

*In the name of Allah,
Most Compassionate,
Most Merciful*

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INTRODUCTION

Jerusalem is one of the oldest and most important cities in the world. It is regarded as sacred by the believers of the three monotheistic faiths (Jewish, Christian and Muslim), and can stake a claim to possessing the highest concentration of religious sites compared to any other place on earth.

For Palestinians, Muslim and Christian alike, Jerusalem presents a landscape in which past, present and future are intrinsically connected; the city also symbolizes, despite the passions, wars and rivalries it has aroused at all times, the possibilities of a future of coexistence and tolerance. Palestinians recall indeed that the Arab Muslims who opened the city peacefully in 638 acknowledged others' identities and holy places. The pact of the second Caliph of Islam, Umar Ibn Al-Khattab, with Jerusalem Christian Patriarch Sophronious, guaranteed the protection of the Christian inhabitants and their churches. This was a rare feat of religious tolerance in the history of Jerusalem, similar to that of Salah Ad-Din Al-Ayyubi who allowed the Jews to resettle there after he defeated the Crusaders in 1187.

For Muslims worldwide, Jerusalem is of utmost spiritual significance as it is home to Al-Aqsa Mosque, one of the three restricted destinations for Muslims' pilgrimage (along with Al-Haram Mosque in Mecca and the Prophet's Mosque in Medina), and historically the first direction of prayers (*qibla*). According to Muslim tradition, it is also the site where Prophet Muhammad [Peace Be Upon Him] ascended to heaven from the Rock of the Ascension following his Night Journey from the Noble Sanctuary in Mecca around the year 621 (Al-Isra' wa Al-Miraj, i.e., "the Night Journey and the Ascension"). In addition, Jerusalem includes a wealth of mosques, minarets, alleys, schools, *khans*, Sufi lodges, and cemeteries which are precious testimony of the fourteen-century long Islamic heritage of the city and contribute greatly to its architectural splendor, without many visitors knowing.

For Christians, Jerusalem is Mater Ecclesiae ("the Mother of the Church"), the capital of Christendom, the city which witnessed the Passion and Resurrection of Jesus Christ [Peace Be Upon Him] and where the Christian Church was founded. This primordial religious significance is embodied in the presence of many of the most important holy places of Christianity, such as the Holy Sepulcher, the Cenacle, the Tomb of the Virgin, the Sanctuary of the Ascension, the Garden of Gethsemane, and the Mount of Olives.

Today, however, the sanctity of Jerusalem stands as a major issue in the Israeli-Palestinian conflict, in an ever-increasing manipulation of religion for political goals. In the face of Israel's endless attempts to "judaize" Jerusalem since its occupation of the city in June 1967 and to remove all roots of its Arab culture, history and legacy, it is imperative to highlight and sustain the city's Muslim-Christian identity and presence. This book is thus intended to offer an introduction to the historical origin, esthetic aspects, and contemporary use of most of the Holy City's Christian and Muslim sites of patrimonial and religious importance.¹

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¹ The focus is on East Jerusalem, i.e. the geographic area east of the 1949 Armistice Agreement Line (the Green Line) occupied by Israel in 1967, including the Old City, where most of the sites are located.

GLOSSARY

<i>akçe</i>	Main Ottoman monetary unit. 120 akçes = 1 kuruş (“piaster”); 100 kuruş = 1 Ottoman lira (“pound”); 1 Ottoman lira = 6.61519 g pure gold.
<i>Ayyubid</i> (1171-1250)	Sunni Muslim dynasty of Kurdish origin mainly based in Egypt. It was founded by Salah Ad-Din Al-Ayyubi in 1171 after he repulsed a Crusader army near Cairo and declared the end of the Fatimid caliphate. The Ayyubids ruled over much of the Middle East during the 12 th and 13 th Centuries. The Sultanate depended on Mamluks (slave soldiers) for its military defense and its end was largely caused by Turkic Mamluks who overthrew the last Ayyubid sultan, Al-Malik Al-Ashraf, in 1250. From an artistic viewpoint, Ayyubids are particularly notorious for their outstanding secular architecture and their works in inlaid metalwork and ceramics.
<i>ba'ika</i> (pl.: <i>bawa'ik</i>)	Arched gates.
<i>dargah</i>	Sufi shrine built over the grave of a revered religious figure, often a Sufi saint.
<i>dhikr</i>	Islamic devotional act, typically involving the recollection of the name of God (by repeating it).
<i>hadith</i>	Reports of statements or actions of Prophet Muhammad [Peace Be Upon Him], or of his tacit approval or criticism of something said or done in his presence.
<i>hammam</i>	Public bath.
<i>ifta</i>	Islamic ruling, issuing of legal opinions.
<i>iwān</i>	Monumental facade or portal with pointed vault.
<i>khalwa</i> (pl.: <i>khalawi</i>)	Solitary retreats for spiritual exercises.
<i>khan</i>	Also known as caravanserai. Inn designed for hosting travelers and itinerant merchants and encompassing sleeping quarters, stables, and storage rooms distributed around a central courtyard.
<i>khanom</i>	Title of dignity and respect, meaning “my lady”, and used in Ottoman times to address the wives of holders of various other titles.
<i>khanqah</i>	Lodge or building designed specifically for the gatherings, spiritual retreats and exercises of Sufi brotherhoods.
<i>kuruş</i>	See <i>akçe</i> .

<i>Mamluk</i> (1250-1517)	The Mamluks ruled over Egypt and Syria from 1250 to 1517. They were not native of Egypt (they were mainly Qipchak Turks from Central Asia) but were brought there as slave soldiers (the word “mamluk” means “owned”). In 1250 the Mamluks overthrew the Ayyubid sultan in Egypt and founded the Mamluk Sultanate. Their reign lasted until the beginning of the 16 th Century, when they were defeated by the Ottomans. Culturally, the Mamluk period is known mainly for its achievements in historical writing and religious architecture (mosques, schools, monasteries and, above all, mausolea).
<i>mawazin</i>	Free standing gates, also called “scales”; stems from the tradition which holds that scales will hang from arches to measure the worth of the deceased’s souls on Judgment Day.
<i>mihrab</i>	Niche in the wall of a mosque that indicates the <i>qibla</i> – the direction of prayers (i.e. Mecca).
<i>miksala</i>	Stone seating.
<i>muqarnas</i> (pl.: <i>muqarnasat</i>)	Corbel-type, three-dimensional decorative device in traditional Islamic architecture.
<i>naskh</i>	Arabic calligraphic style thought to be invented by the Abbasid court official and vizier Ibn Muqla Shirazi in the 10 th Century (“naskh” means “copy”).
<i>Ottoman</i> (1517-1917)	Egypt was conquered by the forces of the Ottoman Empire in 1517 after a two-year war against the Mamluks. It was henceforth administrated as an <i>eyalet</i> (province) of the empire until 1867 (except for the period of French Napoleonic occupation in 1798-1801). At the outset of the new Ottoman rule, particularly during the reign of Sultan Suleiman the Magnificent, Jerusalem flourished. In particular, its walls and gates, which had lain in ruin since the Ayyubid period, were rebuilt, and public fountains were installed.
<i>qibla</i>	Direction that a Muslim should face when he prays; today it is fixed as the direction of the Kaaba in Mecca but the first <i>qibla</i> was Jerusalem.
<i>ribat</i>	Hospice, hostel, base or retreat for voyagers on major trade routes; Home of religious Sufi teachers; Lodge used by the defenders of the two Holy Mosques.
<i>riwaq</i>	Arcade used as Islamic architectural design element often serving as the transitional space between interior and outdoor spaces.
<i>sabeel</i>	Public water fountain.
<i>sanj</i>	An individual stone that is usually used for decorative reasons as part of a stone course composed of interlocking voussoirs of at least two different colors (for contrast) around an entrance or above the lintel.

<i>Shafii</i>	One of the four mainstream schools of thought in Sunni Islamic jurisprudence (<i>Fiqh</i>), along with the Maliki, Hanbali and Hanafi schools.
<i>Sufi</i>	Practitioner of the tradition of <i>Sufism</i> , the inner, mystical dimension of Islam.
<i>tekke</i>	Turkish term conventionally denoting an establishment belonging to a group, equivalent of lodge.
<i>Umayyad (661-750)</i>	The Umayyads formed the first great (Sunni) Muslim dynasty to rule the Empire of the Caliphate after the death of Prophet Muhammad [Peace Be Upon Him]. It was the only Muslim dynasty to ever control the whole of the Islamic-conquered world. Umayyad rule was divided between two branches of the family: the Sufyanid (661-684), descendants of Abu Sufyan, and the Marwanid (684-750), descendants of Marwan I. The Umayyads built the Dome of the Rock mosque in Jerusalem.
<i>waqf</i>	Religious endowment in Islamic law, typically indicating a building or a plot of land whose revenues are used for Muslim religious or charitable purposes. The donated assets are held by a charitable trust.
<i>waqif</i>	Person dedicating lands or buildings as <i>waqf</i> .
<i>zawiya</i>	Islamic institution such as a religious school or monastery.

MUSLIM
HOLY PLACES IN
JERUSALEM

1. MOSQUES

AL-AQSA MOSQUE

Muslim Quarter, Old City

Al-Aqsa Mosque¹ is located in the southeast corner of the Old City, covering one-sixth of its area, and partially sharing with the Old City its eastern and southern walls. The measurements of Al-Aqsa Mosque's walls are 480 m in the west, 474 m in the east, 312 m in the north, and 281 m in the south. Al-Aqsa Mosque comprises the entire area within the walls (a total area of 144,000 m²), including all the structures, covered or not. Structures with roofs occupy 10,000 m², while the rest is open space, but still considered part of the mosque and enjoying the same theological and juridical status.

Structures include, *inter alia*, the many domes, the gates (including the Golden Gate), the walls (including the western Al-Buraq Wall), schools, subterranean structures, internal and external pulpits, the open space where the olive trees grow, and the water fountains that are used by Muslims to perform ablution.

Al-Aqsa Mosque includes the following four different levels:

- An underground level containing wells and water canals, and some buildings currently filled with dirt;
- A subterranean level, including the Marwani prayer hall in the southeastern corner, the Ancient Aqsa (actually two massive corridors leading to the Umayyad palaces, below the current southernmost Al-Qibli Mosque), the Buraq prayer hall (below the Mughrabi Gate in the west), the Golden Gate (called in Arabic Bab Ar-Rahma and Bab At-Tawba, in the east), and the closed gates: the single, the double, the triple, the Buraq's Gate, and the lower Gate of the Chain;
- The Southern Al-Qibli Mosque and the extensive middle courtyard that includes open gates, corridors, platforms, trees, etc.;
- The Dome of the Rock and its surroundings, including the decorative domes which adorn the highest plateau within Al-Aqsa Mosque.

¹ Al-Aqsa Mosque is often referred to as "Al-Haram Ash-Sharif" ("the Noble Sanctuary"), which is incorrect from an Islamic point of view as the only two Muslim *Harams* are in Mecca and Madina. Al-Aqsa Mosque is also often confused with the silver-domed Al-Qibli Mosque, which should instead be regarded as a praying hall within Al-Aqsa Mosque. In this publication we therefore use the term "Al-Aqsa Mosque" to refer to the whole compound.

Muslims believe that Prophet Muhammad [Peace Be Upon Him (PBUH)] ascended to heaven from a rock (called the Rock of the Ascension) located in the middle of what is today Al-Aqsa Mosque, in what is referred to as Al-Isra' wa Al-Miraj ("the Night Journey and the Ascension"). Al-Aqsa Mosque is also believed to be the place where God Almighty gathered Prophet Muhammad [PBUH] and the rest of the prophets and messengers, and had him lead them in prayer as their Imam.

When Muslims conquered Jerusalem in 638, the area of the Rock of the Ascension and the space surrounding it was barren. No buildings existed on the site, which was actually used as a dumping area. The location was nonetheless regarded as sacred by Muslims. Since the construction of Al-Aqsa Mosque, the site belongs to the Muslim community.

Al-Aqsa Mosque is considered to be the first *qibla* (i.e., direction of Muslim prayers) and the second mosque built on earth, 40 years after the Kaaba in Mecca. It is also regarded as one of the three mosques which Muslims are invited to visit and pray in. A prayer at Al-Aqsa Mosque is worth 500 times more than prayers at regular mosques. Al-Aqsa Mosque and its surroundings enjoy special blessings, as it is mentioned in the Holy Qur'an:

Exalted is He who took His Servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. (*Qur'an, 17:1*)



AL QIBLI MOSQUE (UMMAYYAD):

Al-Qibli Mosque was built by the Umayyad Caliph Abd Al-Malik Ibn Marwan and was completed by his son Al-Walid in the year 714. It is supported by marble columns extending from north to south, and includes seven naves, with the center and largest one covered with a huge dome. The mosque was constructed on top of an older building known as the Ancient Aqsa (two corridors leading to the Umayyad palaces south of the mosque). The area of Al-Qibli Mosque during the Umayyad era was larger than it is today. Muslims are responsible for the maintenance of the mosque, as they are for all the other buildings of Al-Aqsa Mosque. The Abbasid Caliph Abu Jafar Al-Mansour renovated the building in 774. More renovations took place during the Fatimid era, until the Crusaders occupied Jerusalem and violated the sanctity of Al-Aqsa Mosque in 1187 by transforming a part of Al-Qibli Mosque into a church and another one into dormitories for the knights.

When Salah Ad-Din Al-Ayyubi liberated Al-Aqsa Mosque in 1197, he ordered the renovation of Al-Qibli Mosque and returned it to its former state. He also brought the magnificent wooden pulpit which Nur Ad-Din Mahmoud Ibn Zinki, a Mamluk king from the Zinki dynasty, had ordered to be made in Aleppo for Al-Aqsa Mosque and be placed next to the main *mihrab*. This pulpit was set on fire by Dennis Michael Rohan, an Australian Christian, on August 21, 1969. The arson damaged a very large area of the building, generating universal outrage.

Today, Al-Aqsa Mosque suffers from Israeli policies and practices which, among other things, limit renovations and restrict Muslim access and freedom of worship. Furthermore, it is threatened by Israeli excavations likely to cause damage to its structure.



DOME OF THE ROCK (AS-SAKHRAH MOSQUE) (UMMAYYAD):

The Dome of the Rock was initially completed in 691 at the order of the Umayyad Caliph Abd Al-Malik Ibn Marwan. It is considered one of the most important architectural monuments in the world. In addition to its status and religious significance, it represents the oldest complete form of Islamic architecture. Distinguished by its symmetry and by the harmony between the architectural and decorative elements, it is an artistic and aesthetic masterpiece. The Dome of the Rock is unique; it is the only Islamic structure which has not been imitated in the Islamic world or in any other location.

The Dome of the Rock is located at the center of the highest courtyard within Al-Aqsa Mosque, which is almost the center of the whole compound. It is built over what Muslims believe to be the Rock of the Ascension. The Dome of the Rock is surrounded on all sides by eight arched gateways, called “balances” (“mawazin” in Arabic). While the number of arches varies, the number of these gateways corresponds to the number of the Dome of the Rock’s octagonal walls, with no apparent function other than aesthetic. Their construction was ordered by Caliph Abd Al-Malik Ibn Marwan and was completed in 691, under the supervision of Raja Ibn Hiywa Al-Bisani, a Muslim scholar and architect, and Yazeed Ibn Salam, a Jerusalemite closely affiliated with Abd Al-Malik Ibn Marwan.

The Dome of the Rock is 52 m long and 54 m high. Its design was made on an accurate and consistent architectural basis, depending on three architectural circles which result from the intersection of two equal squares: the dome that covers and surrounds the actual rock, which





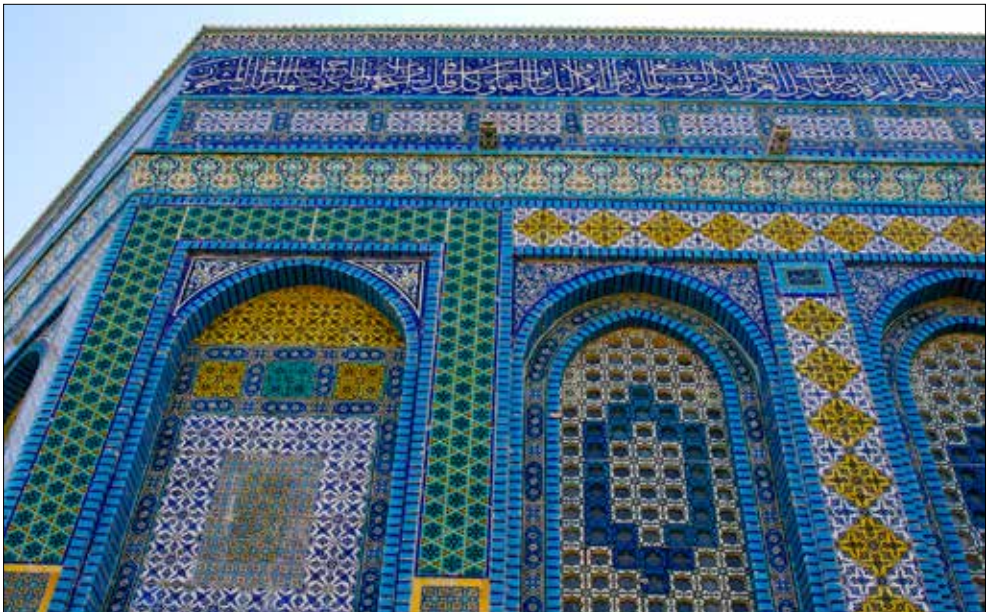
is held by circular poles and props, and two octagons, an inner one and an outer one, that surround the circular dome premises on the inside and the outside .

The dome stands on a 9.8 m high drum. The drum is held by four stone props and twelve marble poles which surround the rock in a coordinated circle, with every two stone props supported by three marble poles. The dome consists of two layers (practically, two domes on top of each other with some space in between), one internal and visible on the inside, while the other is an external shell visible on the outside. Both of them stand on a wooden frame above the dome's drum. The dome is decorated on the inside with golden stucco motifs and outstanding Arabic calligraphy that dates its renovation work and includes some verses from the Holy Qur'an. In the past, the outer dome was covered with lead plates, and later on with gilded aluminum. Today, it is adorned with gilded copper/brass plates . The drum is decorated on the inside with magnificent mosaics including vine leaves and geometrical and whirling floral forms. They are considered among the most refined mosaics in the world. Below the dome are found 16 windows made for lighting purposes.

The inner octagon consists of eight stone props. Each prop is supported by two marble poles mounted with semi-circular arches which are connected to each other through ornamented

wooden bridges and are decorated with golden mosaics. The outer octagon consists of eight sides, each 20.60 m long. At four of these sides is located a double door pointing north, south, east and west, respectively. In each of these sides, five windows were opened, and these fronts were covered on the inside with white marble slabs. The wall on the outside is 9.5 m high, with the lower section being covered with marble slabs and the upper section with ceramic from the 16th Century by Sultan Suleiman the Magnificent. The ceramic was replaced five times. Different samples of it can be seen at the Islamic Museum which is situated at the south-western corner of Al-Aqsa Mosque. Under the Dome of the Rock is a small cave including two *mihirabs* facing Mecca.

The Dome of the Rock is one of the most studied edifices in the world, with tens of books and hundreds of articles covering various of its aspects and attempting to explain the reasons of its construction and high significance. The first theory connects its importance to the Ascension of Prophet Muhammad [PBUH] from the rock to heaven, following his Night Journey from the Noble Sanctuary in Mecca to Jerusalem, around the year 621. A second theory states that the Umayyad Caliph Abd Al-Malik Ibn Marwan, who ordered its construction in 685, wanted to provide Jerusalem with a Muslim holy place as equally impressive as the nearby Holy Sepulcher Church. A third theory considers the Dome of the Rock as the “Dome of Islam” which embraces and enhances the monotheistic religions which preceded the Muslim creed. A fourth theory regards it as the outcome of the advancement of Islamic civilizational development and architectural creativity. Other specialists see the Dome of the Rock as a dome for dialogue with the other monotheistic religions given its adornment with numerous Qur’anic verses reflecting on Moses [PBUH], Mary and Jesus Christ [PBUH]. Whatever the idea behind it, the Dome of the Rock continues to fascinate and mesmerize everyone who sees it.



THE ANCIENT “AQSA” (AL-AQSA AL-QADIM) (UMMAYYAD)

This prayer hall is located under the middle corridor of Al-Qibli Mosque and is accessible through a stone staircase located near its entrance. The hall consists of two very large corridors running north to south, similar to the naves upstairs. It is surrounded by huge stone probes and by poles meant to hold its ceiling, which is part of Al-Qibli Mosque’s floor. It is a portion of the southern subterranean halls, on the same level as Al-Musalla Al-Marwani. Originally, these two corridors were used as a passageway for the Umayyad princes who came through the double door overlooking their palaces, located immediately south of Al-Aqsa Mosque.

These corridors were abandoned for centuries and were covered with soil and stone until 1998, when they were cleaned and re-opened for prayers in order to accommodate the ever growing number of worshipers who visited Al-Aqsa Mosque. The surface of the two corridors is one and a half acres, but the area that is designated for prayers is small and can only accommodate about 500 worshipers.



AL-MUSALLA AL-MARWANI/THE EASTERN BASEMENT (UMAYYAD)

Al-Musalla Al-Marwani is a massive subterranean hall located in the southeastern corner of Al-Aqsa Mosque. It was built by the Umayyad Caliph Abd Al-Malik Ibn Marwan while preparing the grounds for the construction of the Dome of the Rock and Al-Qibli Mosque. Originally located on a very steep hill, this area was raised through various structures in order to be on the same level as the Al-Aqsa Mosque's courtyards. The basement which was built underneath (called the Eastern Basement) was known during the Crusaders times as "Solomon's Stables" because of its utilization as a stable for horses. After the eviction of the Crusaders, the basement was used as a storage room for construction materials, lighting oils and carpets for Al-Aqsa Mosque.

The basement has a surface of 4,500 m² and consists of 16 vaulted naves constructed with long barrel-like arches. These stand on a number of enormous stone props made to support the huge roof overhead, which forms the floor of Al-Qibli Mosque (only seven of the original naves persist today). The ceiling was renovated during the reign of Sultan Suleiman the Magnificent in the 16th Century.

When the renovation and rehabilitation of this large hall started in 1996, it was named Al-Musalla Al-Marwani in honor of the Umayyad descendants of Marwan – especially Abd Al-





Malik and Al-Walid who were responsible for the building of most of the essential structures of Al-Aqsa Mosque. During the renovations, the hall was paved with marble tiles, the roof was tiled to stop water from seeping inside, and all the walls, props and inner ceiling were grouted. Electricity was provided, carpets were spread, and the hall was readied for prayers. In early 2000, work began on two huge gates situated at the northeast of Al-Musalla Al-Marwani to allow the large numbers of worshipers and visitors to enter and exit without any obstacles, and to improve the ventilation system (since the place lacks a sufficient number of windows).

Al-Musalla Al-Marwani is considered the largest prayer hall in Al-Aqsa Mosque and the largest flat area of the Old City in Jerusalem. It can accommodate over 6,000 praying Muslims at once. It is also considered one of the most iconic buildings of the city with its absolute simplicity, absence of motifs, and use of the Jerusalem stone as the only construction material. The beautiful hall and barrel-like vaults have a remarkable aesthetic effect. Al-Musalla Al-Marwani is connected to the rest of the city with triple gates which have been closed with stones since the Ayyubid period as an additional measure of protection against potential attacks.

AL-BURAQ WALL AND AL-BURAQ MOSQUE (UMAYYAD)

Al-Buraq Wall is the southwestern section of the Al-Aqsa Mosque's wall, some 50 m long and approximately 20 m high. It is part of Al-Aqsa Mosque and is considered an Islamic property.² The Jews call it "The Wailing Wall", the "Western Wall", or the "Kotel" and claim it is the remaining part of their destroyed Temple. At least until the 15th Century, Jews used to pray at the Mount of Olives which is separated from the Old City by the Kidron Valley.

According to Muslim tradition, this is the wall where Prophet Mohammed tied his winged creature, Al-Buraq, before ascending to heaven on his journey from Mecca to Jerusalem (*Al-Isra' wa Al-Miraj*), where he received his revelations of Islam and led the other prophets of God in prayer.

Al-Buraq Mosque is a small subterranean praying room at the southwestern corner of Al-Aqsa Mosque. It is accessible by descending a 21 stone-step staircase through a gate inside Al-Aqsa Mosque. The current state of this mosque goes back to the Mamluk times, except that it used to be larger until part of it was closed during the early 20th Century.

The main gate of Al-Buraq Mosque is located in the western wall, but it is sealed with stone similar to the ancient double doors at Al-Qibli Mosque and the Golden Gate. Al-Buraq Mosque is still open for prayers today.



² In 1930, the British Inquiry Commission to Determine the Rights and Claims for Muslims and Jews in Connection with the Wailing Wall confirmed that the wall and much of the area around it constitute Waqf property. The plaza in front of today's wall was created after Israel's 1967 conquest of the city and involved the demolition of the entire Arab *Mughrabi* (Moroccan) Quarter, which rendered hundreds of Palestinians homeless.

