extends from Damascus Gate to al - Mughrabi Gate in the south.

With the similarity between the architectural patterns of Jerusalem and those of many classic Roman cities, it is worth noting that the current appearance of the Holy City, despite all the attempts to alter, obliterate and alienate its identity, resembles an Islamic Arab city in the Middle Ages. It is an architectural museum teeming with architectural and decorative artistic elements such as fountains, domes, arches that bridge the streets and narrow alleys, mashrabiyyas (oriel windows) that top windows and balconies, colorful stones with botanical geometric decorations, muqarnas (stalactite), minarets, niches, ... and other elements. Most of its buildings and historical monuments were founded during the Islamic rule, and flourished due to the stability and abundance that prevailed. Moreover, there is an impressive number of these buildings attributed to the Frankish period, and to the modern period between 1840 - 1917 CE.

AN OVERVIEW OF THE ARCHITECTURAL FUNCTIONS OF JERUSALEM'S ARCHITECTURE

A closer look at the architectural fabric of the Old City of Jerusalem reveals a great diversity of architectural monuments and buildings, which hosted most of the human activities needed by any inhabited historical city. An open exhibition or museum that included multi - purpose buildings. Some of which were used for military and defensive purposes, some were used for religious and spiritual purposes, and some were civil and mundane, responding to the needs of residents and visitors throughout historical periods. Needless to emphasize, that despite the convention in dividing the functions of buildings into defensive, religious and civil, they still overlap with each other, in addition to a set of various multifunctional features that are difficult to classify within a sub or main title.

The best way to identify examples of Jerusalem's architectural features, and establish an interesting gallery that represents Jerusalem's heritage architectural landmarks, is to track buildings and landmarks with architectural values according to the functional category entrusted to them, taking into consideration the various features and simple buildings dominated by monotony and architectural austerity, which distance them from being prominent architectural landmarks with aesthetic patterns and values..





TOWERS, CITADELS AND WALLS

Fortress, stronghold, garrison, are all synonyms for citadel, which refers to a large architectural complex that includes several internal units, towers, fortifications and military architectural elements, which are usually found in a decent and strategic location that provides protection and defense for cities and positions. Historically, the protection of cities, especially Islamic cities, was secured either by the presence of a citadel, or fortified walls, and sometimes both, as is the case in the city of Jerusalem, which includes a wall and a citadel, valleys and hills that provide natural protection. However, none of this prevented the occurrence of wars and persecutions throughout history. Although describing the Citadel of Jerusalem needs volumes, which, after all may not do it justice, it will be sufficient here to provide a brief overview in the hope to motivate the readers to seek more information about this important site and encourage them to visit it.





The Southwestern part of the Jerusalem Wall



JERUSALEM'S CITADEL

It was known in Islamic tradition as Mihrab Daoud, out of appreciation and honor for the prophet Daoud (Peace be upon him), and this is how it became known as the Citadel of Daoud. In contrast to common belief, which continued after the Israeli occupation of Jerusalem in 1967, it has no relation with the Prophet Daoud (peace be upon him), neither architecturally nor historically. The citadel sits on a fortified location that tops one of the hills of West Jerusalem, near one of the three city valleys, which provides extra protection and security for both the city and the location. The citadel is located in the western part of the Old City, between Jaffa Gate in the south and al - Qishla (Israeli occupation police headquarter) building in the north, and shares part of Jerusalem's Western Wall.

The Jerusalem Citadel is an ancient and complex landmark, that dates back to the Greek era and contains architectural accumulations from several periods, most prominent of which are the Umayyad, Seljuk, Ayyubid, Mamluk, and Ottoman periods.

An important landmark such as the Jerusalem Citadel has undoubtedly attracted the attention of several of architecture patrons, such as Herod (37 - 4 BC), al - Mu'azzam Issa (615 - 624 AH/1218 - 1227 CE), al - Nassir Muhammad ibn Qalawun (710 AH / 1310 CE), and Sultan Suleiman the Magnificent (938 AH/ 1531 CE). However, the additions attributed to Herod refer to his palace, not the original layout of the citadel.

It must be emphasized that the citadel is a large architectural complex, with a unique location and architectural qualities coupled with artistic values, that has been associated with the city and its inhabitants throughout its long history. It commemorates the mihrab of the Prophet Daoud (peace be upon him), which was mentioned in the Holy Qur'an in Surat **Şād** (Surah: 38 - verse: 21) according to the Arab Islamic narration; it is in honor of his memory and reverence for the Prophet Daoud (peace be upon him) not as a building dating back to his period. It was the place of residence of Frank kings in the year 1120 CE, the headquarters of the Janissary garrison, and the headquarters of the Duzdar; the commander of the citadel in the Ottoman period. Multiple archaeological excavations have taken place in the citadel, which revealed the remains and foundations of towers from the Greek period, Byzantine walls, a circular Umayyad tower, and an internal Islamic entrance, in addition to a group of inscriptions that indicate a prosperous Ayyubid, Mamluk and Ottoman architectural activity.



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).

TOWERS

Tower, means a structure that rose to or reached a great height. A tower is a colossal architectural block of various shapes, which protrudes from the wall to provide fortification and defense, and allow for observation, reconnaissance and defense. Jerusalem's architecture includes a large group of simple towers within the Jerusalem wall, but there are towers that form independent architectural features with elaborate planning and decoration. Among the most famous towers in Jerusalem are the Phasael Tower, the Palestinian Museum Tower, al - Luqluq Tower, and Kabrit Tower. We can also add the bell towers of the Church of the Holy Sepulcher and Church of the Redeemer in the Dabbagha area. We cannot neglect the Augusta Victoria Tower, and the Russian Church tower, both of which are important landmarks in the Mount Olives area. Two towers are mentioned here: the first is of considerable size and is part of the Jerusalem Citadel, and dates back to the Roman period. The second has a splendid shape and dates back to the Ottoman period, it is not as famous as the other towers, but we mentioned it in the hope of shedding light on its importance.

PHASAEI TOWER

Some attributed the tower to Hippius. The tower is located in the eastern section of the Citadel of Jerusalem, a few meters north of the eastern entrance to the Ottoman - style citadel, separated from the main road by a citadel moat. The founder of the tower is Herod the Great (37 - 4 BC), known as Herod I, born in 72 BC to the Moabite Antipater, and the Nabatean princess Cypros, who ruled Jerusalem before Rome, and is considered one of the most famous builders of Jerusalem in the Roman period. The tower is currently part of the Citadel of Jerusalem, but was originally one of the most important remains of Herod's Palace, which contains three towers (Phasael, Mariamne and Hippius¹). It became part of the Jerusalem Citadel and one of its central landmarks. The tower is characterized by massiveness, and contains tabza large stones, and the upper sections of the tower have architectural additions, which were added in the Mamluk and Ottoman periods.

¹ Phasael is Herod's older brother, Miriamne the First, is one of his wives, and Hippius is one of his commanders.





PALESTINIAN MUSEUM'S TOWER

Also known as the Rashidiya School Tower, due to its proximity to the school, as it is located between Herod's Gate to the west and al - Luqluq Tower to the east, opposite the entrance to the Rockefeller Palestinian Museum, and the eastern part of the Rashidiya School buildings.

The landmark dates back to 945 AH / 1538 CE, according to an inscription installed on the northern facade of the tower. It is understood, from the inscription, that the founder is the Ottoman Sultan Suleiman the Magnificent, who ordered the construction of the Jerusalem wall, bearing in mind that the overseer of the building was the influential administrator, Muhammad Chelibi al - Naqqash, one of the most prominent men of Ottoman rule and administration.

This tower is, in fact, a splendid and elaborately built piece of art, in which important aspects of the Ottoman architecture school stand out. These decorations invite the beholder to contemplate their beauty, origins and accuracy of execution at length. The tower is a building block that protrudes from the wall level to boost the wall's security. The floor of this tower was surrounded by a deep moat surrounding the northern part of the wall. This tower is adorned with striking decorations and an inscription panel, in addition to many decorative elements of stone circles and three - lobed leaves.



GATES

The architecture of Jerusalem and its walls, mosques and churches, are marked with a series of remarkable gates, some of which adopt the Roman style, some the Umayyad, but the majority adopt the Mamluk and Ottoman styles.

Among the most famous architectural gates of Jerusalem, are Damascus Gate, Hadrian's Ecce Homo Arch, Bab al - Rahma, Bab al - Tawbah, Bab Sabeel Qaitbay (Warren's Gate), the Triple Gate, Bab al - Nabi (the double Gate), Bab al - Buraq, Single Gate, Bab al - Silsilah (Chain Gate) and Sakina (Tranquility Gate), Bab al - Nazir, Bab al - Atm, Bab Hutta, Bab Al - Mathara (Ablution Gate), Bab al - Ghawnimah (Gate of Bani Ghānim), Moghrabi Gate (Morocco Gate), Bab al - Qattanin, Bab al - Hadid (Iron Gate), Herod's Gate, Lions' Gate (Bab Al - Asbat) (leading to Jerusalem wall), Jaffa Gate, Zion Gate (Prophet Daoud Gate), Bab al - Moghrabi, Lions' Gate (Bab Al - Asbat) (leading to the blessed Al - Aqsa Mosque), and New Gate.

Three gates were chosen for this gallery. The first is al - Qattanin Gate, one of the gates used to enter to the blessed Al - Aqsa Mosque. It's a Mamluk gate, that represents the Mamluk School of architecture, with its characteristics and features of muqarnas, colored stones, and magnificent arches. The other two gates are parts of the Jerusalem wall: the first is Damascus Gate, an architectural masterpiece that has a prominent place in the conscience of the people of Jerusalem and consists of several Roman architectural layers from the period of Hadrian and Sultan Suleiman the Magnificent. The second is New Gate, which is a simple opening in the wall and can't be compared to Damascus Gate.

DAMASCUS GATE

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 - 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 blessed 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 blessed 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).