THE MOROCCAN MOSQUE (AYYUBID)

This ancient mosque is located in the southwestern part of Al-Aqsa Mosque, next to the Moroccan Gate. It was built during the 12th or 13th Century and pertains to the Ayyubid era; however, the accurate year of its construction and the name of its founder remain unknown. In the past, the mosque was dedicated to the followers of the Maliki School of Jurisprudence. It is now used as the western hall of the Islamic Museum.



DOMES OF ASCENSION (AL-MI'RAJ) (AYYUBID)

The Dome of the Ascension is located a few meters northwest of the Dome of the Rock. Its octagonal-structure is made up of 30 marble poles, marble plates on the outside, a door in the northern side, and a mihrab in the southern side. It was built during the Ayyubid period but was apparently demolished and rebuilt at a later time, as demonstrated by the commemorative inscription above the door:

In the name of Allah, Most Compassionate, Most Merciful – May Allah bless Prophet Muhammad [PBUH], and his family – What good you do, is known by Allah – “So whoever does an atom’s weight of good will see it” [Qur’an, 99:7] – This is the Prophet’s Dome – Peace Be Upon Him – which historians have mentioned in their books – He manifested it after it came to his knowledge, and reconstructed it after it was gone – employing himself and his money and for he is the one in need of His Mercy – He is the most dignified, Al-Isfihlar, the great and only, the respected most notable, the esteemed, the struggler – the conqueror who stood his grounds, Izz Ad-Din, Jamal As-Salam, Said As-Suaada with the sword of the Leader of the Faithful, Abu Umar Uthman Ibn Ali Ibn Abdullah Az-Zanjeeli – trustee of Jerusalem. The work was done during the months of the year 597 AH [1200 CE].



The dome is used today as an office by Al-Aqsa Mosque’s firefighters.

DOME OF THE CHAIN (UMAYYAD)

Historical sources indicate that this dome was used as a model for the Dome of the Rock, fulfilling the desire of Caliph Abd Al-Malik Ibn Marwan. It is mentioned by many historians and travelers, including Al-Umari, Al-Bliwi, and Mujir Ad-Din Al-Hanbali.

This dome was renovated several times, including in 1561 at the time of Sultan Suleiman Ibn Salim, who covered it with ceramic. The Egyptians proposed dismantling the Dome of the Chain and moving its location to the northeastern corner of the Dome of the Rock courtyard, but this proposal was never implemented.

The ceramic tiles were renovated in 1958, during Jordanian rule, and then dismantled and placed in the Al-Aqsa Mosque museum in 1964. In 2012, the Islamic Waqf and the Turkish Cooperation and Coordination Agency (TIKA) carried out a comprehensive renovation of the dome, which included replacing the faience decorating its drum with newer ones that were specially manufactured in Iznik, Turkey.



DOME OF THE GRAMMARIANS (AYYUBID)

The Dome of the Grammarians is located in the southwestern corner of the Dome of the Rock courtyard. It consists of two rooms and a hall. It was built by the Mamluk Prince Husam Ad-Din (who is buried in the Ukasha Mosque along with his two brothers) in 1207, during the reign of the great Ayyubid Sultan Issa Al-Muazzam. The plate placed inside the dome reads:

In the Name of Allah, Most Compassionate, Most Merciful. (Most blessed is He who, if He wills, can grant you even better than what they propose: gardens beneath which rivers flow, and stately mansions) [Qur'an, 25:10]. This blessed dome and what follows of construction took place on the orders of the Sultan, the great king, honor of this world and religion – Abu Al-Nasr Issa, son of our just king Sayf Al-Din – their followers [sic] and that the work was done by his servant who seeks God's forgiveness – Prince Husam Al-Din Abu Sa'd Qubaz Ibn Abdullah – the great, governor of the holy city of Jerusalem and that in the months of the year 604.

Reports of the Islamic Council³ mention that the Dome of the Grammarians was renovated and inaugurated in 1922 as an office for the Islamic Council. The dome was renovated again during the Jordanian period in the year 1956 and was used as an office for the architects and engineers in charge of repairing and reconstructing the Dome of the Rock. Today, the upper floor is used as an office for the Acting Chief Judge while the lower floor serves as an office for the Sharia Appeal Court.



³ The highest body in charge of Muslim affairs during the British Mandate; it was dissolved in January 1951 by Jordan and its function transferred to the Jordanian Ministry of Waqf.

DOME OF MOSES (AYYUBID)

The Dome of Moses [PBUH] is located near As-Silsila Gate, on a platform higher than the ground. It was built in 1251 by King Najm Ad-Din Ayyub, son of King Al-Kamel, to provide Imams, teachers and Sheikhs with a place of worship. During its early days, this dome was called the Dome of the Tree. The structure, which follows the Ayyubid stone-made building style, contains an inscription on the northern wall above its door which says:

In the Name of Allah, Most Compassionate, Most Merciful – The construction of this place was following the orders of our good King and Sultan, Star of the World and Religion, son of King Al-Kamel – in the months of the year 647 [AH].

The room is square-shaped (4x4 m) and 7 m high; it has a door at its northern side and a *mihrab* at its southern side. It is believed that the dome was named after Prophet Moses [PBUH]. It is used for teaching the Qur'an.



DOME OF SHEIKH AL-KHALILI (OTTOMAN)

The Dome of Sheikh Al-Khalili is located to the northwest of the Dome of the Rock and to the north of the Dome of the Ascension. It is erected on top of four walls as per the Ottoman tradition. It includes a *mihrab* on the southern side, large windows on all sides, and a small dark cave (to which one descends using stairs located inside the dome) called the Cave of the Souls or the Dome of Khader Bakh Bakh.

The dome was built by Sheikh Muhammad Al-Khalili, a Jerusalemite scholar of the Islamic Shafii School. The inscription on its door indicates that “it was built by the ruler of Jerusalem in 1112 AH [1708 CE]”.

Originally, the dome was essentially used as a retreat for Sheikh Al-Khalili. At the time of the Islamic Council, it was used to house the archives of the Waqf, then as Dar Al-Hadith (religious school teaching the Qur’an and Hadith), and now it is used as an office for the resident engineer of the Al-Aqsa Mosque Reconstruction Committee.



DOME OF THE SCALE (MAMLUK)

The Dome of the Scale, with its marble pulpit, is located to the south of the Dome of the Rock and is completely attached to the prop of the arched gate (balance) overlooking the fountain. While some believe that it is Ottoman, the dome and the pulpits were in fact built in 1388, during the Ayyubid period, at the order of Chief Judge Burhan Ad-Din Ibn Jamaa. In the past it was used for the Eid prayers and the prayers for rain.

On top of the front door of the pulpit, a popular quotation from the Qur'an – which is found in many mosques around the world and commemorates Prophet Zakaria and Mary – is engraved:



Whenever Zakaria entered the niche into her (i.e., Mary) presence [Qur'an, 3:37].

It is followed by the following statement:

In the Dome of the Rock, our prince Muhammad Rashid renovated a pulpit for the Imam. Its age – may your age be blessed – is said to be a year old.

The English rendering of the Arabic phrase does not make much sense, and the Arabic version, “Qal dam umruk yazid sana(t),” is vague, without specific date, and is not a traditional way of dating renovations.⁴ The inscription seems to indicate that the renovation of the dome and the pulpit was carried out by the Turkish Prince Muhammad Rashid in 1843, during the reign of Sultan Abd Al-Majid Ibn Mahmud II. Other documents referring to the renovation of the dome and pulpit confirm this fact, although they do not specify the date. Another possibility is to interpret the dating phrase in Arabic according to Gematria,⁵ which would put the date at 1636.

In 1928, the Islamic Council installed an iron fence to protect the dome and the pulpit. To this day, both are in good condition, but not in use.

4 Translator's note.

5 Gematria is a system of assignment of numerical value to a word or phrase. The word itself comes from the Greek word “geometry”. The concept or system is the same as the Greek *Isopsephy* and the Islamic *Hisab Al-Jummal*, though today the Hebrew Gematria is the best known.

DOME OF SULEIMAN (AYYUBID)

The Dome of Suleiman is located at the northern end of Al-Aqsa courtyard, in front of the Dark Gate (also referred to as King Faisal Gate). Some say it was named after Prophet Suleiman Ibn Dawud (i.e., King Solomon – PBUH).

The dome is sustained by 24 marble poles and encompasses a *mihrab*, at the southern side, and a door, at the northern side. Today it is used as the headquarters of the Jerusalem Waqf Directorate female preachers.



THE MINARETS (MAMLUK)

Today, Al Aqsa Mosque has four minarets. Three of them are located in the western side, while the fourth is in the northern side, close to the Lions Gate. The location of these minarets is explained by the fact that, at the time, the population of the Old City was concentrated in those two areas. The mosque's four minarets were built during the Mamluk era (1279-1367).



THE ARCHED GATES (MAMLUK)

The term *bawa'ik* (singular: *ba'ika*) is used to name those arched gates built at the end of the stairs that lead from Al-Aqsa Mosque's mid-level courtyards to the Dome of the Rock's level, surrounding the later on all sides of its rectangular courtyard.



The *bawa'ik*, as part of the architectural mosaic of Al-Aqsa Mosque, have opened room for much debate about their meaning, the reasons for their building, and the absence of the names of those who had commissioned their construction. Most probably they were built to emphasize the splendor of the Dome of the Rock and to mark the borders of the area surrounding its grounds, as well as to improve its accessibility, since the Dome's grounds rise about 4 m above the rest of Al-Aqsa Mosque's courtyards. The design of the *bawa'ik* is similar to that of victory arches, which could be interpreted as a way to highlight the Dome of the Rock as a symbol of Islamic triumph over the other political powers of the time. Another possible meaning is connected to the arched gates' other name, "scales" (or *mawazin* in Arabic), referring to the evenness and balance of the surface surrounding the Dome of the Rock.

Some *bawa'ik* date back most probably to the establishment of the Dome of the Rock. They are consistent with the different axes of the overall construction plan of Al-Aqsa Mosque. With the exception of the *bawa'ik* that were built during the Mamluk period (as evidenced by the inscriptions they bear), the other currently existing *bawa'ik* date back to the pre-Crusades period.

THE OPEN AND CLOSED GATES LEADING TO AL-AQSA MOSQUE

Al-Aqsa Mosque includes 15 gates, ten of which are open while the remaining five are currently closed.

The open gates are as follows:

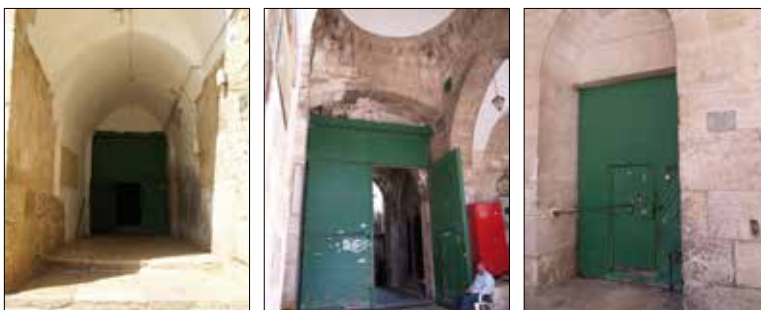
On the northern side (east to west):

- The Lionss Gate (Bab Al-Asbat), also known as Lady Mary Gate (Bab Sitna Mariam)
- The Remission Gate (Bab Al-Hutta)
- King Faisal Gate (or Gate of Darkness, Gate of the Honor of the Prophets, Dweidariya Gate)



On the western side (north to south):

- Gate of Bani Ghanim (Bab Al-Ghawanima)
- The Inspector Gate (Bab An-Nazer), also known as the Council Gate (Bab Al-Majlis)
- The Iron Gate (Bab Al-Hadid)
- The Cotton Merchants Gate (Bab Al-Qattaneen)
- The Ablution Gate (Bab Al-Mathara; leads only to the ablution halls and services)
- The Chain Gate (Bab As-Silsila)
- The Moroccan Gate (Bab Al-Mughrabiya)

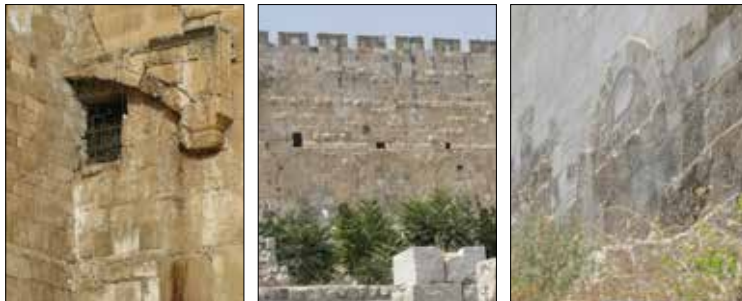




The keys for the Moroccan Gate (Al-Mughrabiya) are with the Israeli Authorities since they occupied East Jerusalem in 1967. The Islamic Waqf Directorate holds the keys of the rest of the gates, but opens them only with the permission of the Israeli police who control the access to Al-Aqsa Mosque, often denying entry to Muslim men younger than 50 years of age (or younger than 45 sometimes). The Israeli police have a station just northwest of the Dome of the Rock, inside Al-Aqsa Mosque.

Of the closed gates, the following three are located on the southern side (west to east):

- The Double Gate (the Prophet's Gate)
- The Triple Gate
- The Single Gate



Another two are on the eastern side (south to north):

- The Golden Gate, composed of the Gate of Mercy (Bab Ar-Rahma) and the Gate of the Repentance (Bab At-Tawba)
- The Funerals Gate (Bab al-Jana'iz), also known as Al-Buraq Gate



The closed gates have not been in use since the victory of Sultan Salah Ad-Din Al-Ayyubi over the Crusaders in 1187, when they were sealed to enhance the defense of the Old City.

SABEEL QAYTBAY (MAMLUK)

The *sabeel* Al-Ashraf Qaytbay is situated within Al-Aqsa Mosque, 15 m northeast of Al-Ashrafiya School. This public fountain was originally built by Sultan Sayf Ad-Din Aynal, who ruled from 1453 to 1461. There is nothing left of Aynal's fountain, and neither its shape nor what happened to it is known. The Mamluk Sultan Al-Ashraf Qaytbay, who reigned from 1468 to 1496, built another public fountain on the same location, next to the school named after him, Al-Ashrafiya School (some parts of which still exist today). The *sabeel* was renovated by the Ottoman Sultan Abdel Hamid II (reign, 1876-1909).

Sabeel Qaytbay is made of intermittent red and yellow stones which are very well trimmed and refined, as if cut with a modern saw. At the top of the building are inscriptions including Qur'anic verses and a text written in Naskh calligraphy referring to the construction of the fountain.



The design and decorative elements of Sabeel Qaytbay are mainly inspired from the traditions of Mamluk Egyptian architecture. Not only is it considered one of the most admirable fountains of Jerusalem, but it is also famous for the quality of its water, allowing Al-Aqsa visitors to enjoy both its sight and its pure water.

PLATFORMS (OTTOMAN)

Al-Aqsa Mosque courtyards comprise 30 platforms. Well known for its numerous studying circles, Al-Aqsa Mosque drew large numbers of teachers and students, who used these platforms for teaching purposes, especially when the weather was mild. The platforms include stone niches where the Sheikh used to sit in front of his students. Most of the platforms were built during the Ottoman era, while some others belong to the Mamluk times.



These stone platforms have a square or rectangular shape and are elevated from the ground by a step or two. One of the most famous is Al-Busayri, east of An-Nazer Gate. In addition to their primary use as teaching stages, these platforms add an aesthetic touch to Al-Aqsa Mosque courtyards. In the middle of Al-Busayri platform is a niche built by the Mamluk Prince Sayf Ad-Din Jirkes An-Nasiri around the year 1298.

THE ISLAMIC MUSEUM (AYYUBID)

The Islamic Museum was established in 1923 by the Supreme Islamic Legal Council. It is considered to be the first museum founded in Palestine. It was housed initially in Ribat Al-Mansouri,⁶ which is located opposite the current Islamic Waqf headquarters, immediately outside Al-Nazer Gate. In 1929, the museum was moved from there to its current location at the southwestern corner of Al-Aqsa Mosque, next to the Mughrabiya Gate.



The museum has two halls that form a right angle. The western hall was a mosque known as Al-Mughrabiya Mosque (The Moroccan Mosque) or Al-Malikiya (from the Maliki School of jurisprudence followed by Moroccans). This building dates back to the Ayyubid and Mamluk periods, and was renovated under the Ottomans.

It is believed that the southern hall was built during the time of the Crusaders as a storeroom for weapons. The museum's offices are located in the former Mosque of Al-Fakhriya's lodge, which is adjacent to the western side of the building and was part of Abu As-Suoud lodge. It can be accessed through an entrance bordering Al-Mughrabiya Gate.

The Islamic Museum displays rare archeological and artistic collections. It is considered to have one of the most important Islamic collections in the world since it reflects the history of Al-Aqsa Mosque throughout the Islamic times. The museum includes a large collection of Umayyad, Abbasid, Fatimid, Mamluk and Ottoman wood works which are remnants of the various renovations that took place not only at Al-Aqsa Mosque but also at Al-Ibrahimi Mosque in Hebron. The museum also possesses about 750 manuscripts of the Holy Qur'an, with the oldest copy dating back to the 8th Century. These copies cover different periods of time and schools of Arabic calligraphy and originate from all over the Islamic world. They were offered as gifts by caliphs, sultans, leaders, rulers and others to Al-Aqsa Mosque and Al-Ibrahimi Mosque. One of the famous copies of the Holy Qur'an is Moroccan (*Ar-Rabaa Al-Mughrabiya*) and was written in 1344 on a deer parchment decorated in a magnificent way. The museum is also in possession of a copy of the Holy Qur'an which belonged to the Mamluk Sultan Al-Ashraf Barsbay, and was written between the years 1422-1437. With its dimensions of 110 cm x 170 cm, it is considered the largest copy of the Holy Qur'an in Palestine.

⁶ Ar-Ribat Al-Mansouri was established by King Al-Mansour Qalawun in 1282 CE. It was used by the Turks as a prison (thus called "Ar-Ribat Prison").

In addition, the museum includes a very rare collection of Mamluk manuscripts (about 1,300 documents), mainly from the Jerusalem Sharia Court archives. They contain information about public and private aspects of life in Mamluk Jerusalem, such as marriage and divorce contracts and documents relating to the settlement of disputes or to issues of inheritance, properties, etc.

Besides, the museum holds a coins collection which includes Islamic Sasanian and Islamic Byzantine coins that were in use before the Umayyad Caliph Abd Al-Malik Ibn Marwan minted new ones. It also exhibits a large collection of metal pieces (gold, silver, bronze and iron), including incense burners and candlesticks belonging to different periods, as well as huge copper pots from the Tekke Khasqi Sultan which were used for cooking food that was then distributed freely.

The museum also shows a number of glass pieces, with one of the most fine-looking being a decorated glass lantern featuring written text. A large number of marble and stone pieces are also adorned with texts, which form an excellent historical source to retrace the construction and renovation of tens of historical buildings in Jerusalem and its surroundings. Large stucco windows are also displayed in the museum. They were brought from Al-Aqsa Mosque, alongside poles and capitals, during the different renovation works. Most of them date back to the Abbasid, Crusader and Mamluk periods, and a few belong to the Byzantine and Umayyad eras.

The renovations that took place during the first half of the 20th Century enriched the museum's architectural contents with wood, marble, and copper pieces as well as stone carvings that were brought from the Dome of the Rock and the rest of Al-Aqsa Mosque. New renovation and development works are currently conducted by the Waqf. The museum is open to the Muslim public.



ABU BAKR MOSQUE (OTTOMAN)

Khan Az-Zait, Old City

The mosque is located on the second floor of Ash-Shamaat Courtyard, next to the steps leading to the Coptic Church in Khan Az-Zait, Old City. The Waqf disbursed 4,000 JOD (Jordanian dinars) to acquire the building from Abdul Razeq Ashehabi, a Palestinian cleric who worked with the British Mandate's government.

This mosque replaces an older one (which carried the same name) whose building was damaged in the earthquake that hit Jerusalem in 1926. The old mosque is now used as a storage room for commercial goods.

Prayers are still held in the mosque daily (except for dawn prayers).



BILAL BIN RABAH MOSQUE

Muslim Quarter, Old City

This mosque was built during the time of the British Mandate. It has a narrow entrance and its total surface area is 8 m². It is located opposite a charity dedicated to serving blind people and is led by a blind Imam.



THE CITADEL MOSQUE (MAMLUK)

Muslim Quarter, Old City

The citadel is located in the Old City, from the western to the southern side of the niche door today known as Jaffa Gate.

This impressive fortress was built before the Ottomans, who nonetheless renovated it and added various facilities. An inscription carved on a tile above the entrance states that Sultan Uthman Suleiman II ordered the renovation of the fortress in 1531.

The Citadel encompasses a mosque, on whose door is written the following statement in Naskh calligraphic script:



This blessed mosque was built by our lord the victorious sultan, the champion of life and religion, King Muhammad Ibn Muhammad Ibn Qalawun Al-Mansour, the sword of life and religion – may God render him victorious – in 710 AH [1310 CE]. He renovated the citadel itself after it was in ruins.

The area of the mosque is nearly 144 m² and its height from the inside is about 6 m. The mosque has two *mihhrabs*: a stone niche on the left and another one called the Niche of Prophet David [PBUH] on the right. There is also a high platform supported by marble pillars which may have been used by high ranking officials.

The site also comprises a minaret which was built during the reign of Sultan Muhammad IV in 1655. On one of the walls of the Citadel Mosque can be found a limestone plate on which the following is carved in Ayyubid script:

In the Name of God, the Merciful, the Compassionate: There is no god but God and Muhammad [PBUH] is his Prophet: This blessed tower was built on the order of his majesty King Abu Al-Mutdhaffar Issa, son of the Just King Sayf Abu Bakr Muhammad Ibn Ayyub Ibn Shadhiyah. It was built by Izzedin Umar Ibn Yaghmour Al-Muadhdhami in 610 AH [1213 CE]. Praise be to Allah Lord of the Worlds.

The Citadel Mosque was again renovated in 1738, and was used as a warehouse for ammunitions and military supplies during World War I.

DARGHATH MOSQUE (OTTOMAN)

Muslim Quarter, Old City

This mosque is located in the middle of Al-Wad Street (leading from Damascus Gate to Al-Aqsa Mosque) on the second floor, next to Al-Ahram Hotel, across the road from the Austrian Hospice. Its total area is 148 m².

This mosque dates back to the Ottoman period, but it was totally rebuilt in the 1960s. Ahmad Al-Qarah Joli, a Turkish scholar, requested from the Islamic Waqf Directorate the authorization to rebuild Darghath Mosque, and then dedicated it to Ahmad Hilmi Pasha, the first Palestinian to attend the United Nation General Assembly. On 17 September 1964, Khader Abu Sway, a contractor, demolished the old building and commenced to rebuild it. The mosque derives its name from a man thought to be one of the first Islamic rulers and to be buried behind the mosque.



AD-DISSI MOSQUE (OTTOMAN)

Armenian Quarter, Old City

Ad-Dissi Mosque is located in the Armenian Quarter, overlooking the former Moroccan Quarter which was demolished by the Israeli occupation forces in 1967 and whose inhabitants were forced to leave.

The date of the mosque's construction is unknown. However, *waqf* documents indicate that the mosque, then known as Al-Umari Mosque, was comprised in the boundaries of Al-Mansouriya soap factory endowed by Al-Kameli Ibn Abu-Sharif in 1487. It was later named Ad-Dissi Mosque after a member of the Ad-Dissi family.



Funds for the different renovations and additions, which took place from 1962 to 1964, were donated by the Palestinian philanthropist Muhammad Ad-Daoud. The works concerned a 2 m wide corridor, a 15 m high minaret with a crescent on the top, facilities, and the 60 m² yard.

After the 1967 war and the occupation of East Jerusalem by the Israeli forces, the “Jewish Quarter Development Company” brought about the demolition of adjacent and neighboring buildings and the construction of houses for settlers on the ruins of Islamic Waqf property. On 20 January 1976, continued demolitions severely damaged the structure of the mosque, forcing the Jerusalem Islamic Waqf Directorate to ask the Israeli occupation municipality of Jerusalem to stop the demolition works in the area in order to protect the mosque, as well as to repair the damage already caused. Having received no response, the Waqf made the reparations itself. The attacks by extremist Jewish settlers did not stop. On 19 May 1984, a door was broken and glass windows and a cupboard were smashed. On 21 May 1985, some artifacts were stolen from inside the mosque. Moreover, the occupation municipality confiscated an adjacent yard for use as a parking lot as well as a 1.5 m wide pedestrian path.

Today, visitors can enter the mosque through a low steel gate leading to a small corridor that continues to the prayer area.

THE GRAND AL-UMARI MOSQUE (UMAYYAD)

Muslim Quarter, Old City

This mosque is located in the Ash-Sharaf neighborhood of the Old City and is attributed to Umar Ibn Al-Khattab, the Second Rightly Guided Caliph, who visited Jerusalem in the year 638. It was then repaired during the reign of the Umayyad Caliph Abd Al-Malik Ibn Marwan. Today, the mosque is surrounded by Jewish institutions, including a Jewish synagogue and two Ashkenazi schools, that were built on the ruins of Arab property destroyed after the occupation of the city in 1967.

The mosque has a nearly 15 m high minaret, a *mihrab*, a window in the southern wall and two in the eastern wall. It also comprises a grass-ground shaft on the rooftop and a room in the basement. In the



southwestern side of the mosque is located a 7 m long and 1.5 m wide yard, accessible through a flight of steps, provided with a steel gate from the southwestern side and steel rails.

The dimensions of the mosque are not symmetrical. The length of the mosque is 7.5 m long at the front and 5.5 m in the middle. At the end of the mosque there is an arch and a room which is 3 m long and 2 m wide. The mosque's height differs from one side to the other: while it measures 4 m high in the center, it is only 2 m high at the front.

Because the neighborhood has been seized by Jews, there are no more Palestinian inhabitants nearby. Therefore, only the noon and afternoon prayers are held in this mosque to serve Muslim merchants, workers and visitors.

AL-HARIRI MOSQUE (AYYUBID)

Armenian Quarter, Old City

This mosque lies in the southwestern part of the Old City, i.e., the Armenian quarter, south of Jaffa Gate, east of the Israeli police station, and adjacent to the Armenian Orthodox Saint Jacob Monastery. The mosque is named after Shams Ad-Din Muhammad Ibn Ibrahim Al-Hariri, a Muslim scholar who performed substantial renovations to the site prior to his death in 1481. The original structure dates back to the Ayyubid period.

The mosque continued to serve Muslims until the end of the 19th Century. Documents dating back to the spring of 1827 indicate that it was cared for by a member of the Muwaswis family. Property endowed to finance this mosque includes a house situated in Al-Jawalda neighborhood in Jerusalem.



The mosque used to be reachable through an entrance on Saint James Street, which led to a rectangular prayer room, but nothing of its original structure remains, except half standing walls. Requests to renovate the mosque and to take care of it were continuously submitted to the Islamic Waqf Directorate by the Muslim public from 1945 until 1974.

The Orthodox Armenian Church attempted to seize Al-Hariri Mosque, closing one of its entrances and one of its windows. One of the most serious of such attempts was a claim it submitted to the Israeli Central Court in Jerusalem on 6 May 1978, stating the Armenian Church's right to ownership of the site. Due to the inadequacy of the mentioned court to deal with these matters, the case was referred to the Israeli Religious Affairs minister on 21 March 1982. The Armenian Patriarch ultimately settled the issue with the Islamic Waqf Directorate and withdrew the claim.

The mosque was subsequently handed over to the Islamic Waqf on 10 October 1984, which rapidly applied for a permit to rebuild it. Yet, the Israeli occupation authorities stalled the project, with the Israeli Antiquities Department keeping the mosque's key and halting the building process. Since then, the mosque has been closed and its structure has continued to deteriorate. Muslims are not permitted to pray there, which is not the only case in Jerusalem.

AL-HAYYAT MOSQUE (MAMLUK)

Christian Quarter, Old City

Al-Hayyat Mosque is located in the middle of a number of shops, between the stairs leading to the Church of the Holy Sepulcher and the road (ascent) to Al-Khanqah As-Salahiya. It seems that the proximity of this small mosque (16 m²) to larger ones limited its appeal to the owners of the neighboring stores and their customers. This might have contributed to its gradual desertion as well as to the change in its function: A historian's report dated 1946 claims that the site was rented to the Association of the Blind which used it to provide trainings in chair manufacturing. It was renovated many times in the years 1957, 1958, 1975, and 1981.



AL-KHANQAḤ AS-SALAHIYA MOSQUE (AYYUBID)

Christian Quarter, Old City

Al-Khanqah (lodge) As-Salahiya Mosque is one of the important mosques and landmarks of the Old City. It is named after Salah Ad-Din Al-Ayyubi and is located in the Christian Quarter, close to the Church of the Holy Sepulcher. The building comprises a mosque, a school, a public sitting room, rooms for military officers, a dining room for wayfarers, small rooms for guards, and a very small room for Salah Ad-Din Al-Ayyubi's spiritual retreat.



Al-Khanqah As-Salahiya was an Islamic center in the city of Jerusalem which received funding from the state treasury and was endowed by Salah Ad-Din. It continued to be a beacon of light until the British occupation of Palestine.

AL-MAWLAWIYA MOSQUE

Muslim Quarter, Old City

This mosque is located on Ibn Al-Jarrah Street, in As-Saadiya neighborhood, near Damascus Gate. A very old unused warehouse is found on the first floor, while the prayer hall is on the second floor. The main entrance leading to this mosque also serves eight houses belonging to it.

The mosque's building is very old. It has an approximately 12 m high minaret as well as a *mihrab* made of stone.

Outside the mosque, whose surface is 88 m², are located a number of basins with planted trees. In one of them is found the tomb of the late Sheikh Al-Mawlawi – the founder of the most popular Sufi order (Al-Mawlawiya) during the Ottoman reign – who passed away in 1855.



Another room at the warehouse level contains three graves of scholars or Sufis.

MUSAAB IBN UMAYR MOSQUE (OTTOMAN)

Muslim Quarter, Old City

Musaab Ibn Umayr Mosque is located in the market area of Damascus Gate, to the right upon entering the gate. It is on the opposite side of Sheikh Lu'lu' Mosque but is less known, especially because it is built on a lower level than the rest of the neighboring buildings, many of which were demolished by the Israeli occupation municipality.

The 25 m² mosque has walls of different heights (3.5 m high at the center) and is surrounded by an open courtyard estimated to be twice its area. It is built using arches that look like a dome and contains an old niche in the front.



In 1983, the Israeli Jerusalem Development Company started excavations at the entrance of the mosque, causing its closure for a long period of time.

AL-QAIMARI MOSQUE

Christian Quarter, Old City

Al-Qaimari Mosque is situated near the shrine of the Ukasha Mosque – where Prince Husam Ad-Din Al-Qaimari is buried along with his two brothers – at the northwestern corner of the Old City, immediately to the right upon entering through the New Gate.

In *Al-Uns Al-Jalil fi Tarikh Al-Quds wa Al-Khalil (The Glorious History of Jerusalem and Hebron)*, Jerusalem historian Mujir Ad-Din Al-Hanbali described the mosque as having “a well-built dome overlooking Holy Jerusalem from the north to the west.”

Another shrine, belonging to a Turkish woman called Sultana Qamara Bint Abdullah, can be found in the southern side of the mosque's yards. It is however closed now with a steel fence.



QALAWUN MOSQUE (MAMLUK)

Christian Quarter, Old City

Qalawun Mosque was built in 1288. It is named after the Mamluk Sultan Al-Mansour Qalawun, who died in 1290.

It is located in the Christian Quarter, close to Al-Khanqah As-Salahiya. The mosque's area is 40 m² and includes a place for ablutions.



AL-QIRAMI MOSQUE (MAMLUK)

Muslim Quarter, Old City

Al-Qirami Mosque is located within a complex in a historical location previously known as Marziban and named today Al-Qirami neighborhood (after people originating from the Crimean peninsula; "Al-Qiram" meaning "Crimea"). The construction of the mosque is attributed to the founder of Al-Qirami Sufi lodge, Sheikh Shams Ad-Din Abu Abdallah Muhammad Ibn Ahmad At-Turkmani (better known as Al-Qirami Ash-Shafii), who was born in Damascus in 1386. The mosque and the lodge are found within the *waqf* of Prince Nasir Ad-Din Muhammad Ibn Ala Ad-Din Shah Ibn Nasir Ad-Din Muhammad Al-Jubaili, who made an endowment equivalent to one third of his property due to his great esteem for Sheikh Al-Qirami.



The mosque received additional endowments by Hajj Khalil Bin Abdel Kader Al-Lu'lu' in 1605, including property in Al-Baqaa (Baka), West Jerusalem.

The mosque is adjacent to the grave of Sheikh Muhammad Al-Qirami and encompasses an area of nearly 65 m². It has a special prayer hall for women with a surface area of 9 m².

AR-RASASI MOSQUE (OTTOMAN)

Al-Wad Neighborhood, Old City

This mosque is located in Al-Wad neighborhood, on the second floor of Ar-Rasasiya School which was built by Bayram Gawesh Bin Mustafa, one of Suleiman the Magnificent's officers, in 1540. It was first used as an orphanage, before being transformed into a school in the late Ottoman era. Today, it serves as the Islamic Orphanage School.

The building is made of black and white bricks and was named Ar-Rasasiya due to the use of cast lead ("rasas" in Arabic) instead of mud or concrete to fuse the bricks together.

Ar-Rasasi Mosque is provided with an exquisite dome decorated with stalactites.



THE RED MINARET MOSQUE (OTTOMAN)

Muslim Quarter, Old City

This mosque is located in As-Saadiya neighborhood, at the intersection of Al-Bastami and Ash-Shaddad alleys, adjacent to the tomb of Sheikh Rihan. It can be reached through Herod's Gate or Via Dolorosa.

The mosque was established by Sheikh Alaa Ad-Din Al-Khalwati Ibn Ash-Sheikh Shams Ad-Din Muhammad Al-Khalwati (Al-Khalawatiya is a Sufi order) before 1533. It is regarded as one of the first Ottoman monuments in Jerusalem. It is called the Red Minaret due to the color of the stone used to build it.

The mosque's prayer room does not exceed 36 m². In the middle of its southern wall is a beautiful *mihrab* of semi-circular shape. The roof of the mosque is arched with a star shape at the center. The mosque has also a large courtyard with some fruit trees.



SHEIKH GHABAYEN MOSQUE (OTTOMAN)

Christian Quarter, Old City

Sheikh Ghabayen Mosque is located in the bazaar on the way leading from Jaffa Gate towards Al-Aqsa Mosque. The date of its establishment is unknown, but documents from the Heritage Revival and Islamic Studies Institution contain references of its renovation between the years 1938 and 1990.



This mosque might have only been a *maqam* (shrine), where Sheikh Ghabayen, a Jerusalemite merchant and philanthropist of Turkish descent, is buried. The transformation of the building into a mosque is a recent development.

SHEIKH LU'LU' MOSQUE (MAMLUK)

Muslim Quarter, Old City

Sheikh Lu'lu' Mosque is located in the busy market area of Damascus Gate, to the left upon entering the gate, and at the beginning of the road leading to As-Saadiya Quarter. It is located within a building complex historically known as the Lu'lu'ya Lodge (Az-Zawiya Al-Lu'lu'ya), named after his endower Badr Ad-Din Lu'lu' Ghazi, prince of the Marine during Salah Ad-Din's time and subject of the Sultan of Egypt Shaban Ibn Hussein (1362-1376). Badr Ad-Din Lu'lu' also endowed the Lu'lu'ya School, situated in the Wad quarter, in 1373. The mosque endowment text is inscribed on a stone fixed at its entrance. The mosque is also referred to in a deed of the *Tabu* (land registry) book, under number 522, which enumerates the extra endowments meant to serve it. The famous voyager Abd Al-Ghani An-Nabulsi mentioned the mosque in his last visit to Jerusalem in 1689 and identified its location.

This rectangular mosque consists of two sections leading to one another through an inner door. The total area of the prayer halls is 128.8 m². While the Waqf Directorate reported in 1935 that the mosque's area was 3,075 m², including the prayer halls, the courtyard and some endowed real estate surrounding it, the book *Mosques of Jerusalem (Masajid Beit Al-Maqdis)*, written by Mohammad Al-Kafrawi in 1983, reported that the endowed area was only 600 m², including the front courtyard. The mosque's documentation does not reveal the reasons of this reduction of the endowment over the years, which should never happen according to Sharia law. It specifies however that its *waqf* includes nearby houses and shops alongside lands in the villages of Beit Sahour, Sur Baher and Anata, with the understanding that income from these endowments should serve this mosque.



The mosque's architecture consists of a circular roof covering two vaults connected to each other. It has two doors and four rectangular windows. It is surrounded on four sides with a 5 m high and 1.5 m thick wall which is covered with smooth tiles on the inside, up to 2 m high. The mosque includes a curved *mihrab* with a strip of Hebron ceramic in its center as well as a modest library.

Sheikh Lu'lu' Mosque has witnessed a number of renovations during its long history, starting in 1545 through to the overall renovations made during the days of the Supreme Islamic Council. The most important renovation took place between 1945 and 1947, and resulted in the opening of the Arab Independence School in the courtyard rooms. According to the Waqf Directorate documents in Jerusalem, the school served 300 students. In 1947 a Muslim scholar, Sheikh Kamel Mubarak, taught there the Holy Qur'an and principles of reading, writing and mathematics.

The renovations continued after Al-Nakba, the "catastrophe" that befell the Palestinian people in 1948 at the hands of the Zionists. In 1954, the outer courtyard was covered with concrete and the Arab Jerusalem municipality installed water pipes. Later, part of the courtyard was covered with smooth natural stone tiles forming a path leading to the mosque. The building was supplied with electricity in 1960, and during the following two decades, new rooms were added.

SHEIKH MAKKI MOSQUE AND SHRINE

Muslim Quarter, Old City

Sheikh Makki Mosque and Shrine are located near Herod's Gate inside the Old City, opposite Al-Qadisiya School. The 24 m² mosque encompasses the tomb of Sheikh Makki, a Jerusalemite scholar.

The mosque was restored in 1982 by the Sheikh Makki Mosque Committee.

Extremist Jewish settlers attempted to confiscate it by force in 1986.



SHEIKH RIHAN MOSQUE (OTTOMAN)

Muslim Quarter, Old City

Sheikh Rihan Mosque is located in As-Saadiya neighborhood, northwest of Al-Aqsa Mosque and close to Al-Ghawanim Gate, in an alley of the same name.

The origin of the building is unknown. In the book *As-Saadiya neighborhood in Jerusalem (Harat As-Saadiya fi Al-Quds)*, Dr. Muhammad Ghosheh points out that a mosque and a burial site known as Sheikh Ali Al-Khalwati lodge were originally present on the site. According to Dr. Ghosheh, the mosque derives its present name from Sheikh Rihan As-Saadi, a notable from As-Saadiya neighborhood who died in 1533. Popular belief, on the other hand, attributes this mosque to Abu Rihana Al-Azdi, a companion of Prophet Muhammad [PBUH], who came to Jerusalem in 638.



The mosque can be reached from a western door underneath a stone façade provided with opposite pillars (cantilevers) of the latest Ottoman style. On top of the door is an arch similar to the corrugated arches which had been widely used in Jerusalem since the Ayyubid era. In the middle of the arch, the beginning of Surat Al-Mu'minun ("Surat of the Believers") is written:

Certainly will the believers have succeeded:
 They who are during their prayer humbly submissive
 And they who turn away from ill speech
 And they who are observant of zakah
 And they who guard their private parts [against illicit sex]
 (Qur'an, 23:1-5)

The mosque has one room with a barrel vault and a *mihrab* at its southern side. Underneath the building is found a roofed basement accessible through steps coming from the northwestern side. It was originally the old cemetery but was sealed in 1979.

ASH-SHORABJI MOSQUE (OTTOMAN)

Muslim Quarter, Old City

Ash-Shorabji Mosque is located within the Old City walls, near Damascus Gate, at the beginning of Al-Wad Street, immediately after the junction leading to Souq Khan Az-Zait. It was built by Sheikh Abdel Karim Mustafa Ash-Shorabji, a famous Ottoman cook, in 1666.

The mosque's small hall is 5 m long and 3 m wide. It includes a *mihrab* built of smooth rectangular stone. Its sides are tiled with flat stones up to 2 m high. The mosque has no courtyard, minarets or room due to its location. It is topped with a circular-shaped dome painted in golden yellow. The door of the mosque opens to the east and includes a 100 cm long and 70 cm wide window. Two other windows open to the west. The mosque provides no facilities.



SULTAN BARQUQ MOSQUE (MAMLUK)

Muslim Quarter, Old City

Sultan Barquq Mosque is located on a second floor above the Old City's Al-Attareen market, southwest of Al-Aqsa Mosque. The area was called Khan As-Sultan as it housed a *khan* (or caravanserai) comprised of rooms for traveling merchants on the second floor, as well as small dome-shaped corridors for storage of goods and stables for horses and camels on the ground floor.



The mosque was originally built by Sultan Al-Fadel Salah Ad-Din and was renovated by Sultan Az-Zahir Sayf Ad-Din Barquq during the Ottoman reign, as an inscription on one floor suggests.

The main entrance to the mosque is in the south of the building, towards the road leading to Bab As-Silsila at its western end. The second floor consists of open corridors and rooms, one of which is the mosque's prayer room. The mosque is 5 m wide and 15 m long, includes Ottoman-style arches, a *mihrab*, four windows and two doors. It is surrounded by 32 shops, some of which are administered by the Jerusalem Islamic Waqf Directorate.

AS-SUYUFI MOSQUE AND SHRINE (MAMLUK)

Muslim Quarter, Old City

As-Suyufi Mosque and Shrine (*maqam*) are located in the Old City's Al-Wad neighborhood, close to the Qattanin market. The date of its establishment is unknown. The mosque houses a *mihrab* and a tomb, where is buried a person named As-Suyufi, possibly a Sufi.



With its 32 m² it is a rather small mosque. Documents from the Heritage Revival and Islamic Studies Institution indicate that renovation works were done in 1979.

SWEEQAT ALLOUN MOSQUE (OTTOMAN)

Christian Quarter, Old City

This mosque is located in the Old City's Sweeqat Alloun area, at the intersection of the bazaar and the main street leading to the Christian Quarter, to the east of Jaffa Gate. It dates back to the Ottoman period. Documents from the Higher Islamic Council state that renovations were performed at this mosque in 1945, including the replacement of the door. Sheikh Kamel Mubarak was assigned as its Imam. Three years later the mosque's name was temporarily changed to Hamza Ibn Abd Al-Muttalib Mosque. It is known today as Sweeqat Alloun Mosque.



There are two consecutive entrances to the mosque. The first gate leads to seven steps inside the structure, followed by a 1 m wide and 3 m high corridor. The second door leads to the prayer area. The mosque is small and has semi-circular arches defining its structure. Its roof is flat and supports a tower carrying a loudspeaker. The mosque comprises a hollowed *mihrab* paved with small colored tiles which have been renovated recently. Adjacent and attached to it is a small shop encompassing a small library.

UMAR IBN AL-KHATTAB MOSQUE (MAMLUK)

Christian Quarter, Old City

The Umar Ibn Al-Khattab Mosque is located within meters of the Holy Sepulcher Church.

This mosque is a symbol of interfaith tolerance in Jerusalem and a testimony of how Muslims treated other faiths. When the Second Rightly Guided Caliph Umar Ibn Al-Khattab came to Jerusalem in the year 636, he visited the Church of the Holy Sepulcher and met with the Christian Patriarch Sophronious. When it was time for afternoon prayers, Sophronious invited Umar to pray inside the Church of the Holy Sepulcher. However Umar declined to do so, stating that had he prayed in the Holy Sepulcher Church, Muslims might have then consider it their right to pray there. He therefore went outside to pray with the other Muslims who



accompanied him. Later, at the beginning of the 11th Century, a mosque was built at the same location where Umar had prayed that afternoon.

Umar Ibn Al-Khattab Mosque is 4 m high at the center and has a minaret. Visitors must descend 11 steps to reach the mosque. It was renovated in the 1970s to insulate the walls from humidity.

AL-UMARI MOSQUE (OTTOMAN)

Muslim Quarter, Old City

This old mosque is located in the Moroccan quarter, towards the southwestern part of Al-Aqsa Mosque. It is surrounded by monasteries and other buildings occupied by Jews and Christians. The mosque was destroyed as a result of an earthquake in 1927, and its grounds were used as a dumping site.

In 1958, Muslim workers who were cleaning the site found the remains of an ancient niche and reported it to the Directorate of Islamic Waqf, which then restored the mosque to its present form.

A narrow 3 m street separates the mosque from the St. Mark Monastery. The mosque is 4.5 m high and has a total surface area of 18 m². It has a *mihrab* but no minaret, and two windows, one overlooking the Assyrian Monastery Road and another facing west.



UTHMAN IBN AFFAN MOSQUE (OTTOMAN)

Christian Quarter, Old City

This mosque is located in the Old City bazaar, on the road leading from Jaffa Gate to Al-Aqsa Mosque, not far from the Sheikh Ghabayen Mosque in the same market area.

It was named after the Third Rightly Guided Caliph Uthman Ibn Affan.

The mosque is narrow with a surface area of 15 m². It is paved on the inside with elegant tiles.



WALI-ALLAH MUHAREB MOSQUE (AYYUBID)

Christian Quarter, Old City

This mosque is located at the intersection of As-Silsila Gate and Al-Bashoura market roads, at the beginning of the ally leading south towards the Ash-Sharaf and Moroccan quarters. It was established by Wali-Allah Muhareb, a Muslim scholar in 1199, as indicated by inscriptions on its entrance.

Three of the adjacent shops were endowed to serve the mosque, although one of them was lost in court because the defendant proved his ownership through a deed.

The mosque comprises a small prayer hall, rectangular in shape (6.5 m x 2 m), an aesthetic *mihrab*, and an arched ceiling. It also has an arched entrance and a small window overlooking the main road. Its floor is paved with marble.



The mosque is subject to periodic attacks and harassment. In their continuous efforts to change the demography of the Old City, the Israeli occupation municipality of Jerusalem and the so-called Jewish Quarter Development Company, a settlers organization, have been attempting to confiscate the mosque since the 1970s.

AL-YAQQOUBI MOSQUE (OTTOMAN)

Christian Quarter, Old City

This mosque is located in the Jaffa Gate area, the heart of the Christian Quarter, east of the Umar Ibn Al-Khattab promenade in Ad-Dawia neighborhood, which is known today as Al-Assalia. Property surrounding the mosque is owned by Protestant, Armenian and Latin Christians.

The original building dates back to the 7th or 8th Century, and was transformed in the 15th Century into a Sufi lodge named after Shams Ad-Din Al-Baghdadi, a Muslim judge and *faqih* (expert in *fiqh*, Islamist jurisprudence) during the Ayyubid and Mamluk eras. After his demise, the site was abandoned, but it was renovated and restored as a Sufi lodge, named after Yaqoub Al-Ajamiand, during the Ottoman period. Today it is used as a mosque.

The mosque has a 98 m² rectangular prayer room spanning east to west, and is 6 m high. It has a *mihrab* on its southern wall, in addition to an open yard (12 m x 5 m) on its west end.



Records from the Jerusalem Religious Court list the properties which are endowed to this mosque, and which includes the Yaqoubi neighborhood extending right in front of the mosque and cutting through houses owned by the Ad-Dissi family and Saint James Street. The lands endowed to the mosque are estimated to be 10 dunums (about 2.5 acres), comprising the land where the Protestant church and other properties lie. The trustee responsible for the endowment at the time sold these lands, saying that he needed the funds to renovate the mosque. Yet, the building remained in bad shape, until it underwent a complete renovation in 1988.

2. SCHOOLS

AL-ARGHUNIA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Al-Arghunia School is located on the right side when entering Al-Aqsa Mosque through the Iron Gate, between Al-Khatuniya School to the south and Al-Muzhariya School to the west. It is accessed from the southern side of the Iron Gate alley. The school was named after Prince Arghon Al-Kameli who ordered its construction and made it a *waqf* in 1357. He died before its completion and is buried inside. As indicated by the inscription on its southern wall, the Mamluk Prince Az-Zahir Rukn Ad-Din Baybars continued the construction works in 1358.

This two-floor school is characterized by its four perpendicular *iwans* which lead to a courtyard. Some of the *iwans* are built on the *riwaq* of Al-Aqsa Mosque located between Al-Qattaneen Gate and the Iron Gate. The stone seats (*miksala*) on each side of the gate carry inscriptions.



The school's very high entrance ends with a red-and-white stone pointed arch. It leads to a *dargah* on the left where can be found a middle room housing the tomb of its founder. At the first floor's eastern *iwana* can be found another tomb which belongs to the Hashemite King Hussein Ibn Ali, leader of the 1916 Arab Revolt against the Ottomans. A niche is located on the southern side. On the right when entering from the *dargah* is an unequal path with stone steps leading to the second floor, which itself consists of several large and small rooms for the accommodation of teachers and students.

The school played a significant role in the cultural and administrative life of Jerusalem during the Mamluk and Ottoman eras, when it taught the Sharia and the Holy Qur'an. At some stage it was used as a house for Jerusalem's deputies.

The Jerusalem Sharia Court records indicate that Al-Arghunia School benefited from the endowment of Ribat Al-kurd in the Old City of Jerusalem and several *waqfs* in Tripoli, Syria, which required sending delegations for their collection. Their proceeds exceeded 4,000 akçes (app. 2.2 g of gold) at the end of the 16th Century, facilitating the payment of the personnel's high wages. Among the school most prominent teachers and principals were Judge Saad Ad-Din Ad-Diri, Sheikh Al-Allama Alaa Ad-Din Abul-Hasan Ali An-Naqib Al-Qudsi, Ghars Ad-Din Khalil Al-Kinani, and Sheikh Hafidh Ad-Din Ibn Abu Al-Lutuf Al-Hanafi.