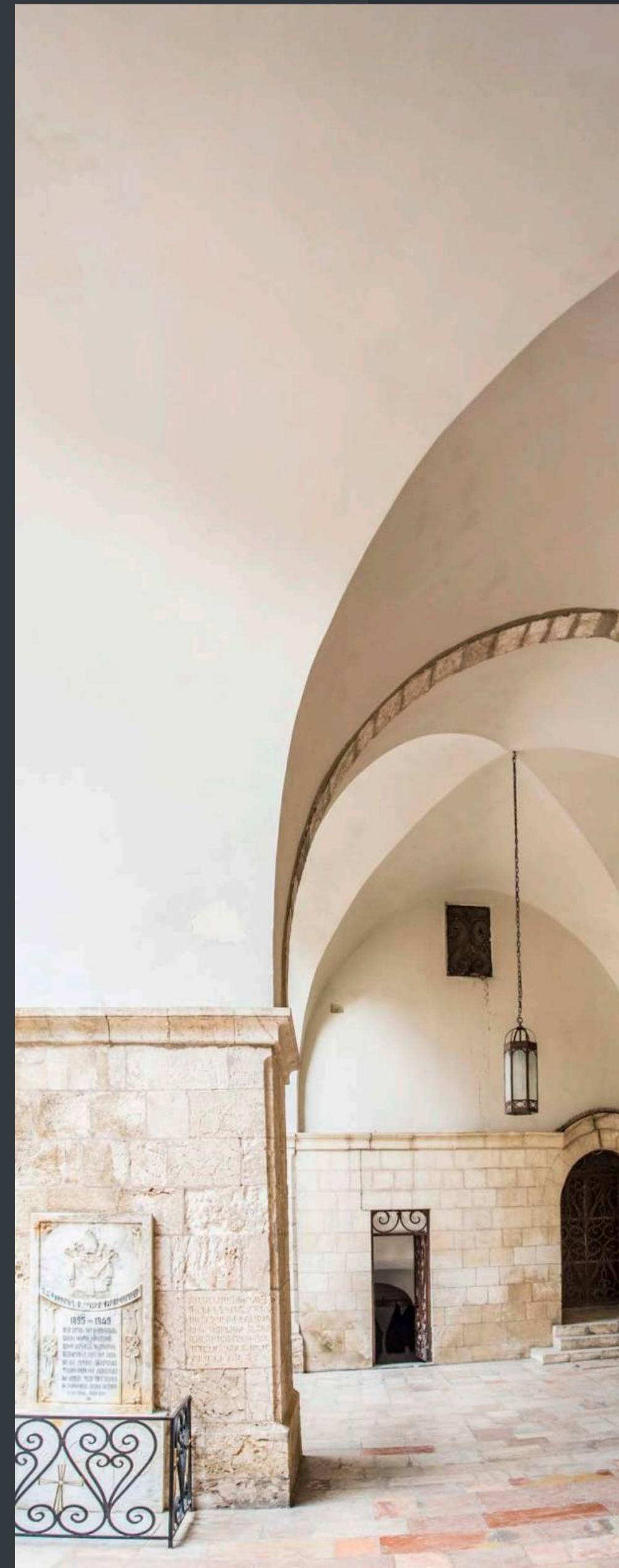


NEW GATE

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.

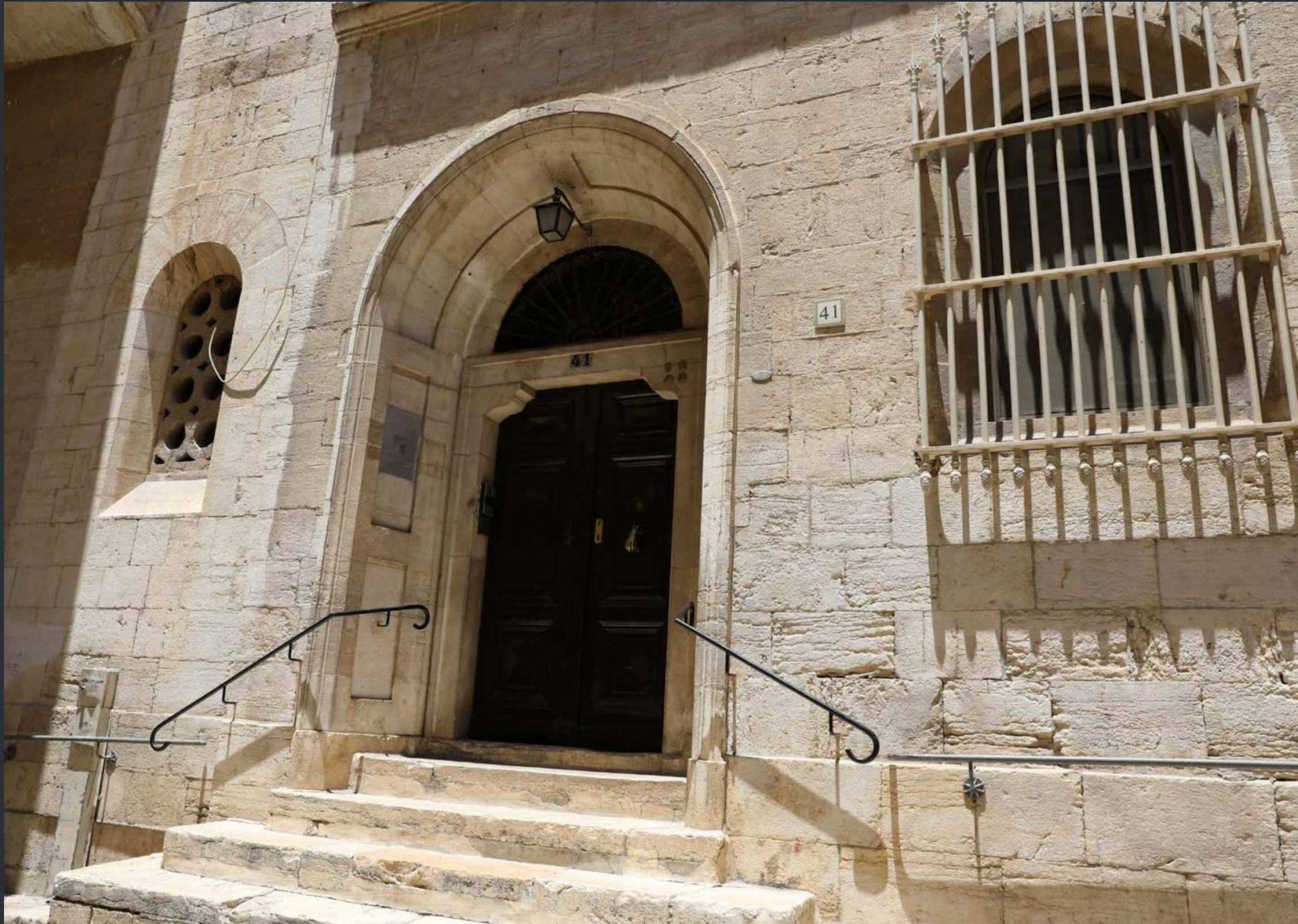
MONASTERIES

The singular is Deir in Arabic, an Aramaic word, plural of adyira. It is a place of residence and worship for Christian monks and nuns. There are monasteries inside and outside the cities, especially in the Jerusalem wilderness. Monasteries in Jerusalem and Palestine are as old as Christianity, some dating back to the second half of the fourth century CE when Christianity was considered the official religion of the state. A monastery is, in fact, an architectural complex. Its area varies from one monastery to another, but it contains, for the most part, a church or chapel, common worship halls, accommodation and living rooms, and hermitages for seclusion and meditation. If located outside the cities, the monastery will be walled, with a water source, an architectural space, and an endowed land. The monasteries of Jerusalem are many and varied and represent most of the Christian denominations. Most of these monasteries are ancient dating back to the Byzantine period and have been restored over time. Among the most renowned monasteries of Jerusalem are the Sultan's Monastery, Ethiopian Monastery, the Great Monastery (Constantine Monastery), al - Dabbagha Monastery, Church of Our Lady of Sorrows Monastery, the Monastery of the Holy Trinity, Sisters of Zion Monastery (Ecce Homo), Monastery of Mar Ibrahim, Monastery of St. John the Baptist, Deir al Sultan, Monastery of the Church of the Redeemer, the Greek Orthodox Patriarchate Complex, the Latin Patriarchate, the Coptic Patriarchate Complex, Deir al - 'Adas, and the Ethiopian Patriarchate. The monastery may include a renowned church, a patriarchate, or places of residence, and thus may be known by the name of one of them, which indicates the multiplicity of the monastery's architectural units, and the diversity of its uses. Some monasteries have changed their original function of worship, to suit the rhythm and progress of life, such as the Convent of the Sisters of Zion. The Sisters of Zion Monastery and the Sultan Monastery were chosen here because of the dispute and differences in ownership between the Copts and the Ethiopians, bearing in mind that other monasteries will be under the name of their associated churches.





Church of St. James - Armenian monastery



THE CONVENT OF THE SISTERS OF ZION

This complex is located on the northern side of the Via Dolorosa at its confluence with Bab al - Ghawanima Street and the Nuns Ascent. This site was known by several names, including: the Arch of Hadrian's, the Monastery of Ecce Homo, the Convent of the Sisters of Zion, the Basilica, the Lithostrotos² (Roman court), the Struthion pool (ostrich pond, swallow pond, sparrow pond). These multiple names indicate the richness of the site and its importance, especially with regard to the trial of Christ, and the architectural efforts undertaken by Herod. It's challenging to date the site, as it has a complex history that dates back to the first century BC (30 BC), and the first half of the second century CE, and the years 1857 and 1868 of the nineteenth century CE. As for the founder, the construction process was succeeded by many names, including: Herod the Great (30 BC), Emperor Hadrian and the founders and officials of the Sisters of Zion Church.

The landmark is located in an area where important historical and religious events took place, which left it with several archaeological and architectural imprints. Near the site were the Antonia Fortress and the Church of the Flagellation and Judgment. There are also the architectural remains of a pool from the Herod period that was later roofed in the time of Hadrian to build a road. There is also a large trefoil arch; the middle arch is visible from the road, while the smaller northern one can be seen from inside the basilica. This arch resembles the lower Roman entrance to Damascus Gate, and some believed it to be a triumphal arch, while others consider it a remnant of the borders of the city of Aelia Capitolina. The name of this arch is associated with the Christian tradition, particularly Pilate's phrase in describing Christ: «Here is the man» (Ecce Homo) according to the Gospel of John, chapter 5 - 19. It is worth noting that the attic above the arch is an extension and property of the Naqshbandi (zawiya), and is currently part of the Moroccan Cultural House, which will resume its activities, hopefully, soon.

2 A Greek term mentioned in the Gospel of John 19:13 specifying the place of the trial of Christ, and means stone tiles that are grooved (scarred).



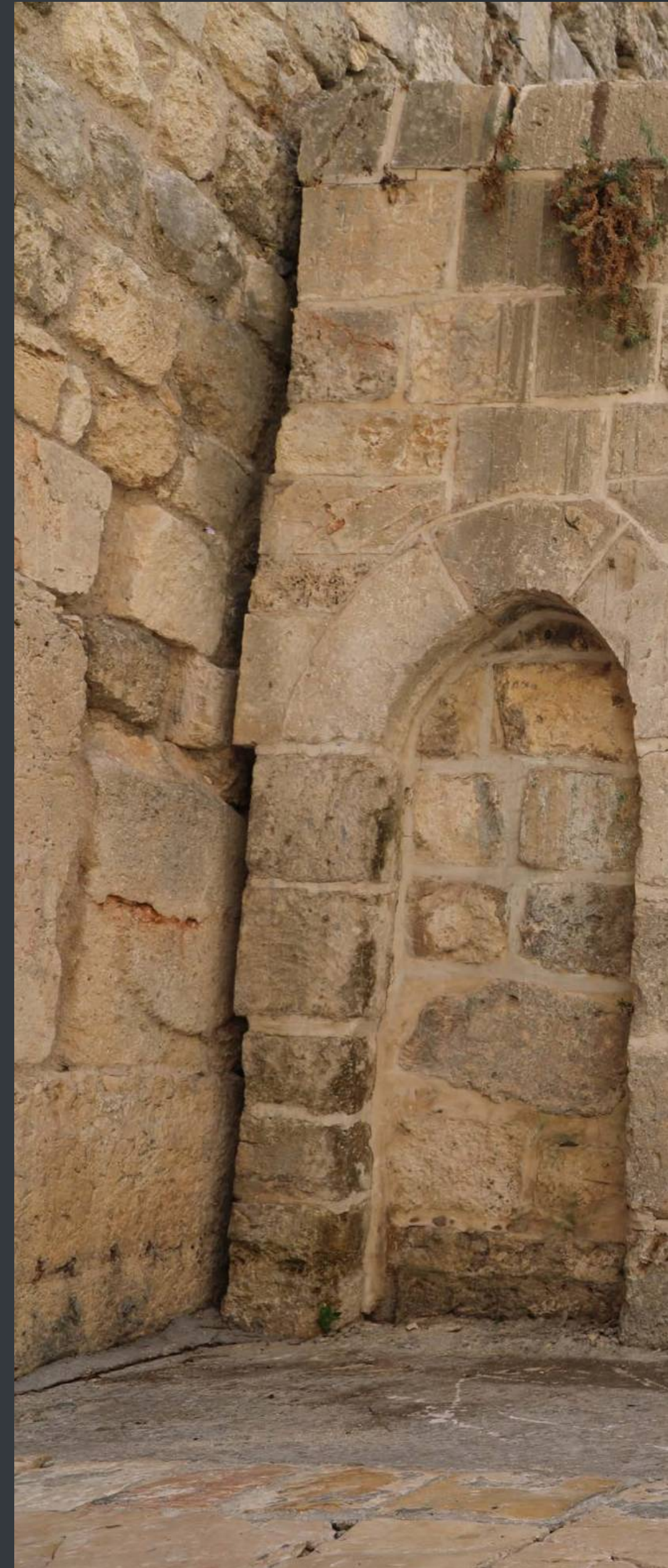
DEIR AL - SULTAN (AL - SULTAN MONASTERY)

Known as the Copts' Monastery, and the Ethiopian Monastery. It is located to the south and southeast of the roof of the Chapel of St. Helena in the Church of the Holy Sepulcher complex. It can be accessed from a secondary street from Khan El - Zeit on the western side, that houses St. Helena's School and the ninth stage of the Via Dolorosa, or from inside the Church of the Holy Sepulcher through the Chapel of the Four Unbodied Creatures. The monastery's history is not completely known, but it was likely a Frankish monastery from the fifth century AH / eleventh century CE, and one of the properties left behind by the Latins when they fled after Salah al - Din al - Ayyubi's liberation of Jerusalem. Although the original founder is unknown, the name was associated with Sultan Salah al - Din al - Ayyubi, and this is why it was likely returned to the Copts after Salah al Din's conquest of Jerusalem.

This is perhaps the most famous monastery in Jerusalem, given the simplicity of its architecture and its striking architectural austerity. What remains of the facilities of this monastery is a set of architectural decorations that indicate its former architectural richness, or remnants of the Church of the Holy Sepulcher complex, and remains of arches and recesses of its buildings, of which a large part was destroyed, in addition to the remains of architectural and decorative elements. What can be seen today is confined to an open courtyard formed by the roof of the Church of St. Helena and the Chapel of the Invention of the Holy Cross. To the south stands a group of simple - built rooms, some of which have a zinc - iron roof and lack proper lighting. The monastery is famous for the bitter dispute over its ownership between the Copts and the Ethiopians, as it branched out to include the Church of the Archangel Michael and the Chapel of the Four Unbodied Creatures.

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 - Salih.







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 arbata in Jerusalem. It enjoys a prestigious location as it is located 25 meters away from the entrance to the blessed 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 blessed 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 blessed 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.

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 - Rumi, 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, three fountains of different styles were selected here, that date back to three different time periods. The first is the Sabil al - Kas for its uniqueness and location within the architecture of the blessed Al - Aqsa Mosque, the second is Sabil Qaitbay, the most beautiful water fountain in Jerusalem and the last fountain built in the Mamluk era, and the third is Sabil al - Wad, built by Sultan Suleiman the Magnificent, which is a walled fountain that was introduced into the architecture of Jerusalem by the Ottoman administration.

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 blessed 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 blessed 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 blessed 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 blessed Al - Aqsa Mosque. It was fed with water from the Sabil Canal through pottery pipes before being connected to modern water pipes.





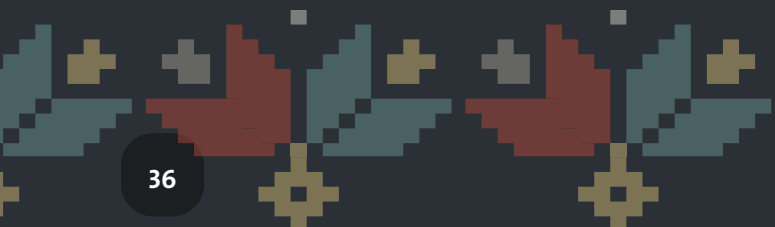


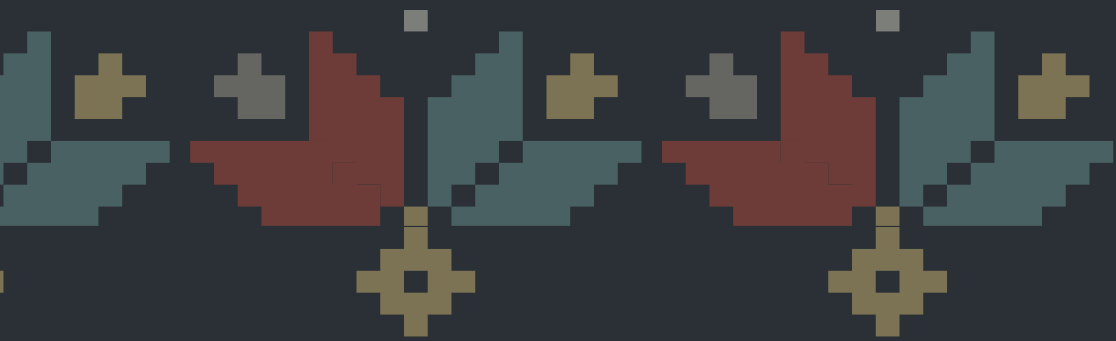
SABIL QAITBAY

The sabil is located in the western part of the blessed 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 blessed 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 Qaitbay, 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 blessed 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.



MARKETS

The market is simply the place where all useful items, such as food, goods, and furniture are displayed for sale, purchase and exchange, i.e. a public place that brings sellers and buyers together. It has several types depending on the fields of occupation; there is the financial market, free market, black market, charitable market, and the seasonal market. Architecturally, the market may be roofed, or open, and may include a courtyard. It may include a group of shops on either side of a passageway or road, with a tiled floor and a roof topped by cross vaults resting on pointed arches.

There was an early reference to the markets of Jerusalem at the beginning of the Islamic era, when Omar Ibn al - Khattab - may Allah be pleased with him - conquered Jerusalem and organized its markets. Most of the markets of Jerusalem were named after the goods they sold or manufactured, such as the al - Bazzazin (silk) market, merchants' market, al - Hariiya market, vegetables' market, oil Market, jewelry market, cooks' market, al - Fakhr market (which was specialized in making soap), al - Qashash (brooms) market, Khan Al - Fahem (coal) market, al - Qattanin Market, cloth market, al - Mabaidin market, al - Ma'rifa (knowledge) market, and the Great Market, which combined three markets: al - Attarin (apothecaries) market, al - Lahhamin (butchers) market, al - Khawajat market (fabrics and clothes), perfume market, al - Dukhaniya market and the Ceramics' market. In addition to some smaller markets, suwaiqat, such as Bab Hutta suwaiqa, al - Qattanin Gate suwaiqa, A'lloun suwaiqa near Jaffa Gate, the Bazaar market, the al - Nahhasin (copper) market, al - Bachoura market, Bab al - Silsilah market, Bab Hutta market, New Gate market, Aftimos market, the Christian Quarter market and Jaffa Gate market.

The history of these markets goes back to several historical periods, some of which to the Roman era, and some to the Frankish period, but the most concrete history of these markets dates back to the Ayyubid, Mamluk and Ottoman periods. Although many of these markets disappeared as a result of the developments brought by life, a large group of them are still prosperous, but the goods they sell have changed, in response to the fast pace of modernity and development. Three markets were selected here to represent the landmarks of Jerusalem: Khan al - Zeit market, an ancient market that dates back to the Roman period, as it formed a main road; and the al - Qattanin market, one of the most innovative markets not only in Palestine, but in all of the Levant, and Aftimos market, a relatively recent market that dates back to the early 20th century, where classical architectural elements meet those of the Arab - Islamic architecture school.







KHAN AL - ZEIT MARKET

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 MARKET

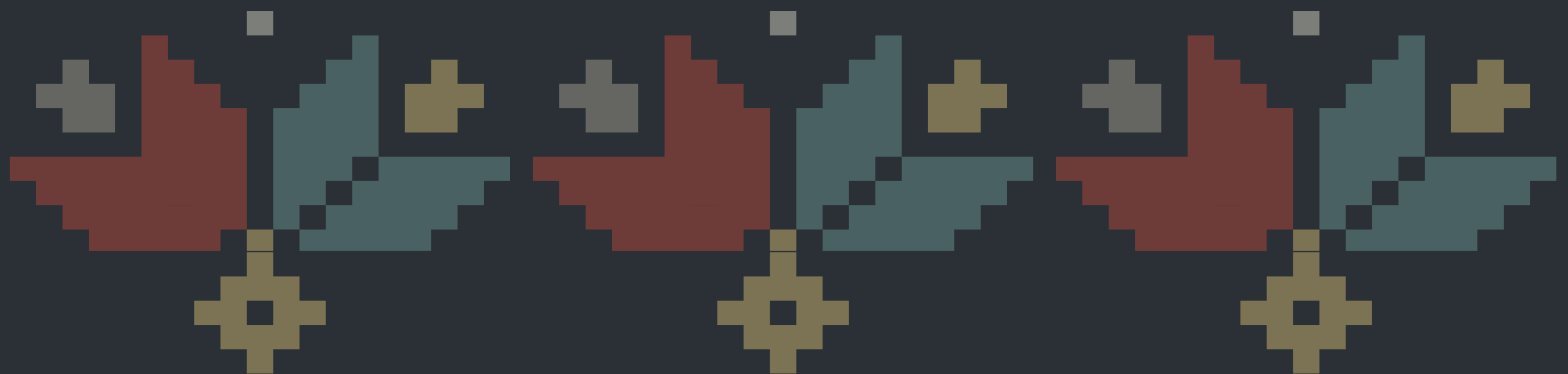
One of the most famous markets in Mamluk Jerusalem is the al - Qattanin Market, which is adjacent to the gate of the blessed Al - Aqsa Mosque from the west. This market, in fact, constitutes a main link between the blessed Al - Aqsa Mosque and al - Wad street (Lower Cardo). This name, al - Qattanin market, 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 blessed 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 Endowment 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 any country".