Until recently, the school was known as Dar Al-Afifi because it was used as a house ("dar" in Arabic) by members of the Al-Afifi family, who had been working there since the end of the 18th Century. The school has recently been evacuated because of cracks caused by excavations conducted by the Israeli occupation authorities under the western wall of Al-Aqsa Mosque.

AL-ASAADIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Al-Asaadiya School is located north of Al-Aqsa Mosque, between the King Faisal and Al-Ghawanima Gates, with Al-Malakiya School to its east and As-Sabibiya School to its west. It was named after Khawaja Majd Ad-Din Abdul-Ghani Ibn Sayf Ad-Din Abu Bakr Ibn Yousef Al-Asaadi, from Anatolia, who built it in 1358 and made it a *waqf* on 10 August 1368. Some sources mention it as Al-Khanqah Al-Asaadi.

The building consists of two floors with an open square-shaped upper courtyard in the middle leading to an open hall surrounded by small rooms (a tomb is located in the northwestern retreat room). The book *The Treasures of Jerusalem (Knuz Al-Quds)*, by Raif Najm et al,



1983) considers the large rectangular hall overlooking the northern side of Al-Aqsa Mosque as the most fascinating part of the school. The building is decorated with graceful dome-shaped descending arches (*muqarnasat*) and also includes in its southern side a fine-looking niche with three windows giving onto Al-Aqsa Mosque.

Al-Al-Asaadiya School's teaching personnel included Sheikh Muhammad Al-Khalidi, a Jerusalemite public personality during the Ottoman era, and his descendants, including Yousef Afandi Al-Khalili. An inscription on the building's northern wall indicates that the Supreme Islamic Council restored the school in 1928. Part of it was used as a library known as Dar Kitab Al-Masjid Al-Aqsa ("house of the books of Al-Aqsa mosque"), while the other was the residence of the Al-Bitar family. After the relocation of the school to Bab Al-Ghawanima, it was transformed into a residential building which is still inhabited by the Al-Bitar family.

AL-ASHRAFIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Al-Ashrafiya School is located between the Ottoman School and the As-Silsila Gate minaret, above the western *riwaq* of Al-Aqsa Mosque. It is one of the most fascinating buildings of Al-Aqsa Mosque after the Dome of the Rock and Al-Qibli Mosque. According to the carving on both sides of the school's entrance, which takes the shape of a gray marble belt, the school was built in 1482:

This blessed school was built on the order of the Great Imam, the Sultan, Noble King, Abu An-Nasir Qaytbay. The construction was completed in Rajab 887 Hijri.



The school comprises two floors and a rare and magnificent Mamluk-style entrance made up of stone, pointed arches and a roof.

The first floor of the school consists of a 10 m² and 7 m high hall, a beautiful niche in its southern side, several windows, and an entrance overlooking Al-Aqsa Mosque's courtyard. Most of the upper floor was destroyed, except for a few rooms which are now used for the Girls' Sharia school. In early 2000, the Jerusalem Waqf Directorate and the Welfare Association carried out a comprehensive renovation of the building. The first floor is now used as a center for the restoration of Islamic manuscripts.

AL-BADRIYA SCHOOL (AYYUBID)

Muslim Quarter, Old City

Al-Badriya School is located in the Wad neighborhood of the Old City, west of Al-Qirmi Road, not far away from Al-Lu'lu'ya School and Sheikh Muhammad Al-Qirmi lodge (which faces it before the road extending from As-Saraya becomes Aqabat Al-Khaldiya Street), near As-Silsila Gate. According to the inscription on top of the door, it was named after Badr Ad-Din Muhammad Ibn Abu Al-Qasim Al-Hakari – prince and counselor of Salah Ad-Din Al-Ayyubi – who ordered its building and endowed it as a *waqf* in 1213 to serve jurists of the Shafii School of jurisprudence. The prince was killed when combating the Crusaders near Nablus in 1217 and was buried on the Mount of Olives.



Nothing is left from this school today except for its pointed-vault entrance where the year of its establishment is inscribed. The rest of the structure was merged with the surrounding buildings. A stone tomb, possibly belonging to Badr Ad-Din Al-Hakari, is located in the western part of the edifice. The owners, who were known as Al-Badriya, sold the school to Al-Maani family which shared its administration with the At-Tutunji family during the late Ottoman era.

AL-BASITIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Al-Basitiya School is located north of Al-Aqsa Mosque, to the east of King Faisal Gate, next to Ad-Dweidariya School. It is named after the man who endowed it, Judge Zein Ad-Din Abdul-Basit Khalil Ad-Dimashqi/Al-Qahiri, who was in charge of the treasury and army during the Sultanate of King Al-Mu'ayyad Sayf Ad-Din Sheikh Al-Mamluki (1412-1421).



The school's foundation is credited to Sheikh Al-Islam Shams Ad-Din Muhammad Al-Harawi, overseer of the two noble mosques (Al-Aqsa and Al-Ibrahimi), who initiated its construction but passed away before its completion in November 1426. The *waqf* completed it and made it a *waqf* in January 1431. The building consists of three rooms and an outdoor yard called the Heavenly Yard.

The Jerusalem Sharia Court records indicate that the school's *waqf* deed was re-registered in the 16th Century to clarify the conditions set by the *waqf* regarding the school curriculum and the distribution of the proceeds generated by the *waqf* of the village of Sur Baher. The school specialized in teaching Shafii jurisprudence, the Hadith and the Holy Qur'an to orphans, especially Sufi. Among its teachers were prominent scholars from Aleppo, Hamah, Cairo and Jerusalem. The school employed members of Jerusalemite families, such as the Ad-Diris, the Abu Al-Lutufs (Jar-Allahs, who resided in part of the building), the Jaaounis and the Qirat-Julis. Historically, part of Al-Basitiya School, together with part of Ad-Dweidariya School, was comprised in Al-Bakriya School for boys. Today, the school is a residential building.

AD-DWEIDARIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Ad-Dweidariya School is considered the first Mamluk edifice to be built north of Al-Aqsa Mosque. More specifically it is located east of King Faisal Gate and next to Al-Basitiya School. As the inscriptions on its door indicate, the school derives its name from its founder, the Mamluk Prince Alam Ad-Din Abu-Musa Sinjir Ad-Dweidar (d. in 1299), who made it a *waqf* in 1295.

Jerusalem historian Mujir Ad-Din Al-Hanbali mentioned that the deed of the *waqf* made by Prince Ad-Dweidar referred to the place as Dar As-Saliheen. The foundation inscription



present on the edifice confirms this fact and describes the place as a *khanqah* (lodge) for Sufis. The place's *waqf* also includes the villages of Bir Nabala in Jerusalem and Hijla in Jericho, and some property, stores and houses in Bisan, in the village of Tabrus in Qaqun, and in Nablus (including a bath which was later added to the *waqf*).

The school contributed to the intellectual development of Jerusalem, with many of its scholars originating from the city itself, notably Ibn Jamaa and Al-Muhandis. The school remained an educational address until the late Ottoman-era. Remarkably, it was devoted to teaching girls. It pursued this function during the days of the Supreme Islamic Council, which named it Al-Bakriya School. It then became an elementary school for boys during Jordanian rule and, in 1985, was turned into a school for people with special needs (Elwyn) by the Israeli occupation municipality.

The edifices consists of two floors overlooking an open courtyard and includes many rooms for the accommodation of Sufis. Its Mamluk entrance is decorated at the top with handsome motifs which are made of vaulted and hollow rows descending in a coordinated manner to form *muqarnasat*. A mosque is situated on the first floor of the *khanqah*. In 1914, the Swiss Max Van Berchem, founding scholar of Arabic epigraphy as its own discipline, pointed out the unique architecture of the building despite the changes it had gone through over the years.

AL-HANBALIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Al-Hanbaliya School is located near the Iron Gate, at the crossroad leading to Al-Qattaneen market, few meters away from the western side of Al-Jawhariya and Al-Muzhiriya Schools. It was named after Prince Sayf Ad-Din Bedmar Al-Khawarizmi, deputy of Greater Syria, who made it a *waqf* in 1375 (though the construction of the school was only completed in 1380).

The school has two floors and an open inner courtyard. It is reached through an arched entrance that has two *miksala*, one on each side. The entrance hall leads to an inner courtyard which is surrounded by a number of rooms, and to a large southern *iwān* provided with a beautiful niche. The second floor consists of private rooms for the accommodation of students and teachers.



The records of the Jerusalem Sharia Court confirm the endowing of Al-Hanbaliya School as a *waqf*, and date its renovation in 1555.

It was considered the largest school in Jerusalem for the teaching of Sharia law according to the Hanbali School of Jurisprudence. Among its most prominent teachers were Sheikh Burhan Ad-Din Abu As-Safa Ibrahim Ibn Ali Ibn Abu Al-Wafa Al-Asaadi Ash-Shafii As-Sufi and Ismail Afandi As-Sururi.

The school carried out its educational mission for many centuries until its importance started to diminish. It was then transformed into a residence, known as Dar Qutteina (“house of the Qutteina family”), which was bought by Sheikh Ali At-Tazziz in 1954.

AL-JAWHARIYA SCHOOL (OTTOMAN)

Muslim Quarter, Old City

Al-Jawhariya School is located above Ribat Al-Kurd, on the left side before entering Al-Aqsa Mosque through Al-Hadid Gate. Its construction was ordered by Safiyy Ad-Din Jawhar Al-Qanqaba’i, caretaker of the Sultan’s harem. According to an inscription on the top of its Mamluk-style entrance, which has now faded away, the works were completed in December 1440.

According to the records of Jerusalem Sharia Court, the school was declared a *waqf* in 1439 and was destroyed in the earthquake of 1547. It was then re-registered in 1594. The edifice was rebuilt in 1682 by Abdul Rahman Afandi, the Hanafi Mufti of Jerusalem and caretaker of its *waqf*.

The two-floor edifice includes a rectangular-shaped courtyard, a northern *iwan*, a mosque, a kitchen, and several rooms. Its red-and-white stone entrance, which carries *miksala* on both sides, gives access to a *dargah* which in turn leads to the courtyard. The second floor is reachable through a stone staircase that was embellished with Ottoman architectural features during the school’s reconstruction.



The endowment to finance the activities of the school includes *waqfs* in the villages of Beit Zaitoun and Kofya in Gaza, as well as Qaqun near Tulkarem and Tuqua⁷ south of Jerusalem. The records of the Sharia Court of Jerusalem, dating back to the 16th Century, show that

7 A Jewish colony is today established on part of Tuqua’s lands.

revenues from these endowments amounted to 1,600 akçes (app. 0.9 g of gold) and were mainly spent on reconstruction works and employees' salaries.

The school specialized in teaching the Holy Qur'an and Hadith, and also served as a residence for Sufis who established circles of *dhikr*. It played a leading role in the cultural and administrative activities of Jerusalem in Mamluk times. Many Hanafi scholars from Aleppo, Jerusalem and Gaza took turns in teaching and managing the school (*waqf* reports state that the school's last administrators came from the Al-Khatib Al-Jama'i family). Al-Jawhariya School continued to deliver educational services until the middle of the 19th Century, when its role started to decline as its *waqf* generated lower incomes. The school was then transformed into private accommodation for some of the scholars and their families, against the will of the Ottoman State which asked them to evacuate but was too weak to implement the order.

The structure of the school suffered in 1974 from tunnel excavations undertaken by the Israeli occupation authorities. Since 16 June 1981, it is used by the Waqf Department of Islamic Archaeology.

AL-JAWLIYA SCHOOL/AL-UMARIYA SCHOOL/ RAWDAT AL-MAAREF AL-WATANIYA COLLEGE (PRE- ISLAMIC PERIOD)

Muslim Quarter, Old City

Al-Jawliya School is located in the northwest corner of Al-Aqsa Mosque, between the historic Path of the Mujahideen/Via Dolorosa to its north, and Al-Aqsa Mosque to its south. Today, the building – also known as Rawdat Al-Maaref Al-Wataniya College – is housing Al-Umariya School.

Al-Jawliya School was named after its *waqif*, Alam Ad-Din Abu Said Abdullah Al-Jawli Ash-Shafii, ruler of Gaza, Hebron, Jerusalem and the coastal region, and later of Hebron, Jerusalem and the two holy mosques (Al-Aqsa Mosque in Jerusalem and Al-Ibrahimi



Mosque in Hebron), during the third Sultanate of King An-Nasir Muhammad Ibn Qalawun Al-Mamluki (1309-1340).

While the building of the school goes back to the pre-Islamic period, making it one of the oldest edifices in Jerusalem, the school itself was most likely established when its *waqif* served as an overseer of Al-Aqsa and Al-Ibrahimi Mosques. The school provided education until 1426 when Prince Shaheen Shajaai (a.k.a. Adh-Dhabbah), then deputy of Jerusalem and overseer of the two noble mosques, renovated the building (as indicated by an inscription on the upper threshold of the entrance) and turned it into the official house of Jerusalem deputies (Dar An-Niyaba, also known as As-Saraya). In 1870, the Ottomans transferred the deputies' residence to a new building, the Kishlek ("barracks" in Turkish).

In 1923, under the British Mandate, the Supreme Islamic Council renovated and strengthened the building which became the headquarters of the Rawdat Al-Maaref School and College. In 1936, during the Arab Revolt in Palestine, the British occupation forces seized it and turned it into a police station. Then in 1948 it served as headquarters of the Palestinian irregular Holy War Army fighting Zionist forces. When the Jordanian government assumed authority in 1948, the building was turned into an elementary school renamed Al-Umariya School (after the Umari conquest of Jerusalem). Later, in 1967, the Israeli occupation authorities made it a temporary military barrack dedicated to surveillance missions. In the early 1990s, Israel decided to dig a 15 m long underground passage (with steps for pedestrians) from a tunnel running underneath up to the vicinity of the stairway leading to Al-Umariya School.⁸

Initially, Al-Jawliya/Al-Umariya School had two floors overlooking a courtyard and Al-Aqsa Mosque. The first floor consists of rooms and a medium-sized southern *iwan* which are considered to be the origins of the school. The second floor is made up of medium-sized rooms that are still used today for teaching. An additional third floor was built a century later during the Ottoman period.

It should be noted that the architectural complex known today as Al-Umariya School (or Rawdat Al-Maaref Al-Wataniya College) includes, in addition to Al-Jawliya School, two other historic schools, i.e., As-Sabibiya and Al-Muhaddithiya.

As-Sabibiya School was located to the east of Al-Jawliya and can be identified through the symbol above the two windows of its eastern wall. The Jerusalem judge, writer, and scholar Mujir Ad-Din Al-Hanbali mentioned this school before the Swiss scholar Van Barshim did. It was named after Prince Alaa Ad-Din Ali Ibn Nasir Ad-Din Muhammad, deputy of the Sabibiya castle (between Baniyas and Tabnin), who had established it during his governance of Jerusalem just before his death in Damascus in 1406. The prince, who was buried in Jerusalem, contributed significantly to the intellectual life of the city, as mentioned by the *sheikh* Sharaf Ad-Din Musa Ibn Sheikh Ahmad Abdullah As-Samit Al-Qadiri. As-Sabibiya school benefited from *waqf* that withered away with time.

⁸ The opening of the new exit of that tunnel – dubbed the Hasmonean or Western Wall Tunnel by the Israelis – in September 1996 sparked fears that Israel meant to damage the Al-Aqsa Mosque compound and triggered violent protests throughout the Palestinian Occupied Territories, in the wake of which over 70 Palestinians were killed.

The second school, Al-Muhaddithiya, is located to the southwest of Al-Jawliya School, above Al-Ghawanima Gate. It was established and endowed as a *waqf* by Izz Ad-Din Abu Muhammad Abdul-Aziz Al-Ujaymi Al-Ardabeeli on 21 November 1360. Apparently the naming of the school derived from the subject it taught, i.e., the Hadith. During the Ottoman era, the school provided education in modern science, grammar and jurisprudence. A Dervish man, Muhammad Ibn Ali Al-Khalwati, renovated the building in exchange for a room in 1533. Today, the part overlooking the road is being used as a souvenir shop, the eastern part has been given to Al-Umariya Elementary School, and the western side is inhabited by the Shihabi family.

AL-KAMELIYA SCHOOL

Muslim Quarter, Old City

Al-Kameliya School is located at Bab Al-Hutta, north of Al-Karimiya school. It is named after a man called Hajj Kamel At-Tarabulsi, who built it together with some rich merchants in 1413.

This two floor school is accessible through an entrance topped with a tapered arch carrying two *miksala* and followed by a *dargah*. The edifice encompasses a mosque and a nearby well of water. A stone staircase leads to the second floor, which consists of an open square-shaped courtyard surrounded by a number of small and large rooms, with the biggest on the southern side.

According to Jerusalem historian Mujir Ad-Din Al-Hanbali, the school has a *waqf* deed. Most of its employees were from the Jar-Allah (Abu Al-Lutuf) family. At the end of the Ottoman era, its *waqfs* were administered by the Al-Qandus family, until it was turned into a residence inhabited by the Al-Muwaswis family.



AL-KARIMIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

This school is located just outside the northern wall of Al-Aqsa Mosque, at Bab Al-Hutta, to the right when leaving the mosque. It was founded by Karim Ad-Din Ibn Al-Muallim Hibatullah, who worked as a clerk in Egypt before embracing Islam and becoming a wealthy senior official of the Mamluk State during the third Sultanate of Nasir Muhammad (1309-1340).



The school was built in 1317 when Karim Ad-Din accompanied King Nasir on his visit to Jerusalem, and it was registered as a *waqf* on 7 March 1317. The location, description and measurement of the school were provided by Ibn Fadlallah Al-Umari.

The school is a simple rectangular building, consisting of rooms of varying dimensions.

It was devoted to teaching religion according to the Shafi'i school of jurisprudence. Its rooms were arranged for this purpose and for accommodating the teachers and students. The Jerusalem Sharia Court records state that the school's *waqf* includes five basements and a plot of land in Jerusalem. Turkish employees were responsible for its administrative management while some Jerusalemites, notably from the Dweik, Alami and Jar-Allah families, assumed other duties. It seems that its function as a school lasted until the 18th Century, after which it was used as a private residence.

AL-KHATUNIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Al-Khatuniya School is adjacent to the Iron Gate, on the left side when exiting Al-Aqsa Mosque. It lies between two historic schools, Al-Muzhiriya and Al-Arguniya School (see above), north of Al-Qattaneen market. It is named after Aghel Khatun Bint Shams Ad-Din Muhammad Ibn Sayf Ad-Din Al-Qazaniya Al-Baghdadiya, wife of the Ottoman emperor Sultan Suleiman the Magnificent.

Aghel Khatun initiated the construction of the school in the year 1349 and, according to Jerusalem historian Mujir Ad-Din Al-Hanbali, declared it a *waqf* in 1354. Consequently, a farm located in Deir Jareer village near Ramallah, called Dhahr Al-Jamal, was dedicated

to financing the school. The school's construction was completed three decades later by an Ottoman noble woman called Asfahan Shah, daughter of the Ottoman Prince Qazan Shah.

The school was assigned to the teaching of the Holy Qur'an and Islamic jurisprudence until the 18th Century, when it was turned into a residence. Initially, most of the scholars who taught there were from the Al-Afifi family; they were then replaced by members of the Al-Fityani family and then by the Al-Khatib family in 1745. Sheikhs from the Ad-Diri and Al-Isayli families also taught at the school.

The two-floor building consists of an open courtyard, a number of rooms, and two *iwans* (southern and northern) leading to a vault. The Mamluk-style stone entrance, which is crowned with a tapered arch, leads to a long pathway ending at the school's inner courtyard.

One of the eastern rooms was assigned to accommodate the tomb of the school founder, Aghel Khatun. Some of the most prominent figures of Palestinian history were also buried there, including Musa Kazim Al-Husseini, Abdul-Qader Al-Husseini, Abdul-Hamid Shuman, Ahmad Hilmi Abdul-Baqi, Muhammad Ali Al-Hindi, Ash-Sharif Abdul-Hamid Ibn Awn, and Faisal Al-Husseini.

Remarkable renovations of the school were made in 1682 by a Muslim scholar, Sheikh Muhammad Ibn Sheikh Al-Islam Muhammad Ibn Abdul-Rahman Al-Afifi.



AL-LU'LU'IYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

This school is housed in the northern *iwan* of a building complex located in a part of Jerusalem historically known as the Marziban place (Al-Qirami neighborhood today), near Sheikh Muhammad Al-Qirami lodge (also known as the Crimean Lodge). The precise date of construction of the building is unknown but it was registered as a *waqf* in 1373 by Prince Lu'lu' Ghazi.

According to Mamluk documents kept at Al-Aqsa Mosque and at the Ottoman land and Jerusalem Sharia Court registers, the school was active in teaching the Holy Qur'an until the 19th Century. Its staff was of Jerusalemite and Turkish origins, notably from the Ghadiyah family.

Its *waqf* includes the village of Khirbat Beit Sawer on the outskirts of Al-Arqoub, southwest of Jerusalem, in addition to houses and half a shop in Jerusalem itself, whose proceeds exceeded 2,000 akçes (approximately 1 g of gold) in the middle of the 16th Century.

The complex is divided into two floors and comprises several large and small rooms as well as an open square courtyard which is surrounded by four *iwans* and is accessible through an arched entrance. The front façade of the school is built with large stones on the ground floor and with small ones on the upper floor.



AL-MANJAKIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

This school is located on the western wall of Al-Aqsa Mosque, to the left when entering the mosque from An-Nazer Gate. It is attributed to its founder and *waqf* registrar, Sayf Ad-Din Manjak Al-Yousifi An-Nasiri (d. in 1374) who is believed to have established it when he paid a second visit to Jerusalem to build a school for the Mamluk Sultan An-Nasir Hasan. After the Sultan's death in 1361, Prince Manjak completed the construction of the school and named it after himself.



In its current location, the school is built on part of the northwestern wall of Al-Aqsa Mosque. It is accessible by a flight of steps and comprises two floors which have a large covered corridor and are comprised of many rooms and halls of different sizes.

The building witnessed several changes to its use: initially, it was built as a school, then, towards the end of the Ottoman era, it was transformed into a residential house known as Dar Hidayah. It also served as a shelter for the foreigners who visited Jerusalem. During the British Mandate, the place became an elementary school. Later, in the early 20th Century, the Supreme Islamic Council renovated it to make it its headquarters and added a number of rooms. Today it serves as the headquarters of the Jerusalem Waqf Directorate which is subordinate to the Jordanian Ministry of Endowment and Islamic Affairs and to the President of the Islamic Scientific Commission.

According to land registers from the 16th Century, the school's *waqf* includes shares in plots of land in Beit Safafa, scattered plots of land and shops in Jerusalem, and part of a *hammam* in Safad. The Jerusalem Waqf Directorate accounting records dating from the second half of the 19th Century show that lands in the villages of Silwan and Sur Baher in East Jerusalem as well as in the Talbiya neighborhood in West Jerusalem are part of the *waqf*. The proceeds from these different *waqfs* were however insufficient to meet the school's expenses. The record also shows that some property belonging to the school became restricted to the use of the Greek Orthodox Church.

According to Jerusalem historian Mujir Ad-Din Al-Hanbali, Al-Manjakiya School played an outstanding intellectual role until the end of the 15th Century when its status diminished, apparently after being partially affected by an earthquake on 22 October 1546. The school was rebuilt and then resumed its activities. Documents from the Jerusalem Sharia Court show that members of various Jerusalemite families, including Ad-Diri (Al-Khalidi), Abu Al-Lutuf, Al-Khalili and An-Nabulsi, worked there. This school specialized in teaching religious sciences, particularly the Holy Qur'an and the Hanafi School of jurisprudence. At some stage, there were 16 reciters of the Qur'an teaching others.

AL-MUZHIRIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

Al-Muzhiriya School is located at the Iron Gate, on the southern side of the Iron Gate Street. A part of it is situated on the roof of Al-Arghuniya School, standing to its west (see below), while the largest part lies on top of Al-Aqsa Mosque's western *riwaq*. It is named after Zain Ad-Din Abu-Bakr Ibn Muhammad Ibn Muhammad Ibn Ahmad Ibn Abd Al-Khaleq Ibn Uthman Ibn Muzher Al-Ansari, a senior statesman originally from Damascus who served the Mamluk State in Cairo during the reign of Sultan Qaytbay until his death in 1487.

The magnificent historical building stands out by its high and colorful gate which is covered by an arch topped with lines that hang through a harmonic sequence (forming what is architecturally known as squinches). It is reported that the person who registered the *waqf* built "a beautiful school in Jerusalem" and that its construction was completed in 1480.



This school has two floors. In the middle of the first one is an open yard, leading to two *iwans* (northern and southern), which is reached through a refined Mamluk-style two-floor high entrance decorated with white-and-red trees motifs of an outstanding beauty. The entrance ends with three openings. There is a niche in the southern *iwan* and a flight of stone steps in the northwestern corner of the *iwan* leading to the upper level. The second floor includes teaching rooms and residential quarters to accommodate students and teachers.

Jerusalem Sharia Court records and some Ottoman land registration documents indicate that the endowments for the school include half of the village of Beit Sahour, Khan Bani Saad and its land, and other lands in Jerusalem.

The school carried out its educational role, employing scholars from the Al-Ghazzi and Dajani families, until it was used as a residence by the Shaabani family (hence it became known as the Shaabani House). In 1933, the Islamic Waqf Directorate bought the rights to use it from the Shaabanis. Today three families live inside the school building: the Al-Afifi, Rahbi, and Kamel families.

THE OTTOMAN SCHOOL (OTTOMAN)

Muslim Quarter, Old City

The Ottoman School is located at Al-Mutawaddaa (Al-Mathara) Gate, next to the Sultaniya Al-Ashrafiya School. It is named after Asfahan Shah Khatun Bint Mahmoud Al-Uthmaniya, a Turkish noble lady (a *khanom*) who established it in 1436, as indicated by the inscription on top of the entrance.

The school was endowed in 1440. It benefited from huge *waqfs*, mainly from the village of Kufur Qara, near Nablus, and from Anatolia, in today's Turkey. In the late Ottoman era it was managed by the Ottoman Ministry of Finance.

The building consists of two floors. The section located between Al-Mathara Gate and Al-Ashrafiya School is found in the western hallway of Al-Aqsa Mosque. It possesses an admirable Mamluk entrance surmounted by an inscription mentioning its foundation and decorated with alternating red and white stones. The entrance leads to a fan-shaped ceiling *dargah* opening on a wide, irregular, and partially-covered pathway proceeding to a stone staircase which leads to the second floor. The latter consists of rooms and a small open courtyard, overlooking Al-Aqsa Mosque, with a façade made of red and white stones. Two tombs are located at the left-hand side of the entrance; one of them belongs to the noble woman who registered the school as a *waqf*.



The Ottoman School enjoyed such a high educational status in Jerusalem at the time that it was required that its administrator be “the most knowledgeable of his time.” Many of its senior teachers came from the Ibn Jamaa and Abu Al-Lutuf families. The school was later used as a residence by the Al-Fityani family, and rebuilt by the Supreme Islamic Council. The building and its mosque were damaged by underneath excavations performed by the Israeli authorities, who also confiscated the school’s mosque, possibly to create ventilation for the tunnel beneath it.

RAWDAT AL-MAAREF SCHOOL (OTTOMAN)

Muslim Quarter, Old City

The Ottoman-era Rawdat Al-Maaref School is located at the junction of As-Saadiya and the Red Minaret alleys, in the middle of As-Saadiya neighborhood.

It was built by Sheikh Muhammad As-Saleh in 1886, originally at Al-Adhamiya lodge outside the Old City walls, half way between Damascus and Herod's Gates.

It was moved to As-Saadiya neighborhood during the first third of the 20th Century, in a house endowed for the Dome of the Rock, opposite the Indian lodge.

The school repeatedly changed location throughout its history. After the departure of the Ottoman army from Jerusalem, it was moved to a group of historical schools (Al-Jaliya, Al-Muhaddithiya and As-Sabibiya), until those were occupied by the British Army in 1938 to accommodate soldiers. It was subsequently transferred to the Matouq house opposite the National Hotel on Az-Zahra Street, and then to the Daqqaq house (Az-Zahra Hotel today). It was closed in 1948.

The first two levels of Rawdat Al-Maaref School in As-Saadiya neighborhood is purely Ottoman, while the third level is a combination of Ottoman style and the local Jerusalemite style which became common during the British Mandate. Its entrance, located in the southern side of the eastern façade, is surrounded by stone seats known architecturally as *miksala*. Three steps lead to a double door topped with a semi-circular roof meant for illumination and ventilation. The door opens on a corridor which gives on a central inner courtyard. The northern rooms located on the upper floor have interconnecting doors. Today, the edifice is inhabited by the Jerusalemite Qirresh family.

Rawdat Al-Maaref School published a journal which carried its name.



AS-SALAHIYA SCHOOL (AYYUBID)

Muslim Quarter, Old City

As-Salahiya School is located north of Al-Aqsa Mosque, near the Old City's eastern wall, approximately 10 m to the right when entering the Old City from Lions Gate at the beginning of Al-Mujahideen Road (part of Via Dolorosa). The school is named after Sultan Salah Ad-Din Al-Ayyubi who bought it after he liberated Jerusalem and endowed it as a Shafii school of jurisprudence on 24 September 1187.

The edifice predates Islam, which renders it one of the oldest in Jerusalem. Originally built as a pagan temple, it was transformed into a church by the Byzantines at the end of the 5th Century. This was however destroyed by the Persians after they occupied the city in 614. After 1099, the Catholics erected there the Church of St. Anne, which in turn was damaged by an earthquake in 1812. Some of its stones were then used to build military barracks near the palace of the Ottoman Pasha (Rawdat Al-Maaref College) before Ibrahim Pasha put an end to this practice. At the end of the Egyptian rule in Syria in 1841, the Ottomans began construction works on the site, building a niche and a minaret. The process was nonetheless interrupted in 1856 when Sultan Abdel Hamid offered the place to France as a reward for its assistance during the Crimean War.

The French renovated the building and entrusted it to the White Fathers who in 1882 established there St. Anne's Clerical School for Roman Catholics. Jamal Pasha, the fourth Ottoman leader and the Ottoman Marine minister, then transformed the Christian school into a modern Islamic college (Salah Ad-Din Al-Ayyubi College), which was inaugurated in 1915 in the context of the Ottoman State's efforts to mobilize and utilize Muslim support during World War I. After occupying Jerusalem on 9 December 1917, Britain returned the place to France, which then established a museum, a library and a church. During the 1967 War, the Arab army used it as its command headquarters but it was severely damaged by Israeli shelling.

As-Salahiya School appears to be the oldest known school in Jerusalem. According to Jerusalem Sharia Court records, it was registered as a *waqf* on 25 July 1192. It was then re-registered in the second half of the 16th Century and at the beginning of the following century. It was earmarked for Shafii scholars. Several renovations were made during the 18th Century. Its *waqf* is the largest in Jerusalem, comprising entire villages and real estate (including the entire villages of Silwan, Al-Qastal, Souba; five plots of land outside Jerusalem; a bath and bakery inside Jerusalem; over 12 shops in Souq Al-Attareen; and merchants' and good convoys' passage fees at Al-Hutta and As-Silsila Gates). According to the detailed records of the Jerusalem Governorate dating back to the 16th Century, more than 30,000 akçes (app. 17 g of gold) from its proceeds were spent exclusively on teachers' salaries. Documents of the Heritage and Islamic Research Foundation reveal that Sultan Abdel Hamid's granting of the school to France did not include its *waqf*, which remained under the management of the administrative committee of Salah Ad-Din College. As such, the Jerusalem Waqf Directorate objected to the attempts of the Greek Patriarch to transfer the title of Mary's *hammad* to the property of his community in 1908 because a *waqf* had already been registered in the name of As-Salahiya School.



Until the end of the 18th Century, As-Salahiya School was at the forefront of the institutions established by Salah Ad-Din Al-Ayyubi and his successors to reclaim the Arab Islamic identity of Jerusalem. The sheikhdom of As-Salahiya School was considered among the highest ranking posts in the Islamic Empire and the position could only be filled in by a decree from the Sultan. Any sheikh presiding over As-Salahiya School enjoyed a prominent scientific, social and political reputation, a special standing with the sultans, and was among the three sheikhs responsible for attending to the affairs of Jerusalem. In addition to being the overseer of the two noble mosques (Al-Aqsa Mosque in Jerusalem and Al-Ibrahimi Mosque in Hebron), and to delivering the Friday sermon at Al-Aqsa Mosque, the school principle assumed sometimes the position of Shafii Chief Justice in Jerusalem. Besides, a grand celebration for the newly-appointed principal used to be organized in Jerusalem and at Al-Aqsa Mosque after Friday prayers. Scholars therefore competed for the position and the school's teachers were among the leading intellectuals of the time, with their works published throughout the Islamic world. They came from varied places, including Mousel, Hama, Shiraz, Husn Keifa, Ajloun, Basra, Karak, Askalan, Gaza, Cairo, Khurasan, Herat, Istanbul or cities in Kurdistan. Among the most important sheikhs who taught there and administered the *waqf* was Chief Justice Baha Ad-Din Ibn Shaddad, Kamel Ad-Din Abu Al-Maali Muhammad Ibn Al-Amir Nasser Ad-Din, and Muhammad Ibn Ali Jar-Allah. Other modern Arab thinkers who worked at the Salah Ad-Din Al-Ayyubi College included, notably, Abd Al-Aziz Jawish (who was tasked to manage the college on its inauguration for 3,000 kuruş, i.e. approximately 200 g of gold), Muhammad Jamil Bek Al-Husseini (the school's second principal), Rustum Haidar At-Tunisi, Khalil As-Sakakini, Isaaf An-Nashashibi, Sheikh Amin As-Swaydi, and Abd Ar-Rahman Salam. The prominence of the school and of its teachers explains why certain historians consider it as the third jewel of Jerusalem (after the Dome of the rock and Al-Qibli Mosque).

As-Salahiya School taught Islamic sciences, Arabic language, history and mathematics. Its internal regulations – which were printed in Jerusalem in 1914 and are kept at the Heritage and Islamic Research Foundation – indicate that Jamal Pasha reorganized and modernized the school by increasing the range of subjects taught (which included law, philosophy, economics, finance, astronomy, geography, natural sciences, drawing, handwriting, and seven foreign languages). Other documents kept at the foundation show that the Ottoman State divided the management of the college between the Islamic Sheikhdom in Istanbul, which undertook to cover the salaries and expenses of the teaching and administrative staff, and the Waqf Administration in Jerusalem. The total salaries of the school’s staff in its first operating semester amounted to 107,129.50 kuruş (i.e. approximately 7.1 kg of gold). Each student paid fees which were fixed by the Islamic Sheikhdom and amounted to 1.50 Ottoman liras (app. 10 g of gold). The number of enrolled students reached 200 at its peak.

AS-SALAMIYA SCHOOL/AL-MUSILIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

As-Salamiya School (also known as Al-Musiliya School) is located near King Faisal Gate, north of Ad-Dweidariya School. Its main front faces the eastern side of King Faisal Gateway and its northern front overlooks Al-Mujahideen Road (Via Dolorosa). The school was built and endowed around 1339. It was named after Khawaja Majd Ad-Din Abul-Fida Ismail, one of the richest merchants of Cairo at the time, who originally came from the village of Salamiya on the banks of the Tigris River in Iraq.⁹

The school stands out by its size and the beauty of its main red-and-white stones entrance, which is surmounted by creative vaulted hollow curves and descending *muqarnasat*. It consists of two floors and an open courtyard with a large *iwan* at the western side, surrounded by a number of *khalawi* to which Sufis retreated to practice *dhikr*. The second floor is reached from the open courtyard via a stone ladder and contains a number of rooms that were set up as accommodation for student and teachers.



⁹ As-Salamiya village is next to Mosul, which is why the *waqf* deed also recorded the school as Al-Musiliya School.

The school was reconstructed in 1534, benefitting from the funding of huge endowments including lands in the villages of Nileen, Jaba and Al-Bira, in addition to other lands and farms on the outskirts of Jerusalem. The school was specialized in teaching the Qur'an and Hadith, especially the *Sahih Al-Bukhari* book.¹⁰ The duration of the study was two years. Numerous Sharia Court documents show that many Turkish and Jerusalemite personalities helped in managing the school and its *waqf*. In the 18th Century, the Abu Al-Lutuf (Jar-Allah) family took over the building. It has been using it as a residence till the present days.

AT-TANKAZIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

During the Mamluk era, At-Tankaziya School was considered the largest and most important school in Jerusalem. It is located on the right hand side when entering Al-Aqsa Mosque through As-Silsila Gate, alongside the compound's western wall. It is possible to see its northern façade from As-Silsila Street and its eastern façade from inside the mosque's courtyards. Its southern façade is located above the Al-Buraq Wall ("Western Wall") plaza and can be seen from there too.

In 1328, as part of his various projects in Jerusalem, Prince Tankaz An-Nasiri, the custodian of the Syrian Mamluk principalities, ordered the building of a Sufi lodge and a school dedicated to teaching the Qur'an and Hadith. He endowed it with part of the income generated by Al-Qattaneen Market, also founded by him.



This two-floor building reflects Mamluk architecture with its façade including decorations, written strips and multiple-color stones. When entering the door of the hall, a square yard with a water fountain is visible. The yard is surrounded by three open *iwans* in addition to the entrance *iwan*. The ground floor comprises various rooms which were used for different purposes, particularly for teaching and as a library. The first floor comprises various other rooms which – except those earmarked as residence for the Sufis – were used for accommodating teachers, assistants and school staff.

¹⁰ Collection of *hadith* made by the Persian scholar Muhammad Al-Bukhari. It is considered by Sunni Muslims as one of the three most trusted collections of *hadith* along with Sahih Muslim and Muwatta Imam Malik ("sahih" means "correct").

During the 19th Century, the building became an Islamic Sharia Court and in the 1920s it was transformed into the headquarters of the Supreme Islamic Council headed by Mufti Amin Al-Husseini. In 1964, it was turned again into a Sharia school until its confiscation by the Israeli occupation forces in 1967 and subsequent conversion into an Israeli army and Border Police post. The school is still occupied today and the Islamic Waqf Directorate personnel are prohibited from entering it.

AT-TASHTMIRIYA SCHOOL (MAMLUK)

Muslim Quarter, Old City

This school is located on the northern side of An-Nazer Gate, west of Al-Huseiniya School and *Ribat* Ala Ad-Din Al-Basir. It was named after Prince Tashtmir Sayf Ad-Din, one of the various princes serving the Mamluk Sultan An-Nasir Hasan Ibn Muhammad Ibn Qalwun, who dedicated it as a *waqf* on 23 September 1358.

The school consists of two floors and is accessible through a mid-sized entrance which is topped with a straight one-piece stone threshold carrying inscriptions (now covered with a recently added structure).

The entrance leads to a small square-shaped *dargah* where a stone ladder leads to the second floor, which consists of an open courtyard surrounded by a number of rooms and a rectangular-shaped mosque. There is an admirable marble niche decorated with geometric and architectural patterns represented in red and black *sanj*.



Despite the prominence of the school location, it is rarely mentioned in the literary sources because another school carries the same name. Sheikh Sharaf Ad-Din Abdul-Rahman Ibn Muhammad Ibn Ismail Ibn Ali Al-Qarqashandi, who was born in Jerusalem in 1380, is mentioned as one of the distinguished scholars who taught at this (and other) school(s) in Jerusalem. He had a high ranking position and was responsible for the *ifta* in Jerusalem. He was buried in the Mamilla (Ma'man-Allah) Cemetery.

3. SUFI LODGES

AL-AFGHANI LODGE (OTTOMAN)

Muslim Quarter, Old City

Al-Afghani Lodge is located in Al-Ghawanima neighborhood, few meters away from the Naqshabandiya Lodge and Al-Ghawanima Gate, at the northwestern corner of Al-Aqsa Mosque. It is also known as Al-Qadiriya Lodge because its followers, especially those with Afghan origins, belonged to the Qadiriya Sufi path. As indicated by the inscription on top of its vaulted entrance, it was built and declared a *waqf* by Muhammad Pasha, the governor of Jerusalem, in 1633.

The description of the lodge in the *waqf* deed states:

The elegant lodge reflects creativity [...] in Al-Ghawanima neighborhood of Noble Jerusalem [...]. It includes [...] a large rectangular mosque [...] with many windows on its four sides and a big hall towards the northern side. The building is made up of a large room and a small *iwan* and its entrance includes a large stone basin for the residing Sufis to wash their clothes. The lodge has also 11 rooms in the western and southern sides. There is a large square-shaped plot of land in the courtyard for planting purposes and three tanks for the collection of rain water.



Today, the followers of the Qadiriya Sufi path continue to decorate the mosque and the rooms during religious celebrations (such as Mawlid An-Nabi, “Birth of the Prophet”).

AHMAD MOTHABET LODGE (OTTOMAN)

Muslim Quarter, Old City

The lodge is located near the Crimean (Al-Qirami) Lodge (see above). It was built by Sheikh Badr Ad-Din Ahmad Bin Ali Bin Mothabet Al-Ansari Al-Maqdisi, a Jerusalemite scholar. The year of building is not precisely known but is estimated to be between 1329 and 1410.

The lodge has a simple entrance and consists of a central open courtyard surrounded by rooms and Sufi retreats. A basement in the south-eastern room houses the tomb of Sheikh Ahmad Mothabet. The edifice also includes a *mihrab*.



THE CRIMEAN LODGE (MAMLUK)

Muslim Quarter, Old City

The Crimean (“Al-Qirami” in Arabic) Lodge is located next to Ala Ad-Din Al-Basir, in the Wad neighborhood, next to Al-Lu’lu’iya and Al-Badriya Schools. It is named after Sheikh Shams Ad-Din Abu Abdallah Muhammad Ibn Ahmad At-Turkmani (better known as Sheikh Al-Qirami), a Shafii scholar of Turkish origin born in Damascus. He passed away in Jerusalem in 1387 and is buried in the lodge.

Nasir Ad-Din Muhammad Ibn Ala Ad-Din Shah Al-Jili, who descended from the Sufi scholar Abd Al-Karim Jili, made it a *waqf* for Sheikh Al-Qirami and his successors. The lodge was dedicated to Sufi knowledge and practice, and its sheikhs studied and taught the Hadith. During the Ottoman era, it hosted both men and women.



The lodge has an elegant Mamluk-style entrance, made of red and white blocks, which ends in a vaulted stone arch and includes a stone seat on each side. The edifice contains also a praying hall and the burial chamber of Sheikh Al-Qirami.

THE INDIAN LODGE (MAMLUK)

Muslim Quarter, Old City

The Indian Lodge is located immediately south of Herod's Gate, inside the Old City.

Most likely, the construction of the building goes back to the Mamluk period. At first it was dedicated to the followers of the Rifa'iyā Sufi path, named after Ahmad Ar-Rifa'i (d. in 1184). The lodge became a shelter for pilgrims traveling from all over India and central Asia. Many of them settled in Jerusalem and formed a community of their own. This led the Indian Muslim Baba Farid Shakernaik to renovate the building twice and to endow two adjacent houses as *waqf* around the 16th Century. The lodge was renovated for the third time in 1869, at a time when it was no longer limited to the use of Sufis, and again in the 1930s by the deputy of Rampur, India. The interests of Muslim Indians in the



lodge grew following the outbreak of the 1936 Revolt in Palestine, especially as the British Mandatory authority recruited them to strengthen its military forces. The Indians therefore added a building to the existing lodge, and another two in 1943.

The lodge is a huge architectural complex. It consists of two floors with two hallways and a large number of upper and lower rooms. It also encompasses an open courtyard and a mosque, in addition to the buildings which were attached to it later on.

A substantial part of the Indian Lodge was destroyed during the 1967 War. Whatever survived from the war was used as UNRWA offices, the Islamic Riyad Al-Aqsa School, and the residence of the family of Sheikh Nazer Hussein Al-Ansari Al-Hindi.

AL-LU'LU'IYA LODGE (MAMLUK)

Muslim Quarter, Old City

Al-Lu'lu'iyah Lodge was endowed by Prince Badr Ad-Din Lu'lu', commander of the Marine in Salah Ad-Din's time. Nothing of it is left today except for a mosque (see among Mosques entries above) and a school (see among Schools entries above).



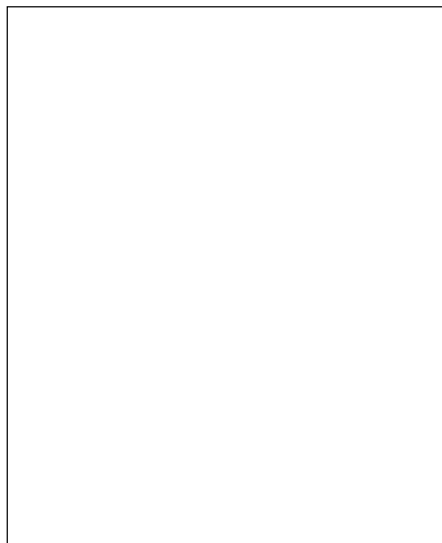
AL-MIHMAZIYA LODGE/DWEIK FAMILY HOUSE (MAMLUK/OTTOMAN)

Muslim Quarter, Old City

Al-Mihmaziya Lodge is located next to the northern entrance of King Faisal Gate, behind Al-Muazzamiya School, north of Via Dolorosa. It is named after Sheikh Kamel Ad-Din Al-Mihmazi (d. in 1346), although it was originally built by Sultan Al-Malik As-Salih Ismail Ibn An-Nasir Muhammad Ibn Qalawun Al-Mamluki (1325-1345) who dedicated it as a *waqf* for its residing scholars and, in 1344, endowed property in the village of Beit Luqia on the outskirts of Jerusalem as *waqf* to support the lodge.

The lodge was active until the late period of the Ottoman era, when it got destroyed. It was reconstructed according to the Ottoman architectural style and its function changed from a lodge to a *waqf* for the Jaouni family, and then to a residence for the Dweik family.

It has a simple entrance that leads to a rectangular shaped *dargah*, which is followed by an open courtyard surrounded by a number of residential and retreat rooms.



AN-NAQSHABANDIYA LODGE/AL-UZBAKIYA LODGE (OTTOMAN)

Muslim Quarter, Old City

An-Naqshabandiya Lodge is located a few meters north of the alley leading to Al-Ghawanima Gate, on the Mujahideen Road/ Via Dolorosa, opposite the Convent of the Sisters of Zion. There are no records as to who built the lodge and when; it was possibly Sheikh Muhammad Baha Ad-Din Naqshaband Al-Bukhari, the founder of the Naqshabandi Sufi order, in the 14th Century, or one of his followers or supporters. This lodge was devoted to hosting visitors and feeding the poor, especially Muslims from Bukhara (Uzbekistan), Java (Indonesia) and Turkmenistan.

Sharia Court documents show that a Sufi Scholar, Uthman Beik Al-Bukhari, reconstructed the edifice in 1625 and added a number of rooms. In 1731, the Sufi scholar Sheikh Hasan Al-Uzbaki, who supervised the lodge at the time, also added a

number of rooms. Thereafter it was named Al-Uzbakiya. In 1991, the Waqf Directorate took over the management of the lodge and of its endowments because of the difficulties faced by its residents in administering them, especially as the property was a mixture of family and general endowment.

The lodge has a narrow corridor extending from north to south, overlooked by rooms from the eastern and western sides. Some rooms are used for accommodation while others house a medical clinic. The lodge also includes a mosque on the street level, with an entrance facing the Ecce Homo Church on Via Dolorosa.



AS-SAADIYA LODGE

Muslim Quarter, Old City

As-Saadiya Lodge is located in As-Saadiya neighborhood, close to Aqabat (“stairs”) Sheikh Saad. In his chronicles, the Turkish traveler Awliya Jelabi explained that the lodge derived its name from Sheik As-Saadi, a Sufi who most likely entered Jerusalem after Salah Ad-Din Al-Ayyubi liberated it from the Crusaders in 1187. He was a follower of Sheikh Saad Ad-Din Al-Jibbawi Al-Akbar, the founder of the Saadiya Jibbawiya Sufi order, who originally got the Sufi path from Abu Madyan Al-Ghawth, a Moroccan who led a forty men battalion to fight with Salah Ad-Din for the liberation of Jerusalem. It is not clear whether Sheikh Saad built this lodge but he endowed other properties to serve it and was buried inside.



As-Saadiya Lodge was destroyed by the earthquake that hit Jerusalem in 1546 and was then rebuilt by a Sufi Sheik, Abdul Karim Khalifa Ibn Sheikh Hussein Al-Khalwati. Almost three centuries later the place was abandoned. A Sharia record dated 1833 declared that the lodge “was totally destroyed, and [that] the *waqf* [didn’t] have enough income to rebuild it [...] there was no one to rent it to, so it became a place for thieves and dogs.”

The judge of Jerusalem decided to use an endowed house and a garden called Al-Madbagha to finance the lodge. Then the sons of a wealthy Jerusalemite merchant, Suleiman Jelabi Qutteina, rebuilt it in the early 19th Century. Today nothing is left from the original building except for a room which is used as a residence.

AL-WAFA'İYA LODGE/AL-BUDAIRI LIBRARY (UMAYYAD)

Muslim Quarter, Old City

Al-Wafa'ıya Lodge is located next to Al-Aqsa Mosque, south of An-Nazer Gate (Al-Majlis Gate). It faces Al-Manjakiya School (see above), near Ribat Al-Mansouri. It is one of the oldest buildings in Jerusalem. It has been mentioned that the first Umayyad Caliph, Muawiya Ibn Abu Sufyan, stayed at this lodge.



Some of the most famous Muslim scholars took turn in buying this place over the years. In 1380, it was purchased by Sheikh Taj Ad-Din Abu Al-Wafa' Muhammad Ibn Ali Al-Husseini Al-Badri during his stay in Jerusalem; he founded Al-Wafa'ıya Lodge and officiated as its sheikh until his death in 1400.

Afterwards, his son Taqy Ad-Din Abu Bakr (1397-1454) took over as the lodge's sheikh.