AFTIMOS MARKET

It is one of the most recent historical markets in Jerusalem, named after the Greek Archimandrite Aftimos, who built this market in the early twentieth century 1902 CE. The market is located to the west of the German Church of the Redeemer, and to the southeast of the Church of the Holy Sepulcher. This market is known for western - style architecture, inspired by traditional architecture. Its northern entrance is a triumphal arch consisting of three large arches built in the Ablaq style (alternating shades of brick red with white) influenced by the Islamic architecture of Jerusalem. In the center of the market is a large and splendid water fountain, which echoes the design of classic fountains in terms of adopting human and animal forms that shape its water outlets. The market shops are scattered on its sides and around the fountain. Leather tanning was an important traditional industry that was practiced near this market, that's why the area adjacent to it was formerly known as Dabbagha (leather tannery). But the leather tanning stopped in the late nineteenth century, especially when the plot of land on which the German Church of the Redeemer is built was presented as a gift from the Ottoman Sultan to Emperor William II when he visited Jerusalem in the late nineteenth century. Today, the market's activity is focused on selling leather bags and products to visitors and tourists. It also houses several antique shops, restaurants and cafes that offer western and local cuisine. Passing through, or sitting in the market, is an irresistible enjoyable experience, as it takes you on a journey where the history and spiritual aspects of the city are explored, inspired by the proximity to several churches that embrace the Omar ibn al - Khattab Mosque, and reminds us of the peaceful Omari conquest of Jerusalem, and Omar's polite refusal to pray in the Church of the Holy Sepulcher, in order to protect it from any future conflict.





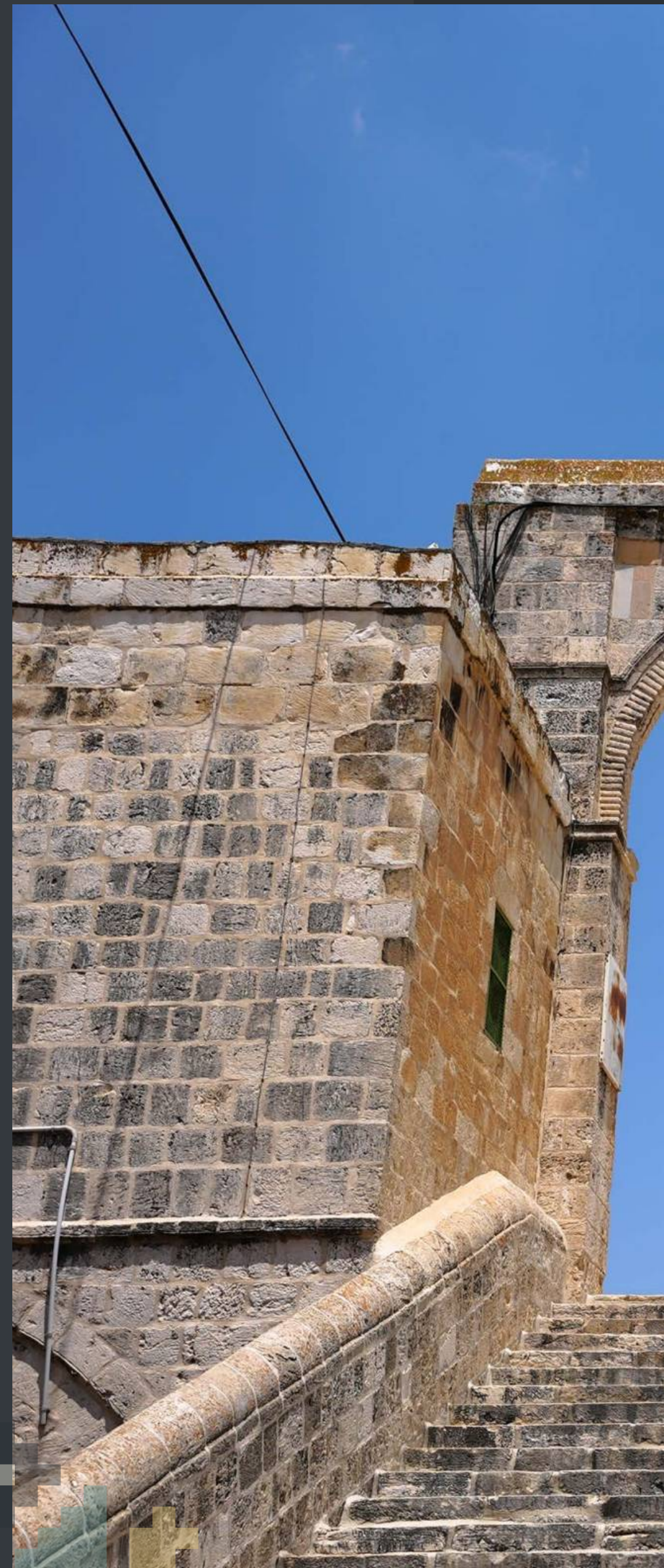
ARCADES, COLONNADES (BAWA'EK)

Its singular is ba'ika, synonymous with several words, such as arcade, colonnade and stairway. It is one of the architectural features of the blessed Al - Aqsa Mosque, and the platform of the Dome of the Rock. Architecturally, it is a series of arches resting on pillars and columns. The function of these arcades (bawa'ik) is primarily aesthetic, they also serve as a transitional zone between the level of the Al - Jame' Al - Aqsa and the Dome of the Rock, and they may appear as a modified triumphal arch. There are eight arcades in Jerusalem's architecture: the western arcade, the northwestern arcade, the southeastern arcade, the southern arcade, the eastern arcade, the northern arcade, the northeastern arcade and the southwestern arcade. The southwestern ba'ika was chosen here to provide a snapshot of the rest of the bawa'ik of the blessed al - Aqsa Mosque surrounding the Platform of the Dome of the Rock. This arcade is also present in most photos taken by visitors to the blessed Al - Aqsa Mosque as it provides a charming view of the Dome of the Rock in the background of the photo.

SOUTHWESTERN ARCADE

Known as the Maqam al - Nabi, this arcade stands proudly on the southern edge of the platform of the Dome of the Rock, on the axis of the entrance to the Al - Jame' Al - Aqsa and the southern entrance to the Dome of the Rock, adjacent to the Summer Pulpit (Minbar al - Sayf) from the western side, and forms one of the stairways between the Al - Jame' Al - Aqsa and the Dome of the Rock.

This arcade is not dated but was mentioned by historians such as Ibn al - Faqih, al - Maqdisi and Nasir Khusraw. This means that it existed in the fourth century AH / tenth century CE. There is no doubt that it has been restored more than once, namely in 1310 AH / 1893 CE, during the time of Sultan Abd Al - Hamid, and in 1345 AH / 1927 CE. Like the rest of the arcades of the Dome of the Rock's platform, this arcade consists of a series of four arches, which rest on columns in the middle, and on pillars at both ends of the arcade. This arch is unique, compared to others, in that its southern façade has a sundial created by Engineer Rushdi al - Imam in 1927 CE. It is a preferred place for taking photos, as the Dome of the Rock serves as a background for these images.





PLACES OF BURIAL AND RESURRECTION

According to the traditions of the three monotheistic religions, and the modern voluntary political tradition, Jerusalem is a blessed holy land, the land of judgement and Armageddon. Therefore, the followers, theorists and thinkers of these religions developed many scenarios concerning Judgement Day. In response to the wishes of the followers of the three religions, Jerusalem has become a desirable place for burial. Cemeteries have spread around the holy city, especially on the eastern side at the western foot of the Mount of Olives, and the Kidron Valley, where ancient historical cemeteries of Jews, Christians and Muslims can be seen, in addition to the western slope of Mount Zion (Mount of the Prophet Daoud). Many mausoleums, cemeteries, tombs and memorial shrines were established inside the city walls with architectural buildings dating back to several different and extended periods. Some examples of the architecture and landmarks of the cemeteries and mausoleums that became famous in the Islamic period are: the tombs of 'Ubadah ibn al - Samit and Shaddad ibn Aws, the Emirs of the Ikhshidi State mausoleum, Husam al - Din Baraka Khan mausoleum, al - Awhadiyya mausoleum, Jalqiah mausoleum, al - Saadia mausoleum, Turkan Khatun mausoleum, al - Kilania mausoleum, al - Siyoufi mausoleum, Sitt Tanashk al - Mudhafaria mausoleum and al - Safadi mausoleum. It was appropriate to choose the Turkan Khatun mausoleum as a representative of the women - only cemeteries, and the al - Kilania mausoleum as it contains three domes. Based on the strong belief in the status of Jerusalem, it was necessary to transfer bodies and cross a distance of, sometimes, 2,000 km in order to have it buried in Jerusalem.







TURKAN KHATUN MAUSOLEUM (TURBAT TURKAN KHATUN)

The mausoleum (Turbet) of the Honorable Sayyida Turkan is located in the northern section of Bab al - Silsila street, to the west of al - Saa'diyya mausoleum, and before the archway located just before the al - Ain street stairway. According to the inscription, the mausoleum was built in 753 AH / 1353 CE for the Uzbek matriarch, Turkan Khatun, the daughter of the Uzbek prince Istuqtai.

This mausoleum is attributed to the daughter of an Uzbek prince, whose state was known as the Khans of the Golden Horde, and who chose to be buried in the city of Jerusalem, 4,000 kilometers away from her motherland.

The mausoleum has a facade distinguished by the precision of the decorations that adorn the panels and fillings, which are embedded with geometric and botanical motifs. The layout of the mausoleum is not proportionate to the decorative richness, but it seems that the desire to possess a place close to the blessed Al - Aqsa Mosque led to sacrificing some of the desired architectural planning. The importance of the mausoleum lies in being one of the burial places associated with the status of Jerusalem, characterized by architectural richness and splendid decorations, which reflects the social and material condition of the deceased.



AL - KILANIYYA MAUSOLEUM (AL - TURBA AL - KILANIYYA)

Mausoleums, like other historical landmarks of Jerusalem, are known by the name of their inhabitants, namely Jerusalemite families, and accordingly this mausoleum is known as Dar Da'na. It is located in the middle of the northern section of Bab al - Silsila Street opposite the Husam al - Din Baraka Khan mausoleum, where a bend leads to the Moghrabi Zawiya and al - Buraq Square, and to the west of the al - Taziah School. Our indispensable guide regarding the history of this mausoleum is Mujir al - Din al - Hanbali, the historian of Jerusalem and Hebron. He stated that the mausoleum was established at the request of Prince Haji Jamal al - Din Bahlawan al - Kilani, through his nephew 'Alaa al - Din, to have his body transported from Lahjan on the Caspian Sea in Iran and buried in Jerusalem. One can imagine the complexities of transporting the body over a distance of more than 2000 km at that time, but the love and status of Jerusalem surpassed everything for this prince and others who chose Jerusalem as their final resting place.

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 blessed 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 blessed 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), three mosques (Jawame'/Masjids) were chosen here, each with its own advantage and preference. The blessed 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. Further, 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.







BLESSED AL - AQSA MOSQUE

Firstly, it can be safely said that many books and volumes have been written and published about the blessed 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 of the two Qiblahs, and the third of the Two Holy Mosques. 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 blessed 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 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 blessed al - Aqsa Mosque includes a large group of mosques, 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.