More than a decade after the demise of Sheikh Taj Ad-Din Abu Al-Wafa', the famous mathematician Shihab Ad-Din Ahmad Ibn Al-Ha'im resided at the lodge. Then in 1748, the Sufi traveler Sheikh Mustafa As-Sadiqi Al-Bakri Al-Khalwati bought the building, which was temporarily named after him.

Finally, the lodge was bought by Muhammad Al-Budairi (Ibn Habish) who turned the first floor retreat room into a library and dedicated it as a *waqf*. He also created a mosque inside the lodge. He was buried there in 1825, as was his daughter Fatima later on. For some time, the building was therefore known as Al-Budairi residence.

The lodge can be accessed though an entrance adjacent to An-Nazer Gate. It consists of two floors and has many rooms and halls. Today, although all parts of the complex still exist, it is referred to as Al-Budairi Library.

WALI-ALLAH ABU MADYAN LODGE (AYYUBID)

Muslim Quarter, Old City

Wali-Allah Abu Madyan Lodge was established during the Ayyubid era in the northeastern part of the Moroccan Quarter, near Qantarat Al-Banat. It was built during the reign of King Al-Afdal Ibn Salah Ad-Din Al-Ayyubi, who dedicated the whole Moroccan Quarter as *waqf* for Muslims coming from the Maghreb (i.e., all the area west of Egypt) in 1193. It was re-registered in 1267 and again in 1595. The lodge was named after the Sufi Sheikh Abu Madyan Shuaib Ibn Al-Hussein who was born near Seville, Andalusia, studied in the Eastern part of the Muslim world, and died in 1197 in Tilmisan, Algeria, where he was buried.



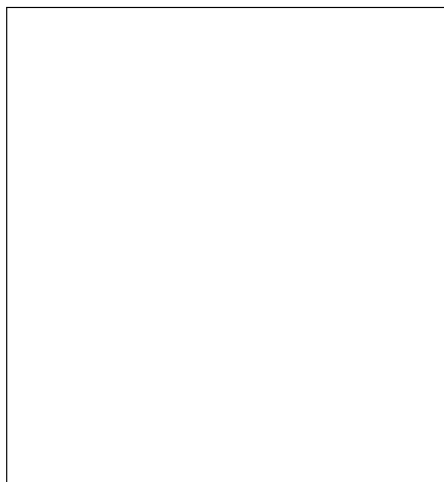
The lodge was rebuilt in 1852 during the Ottoman era. It has two floors with many rooms and an open courtyard. The lodge also encompasses the grave of an unknown Sufi man.

AZ-ZAHIRIYA LODGE/DAR AL-BAYRAQ (OTTOMAN)

Muslim Quarter, Old City

Az-Zahiriya Lodge is located at the highest point of an alleyway west of Al-Wad Street named Aqabat Az-Zahiriya (after Sultan Az-Zahir Rukn Ad-Din Baybars), in the Wadi At-Tawaheen area. Sharia Court documents show that it was built in 1532. It was dedicated to housing the poor, worshippers and mystics. Some of its rooms were destroyed in an earthquake in 1927. Now it is a residential building known as Dar Al-Bayraq.

The entrance has a stone seat on each side and is topped with a Mamluk-style arch perforated with three holes. It leads to an open courtyard surrounded by rooms.



4. RIBATS

RIBAT BAYRAM JAWISH/AR-RASASIYA SCHOOL/THE ISLAMIC ORPHANAGE SCHOOL (OTTOMAN)

Muslim Quarter, Old City

Ribat Bayram Jawish is located at the intersection of Al-Wad Street and Aqabat At-Tekke. It is named after Prince Bayram Jawish Ibn Mustafa who built it and made it a *waqf* for sheltering orphans in 1540-1541, as indicated by the inscription above the entrance. Prince Bayram was inhumed in Jerusalem.

two floor building has an exquisite entrance decorated with colored stones which leads to a *dargah* and further, on the eastern side, to an open courtyard. On the western side there is a stairway going towards the south before turning west to reach the second floor which encompasses many open yards, the largest being at the center. It also includes a beautiful mosque, rooms and several halls. As this building merges with the Tekke Khasqi Sultan building, it is difficult to distinguish one from the other.



This huge complex is considered unique in Jerusalem in terms of size and architectural originality. It was renovated several times. In the late Ottoman era it was called Ar-Rasasiya School, while today it is referred to as Dar Al-Aytam Al-Islamiya School (the Islamic Orphanage School).

RIBAT AL-KURD

Muslim Quarter, Old City

Ribat Al-Kurd is located north of the alley that leads to the Iron Gate, at the western wall of Al-Aqsa Mosque, facing Al-Arghuniya School. It is named after its founder and registrar of its *waqf*, Prince Al-Muqir As-Sayfi Al-Kurd, who was one of the Mamluks¹¹ of Sultan Qalawun (1309-1340) and held many positions in the Mamluk State, including that of deputy of Tripoli and ruler of Egypt in 1294. He was killed in a battle against the Tatars in 1300.

The *ribat* is accessed through a small entrance with *miksala* on both sides, which leads to a narrow pathway that gets wider before reaching an open courtyard surrounded by retreat rooms.

For several centuries, this *ribat* pursued its social and cultural functions in compliance with the conditions set in the *waqf* deed. Most of its occupational positions were held by members of the Dweik family. It was later turned into a residence for the Shihabi family.

This historic landmark is endangered by the excavations carried out by the Israeli occupation authorities behind the western wall of Al-Aqsa Mosque, which have damaged its foundations and caused the collapse of some of its parts.



11 A Mamluk is a soldier of slave origin; in Egypt, the Mamluks held political and military power, attaining, at times, even the rank of Sultan. It was they who ultimately defeated the Crusaders.

RIBAT AL-MANSOURI (MAMLUK)

Muslim Quarter, Old City

Ribat Al-Mansouri is located a few meters away from An-Nazer Gate, where it meets Ribat Ala Ad-Din to the south. It was named after the Mamluk Sultan Al-Mansour Qalawun As-Salhi, who assigned its construction to his Mamluk Prince Ala Ad-Din Edghadi (Al-Basir) in 1282 and made it a *waqf* for the poor and the visitors of Jerusalem, as indicated in the inscription above its entrance.

The *ribat* consists of an open courtyard surrounded by a number of rooms and a mosque, arranged along a corridor. It is reached through a vaulted entrance.

It hosted both Sufi men and women, with the number of residents reaching 86 in the early 16th Century. Later, the Ottomans transformed it into a prison, thus its epithet Habs Ar-Ribat (the Ribat Prison).

At the end of the Ottoman era, the building became a house accommodating the Sudanese Takarnas. Sharia Court documents show that *waqf* to finance the *ribat* were endowed in Acre, Gaza, Nablus, Safad, and Jerusalem. Most of the *ribat*'s personnel were from the Abu Al-Lutuf, Ad-Diri and Al-Fityani families. Women were not excluded from working there.



RIBAT AND MOSQUE OF ALA AD-DIN AL-BASIR (MAMLUK)

Muslim Quarter, Old City

This Mamluk-era *ribat* is located close to An-Nazer Gate, west of Al-Hasaniya School and north of Ribat Al-Kurd, in what is known today as Habs Ad-Damm (“the blood prison”). It is named after Ala Ad-Din Edghadi (also known as Al-Basir) who, according to the inscription above the entrance, built the place in 1268. Sharia Court documents indicate that its *waqf* is dated 1341.

The *ribat* has an open courtyard surrounded by a number of rooms and is reached through a beautiful vaulted entrance. In the southwestern side of the courtyard is found the Prince Ala Ad-Din Al-Basir Mosque, characterized by its crossed domes.

The *ribat* was established to house Sufis, the poor and pilgrims. The Ottomans converted it into a prison, hence the name Habs Al-Damm. At the end of the Ottoman era, it served as a house to accommodate the Sudanese Takarnas.¹²

The mosque was reconstructed by the Waqf and rehabilitated for prayer in 1969. However, prayers are not held there nowadays because of its proximity to Al-Aqsa Mosque.



¹² The name derives from the African kingdom of Takrur which was formed by an ancient tribe in the period 800-1285 CE and extended from Sudan all the way to Mauritania.

RIBAT AZ-ZAMANI (OTTOMAN)

Muslim Quarter, Old City

Ribat Az-Zamani is located at Al-Mathara Gate, facing the Ottoman School from which it is separated by an open pathway. It was named after its founder, Khawaja Shams Ad-Din Muhammad Ibn Umar Ibn Muhammad Ibn Az-Zaman Ad-Dimashqi, a Muslim Scholar also known as Ibn Az-Zaman (d. in 1491). He endowed it as a *waqf* in 1476 as expressed in the inscription above its entrance. The building was also known as Az-Zamaniya School.

This *ribat* has two floors. It is reached through a Mamluk-style red-and-white block entrance which is two floors high and is decorated with a line of Naskh calligraphy and delicate hollow and dome-shaped arches.

The entrance is followed by a *dargah*, leading to a large open courtyard that is surrounded by a number of rooms, the largest of them being in the southeastern side. Stone stairs lead to the second floor where another open courtyard and a number of retreat rooms are located.

The role of this *ribat* was to provide housing and food for the poor and visitors of Jerusalem, in addition to teaching the Shafi School of Jurisprudence. It benefitted from *waqfs* in the villages of Hibla, Kufur Eba, and Kufur Habash. Its employees were mainly from the Al-Kinani and Al-Afifi families. The *ribat* was evacuated by the municipality in 1912 due to its deteriorated state. The Waqf of Jerusalem then reinforced and stabilized the building. Some of the *ribat's* caretakers used it as a residence in violation of its original *waqf*.



5. SOURCES AND STRUCTURES OF WATER

BAB AN-NAZER SABEL (OTTOMAN)

Muslim Quarter, Old City

Bab An-Nazer Sabeel is located at the intersection of the way leading to An-Nazer Gate and an alley known as Aqabat (“stairs”) Al-Mufti. It is one of the *sabeels* that were built by the Ottoman Sultan Suleiman the Magnificent in Jerusalem in 1536, as indicated in the foundation inscription.

This rectangular *sabeel*, which includes a stone basin, a foundation inscription and a decorated stone tablet, is topped with an admirable stone vault.



BIRKAT AS-SULTAN SABEL (OTTOMAN)

Outside the Old City

This is the only *sabeel*, out of six, which is located outside the Old City, at its southwestern corner. More precisely, it is situated south of Birkat As-Sultan (the “Sultan’s Pool” water reservoir) on the road leading to Bethlehem and Hebron.

Birkat As-Sultan Sabeel looks like the gate of a small mosque facing south. In the past, a mosque used to face it at the opposite side of the way. However, no trace of it persists today due to the expansion of the road in the last century. The *sabeel* was used for drinking and ablutions. It is topped with a marble arch which is decorated with motifs and features three lines written in Naskh calligraphy.



HAMMAM AL-EIN (MAMLUK)

Muslim Quarter, Old City

The Mamluk-era Hammam Al-Ein is located on the southern side of Al-Qattaneen Market. As he did for Hammam Ash-Shifa (see above), Prince Sayf Ad-Din Tankaz An-Nasiri made this *hammam* a *waqf* to be shared evenly by At-Tankaziya School and the Dome of Rock. Its design is not different from that of Hammam Ash-Shifa, except that it is lower than the street level and that it has an extra room – added to “Beit An-Nar” – to stock the burning material used to heat the water.

The water for this *hammam* was provided by Ein Al-Arub (“source of Arub”, a village near Hebron). When the water supply from this source was interrupted, the *hammam* was provided with water from the wells of Al-Aqsa Mosque, as stated by one of the Sharia Court documents dealing with its personnel, financial and administrative affairs. The records also indicate that this *hammam* was only for women’s use. In the 16th Century, the revenues of its *waqf* amounted to 16,000 akçes (app. 8.8 g of gold) distributed equally between the two aforementioned beneficiary institutions.



HAMMAM ASH-SHIFA (MAMLUK)

Muslim Quarter, Old City

Hammam Ash-Shifa is located at the southeast side of Al-Qattaneen market and is reached through the covered pathway of the market. It was named Hammam Ash-Shifa (“the healing bath”) because it was believed that sick people could be cured by bathing in it. Its founder is Sayf Ad-Din Tankaz An-Nasiri, the deputy of the Egyptian Sultanate in Greater Syria. He endowed it in 1329, before its actual construction in 1336, to be shared equally between two beneficiary institutions, i.e. At-Tankaziya School and the Dome of the Rock.

The bath has a changing room, a middle room and an inner room. The changing room encompasses an octagonal-shaped marble basin in its center, and marble seats extending along its eastern, western and southern sides. Next to it is a narrow pathway leading to a midway room roofed with a shallow dome. The latter is perforated with clay slots covered with glass which are meant to let light in without losing much heat. The rooms have stone thresholds on the sides for the bathers to sit on and prepare their body to tolerate the heat from the inner and hottest room, called Beit An-Nar (“the house of fire”). The latter is divided into three sections: one with water containers used by bathers to collect hot water, a second with three bathing basins, and a third one with a large tub. The rooms and the tub are covered with shallow domes pierced with clay and glass holes, and the water heater is located in the back.



The records of the Jerusalem Sharia Court are full of documents related to the administration of this historic landmark, its *waqf* and employees. Its revenues exceeded 4,000 akçes (app. 2.2 g of gold) in the 16th Century. The *hammam* is no longer in use today.

HAMMAM AS-SULTAN (OTTOMAN)

Muslim Quarter, Old City

The Sultan Bath is located on Al-Wad Street, near the Via Dolorosa's Third Station, in front of the Austrian Hospice. It was built in the 16th Century, during the Ottoman era, as the *waqf* of Tekke Khaski Sultan in Jerusalem. It is named after Khaski Sultan Rokslana, wife of Sultan Suleiman the Magnificent, who made it a *waqf* in 1551. Two *hammams* were built at the same time, one for men and the other for women. Khaski Sultan Rokslana endowed both of them in 1556. She invited five architects from Istanbul and the best of Jerusalem's construction engineers to participate in the building process, which was placed under the supervision of the senior state official in Jerusalem.



This *hammam* was considered one of the most important landmarks of Jerusalem because of the transfer of its ownership in the late 19th Century to the Armenian Catholics, who built the Armenian Patriarchate on its land. However, the general planning of the *hammam* was not much different from that of others. From the remaining vaults and basins, it can be said that it consisted of a changing room and an inner hot room. Some studies suggest that its floor was tiled with polished black-and-white marble stone tiles. It included a number of rooms made specifically for bathing; the center one was covered with glass in order to allow in light and heat. The *hammam* also contains pots to heat water, a number of domes, and a network of canals for water and drainage.

The records of the Sharia Court of Jerusalem are full of documents related to the *hammam*, its *waqfs*, purpose, employment, and staff, as well as of photos documenting its daily life. Some reports point to occasional malfunctions and damages and to the various repair works undertaken to preserve it.

LIONS GATE SABEEL/BAB SITNA MARIAM SABEEL (OTTOMAN)

Muslim Quarter, Old City

This *sabeel* is located at the northern side of Via Dolarosa, a few meters away from the Lions Gate, next to St. Anne Church (As-Salahiyya School). It is one of the *sabeels* that were built by the Ottoman Sultan Suleiman the Magnificent in 1536. Its design is known for its simplicity as it has no motif. The inscription referring to its foundation – written in Naskh calligraphy – was removed, except for two lines expressing greetings and blessings upon Prophet Muhammad [PBUH]. The *sabeel* was provided with water through an underground canal which also supplied the nearby Virgin Mary (Sitna Mariam) Bath.



SABEEL AL-WAD/AL-QATTANEEN GATE SABEEL (OTTOMAN)

Muslim Quarter, Old City

Sabeel Al-Wad is located at the eastern side of Al-Wad Street, south of the western entrance of Al-Qattaneen market, west of Hammam Al-Ein (Al-Ein or Tankaz Bath). Sabeel Al-Wad was also known as Al-Qattaneen Gate Sabeel.

The *sabeel* is covered by an arch which ends at both sides with crowned pillars. Its basin is 2 m long, 54 cm deep, and made of red stone. It is topped with three lines of Naskh calligraphy written on a marble tablet and three outstanding circles enclosed in a rectangular frame .



AS-SILSILA GATE SABEEL (OTTOMAN)

Muslim Quarter, Old City

This *sabeel* is located at As-Silsila Gate courtyard which leads to Al-Aqsa Mosque, a few meters away from the actual gate, on its western side. It is attached to the eastern wall of As-Saadiya Mausoleum. The Ottoman Sultan Suleiman the Magnificent ordered its edification in 1536 as part of his restoration plan for Jerusalem, as indicated by the foundation inscription.



As-Silsila Gate Sabeel is distinguished by its refined design, rarely found in the city outside Al-Aqsa Mosque. Its front resembles a rectangular gate with two pillars on the sides ending up with outstanding crowns, and hollow dome-shaped descending arches (*muqarnasat*). It is wrapped with a tape ending in a helical bend at the bottom and includes an arch topped with a zigzagged ledge. A circle is engraved on each side of the frontal surface, with the word “*waqf*” carved on the right one and the word “Islamic” on the left one. The foundation inscription is written in harmonious Naskh calligraphy.

The basin of the *sabeel* extends under the foundation inscription, with a length of 200 cm and a height of 25 cm, and has a water tap in the middle. It was replaced by a stone basin during the renovations made in the 19th Century. The original basin has been displayed at the Louvre Museum in Paris since 1866. This *sabeel* used to derive water from an underground canal.

6. KHANS

KHAN BANU SAAD

Nablus Road, Saad wa Said Quarter

The second *khan* that existed outside the Old City walls was Khan Banu Saad. It was a few hundred meters north of Damascus Gate, on Nablus Road, in the Saad wa Said quarter. Today, a mosque called Saad and Said Mosque or Al-Masoudi Mosque, built in 1905, stands in the same area.



KHAN ADH-DHAHIR (MAMLUK)

Northwest of Jerusalem

In 1263, Sultan Baybars, while visiting Jerusalem, ordered the building of a *khan* on the road to the city and delegated the work to Prince Jamal Ad-Din Muhammed Ibn Nahar. The chosen location was to the northwest of the city, 2-3 km away from the Old City wall.

In his book *Something from Our History (Shay' min Takhirina)*, Ali Saïd suggests that the *khan* was situated at the entrance of the village of Lifta, where the Central Bus Terminal of the Israeli Egged bus company stands today. This seems to be confirmed by Mujir Ad-Din's own description of the *khan*'s location.



The *khan* had its own mosque and Imam as well as an orchard, a bakery, and a mill. Bread was distributed at its door to the poor, who were also given financial aid. One of the conditions set by the Sultan for the edification of the *khan* was that people staying there would have their shoes repaired for free. The *waqfs* that Baybars endowed to cover the expenses of the *khan* were half of the village of Lifta, one and a half qirats¹³ of the town of Tira, and one third of a quarter of the village of Al-Mushairafa near Busra in Hawran (Syria).

It seems that the *waqfs* did not last for long; indeed Mujir Ad-Din complained in the late 9th Century that the *khan* fell into ruin because of corruption and the violation of the terms of the *waqf*.

KHAN AL-FAHM, KHAN AL-MASREF AND KHAN ASH-SHAARA

Muslim/Christian Quarter, Old City

Jerusalem historian Mujir Ad-Din Al-Hanbali mentions Khan Al-Fahm and Khan Al-Masref in a section of his accounts related to the bustling Bab As-Silsila Road neighborhood and its markets:

The area between the gate of the mosque and Dar Al-Qur'an As-Salamiya is known as Souq As-Sagha ["the goldsmiths market"], while the area between As-Salamiya Gate and the Sharaf Quarter Gate [Harat Ash-Sharaf] is known as Al-Qashash Market ["the hay market"]. The area between Al-Qashash market and Khan Al-Fahm is known as Souq Al-Mubayidin ["the copper cleaners market"], whereas the area between the Gate of the Khan (i.e. Khan Al-Fahm) and Qantarat ["arch"] Al-Jubaili is known as Khan Al-Fahm Market. The area between Qantarat Al-Jubaili and Daraj Al-Harafeesh ["stairs of the lowlives"] is known as Souq At-Tabbakhin ["the cooks market"] and the area between Souq At-Tabakheen and the Jewish Quarter Gate is known as Khat Al-Wakala ["the road of the merchants' agency"]. Finally, the



13 Traditional unit of land measurement; 1 qirat is approximately 175 m².

area between the Jewish Quarter Gate and Khan Al-Masref is known as Souq Al-Haririya [“the silk market”] while the area between Khan Al-Masref and the Gate of the city is known as Khat Arsat Al-Ghilal [“the road of the grain market”].

Khan Al-Fahm was mentioned several times in the records of the Jerusalem Sharia Court. The *khan* was well known since it was used as a reference by the neighboring real estate agents. For example, while referring to the leasing of a shop, the record states: “The shop located at Khat Daoud (Bab As-Silsila Street) toward Khan Al-Fahm in Jerusalem [...]”

The registers indicate also that Khan Al-Fahm, like Khan As-Sultan, was affiliated to the *waqf* of Al-Aqsa Mosque. Both *khans* were ruined in 948 and could no longer be used. Therefore, the tenant of Khan As-Sultan, Al-Muallim Muhammad Ibn Al-Muallim Khalil Ibn Alyyan, and that of Khan Al-Fahm, Hajj Ibrahim, went to complain to the judge of Jerusalem about the bad state of their respective *khans*. Al-Mawla Fakher Al-Ama’il Muhammad Ibn Ad-Dizdar, who was in charge of Al-Aqsa Mosque’s *waqfs*, also testified in front the Afandi judge, emphasizing the urgent need for reconstruction. The judge then agreed and ordered the renovation of the *khans* for Al-Aqsa Mosque’s best interest. Right after the rehabilitation, Khan Al-Fahm was leased to two Moroccan Sufi Scholars, Hajj Ahmad Ibn Ali Al-Maghribi and Hajj Ali Ibn Muhammad Al-Maghribi Al-Husseini.

This *khan*, as most of Jerusalem *khans*, consisted of two floors and included upper and lower storage rooms.

Regarding Khan Al-Masref, the only information available come from the above-mentioned quote by Mujir Ad-Din Al-Hanbali, which suggests that it was situated close to Bab Al-Khalil (Jaffa Gate).

As for Khan Ash-Shaara, it is located in Al-Husur Market (“the carpets market”), about 40 m away from its northern entrance. Its front is 30 m long and contains a number of arched gates. The building consists of two floors; the lower one was used as a stable for animals and contained shops selling eggs, chicken and other poultry, while the upper one served as a residence for members of the Al-Jaaouni family or possibly to host guests of the *khan*. The name “Ash-Shaara” (referring to sheep’s woolly coat) suggests that the *khan* was also a market and center for trading sheep’s wool.

Khan Ash-Shaara was mentioned in the records of the Ottoman *Tabu* land registry and in tax records related to various shops and real estates in Jerusalem. In 1562-1563, the taxes imposed on Khan Al-Fahm and Khan Ash-Shaara amounted to 1,280 akçes (approximately 0.7 g of gold).

After the June 1967 War, the Israeli occupation authorities seized Khan Ash-Shaara, evacuated forcibly its Arab residents, and brought Israeli settlers to live there in their stead.

KHAN AL-GHADIRIYA (MAMLUK)

Muslim Quarter, Old City

Khan Al-Ghadiriya is located directly below Al-Qattaneen Gate, at the eastern end of Al-Qattaneen market. It is named after Al-Ghadiriya School which is situated in the northern *rivwaq* of Al-Aqsa Mosque, between the Lions and Al-Hutta Gates. The school was built in 1432, during the reign of Sultan Al-Ashraf Barsbay, by Masr Khatun, the wife of Prince Nasir Ad-Din Muhammad Ibn Dilghadir, who later endowed it as a *waqf*.

The records of the Jerusalem Sharia Court show that in the 16th Century the *khan* and its shops became one of the *waqfs* benefiting Al-Ghadiriya School. The leasing was handled by representatives of the *waqf*, namely the school headmaster and the collector of the *waqf*.

The *khan* includes lower and upper rooms and stores, a yard with a tank to collect rain water, and six shops in the marketplace.

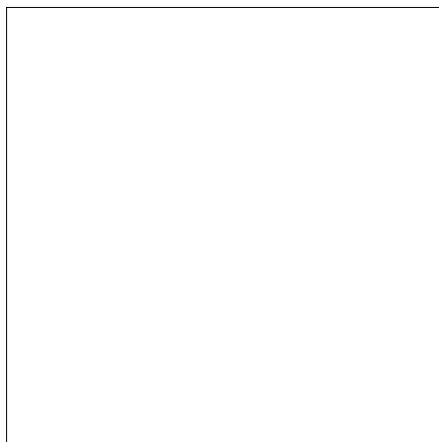


KHAN AL-QADI FAKHR AD-DIN IBN NUSSEIBAH (MAMLUK)

Muslim Quarter, Old City

This *khan* was named after its founder, Judge Fakhr Ad-Din Ibn Nusseibah Al-Khazraji, who was appointed to work in Jerusalem in 1474 by Sultan Qaytbay. It is one of the public buildings which were established at the time.

The *khan* consists of two floors and upper and lower storage rooms. It is surrounded by the Tankaz Bath on its southern side, by a water heater for the bath on its northern side, and by a residence to the west (in Al-Wad Street). The place was bought in 1530 by Hajj Qasim (of the Banu Hasan tribe), head of the local government in Jerusalem.



KHAN AL-QATTANEEN (MAMLUK)

Muslim Quarter, Old City

Khan Al-Qattaneen is the third *khan* of Al-Qattaneen market. It was declared a *waqf* by King Mu'ayad Shihab Ad-Din Ahmad when he came to power after the death of his father, King Al-Ashraf Abu An-Nasr Enal (who had ruled from 857 to 865). King Mu'ayad's sultanate was short, only four months and nine days (9 May-18 September 865), as he was removed from power and replaced by Sultan Khashqadam.

There are seven documents related to Khan Al-Qattaneen in the records of the Jerusalem Sharia Court, all dating from the 16th Century.



KHAN AS-SULTAN (MAMLUK)

Muslim Quarter, Old City

Khan As-Sultan, also known as Dar Al-Wakala¹⁴, is the most popular *khan* in Jerusalem. It is reached through a small pathway extending from As-Silsila Gate towards the north. It is close to Al-Khawaja market, west of the *khan*, and Al-Bashora market, a generally crowded trading area.

The two-floor building was luxurious in the past, but is now in poor condition. The *khan*'s large gate (one of the shutters of which is found negligently thrown in the courtyard) gives on an arched passage with rooms on both sides most probably used as shops. There was also a stable for animals on the left-hand side.

On the first floor is located a relatively large courtyard surrounded with stores, offices and platforms. An old water well is found beside the northern wall of the courtyard. An inscription on a lime tablet indicates that it was constructed in 1177, during the time of Ottoman Sultan Mustafa III. On the same floor are located large halls supported by square-shaped pillars which were used to store goods and conduct various financial transactions. They may also have housed the offices of the *khan*'s administrators.

The upper floor is reached through three staircases, one at the northwestern side of the courtyard, one at its southwest, and the largest one right upon entering the *khan*. At the northwestern corner of the *khan* stands the recently renovated Sultan Barquq Mosque. The corridor running in front of the rooms of the second floor overlooks the courtyard. Today, some of the rooms have become workshops, especially for shoemakers. However many of the facilities of the *khan* are now neglected and abandoned.



¹⁴ *Khans* for merchants with storages for goods were in general referred to as Dar Al-Wakala (“wakala” meaning “agency”, i.e., the agencies of the merchants).

KHAN TANKAZ (MAMLUK)

Muslim Quarter, Old City

Khan Tankaz is located in the middle of the southern wall of Souq Al-Qattanin, to the west of Al-Aqsa Mosque. It is named after Prince Sayf Ad-Din Tankaz An-Nasiri, the deputy of Great Syria, who founded it in 1388. The Prince was considered one of the most important deputies during the reign of the Mamluk Sultan An-Nasir Muhammad Ibn Qalawun (1309-1340), as indicated in the foundation inscription on top of the northern frontal.

Khan Tankaz is a huge architectural complex consisting of two floors. During the planning and designing phase, the utilities necessary for its commercial function were carefully taken into consideration. The *khan* is thus provided with all the conveniences required by its customers; for example, it is situated between the Hammam Ash-Shifa Market and Hammam Al-Ein.



The *khan* is reached through a gate located at its north, which leads to a rectangular pathway with a wide stable on the opposite side. A barrel roof covers the rooms and the stable. The pathway then leads to an open courtyard with a number of rooms to the east and north that were used to shelter and feed the animals. The second floor consists of rooms serving as residence for the people working there.

Numerous Sharia Court documents provide rich information about the role, management, construction, and utilization of this *khan*. They show, among other things, that following its partial destruction in an earthquake, 32 shops located in Al-Qattaneen market which belonged to the *khan* were included in its overall renovation in 1570. The Mamluk Sultan Al-Muayad Shihab Ad-Din Ahmad Ibn Enal made it a *waqf* based on As-Sadaqat Al-Hikmiya charity (“charity given for the sake of Allah”) in 1460, and leased it in a public auction.

The historic role of this *khan* weakened over the years. Some parts got destroyed and others were neglected. Some of its rooms were used for storage or for workshops. What is left today is used as headquarters by the Centre for Jerusalem Studies, which is part of Al-Quds University. This centre aims at preserving the cultural identity of the place.

KHAN AZ-ZAIT (MAMLUK)

Muslim Quarter, Old City

Khan Az-Zait is located inside Souq Bab Khan Az-Zait, one of the most important markets in the history of the Old City, crossing it from north to south starting from inside Damascus Gate, close to the junction with Al-Wad Street, up to the beginning of Souq Al-Attareen (which is a continuation of the market by another name).

During the 10th Century, part of the present Khan Az-Zait Gate Market was called Souq Az-Zait (“the oil market”). Jerusalem historian Mujir Ad-Din located the original Souq Az-Zait behind As-Sit Tanshaq Islamic Orphanage (today’s Dar Al-Aytam School) to the west, at the meeting point between Aqabat At-Takiya and Khan Az-Zait. It is relatively shorter and smaller than Souq Bab Az-Zait and represents its southern end, whereas the beginning of Souq Bab Khan Az-Zait was called Souq Al-Fakhr. While speaking about Aqabat Az-Zahiriyya, Mujir Ad-Din says that Souq Al-Fakhr was at its end from the western side, and was named after Fakhr Ad-Din, the owner of Al-Fakhriya School.



The *khan* was situated a few meters away from the northern beginning of the market. It was dedicated to the trading of oil. The soap and oil industries were prominent in Jerusalem during the Mamluk and Ottoman eras, and this market included several oil mills and soap manufacturing shops.

In 1982, the Qutteina family opened a shop in the *khan*, which was run by a member of the Al-Qadamani family. In a large hall at the back of the store, one can clearly see the remains of an old soap manufacturing shop. Oil merchants from Nablus used to carry the oil on animals and empty it into wells (of a few cubic meter capacity) inside the soap factory. The oil merchants could spend the night on the site, which included animal shelters and a garden.

The presence of these remnants confirms Mujir Ad-Din’s indications regarding the location of oil mills and soap manufacturing shops in Jerusalem’s markets such as Souq Al-Fakhr and Souq Bab Khan Az-Zait.

7. CEMETERIES

BAB AR-RAHMA CEMETERY/AL-ASBAT GATE CEMETERY/AL-YOUSUFIYA CEMETERY

Outside the Old City (Golden Gate)

Bab Ar-Rahma Cemetery, located alongside the eastern wall of the Old City, is considered one of the oldest Islamic cemeteries in Jerusalem. It took its name from the closed double gates known as Bab Ar-Rahma and Bab At-Tawba (also called the Golden Gate).



The cemetery was used right after the Islamic conquest of Jerusalem, when 300 companions of Prophet Muhammad [PBUH] were buried there. Among them was Ubada Ibn As-Samit (d. in 644), who had been appointed to Palestine as a judge by the Second Rightly Guided Caliph Umar Ibn Al-Khattab; Shaddad Ibn Aws Al-Ansari (d. in 677), a jurist; and Thabet Dhu Al-Asabi At-Tamimi, a Jerusalemite scholar.

Many of the city's residents, scholars, judges, princes and Mamluk leaders are also buried there, including Sheikh Ali Al-Ardabeli, an Ottoman scholar, and Jerusalem historian Mujir Ad-Din Al-Hanbali. Throughout its history, the cemetery has attracted the attention of many Muslim travelers who mentioned it in their accounts (especially those pertaining to the "Merits of Jerusalem" genre¹⁵), transforming it into a memory tank for the residents of Jerusalem. Each Jerusalem family has a tomb in the cemetery.

15 Tradition of Muslim religious writings on the merits of cities. The earliest example is Fada'il Beit Al-Maqdis by Walid Hammad Ar-Ramli (d. 912 CE).

The road leading up to Lions Gate splits the cemetery into two parts: the southern side which is called Bab Ar-Rahma Cemetery, and the northern side which is called Al-Asbat Gate Cemetery or Al-Yousufiya.

The Israeli occupation authorities interfere in the cemetery on the pretext of expanding the street surrounding it on its eastern side, looking for ruins at its southwestern corner, or establishing a green belt around the walls of the Old City. These assaults threaten vast areas of the cemetery, especially since much of it is situated on very steep land.

BARAKA KHAN CEMETERY/AL-KHALIDI LIBRARY (AYYUBID)

Muslim Quarter, Old City

The Baraka Khan Cemetery is located on the southern side of Bab As-Silsila Road, about 100 m away from As-Silsila Gate, west of the Islamic House of the Holy Qur'an, and opposite At-Taziyah Cemetery. It is named after its founder, Prince Husam Ad-Din Baraka Khan Bin Dawlat Khan Al-Khawarizmi, who was summoned by King Najm Ad-Din Ayyub (1340-1349) to assist him in liberating Jerusalem from the hands of the Crusaders. Prince Husam Ad-Din Baraka Khan was killed the same year of the cemetery's construction and was buried there in 1264, as were his sons Husam Ad-Din Kirh (d. in 1262) and Badr Ad-Din Muhammad (d. in 1279). In 1389, Muhammad Ibn Ahmed Al-Alai, Badr Ad-Din's grandson, renovated and expanded the cemetery.



The Baraka Khan Cemetery consists of an open courtyard, three tombs and a room at its western side which today houses the famous Al-Khalidi Library (Al-Maktabat Al-Khalidiyya) with its large collection of ancient manuscripts. It is distinguished by its main northern front overlooking Bab As-Silsila Road which includes an entrance with lateral stone seats and two windows, one of them with an arch.

HEROD'S GATE CEMETERY/AL-MUJAHIDEEN CEMETERY

Outside the Old City (Herod's gate)

The cemetery of Herod's Gate (Bab As-Sahira) is located off Salah Ad-Din Street, a short distance north of Herod's Gate on a hill that overlooks the Old City. This ancient cemetery is also known as Al-Mujahideen Cemetery (Baqi As-Saahira). Many of the Muslims who fought against the Crusaders were buried there, including Sharwah Ibn Dawud Ibn Ibrahim Al-Hakkari, a combatant who was originally from Kurdistan (like his military commander Salah Ad-Din Al-Ayyubi), and was killed near Ramla in 1191. The white marble stone containing this information was transferred from his tomb to the Islamic Museum at Al-Aqsa Mosque for preservation purposes.



AL-KILANI MAUSOLEUM (MAMLUK)

Muslim Quarter, Old City

The Mamluk-era Al-Kilani Mausoleum is located north of As-Silsila Gate, facing a pathway that leads to the Husam Ad-Din Baraka Khan Cemetery (Al-Khalidi Library, see above). It is named after Hajj Jamal Ad-Din Bahlawan, son of Prince Qarad Shah Ibn Shams Ad-Din Muhammad Al-Kilani Al-Lahji, also known as Ibn Sahib Al-Kilan, who founded it in 1352.

The two-floor mausoleum has a pure Mamluk-style front. Its beautiful entrance is provided with two stone seats, two wooden shutters covered with bronze, and a stone threshold. It leads to a rectangular hall giving onto an open courtyard and a square-shaped room containing the tomb. The burial chamber is topped with a dome sustained by four pointed arches.



The second floor is reached through the open courtyard. It consists of a number of vaulted rooms which were used for teaching purposes before the building became a residence known as Dar Ad-Danaf (Al-Ansari). Today it is inhabited by several Palestinian families.

MAMILLA CEMETERY (MAMLUK)

West of the Old City (Jaffa Gate)

The remains of the ancient Islamic Mamilla (Ma'man-Allah) Cemetery can be found in a small wood west of Jaffa Gate. After falling under Israeli occupation in 1948, the cemetery suffered from neglect and numerous attacks which left many of its tombstones destroyed. A large section of the former cemetery is today the Israeli public "Independence Park". Other parts were covered with asphalt and used as a parking lot, or disappeared altogether under buildings. Nevertheless the few remaining tombstones bear witness to what



was at the time the major Islamic graveyard of Jerusalem.

The cemetery was used by Muslims since the first days of their establishment in Jerusalem in the 7th Century, although there is very limited knowledge about that period. During the Crusaders' times (1099-1187), the graveyard was used by Christians, especially those members of the Order of the Knights of the Holy Grave. Then Salah Ad-Din reconverted it into an Islamic cemetery and made its pool a *waqf*, dedicated to Al-Khanqah As-Salahiya. It was used until 1927, when the Supreme Islamic Council ordered its closure insofar as it was overcrowded with graves and was located at the center of the city development area. However, some of the families of Jerusalem did not comply with the order and continued to use it as a burial place until 1948. The Jerusalemite scholar Kamel Al-Asali inventoried the names and biographies of prominent people buried there.¹⁶ The list – which includes 14 scholars (most of them from the Mamluk era), 36 Sufis and 33 judges – demonstrates the greatness of this graveyard and its connection to the history and culture of Jerusalem.

Today, of the historic Mamilla cemetery – which extended on some 158 acres by 1948 – nothing is left except for a few tombs. In the past, many of the graves were well built and decorated, with some of them, such as Al-Qalandria Corner and Hawsh Al-Bastamiya (both from the 14th Century), even becoming architectural landmarks. Of those, only Al-Kubkubiya dome still stands today, an outstanding well-preserved construction (despite the blockage of its entrance with concrete) dating back to the early Mamluk period. Thanks to the care of some people, mostly family members, contemporary visitors can still find Mamluk-era gravestones at the southeast corner of the cemetery in addition to tens of impaired graves and tombstones.

¹⁶ Kamel Al-Asali, *Ajdaduna Fi Thara Beit-Al-Maqdis (Islamic Mausolea and Cemeteries in Jerusalem)*, Amman, 1981.

In 2005, Rabbi Marvin Hier from the Simon Wiesenthal Center in Los Angeles, USA, announced plans to build an ostentatious “Museum of Tolerance” on the northern part of the Mamilla Cemetery. In autumn 2008, the Israeli Supreme Court cleared the way for the building, and on 12 July 2011, the Israeli Interior Ministry provided the final administrative green light for construction. Any attempt to make Rabbi Hier and Israeli lawmakers aware of the twisted logic of building a “Museum of Tolerance” on the ruins of a 7th Century Muslim cemetery – either through Israeli courts, on-site protests or international condemnation – made no difference. All three Israeli branches of power failed to understand how detrimental to peace such a project is. Its implementation has meant the desecration of the cemetery with the exhumation and removal of hundreds of boxes of bones.

AS-SAADIYA MAUSOLEUM (MAMLUK)

Muslim Quarter, Old City

As-Saadiya Mausoleum is located opposite At-Tankaziya School, at the beginning of the street leading to the northern side of As-Silsila Gate, next to Turkan Khatun Mausoleum. It was named after Prince Saad Ad-Din Masoud – son of prince Al-Asfahdar Badr Ad-Din Sanqar Ibn Abdullah Al-Jashinker Ar-Rumi, the usher of the Mamluk Sultan in Greater Syria, Nasir Ibn Muhammad Qalawun (1309-1340) – who made it a *waqf* in 1311.

As-Saadiya Mausoleum consists of a quasi square room containing the tomb of Prince Saad Ad-Din Masoud. The dome which originally covered the burial chamber was later replaced by a simple straight roof. The most salient trait of the mausoleum is its fine-looking Mamluk entrance made of white and red stones. It includes a stone seat on each side and is ornamented by two rows of geometrical motifs topped with harmonious hollow and pointed arches descending in a harmonic sequence.



AS-SIT TANSHAQ AL-MUDHAFFARIYA MAUSOLEUM (MAMLUK)

Muslim Quarter, Old City

As-Sit Tanshaq Al-Mudhaffariya Mausoleum is located on the Aqabat Al-Mufti Alley, on the other side of Dar As-Sit Tanshaq (also known as As-Saraya). The building of the house (“dar”) and the burial place were commissioned by a Mamluk noble woman named Tanshaq Bint Abdallah Al-Mudhaffariya in 1382. She died and was buried on site in 1397.

The building is characterized by its diversified architectural design. It is accessed through a graceful Mamluk- style entrance with a pointed arch made of white and red stones. The tomb is located in the middle of the edifice, in an octagonal chamber provided with a number of windows and covered with a beautiful dome. The southern wall of the burial chamber contains a handsome *mihrab* adorned with unique architectural motifs.

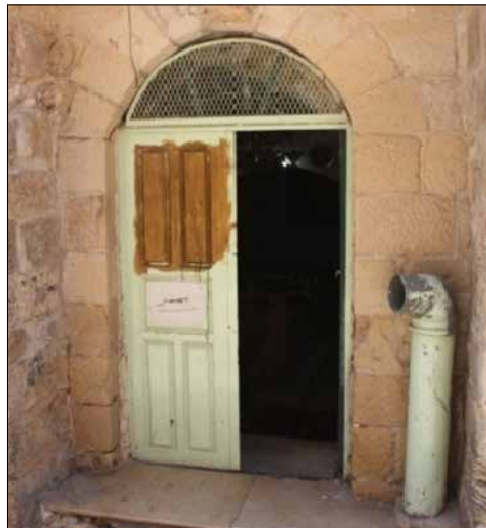


AT-TUNBAGHA MAUSOLEUM (MAMLUK)

Muslim Quarter, Old City

At-Tunbagha Mausoleum is located on Al-Wad Street, near Al-Qattaneen market. It is named after Prince At-Tunbagha Al-Muallim As-Sayfi Al-Malaki Adh-Dhahiri (d. in 1395), as indicated in the foundation inscription.

The cemetery is rectangular in shape and runs on different levels. Its southern wall encompasses a *mihrab*, which indicates that the place was used as a mosque. The entrance is low and narrow and ends with a stone vault.



TURKAN KHATUN MAUSOLEUM (MAMLUK)

Muslim Quarter, Old City

The Mamluk-era Turkan Khatun Mausoleum is located opposite At-Tankaziya School, at the beginning of the northern side of As-Silsila Gate, next to As-Saadiya Mausoleum to the west. It is named after Princess Turkan Khatun, who dedicated it as a *waqf* in 1352.

The mausoleum used to be reached through a western entrance that was later closed and replaced with a southern entrance (which was a window originally). This entrance, which is still used today, leads to a large southern room topped with a dome perforated with ventilation slots. This first room leads to a second one with a low roof and a rectangular-shaped tomb that extends from west to east.

What distinguishes the Khatun burial place is the Mamluk-style architecture of its southern front. It is rectangular and includes two rectangular windows covered with iron bars and topped with marble tablets decorated with geometrical shapes. A monumental inscription mentions the name of Turkan Khatun as the person who made it a *waqf*.



CHRISTIAN
HOLY PLACES IN
JERUSALEM

1. THE OLD CITY

ALEXANDER PODVORIE Christian Quarter, Old City

The Alexander Podvorie area includes a number of important archeological and holy sites. The land where it stands was acquired in 1859 by the Russian government. After the creation of the Imperial Orthodox Palestine Society by Emperor Alexander III in 1882, excavations began, financed by a personal contribution of his brother, the society's chairman. It is mainly known as the Place of Judgment Gate, e.g. the last station of Via Dolorosa, although this remains disputed. Officially the site is recognized as the last point of Golgotha and where Jesus [PBUH] understood that He had no chance of survival.

Archaeologists found the remnants of a pagan temple on the site, the stones of which, with their typical finishing used at the time of King Herod, indicate that they were placed there about 2,000 years ago.

The most important discovery is a threshold marked by the passage of wheels and thousands of feet, indications of where a gate once stood. The stones of an ancient road can still be observed on both sides of the gate.

This discovery was made close to Calvary confirming that this was the threshold of Judgment Gate which marked the edge of the city walls during the time of Jesus [PBUH].



Construction of the building above the excavations was started in 1887 and completed in 1891. The threshold of Judgment Gate was covered with glass in a wooden frame and a large stone from the Calvary with a crucifix placed next to it.

A stone altar was found close to the threshold in what is today known as the St. Alexander Nevsky Chapel, very likely part of a chapel in the Constantinian Basilica, under whose roof several holy places are located. A new altar and iconostasis were placed near the ancient altar, and high up along the walls of the chapel were hung 30 majestic icons of Saints and below them 18 large canvases representing scenes of the Passion of Christ. The chapel was consecrated in memory of the deceased emperor Alexander III and in honor of St. Alexander Nevsky in 1896. Relics of Saints Haralampos, Theodore the Stratilat and Panteleimon were placed in the new altar.

Russian Ecclesiastical Mission in Jerusalem

Opening hours: 9:00 am-6:00 pm daily

ARMENIAN CATHEDRAL OF SAINT JAMES

Armenian Quarter, Old City

The Armenian Cathedral of St. James is located at the heart of the Armenian Orthodox Patriarchate in Jerusalem. Before the current edifice was built, an oratory dedicated to an Egyptian martyr named St. Menas stood on the site. The oratory had been built by patrician Lady Bassa, who arrived to Jerusalem with the Empress Aelia Eudocia in the year 444, and subsequently took charge of a convent. The restorations following the destruction by the Persians in 614 and the developments added by Georgians in the 11th Century have been absorbed by the edifice erected by Armenians on the site.

The site is believed to be the place of the tombs of the apostle St. James the Great (the son of Zebedee) and of St. James, the brother of the Lord. The Cathedral dates back to the



Crusader occupation of Jerusalem in the 12th Century (1142-1165), but is mainly decorated with ornaments from the 18th Century because of the renovation work carried out by the late Patriarch Gregory the Chain-Bearer (1715-1749). The grave of Jerusalem's 94th Armenian patriarch, one of the city's most charismatic figures, the late Archbishop Guregh Israelian, is located at the entrance of the cathedral. The patriarch died in 1949 after witnessing the horrors of the 1948 Arab-Israeli War. At the other end of the vestibule, a few steps away, is the tomb of another Armenian patriarch named Abraham, a contemporary of Sultan Salah Ad-Din Al-Ayyubi. The cathedral is adorned with magnificent carpets and lamps which hang on the ceiling. The latter constitute the only source of light in the church together with candles from the Patriarchate's own candle-maker.



On entering the Cathedral, to one's left are two very small chapels, that of St. Macarius and that of Saint James the Apostle, the doors of which date from the 18th Century and are beautifully coated with tortoiseshell and mother-of-pearl. Similar craftsmanship is visible on the 17th Century patriarchal throne of St. James the Less, brother of the Lord and first Armenian bishop in Jerusalem, who is buried beneath the high altar. The throne is used once a year on the feast of St. James in January, as well as when a new patriarch takes up his duties. The throne usually used is the one beside it, enclosed by a wrought-iron fence dating from 1796. Next to the Chapel of St. James is the Chapel of St. Menas, the oldest part of the current edifice. This part is only open to visitors on 9 February in the afternoon and the following morning. The last chapel on the left side of the Cathedral is the Chapel of St. Stephen which is used both as a sacristy and a baptistery and dates back to the 10th-11th Centuries. The Chapel of St. Stephen is closed to visitors. On the right side, inside the cathedral, is the Chapel of Etchmiadzin, which was the narthex of the ancient medieval edifice. The door of the chapel was the main entrance of the church at the time.

During the Arab-Israeli War of 1948, the cathedral also served as a shelter since the building was the only sanctuary Armenians could find to escape the daily bombardment of the city.

Jaffa Gate, Armenian Orthodox Patriarchate Road

Opening hours: Only during religious services: Mon.-Fri.: 6:00 am-7:00 am, and 3:00 pm-3:30 pm; Sat.-Sun.: 6:00 am-9:30 am

CATHEDRAL OF SAINT JACOB/CATHEDRAL OF SAINT JAMES

Christian Quarter, Old City

The Cathedral of Saint Jacob is an extension of the Church of the Holy Sepulcher and was built in the 11th Century. It is a complex of three small churches or chapels, richly decorated and belonging to the Greek Orthodox. The three churches composing the extension are the Church of Saint Jacob, the Church of Saint Joseph, and the Church of the Forty Martyrs.

A number of unique ornaments and religious objects decorate the churches. A sumptuously sculpted olive wood door depicting the story of Adam and Eve is the gateway to one of these churches.

An icon of the Virgin Mary carrying her child gained special significance and devotion from pilgrims after tears came out of the Virgin's eyes in 1986. The event is considered a miracle and left visible traces on the icon.

A special sepulcher in the corner of the Church of the Forty Martyrs contains the bones of the Patriarchs.

A holy stone has been brought from the Saint Catherine Church on Mount Sinai in Egypt and placed in the Church of Saint Joseph.



Attached to the Holy Sepulcher, entrance on the left of its courtyard

Opening hours: 8:30 am-1:00 pm

Masses: Sun. at 8:30 am (Masses are held twice a year in the Church of the Forty Martyrs, on November 6 and on March 22, the second day of the feast of Saint Jacob)

CHRIST CHURCH

Jaffa Gate, Old City

Christ Church was opened in 1849 and was the first Protestant church in Jerusalem. It is considered the oldest Protestant church in the Middle East. Christ Church was built by a missionary society started in 1809 in London, UK, and is owned by the Anglican missionary in England. It was established by both Jewish and non-Jewish believers from Europe who came in faith to Jerusalem thinking that the word of God would be fulfilled. They built the first modern hospital and the first schools for women and children. Konrad Schick, a famous German architect, was a key figure in the realization of this church. Already having designed Mea Shearim, the Jewish Quarter in West Jerusalem, he contributed his expert craftsmanship and knowledge to the project.