AL - JAME' AL - AQSA (AL - QIBLI MOSQUE)

The relationship of Al - Jame' al - Aqsa with the blessed Al - Aqsa Mosque is a part - to - whole relationship, since Al - Jame' Al - Aqsa (50*80 meters) constitutes a small part of the blessed Al - Aqsa Mosque (144 dunams). It is located in the southern part of the blessed 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 blessed 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 blessed 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 blessed Al - Aqsa Mosque which constitutes part of the southern wall of the Al - Jame' Al - Aqsa.



MASJID OMAR BIN AL - KHATTAB

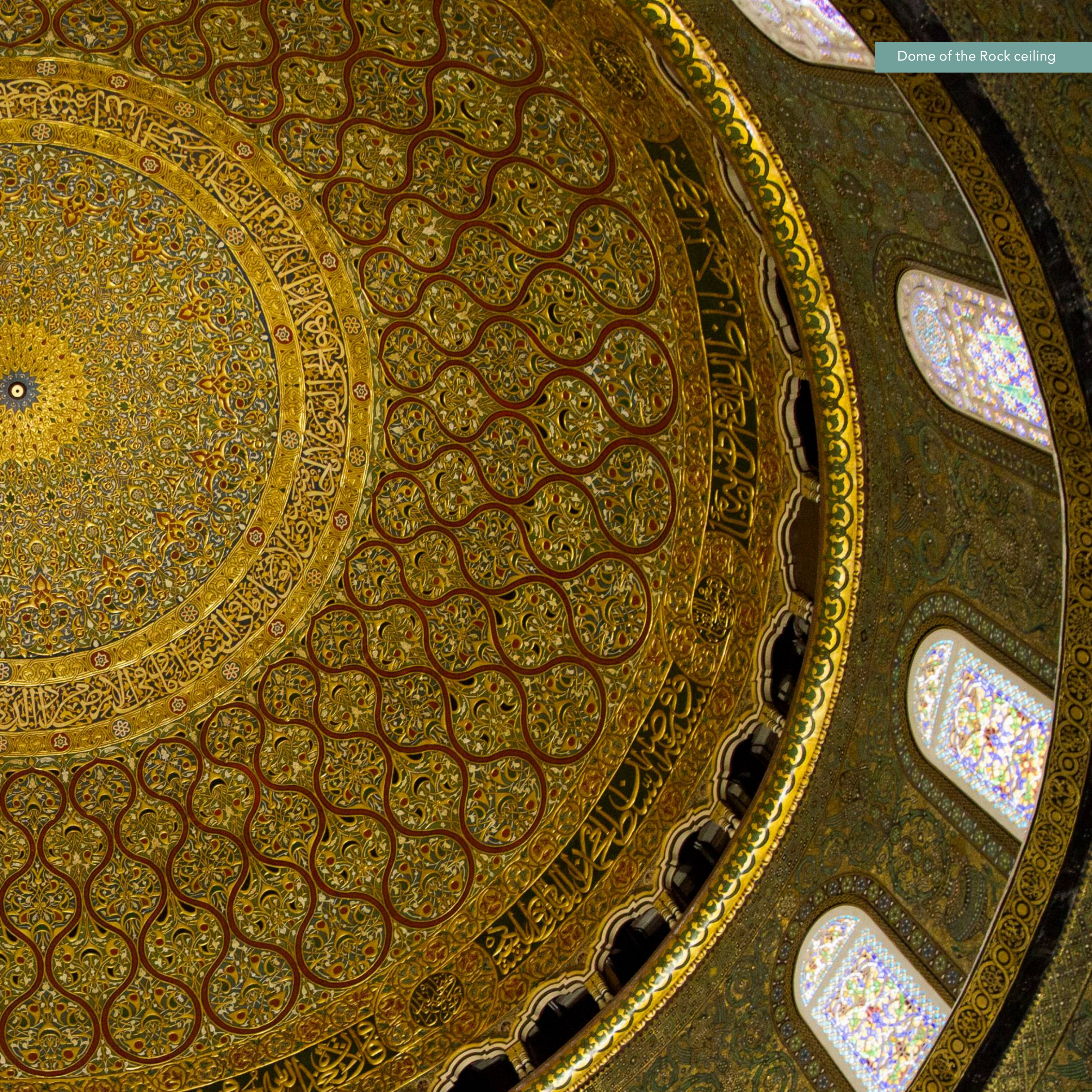
There is hardly any Palestinian village or town that doesn't have a mosque attributed to Omar Ibn Al - Khattab, the second caliph and founder of the Arab Islamic state. Usually they refer to such mosques as 'Omari mosques'. This does not necessarily mean that the mosque was built by Omar ibn Al - Khattab, 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.





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.



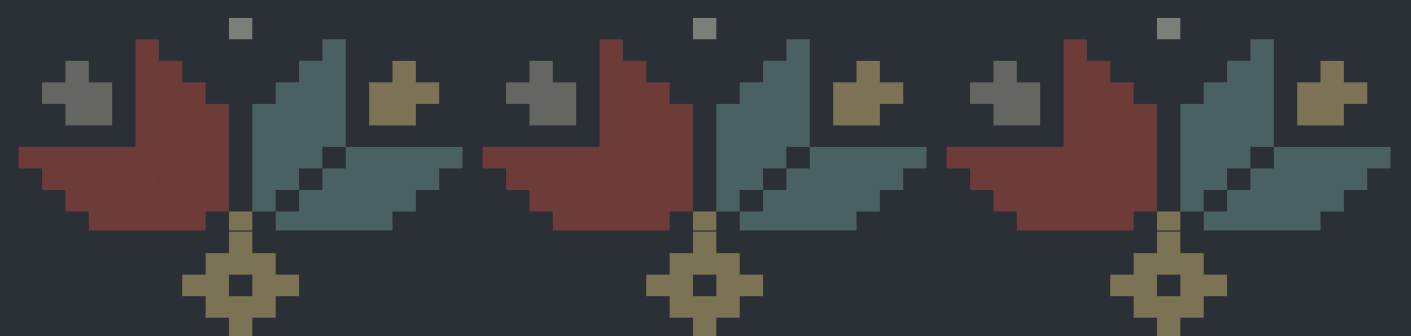




HAMMAM AL - 'AIN

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 blessed 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 Endowment 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

Khasaki 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.

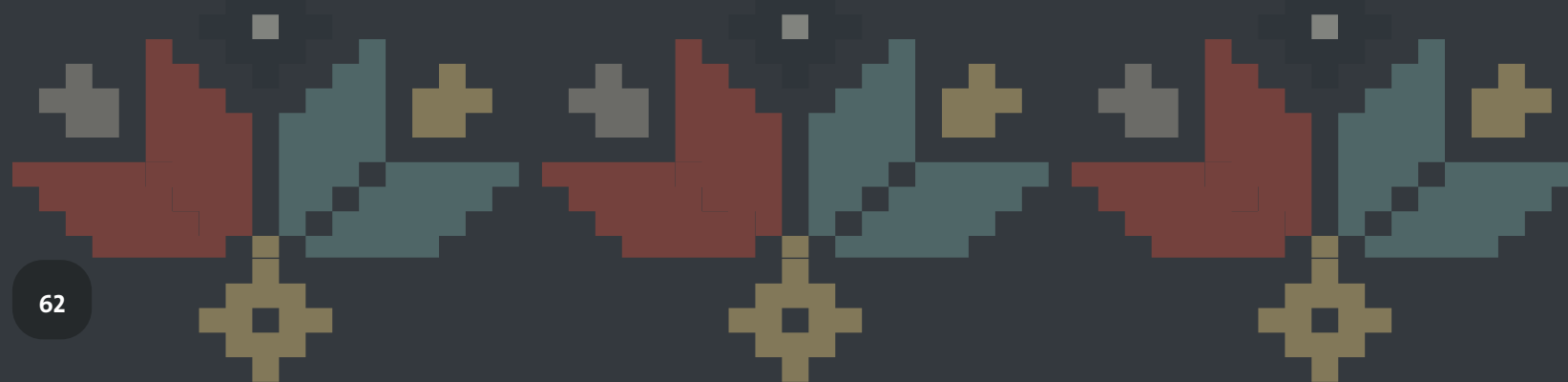
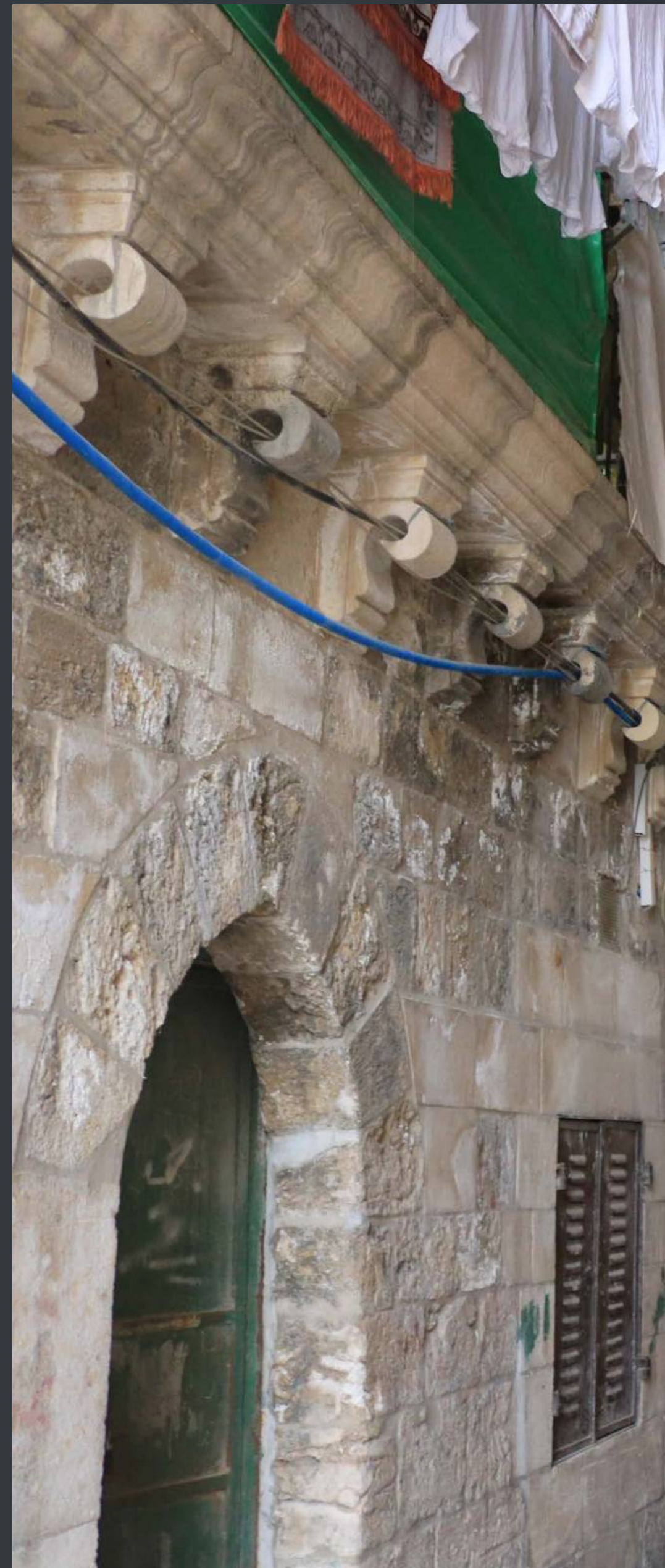
This bathhouse was established in 959 AH / 1552 CE and located in the southeast corner at the confluence of al - Wad street with the Via Dolorosa, opposite the Austrian hospice. The building today is part of the Armenian Catholic Patriarchate.

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. Khan Tankiz and Copts Khan were chosen here to provide a glimpse of the khans that were famous in Jerusalem. The first is Mamluk and reflects the architectural and commercial prosperity of Jerusalem, and the second indicates the developments and relations that linked the Coptic sect to Jerusalem in the first half of the nineteenth century.







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 Department of Islamic Endowments.



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.



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 splendiddness 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 blessed Al - Aqsa Mosque.







KHALWAT QITAS

This Khalwa is attributed to Qitas Beyk, a member of the Ottoman administration. Currently, it serves as the blessed 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 blessed 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 blessed 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 blessed Al - Aqsa Mosque, without the slightest exaggeration. It constitutes a single independent building that is considered an architectural masterpiece worthy of contemplation.





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. The Dawadariyya khanqah, and the Qiramiyya zawiya, were selected here to give an idea about Sufism and the zawayyas and Khanqahs in Jerusalem.





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جامع
الزاوية النقشبندية

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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.

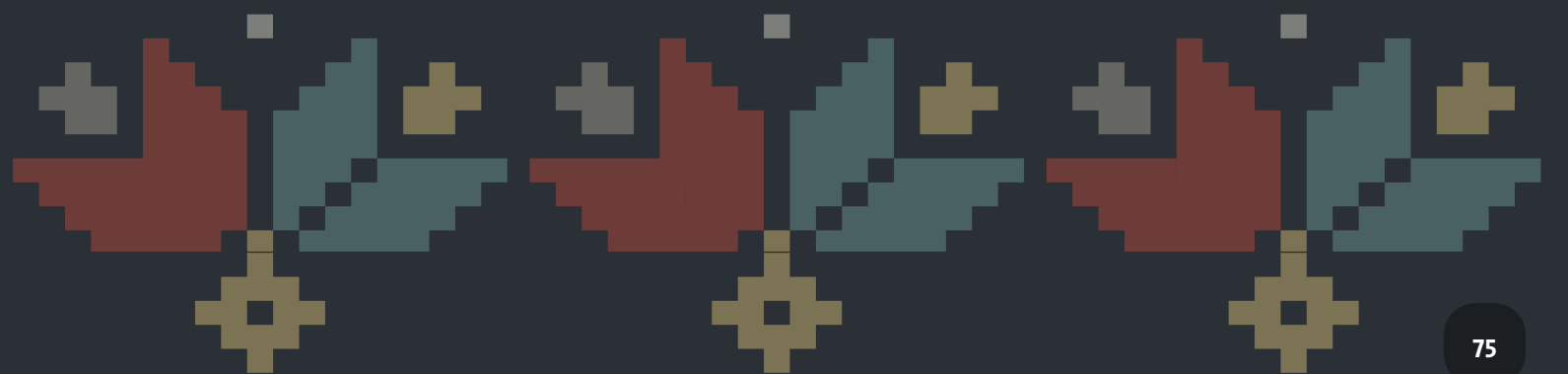
Al - Dawadariyya is located on Bab al - ‘Atm street, adjacent to the blessed al - Aqsa Mosque from the north. According to its founder inscription, it’s known as Dar al - Saliheen, referring to the Sufis residing there. It is evident from the inscription, which is barely readable due to the dimness of 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.



DOMES

A dome (Qubbah), pluralized by domes or Qibab, is a circular, arched, hollow building. It is a type of roofing, just like vaults of various types, and flat roofs, but with a hemispheric shape. The dome may be an independent architectural unit, e.g. stand-alone building, or may be part of a building that constitutes an architectural unit within an architectural complex or a larger building.

There is a countless number of domes in Jerusalem from the second kind. These stone domes, that characterize the traditional architecture of Jerusalem, can be seen from any elevated place. Most of what we have from the first kind, i.e. the independent memorial domes, were concentrated in the area of the blessed Al - Aqsa Mosque, and the total number of which is 12 domes: Dome of the Rock 72 AH/691 - 692 CE, Dome of the Chain (al - Silsilah) 72 AH/691 - 692 CE, Dome of the Ascension 597 AH/1200 - 1201 CE, Dome of Suleiman 604 AH/1207 - 1208 CE, al - Nahawiya Dome 604 AH/1207 - 1208 CE, Dome of Salih Najm al - Din Ayyub 647 AH/1249 - 1250 CE, Dome of the Prophet 1030 AH / 1620 CE, Dome of the Spirits 1037 AH / 1627 - 1628 CE, Dome of Yusuf Agha 1092 AH / 1681 CE (surface level of the Dome of the Rock), Dome of Yusuf (at the level of the Al - Jame' Al - Aqsa) 1092 AH / 1681 CE, Dome of the Lovers of the Prophet 1233 AH / 1817 - 1818 CE, Dome of al - Khaidr 1222 AH / 1807 - 1808 CE.

These domes differ in terms of area, reason and motives for construction, architectural planning, decorative richness, building material and the transitional area of the dome, natural lighting, and the exterior cladding style of the domes. Domes as a roofing method were found in most buildings, including mausoleums, tombs, schools, fountains, minarets, zawiya, and entrances, which makes it difficult to estimate their number. Accordingly, in addition to the information provided about domes, it was appropriate to select an Ayyubid dome, which is the dome of the righteous Najm al - Din Ayyub, and an Ottoman dome, the dome of Yusuf Agha on the platform of the Dome of the Rock, to give a brief idea of the domes in the architecture of Jerusalem.







QUBBAT AL - SALEH NAJEM AL - DIN AYYUB

It was known as the Dome of Mousa (Qubbat Mousa), and this may have been one of the sheikhs who studied in it. It was also known as the Dome of the Tree, probably because there was a tree in its vicinity. It is known today for the function that has been entrusted to it, which is “a school for memorizing the Holy Qur’an”. The dome stands on a high stone platform inside the western part of the blessed Al - Aqsa Mosque, about (18) meters to the east of the al - Silsilah and al - Sakina Gates. Based on the five - line inscription above the entrance opening, written in the Ayyubid Naskh script, the dome dates back to 647 AH / 1249 CE, and the founder of the dome is the righteous king Najm al - Din Ayyub, the last sultans of the Ayyubid state. Most probably the dome was built during his visit to Jerusalem to carry out some architectural works, in celebration of Jerusalem’s liberation from the Franks, following a battle, which took place in 642 AH / 1244 CE, and was called Hattin II for its significance.



QUBBAT YUSUF AGHA

Located at the southern end of the platform of the Rock, west of the Summer Pulpit and east of the al - Nahawiya dome. It should be noted that this is not the dome of the Prophet Yusuf, peace be upon him, or the dome of Yusuf Salah al - Din al - Ayyubi, as some might think, as there is an inscription that indicates the digging of a trench that was reused and incorporated into the architectural fabric of the dome. Youssef Agha is the Ottoman governor of Jerusalem, he was known as the confidante of monarchs and sultans, and the one entrusted to the Supreme Ottoman Empire. He was also mentioned in the dome' inscription as a highly ranked Agha of Dar al - Saad. It is worth noting that the architect who built the building was Hajj Ali, the architect of the blessed Al - Aqsa Mosque, who belongs to the prominent Nammari family, which dates back to their great - grandfather who worked in building the Jerusalem Wall and Damascus Gate during the period of Sultan Suleiman the Magnificent.

This is a splendid memorial dome that reflects the level of local architecture in Ottoman Jerusalem and the blessed Al - Aqsa Mosque, where the character of the local building style inlaid with reused Frankish materials is highlighted.

ARCHWAYS

Arches are the plural of arch, meaning, in the general architectural term, an arched structure built over a river to facilitate crossing over it. However, according to Mujir al - Din al - Hanbali, a historian of Jerusalem and Hebron in the Mamluk period, the arches are similar to the Bawae'k³ (Colonnade). But in the local architecture of Jerusalem, an arch is a series of long continuous confined arcades that rest on both sides of a street, flanked by one or more mashrabiya - style windows (oriel windows) on both sides. If linked to a Sabil, this style of architecture may be similar, but not identical, to the Sibat (archway) in Islamic architecture in Iran, or the Mamluk architecture of Cairo, but it wasn't prevalent in the architecture of Jerusalem.

The architecture of Jerusalem includes many arches of the foregoing definition. There's hardly any street or alley that doesn't have one of those arches. This building technique is undoubtedly ancient. Its beginnings can be traced back to the Roman period, and was used in the Umayyad era, and expanded in the Mamluk period. It became widespread and set an example for those who have the capabilities and conditions to build such structures.

WILSON ARCH (QANTARIT UM AL - BANAT)

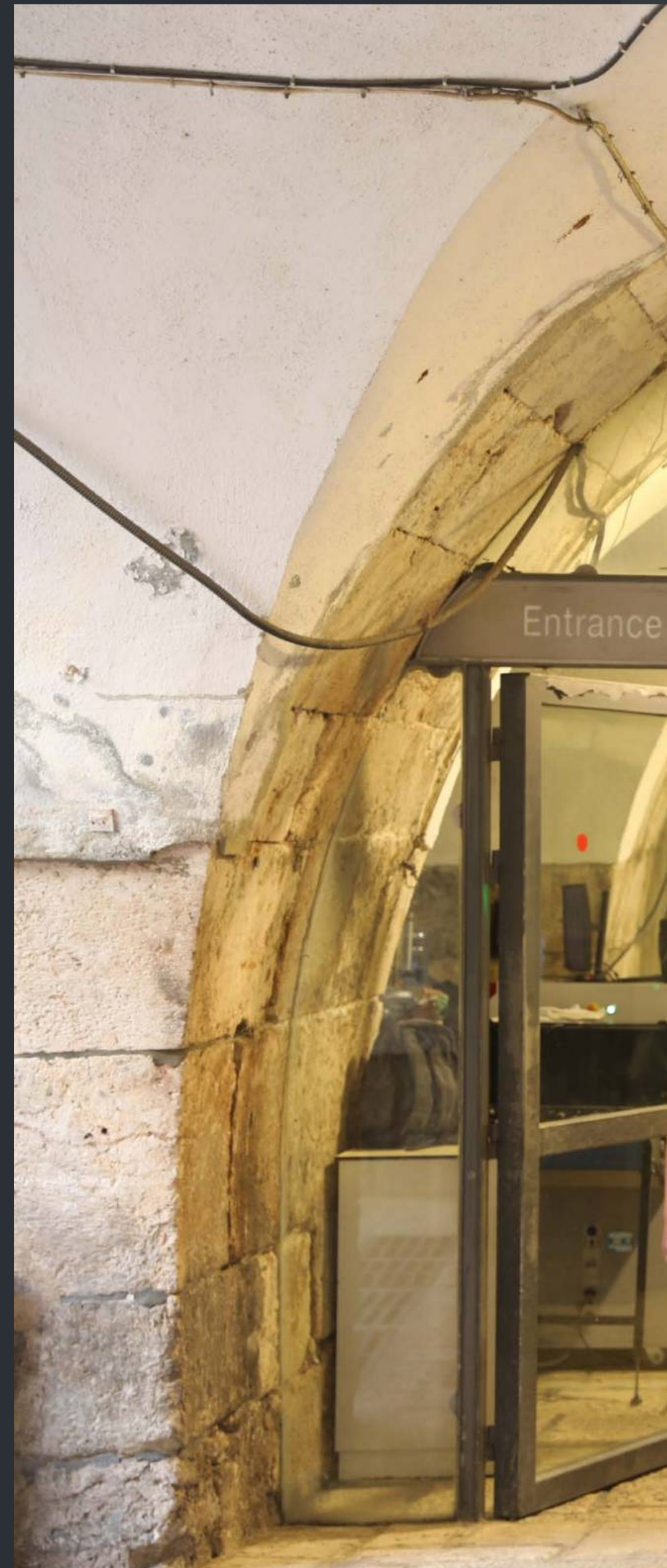
The archway of Umm al - Banat is also known as Wilson's Arch, in reference to the gentleman who rediscovered it and brought it to light. It may also refer to the Sulaymani vault in one of the Endowment deeds of al - Moghrabi waqf in Jerusalem.

Visiting this landmark is not easy; as it requires passing through an Israeli occupation police station for a thorough search on al - Wad street, and another police station at the Abu Midyen al - Ghouth Ascent, at the Mughrabi Zawiya. In addition to these obstacles, the fact that visitors have to go through a thorough inspection, which entails answering questions and waiting, will inevitably make the visitor feel like he/she is in a foreign country. In general, this arch is located at the end of al - Wad street from the southern side, just before al - Ain stairway, which leads to Bab Al - Silsilah rising above the arch, where Al - Buraq Restaurant and the northern entrance of the tunnel are.

With regard to the history of the arch, it's likely of Roman origin from the period of Herod the Great (37 - 4 BC). It was renewed in the Umayyad period (65 - 86 AH/685 - 705 CE) as part of the great project by 'Abd Al - Malik Ibn Marwan to maintain the blessed al - Aqsa Mosque. Bab al - Silsila street was built above it in the Mamluk period around (729 AH / 1328 CE), by Prince Tankiz al - Nasiri, the influential deputy of the Levant.

The motives behind the name Umm al - Banat (mother of the girls) are not precisely known. The archway consists of several successive arches, a roof between each arch and the last half - barrel - shaped vault pointed to form a bridge - like structure in the modern architectural concept. The archway extends from the end of al - Wad street towards the south, to the beginning of al - Buraq Square from the north.

3 Review Bawa'ek architecture in the alphabetical glossary of this study.





ce כניסה دخول

הכניסה למתחם פותחת בבדיקה בטחונית.
שער המעגסטר מותאם למצב שבת
ומתוצרת הכניסה דרכו
באישור הגורם הלבנשטאם והגורם וייכידים צ"ל
ריבולוט הגורם נבצול שליט"א
ורב הכותל המערבי והגורם רבינוביץ שליט"א
למחמירים ניתן לעבור בלי מתנת
(למעט אבנים חגורה ומשקפיים)
אם כי ניתן לרוש בידוק ידני בשער
הכניסה במספר לשיבת יתיב איילה

EXIT יציאה

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.

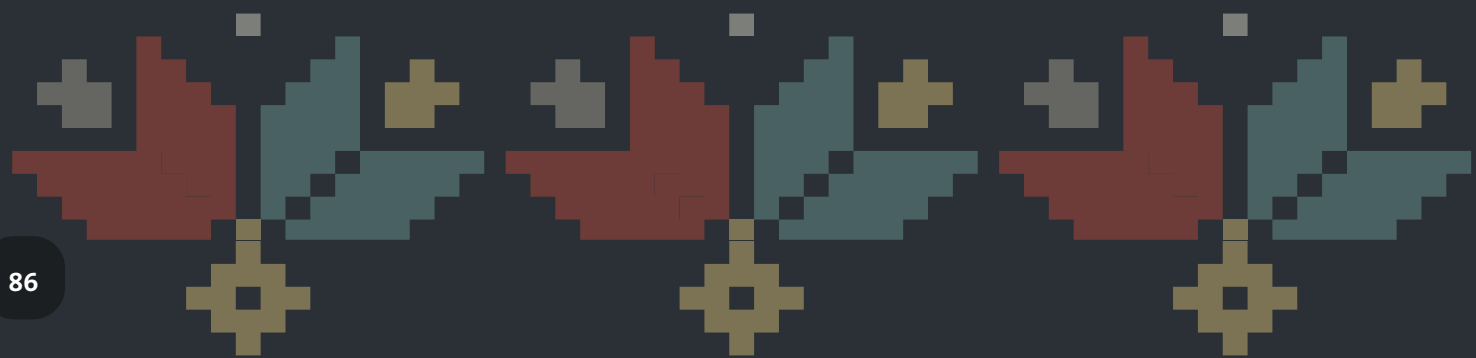


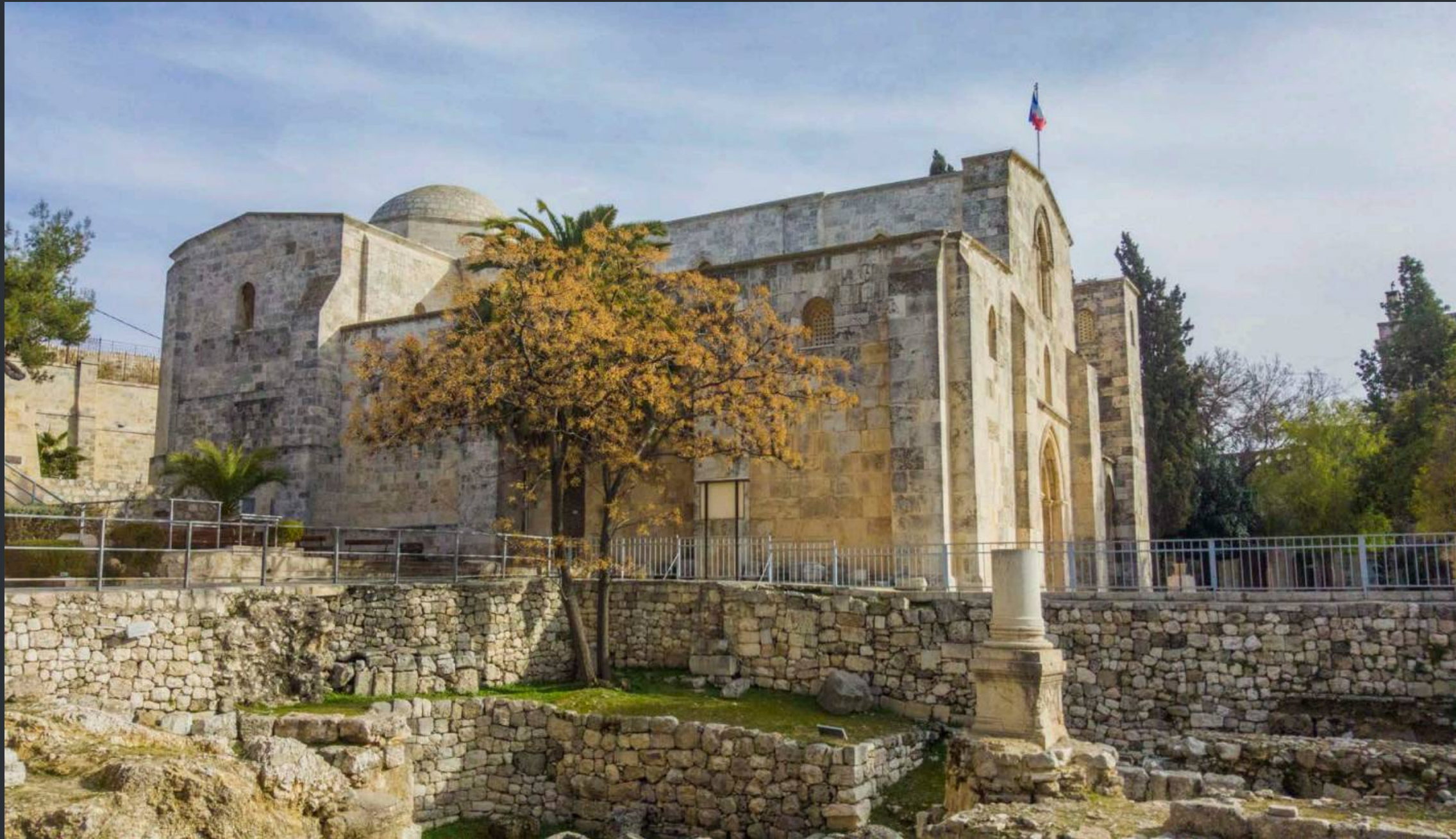
It is worth noting that the planning of the Church of the Holy Sepulcher - when it was founded by Emperor Constantine the Great and his mother Saint Helena - included four sections: a spacious yard (Atrium), a basilica, an open courtyard that included the Golgotha (the place of the Crucifixion according 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 informative 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 it 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 (SALAHYIYA 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 Aramaic, 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 'Aloun 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 Nevsky, 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.









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 blessed 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 blessed 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'alleem 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 blessed al - Aqsa Mosque, it is still one of the most graceful minarets in the blessed 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.





MIHRABS (NICHE) AND MASATEB (TERRACES)

The mihrab is located in the forefront of the mosque, it's a hollow niche that ends with an arch carried on column. The purpose of the mihrab is to point to the direction of the Qiblah in mosques, and the place where the imam leads prayer groups. Often the mihrabs are part of a whole, i.e. an architectural element of the mosque, school or zawiya. Therefore, the mihrabs received great attention in terms of decoration and attention to detail. In the architecture of Jerusalem, there are many magnificent mihrabs, the most famous of which are the mihrab of the Al - Jame' Al - Aqsa, renovated by Salah al - Din al - Ayyubi, the mihrab of the Dome of the Rock, the mihrab of the Hassaniya school in Bab al - Nazir, the mihrab of the Muzhiriyya school, and the mihrab of the Ashrafiyya school. However, there are independent mihrabs in the architecture of Jerusalem, especially in the blessed al - Aqsa Mosque, and they may be attached to a terrace. There are unique mihrabs in the architecture of Jerusalem that cannot be matched with similar structures in Islamic architecture. These mihrabs can be fixed to the ground, or they may be walled or without a wall or fence.

The mastaba is also called maksala, an elevated place, in the form of a bench that is used for sitting. Architecturally it's built on both sides of entrances to buildings, especially Mamluk buildings, and is usually made of stone. There are many examples of this type of terraces, in the blessed al - Aqsa Mosque compound, they're found in almost every building, but the best examples are the masateb (plural) of the Qattanin Market Gate, and the Ashrafiyya School.

But it is worth noting that in the architecture of blessed Al - Aqsa Mosque, there is another special type of terraces, that contain magnificent niches, some of which are dated, and some of them do not bear any history. Among the most famous terraces that contain mihrabs, we mention the terraces of Karak, al - Snowbar, mihrab of Ahmed Gullari, mihrab of Sabil Qaitbay, mihrab of Ali Pasha, mihrab of Mustafa Agha's Sabeel, the mihrab of Daoud, the mihrab of Prince Balawi al - Zahiri, the mihrab of Prince Jarkas al - Nasiri, and the mihrab of Yusuf Pasha.







MIHRAB DAUD

Firstly, it should be noted that the fact that this landmark bears the name of “Prophet” Daoud does not mean that it was built by or had anything to do with the Prophet Daoud (peace be upon him). In fact, the history of this mihrab is Islamic, as it was renewed by order of Sultan Al - Mansur Lajin, who assumed the Sultanate in the years 696 - 698 AH /1297 - 1299 CE. A good case in point is the several structures that bear the names of saints and prophets in the blessed Al - Aqsa Mosque (previously and recently). This mihrab celebrates the Prophet Daoud (peace be upon him) in the Islamic heritage, as it shows the extent of the Muslims’ reverence for his person, by linking what was mentioned in the Holy Qur’an in Surat Şād (Surah: 38 - verse: 21) to this site, out of sheer reverence. It is a memorial Mihrab, and Muslims felt no qualms in adopting this name, which indicates tolerance and open - mindedness. But this does not mean that the Prophet Daoud (peace be upon him) is the one who built this structure, as it is a purely Islamic site, and no other has claims to it. This site was one of the most popular places for visitors to the blessed al - Aqsa Mosque in the middle of the tenth century AH / sixteenth century CE.

The mihrab of Daoud stands in the middle of the southern wall of the blessed Al - Aqsa Mosque, between the eastern wall of the Mosque and the southeastern corner. It is a large mihrab that was opened into the southern wall of the blessed Al - Aqsa Mosque, at the same height level as the wall. It is concave and consists of a receding apse that ends with a pointed arch. The mihrab is of great importance, and there is no doubt that it served those who used to carry out individual prayers or specific individual prayers on summer days, in this large open courtyard.



MIHRAB BALWI AL - ZAHIRI

The mihrab is located in the south end of the terrace (mastaba) on which the Mustafa Agha Sabil was built, to the southeast of Bab al - Nazir inside the blessed al - Aqsa Mosque, and it dates back to the 788 AH / 1386 CE. This mihrab is attributed to Prince Balawi al - Zahiri, who held an important position as the overseer of the Two Holy Mosques (Jerusalem and Hebron), and the deputy of the Sultanate during the reign of Sultan al - Zahir Barquq, that's why he was known as al - Zahiri. The deputy is the second man in the Mamluk state, and had the same powers as the Sultan, in terms of signing decrees and supervising the army.

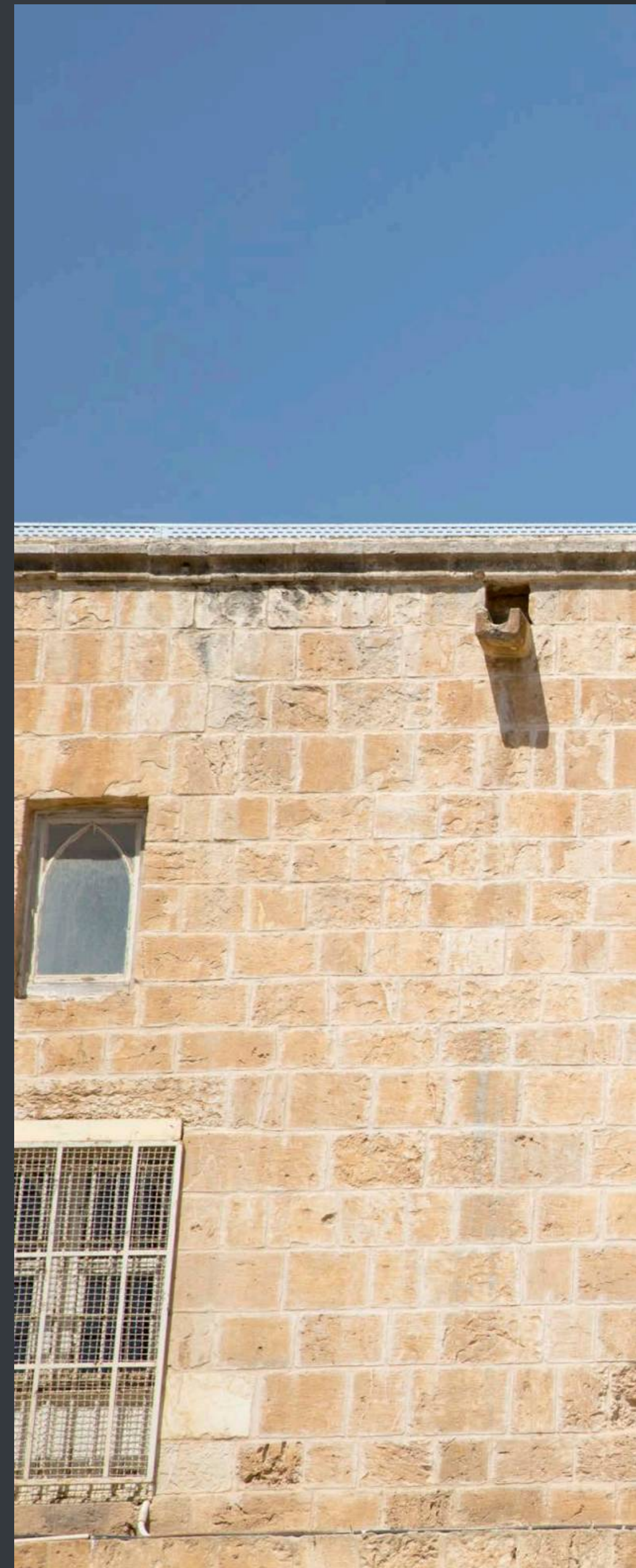
The mihrab rests on the southern wall of a stone platform of rectangular shape. The Mustafa Agha Sabil was built at its northwest corner and a large hollow mihrab was built at its southern end, surmounted by a semicircular arch resting on a pair of columns. The architecture of the blessed al - Aqsa Mosque was distinguished by the construction of a group of exposed stone terraces that were used for praying, delivering lessons and preaching. It was also used as a place for gathering and reading the Holy Qur'an.

SCHOOLS (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 blessed 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, Taziyya 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. Four schools were selected here to give an idea of this type of Jerusalem buildings, the first is Ayyubid, and the remaining three are Mamluk schools, one of which was endowed by the owner of the Diwan al - Insha' (office for handling the Caliph's correspondences) at the end of the Mamluk state era, and two schools founded by the princes who took over the Sultanate's deputyship. These schools differ in their architectural texture, layout, and the sciences which they taught.







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 blessed 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 blessed 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 blessed al - Aqsa Mosque and the Dome of the Rock were lit, was located at the bottom of the Nahawiyya School.



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 blessed 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 blessed 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 blessed Al - Aqsa Mosque. They even Judaized the place and converted some of the upper floor halls into a synagogue overlooking the blessed 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 windowsills 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.

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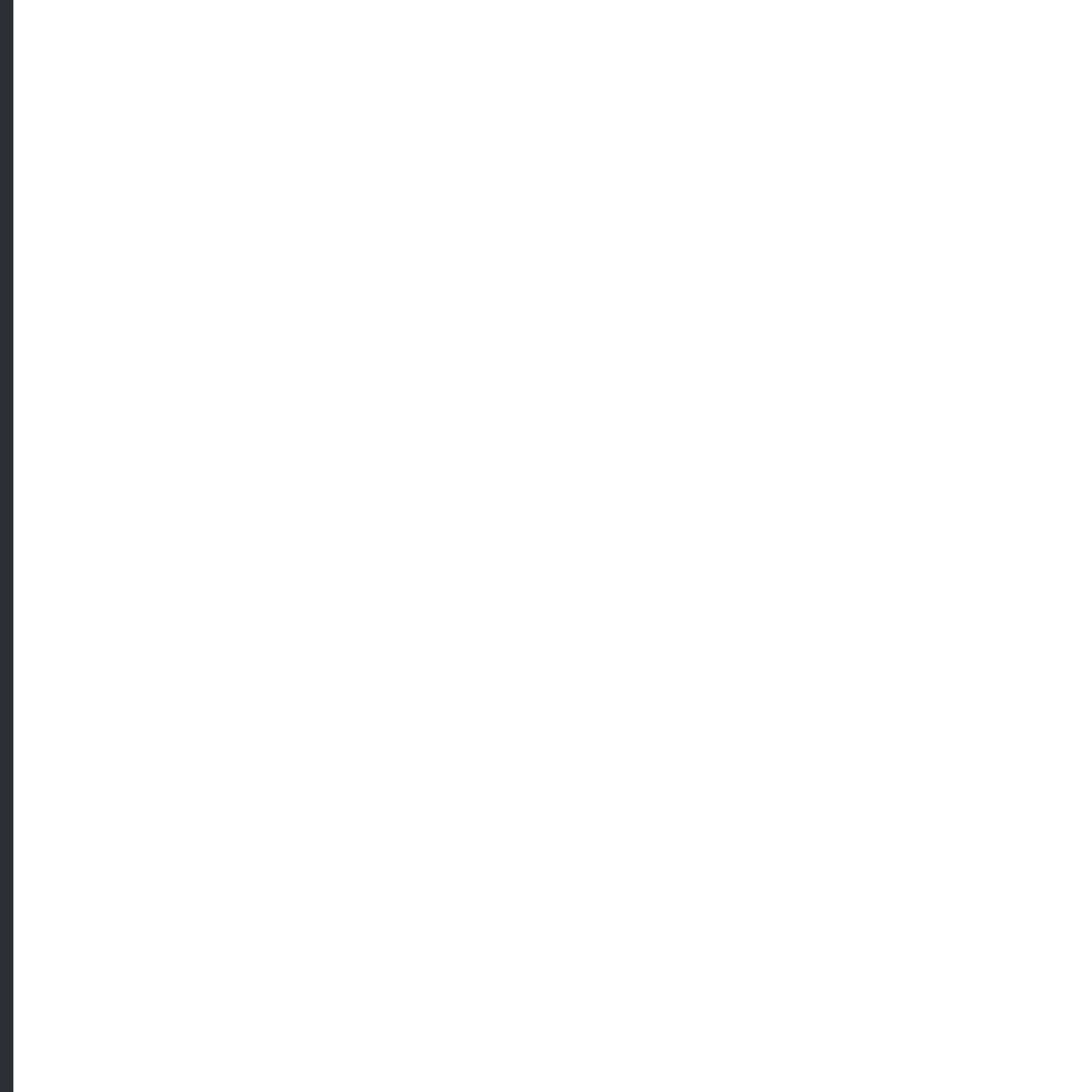
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