The Ottoman Empire at the time forbade the construction of any new churches or synagogues. Yet in 1838, Britain opened the first consulate in Jerusalem, thus increasing European interest in the city. Some people working in the British Consulate were also from the Missionary Society and asked permission from the Turks to build a private prayer chapel

for the consulate. After three years of negotiations, the Turks finally agreed but on the condition that the chapel would be built adjacent to the consulate. By the mid 19th Century however, the art of stonecutting (crucial to this endeavor) had become extinct in the region about 300 years before. Some of the stonecutters, who came from the island of Malta, ended up staying in Jerusalem, and their factory still exists today in an Arab village close-by. Many of the techniques used in modern stonecutting emerged in this historical context.

The wooden ceiling was made in England because there was very little wood in Jerusalem at that time. Ottoman taxes in this period targeted those who had trees growing on their property, thus people reduced their tax burden by removing them. The ceiling was sent from England to Jaffa and, since Jaffa was not a regular port at the time, it was floated from the ship to the port. This caused problems later on as the wood was warped in the process, and thus did not fit when lowered into position on the chapel. Only after the wood was given time to dry out did it return to the desired size, thus allowing the construction to be completed.

There are several inscriptions on the table at the end of the central aisle. On the left, one finds the Latin acronym *IHS* (*Jesus hominum salvator*, “Jesus savior of mankind” [PBUH]). In the center, there is a crown which relates to King David’s tribe, the Hebrew expression *Immanuel* (“God with us”), and the Star of David. On the right, there are the first and last letters of the Greek alphabet, Alpha and Omega, a metaphor for the salvation.

The many Hebrew inscriptions may raise the question in the visitor’s mind: is it a church or a synagogue? The answer may be both. The chapel was purposely built to look like a synagogue to introduce the idea of Jerusalem as a “Jewish city”, therefore architecture was designed to complement these various identities.

PO Box 14037, 91140 Jerusalem

Opening hours: 9:00 am-4:00 pm (summer) / 5 pm (winter)

Services in English: Sun.: Holy Communion service: 9:30 am

Sun.: Vespers Worship and Bible Study: 6:30 pm

Tue.: Ladies’ Bible Study: 10:00 am in the Rectory

Thurs.: Study on the Parasha (Torah): 7:30 pm in Alexander Lounge

Services in Arabic: Fri.: Bible study: 6:00 pm in Alexander Lounge

Services in Hebrew: Mon.: Prayer and praise: 6:30 pm in Alexander Lounge

Sat.: Messianic worship: 10:00 am (first Sat. of the month: closed to public)

CHURCH OF ANNUNCIATION

Christian Quarter, Old City

The Church of Annunciation, not to be confused with the Basilica of the Annunciation in Nazareth, is part of the Melkite Greek Catholic Patriarchate in Jerusalem. The church was built by Patriarch Maximus Mazlum in 1844, and stands apart as the only church in the Old City to be entirely decorated with frescos.



Greek Catholic Patriarchate Road, Pilgrims Guest House, Old City

Masses: Sun.: 9:00 am, Thurs. & Sat.: 6:00 pm, Mon.-Wed. & Fri.: 7:00 am

CHURCH AND CONVENT OF THE HOLY ARCHANGELS

Armenian Quarter, Old City

The Church of the Holy Archangels is unfortunately off-limits to non-Armenians as it is located inside the Armenian Convent of Saint James. The church was originally built in the 1st Century by Queen Heghine, wife of the Armenian King Abgar. It was rebuilt in the 13th Century. The convent was constructed on the site of the residence of the retired High Priest Annas, father-in-law of the reigning High Priest Caiaphas. Caiaphas sent Jesus [PBUH] to Annas for questioning:

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus [PBUH]. They bound Him and brought Him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. [...] Meanwhile, the high priest questioned Jesus [PBUH] about His disciples and His teaching. "I have spoken openly to the world," Jesus [PBUH] replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said." When Jesus [PBUH] said this, one of the officials nearby struck Him in the face. "Is this the way you answer the high priest?" he demanded. (*John 18: 12-13, 19-22*)



On 2 June, 1551, Sultan Suleiman the Magnificent issued an edict expelling the Franciscans from their church (the Cenacle – Last Supper Room). On Mount Zion, Armenians provided the Franciscans with temporary quarters consisting of two altars, two small rooms and adjoining two wells on the north side of the Holy Archangels Convent. To this day, the olive tree to which Christians believe Jesus [PBUH] was tied while waiting in the courtyard is located in the Archangel Convent. There is also a small chapel on the north wall of the church that is believed to be the first prison of Christ where He stood while being questioned by Annas.

There is a stone located close to the olive tree which is referred to as the ‘Hosanna Stone.’ According to religious beliefs, the stone cried out when Jesus [PBUH] entered Jerusalem in glory.

Armenian Convent, Old City

The church is currently used as a parish church serving the Armenian community for weddings, funerals and baptisms

CHURCH OF THE HOLY SEPULCHER

Christian Quarter, Old City

The **Church of the Holy Sepulcher**, known as the **Church of the Resurrection** to Eastern Orthodox Christians, is considered Christianity's **holiest site** as it stands on the area that is believed to encompass both Golgotha (or Calvary), where Jesus [PBUH] was crucified, and the tomb (sepulcher), where he was buried.



History

The holiest shrine in Christendom has had a lively and eventful history. This is unsurprising given the frequency with which Jerusalem has changed hands over the centuries, often falling into the influence of those who wanted to rid the city of its Christian heritage. Several churches have been built and rebuilt on the site, after being repeatedly ruined. It is most probably the actual site where Jesus [PBUH] was buried because not only of Biblical, but also archeological, facts. The Gospels give the following information about the burial place of Christ [PBUH]: (1) the site was called Golgotha (or Calvary, from the Latin *calva*, “skull”); (2) there was a garden on the site; (3) the garden was outside the city walls but close enough to allow people to read the notice by Pilate on the cross; (4) there was a new tomb hewn in the rock close to Golgotha; (5) a great stone sealed the door of the sepulcher; (6) a brief description of the interior of the tomb; and (7) the tomb belonged to Joseph of Arimathea.

And when they were come unto a place called Golgotha [...] And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. (*Matthew 27: 33, 60*)

In order to understand the chronology of church construction on the site of the crucifixion, one has to bear in mind that despite the destruction of many buildings in the past, traces of the foundations usually survive. In such cases, the original plans of the buildings remain although they may have changed during reconstruction, either because of insufficient funding or because of a surplus allowing expansion of the original edifice.



Buildings built on rock require shallower foundations than those built on earth, and thus are easier to destroy. In the case of the Holy Sepulcher, the pre-construction quarrying that was carried out to erect the shrine can be identified, and former plans retraced. These factors have influenced the many edifices of the Holy Sepulcher.

From the 8th Century BCE to the 1st Century BCE, the site was used as a quarry. Archeological evidence shows that the tomb itself had been dug out from a separate part of the quarry, which Joseph of Arimathea, the owner, had been preparing as a family tomb. The tomb and garden remained outside the city walls until the completion of the third enclave by Agrippa I in 41-44 CE. The authenticity of the location was determined by the fact that the Christian community in Jerusalem had been holding liturgical celebrations there until the year 66 CE, and it was not built over even when it was enclosed within the city walls.

The first profanation of the tomb of Christ [PBUH] happened in 135 CE when Emperor Hadrian decided to build a Capitoline temple dedicated to Aphrodite on the site, thereby deliberately targeting the highest place of worship for the Christians of Jerusalem. It was only two centuries later that Macarius, then bishop of Jerusalem (314-333 CE), solicited Emperor Constantine (308-337) at the Council of Nicea to



demolish the Capitoline temple. The origins of the Church of the Holy Sepulchre thus date back to the Emperor Constantine. Construction of Constantine's church began in 326 and it was consecrated on 17 September, 335. However, the edifice comprising the tomb was not completed until 384 due to the amount of work necessary to cut away the cliff in order to isolate the tomb itself. The church was composed of four elements: (1) an atrium; (2) a covered apsidal basilica; (3) an open courtyard with the rock venerated as Golgotha; and (4) the tomb in a round-shaped structure.

The first decimation of the church occurred in 614 during the Persian invasion. It was restored by Patriarch Modestus some 15 years later with no significant changes, thanks to the generosity of Christian communities in Tiberias, Damascus, Tyre, and Alexandria.

In 638, when Caliph Umar and the Arab conquerors arrived in Jerusalem and wanted to sign a treaty of capitulation, transferring Jerusalem from Christian to Muslim authority, the Caliph refused the invitation from Sophronius, patriarch of Jerusalem, to pray inside the Christian shrine. The Caliph feared that his followers would use his praying inside the church as a pretext to turn it into a mosque. Hence, the Mosque of Umar was built nearby the Church of the Holy Sepulchre.

In the early 9th Century, an earthquake damaged the Dome of the Anastasis, which was repaired by Patriarch Thomas in 810. Over the following years, the church was set on fire several times (in 841, 935, 938, and 966), but only wooden structures were affected, and the damage was repaired through the sacrifices of the Christian community.

The great destruction of the Church of the Holy Sepulchre occurred in 1009-1010 upon the specific request of the Fatimid Caliph of Egypt Hakim. The tomb was destroyed first, attacked with picks and hammers, then the dome and the upper parts of the church, until the debris prevented further demolition. Throughout the following eleven years, Christians were denied access to both the meager remnants of the sanctuary and the right to pray in it. It was only a few years later that a peace treaty between Byzantine Emperor *Argyropoulos*

and Caliph Hakim's successor called for the reconstruction of the shrine. The reconstruction began during the reign of Emperor Constantine Monomachus and under Patriarch Nicephorus, some fifty years before the entry of the Crusaders. Pilgrims provided many gifts for the reconstruction of the church, yet the contributions were not enough for complete repairs. It was concluded that the entire Constantinian structure could not be restored.

The arrival of the Crusaders marked a period of great expansion of the Church of the Holy Sepulcher. They captured the Holy City in 1099 with the intention to revive the splendor of the Holy Sepulcher. The rotunda and some other buildings were present upon their arrival in Jerusalem. The wooden roof of the rotunda was made of 131 squared cedars and had a circular aperture in the top to provide light in that part of the building, like the Pantheon in Rome. The wooden roof was destroyed later in the fire of 1808, generating further damage by falling down on the rotunda.



The Crusaders first worked on the construction of the Tomb of Christ and in 1119 the entire aedicule was rebuilt. The Crusaders continued with the excavation of the Crypt of Saint Helena, and with the construction of the monastery of the canons where the Constantinian edifice used to stand. The Fulk of Anjou and Melisende, daughter of Baldwin II, were crowned in the rotunda in 1131, emphasizing the need for greater transformation of the church. The chapels on Calvary were completed by 1149, and the new basilica was consecrated the same year by Bishop Fulcherius. Yet the building of the church aimed at covering the Constantinian courtyard required more time. The church was linked to the rotunda between 1163 and 1169, when the 11th Century apse was torn down. A bell tower was added circa 1170.

In 1188, Jerusalem fell to Salah Ad-Din's Army, which resulted in the prohibition of officiating inside the Holy Sepulcher. In addition, only pilgrims who could pay a lot of money were allowed to enter. In 1244, a large number of Christians were killed following the invasion of the Charismians, and the Church of the Holy Sepulcher was damaged. There were severe protests from the Christian world and in 1246 Sultan Ayyub apologized to Pope Innocent IV, asserting that none of it had happened with his knowledge. The sultan also



informed the pope that he had entrusted two Muslim families with the keys of the Holy Sepulcher, to open and close it for pilgrims visiting the site. This practice remains to the present day.

Over the following decades, western powers tried to ensure the right to worship for Christians in the Holy Sepulcher by agreements. Under Pope Clement VI (1342-1352), the responsibility of the Holy Sepulcher was transferred to Franciscans, who had established themselves on Mount Zion in 1335.

While Jerusalem was under Ottoman control (1517-1917), the Holy Sepulcher changed hands several times. The sultans offered their control to whichever Christian faith could offer the greatest amount of money. For this reason, parts of the shrine changed hands six times during the reign of Murad IV (1623-1640). When the Franciscans were imprisoned, the Turkish government allowed them to build an altar at the back of the tomb edifice. An earthquake in 1545 damaged the bell tower, a part of which fell down on the baptistery underneath. The damages caused by the earthquake resulted in Fr. Boniface of Ragusa, then custos of the Holy Land, to ask for permission in 1555 to restore some areas of the basilica as well as the tomb. Major restorations were undertaken and it was the first time since the great destruction ordered by caliph Hakim in 1009 that the tomb was visible to human eyes.

Two earthquakes severely damaged the sanctuary in 1867 and in 1927, resulting in the edifice verging on collapse. In 1934, after a decision by the British Authority, the building was reinforced with iron girdles and wooden structures, disfiguring the shrine. In 1954, the three major Christian communities of the Holy Land – the Franciscans, the Greek Orthodox and the Armenian Orthodox – finally reached an agreement, deciding that an expert report was necessary before undertaking any work in the Holy Sepulcher. Restoration finally started in July 1961.

The latest work achieved was the restoration of the dome of the rotunda, completed in January 1997. This restoration followed the agreement to repair the dome signed in August 1994 by Fr. Giuseppe Nazzaro, custos of the Holy Land, Diodoros I, Greek Orthodox patriarch of Jerusalem, and Torkom Manoogian, Armenian Apostolic patriarch of Jerusalem. They agreed on making a design of twelve streams of gold (representing the twelve apostles), from each of which start three streams of light (representing the Trinity).

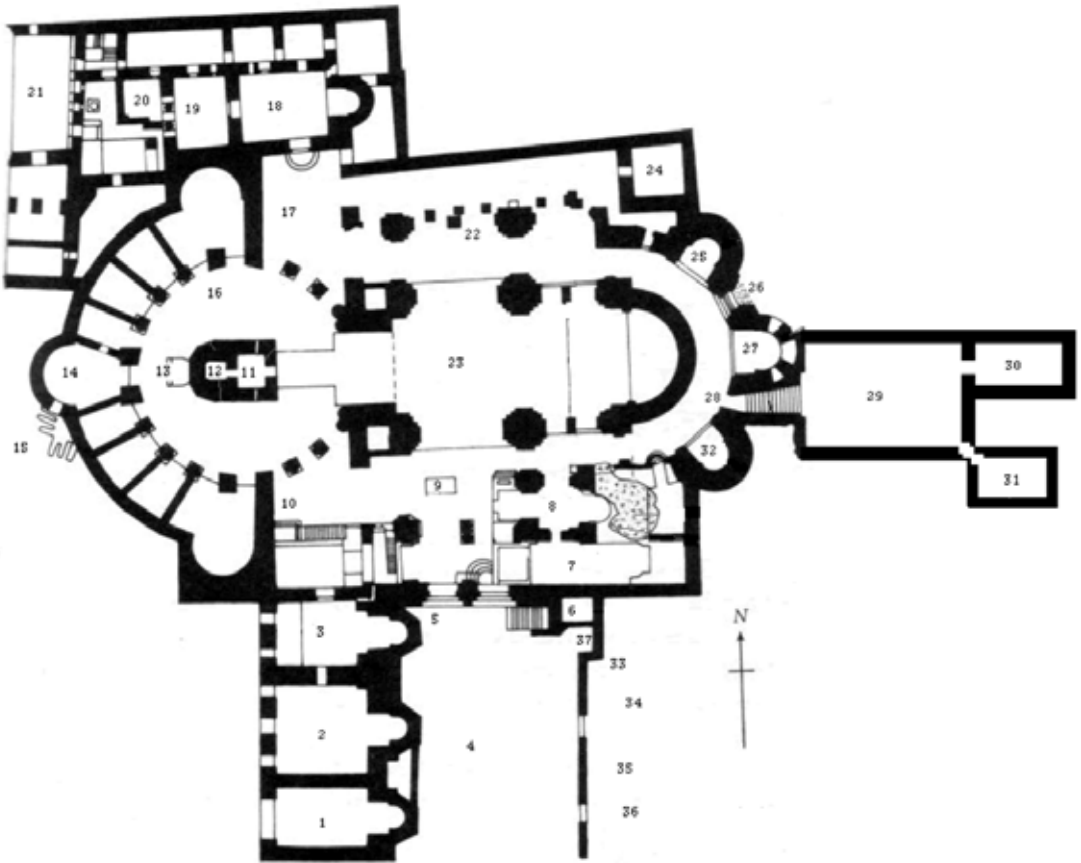
Main components of the Church of the Holy Sepulcher¹⁷

Holy Sepulcher floor plan:

- 1-3: 11th Century Greek chapels
- 4: Courtyard
- 5: Entrance
- 6: Chapel of the Franks
- 7: Franciscan (Latin) Calvary
- 8: Greek Orthodox Calvary (upper floor); Chapel of Adam (lower floor)
- 9: Stone of Unction
- 10: Armenian sanctuary
- 11-12: Aedicule of the Holy Sepulcher
- 11: Chapel of the Angel
- 12: Chapel of the Holy Sepulcher
- 13: Coptic Chapel
- 14: Syrian Chapel
- 15: 1st Century Jewish burial chambers
- 16: Rotunda
- 17: Chapel
- 18: Chapel of Saint Mary the Magdelene
- 19: Franciscan choir
- 20: 11th Century atrium
- 21: 7th Century room
- 22: Byzantine and Crusader columns
- 23: Greek Orthodox Catholicon
- 24: Prison of Christ
- 25: Greek Chapel of Saint Longinus
- 26: To medieval monastery
- 27: Armenian Chapel of Division of Robes
- 28: Stairway with carved crosses on the walls
- 29: Chapel of Saint Helen
- 30: Chapel of Saint Vartan (closed)
- 31: Chapel of the Finding of the Cross
- 32: Greek Chapel of the Derision
- 33: Ethiopian Chapel
- 34: Coptic Chapel of Saint Michael
- 35: Armenian Chapel of Saint James
- 36: Greek Monastery of Abraham
- 37: To rooftop of the Holy Sepulcher, Deir As-Sultan and Coptic Church of Saint Helena

On the left of the courtyard of the church are three small chapels added in the 11th Century

¹⁷ Adapted from www.sacred-destinations.com and J. Murphy-O'Connor, *The Holy Land – An Oxford Archeological Guide*, 5th edition, 2008.



which belong to the Greek Orthodox. The three chapels are the Church of Saint James, the Church of Saint Joseph, and the Church of the Forty Martyrs. On the right side of the courtyard are the entrances to the Ethiopian, Coptic, Armenian and Greek Orthodox monasteries.

Just before entering the church on the right is the Chapel of the Franks, built by the Crusaders when they expanded the Christian sanctuary. The purpose of the chapel was to provide a ritual entrance to the Chapels of Calvary. The chapel was closed after the conquest of Jerusalem by Salah Ad-Din in 1187, together with the right part of the main entrance of the church. Today, the Chapel of the Franks is known to be the Tenth Station (when Jesus [PBUH] is stripped of His garments) of the Way of the Cross.

The Stone of Uncction is one of the first things any visitor to the Holy Sepulcher sees after entering the church. The stone commemorates the anointing of Christ [PBUH] before burial:

After this, Joseph of Arimathea, being a disciple of Jesus [PBUH], but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus [PBUH]; and Pilate gave him permission. So he came and took the body of Jesus [PBUH]. And Nicodemus, who at first came to Jesus



[PBUH], by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus [PBUH], and bound it in strips of linen with the spices, as the custom of the Jews is to bury. (*John 19:38-40*)

The Place of Anointing, which has been venerated since the 13th Century, consists of a red polished block that covers the rock on which the crucified body of Christ [PBUH] would have rested.

Although the first material dedication to the anointing of Christ [PBUH] dates back to the 12th Century, the present stone dates back to 1810.

A wall just behind the Stone of Uncion became necessary to support the great arch after it cracked during the fire of 1808. The Greek Orthodox then used it to hang their icons, but after the restoration of the church the wall was torn down because it was unnecessary. A new wall was erected specifically for the purpose of hanging Greek Orthodox icons.

The two Chapels of Calvary, accessible through the stairway inside the church on the right side of the entrance, are divided between Eastern and Western branches of Christendom, and are distinguishable by the variety of their ornaments. The Rock of Calvary, where Jesus [PBUH], was crucified, is visible and accessible to the hand underneath the Greek altar. All the mosaics in the Franciscan chapel are from modern times, except for the Medallion of the Ascension situated on the ceiling, which dates back to the 12th Century. The stairway leading to Calvary was built out of necessity after the blocking of the right door of the entrance. The



Franciscan Chapel of Calvary and the Orthodox Chapel of Calvary are the Eleventh and Twelfth Stations of the Way of the Cross, respectively.

The chapel on the lower floor of the Chapels of Calvary is known to be the Chapel of Adam, because of the myth that Christ [PBUH] was crucified where Adam was buried.

The tomb edifice is located at the center of the rotunda and is eight meters long and five to six meters wide. The interior of the edifice is divided in two small chambers, and the tomb is only accessible through a small door on the eastern façade. The first small chapel is called the Chapel of the Angel according to the tradition that the Angel sat upon the stone that was rolled from the door of the tomb. A stone was placed in the chapel to commemorate the event.

After entering the Chapel of the Angel, a narrow door leads to the inner chapel of the tomb itself. Under the present marble sepulcher is the rock that was shaped and pared down back in Constantine's time. The man-made constructions over the tomb have been ruined and rebuilt in various shapes over the centuries, until the construction of the present edifice in 1810.

The chapel at the back of the tomb was built in the 12th Century and belongs to the Copts. Next to the Coptic chapel is the entrance to the Syrian chapel in which a small passage leads to an ancient Jewish burial chamber from the early 1st Century.

The area, known as the Prison of Christ, was first referred to by Saewulf in 1102 BCE, according to Syrian tradition. The Syrian monk Epiphanius also mentioned the place as “the Prison of Christ”, probably also in the 12th Century. Its authenticity remains uncertain.

The crypt of Saint Helena is accessible through a stairway, the walls of which have been carved with many crosses by pilgrims.

The Chapel of the Finding of the Cross is believed to be the site of the cistern in which Saint Helena discovered the True Cross.

The ladder located under one of the façade windows of the church is a demonstration of the divisions between the different Christian faiths. The first evidence of the ladder in this location dates back to 1852 and it has not been removed since then. A dispute began over which denomination the ladder belonged to, i.e. who placed it there and who would be in charge of its removal.



Hidden parts of the Constantine Church of the Holy Sepulcher have been identified. In 1859, Russia acquired the site to build what is today the Alexander Podvorie or Alexander Hospice, in which the ruins of the ancient shrine are still visible.

Communities, opening and closing of the door, and services for the various communities

Today, six groups of occupants, constantly watching each other with suspicion for any breach of rights, share the different parts of the church: the Latin Catholics (or Franciscans), the Greek Orthodox, the Armenian Orthodox, the Syrians, the Copts, and the Ethiopians.

The opening and the closing of the Church of the Holy Sepulcher is a ritual in itself. As previously mentioned, the keys of the shrine have been in the hands of two Muslim families – the Judeh and the Nusseibeh – for centuries. The door is locked from the outside and specific times and procedures regulate its opening and closing. Three different types of opening ceremonies exist: (1) the simple opening, when one of the door leafs is opened by the sexton of the community who intends to open the door; (2) the solemn opening, when the right door leafs is opened by the Muslim porter and the left one by the sexton; and (3), the simultaneous solemn opening, when all three communities – Franciscans, Greek Orthodox and Armenian Orthodox – have a solemn entry on the same day (Saturday of Lent), and for which all three sextons attend.

The Church of the Holy Sepulcher is regulated by a *status quo* – first introduced in 1852 by the Ottoman Sultan Abdul Majid to put an end to internal battles between denominations – that establishes the different time and spaces for prayers of the residing communities as well as their daily, weekly and yearly liturgical celebrations.

Armenian Orthodox:

Sun.: Liturgy (twice a month): 8:45 am (winter) / 9:45 am (summer)

Procession: 4:15 pm (winter) / 5:15 pm (summer)

Weekdays: Liturgy: 3:30 am (winter) / 4:30 am (summer)

Procession, Fri. and Sat.: 4:15 (winter) / 5:15 (summer)

Greek Orthodox:

Sun.: Orthros: 7:00 am (winter) / 8:00 am (summer)

Weekdays: Liturgy: 11:00 am (winter) / 12:00 pm (summer)

Syrian Orthodox:

Sun.: Liturgy: 8:30 am (winter) – 9:30 am (summer)

Franciscans (Catholics):

Sun.: Liturgy: 4:30 am-7:00 am (winter) / 5:00 am-8:00 am (summer)

High Mass (in Latin): 5:30 am and 5 pm (winter) / 6 am and 5 pm (summer)

Weekdays: Liturgy: 4:30 am-7:00 am (winter) / 5:30 am-8:00 am (summer)

High Mass (in Latin): 6:30 am; Sat.: 5 pm (winter) / 7:30 am; Sat: 6 pm (summer)

CHURCH OF SAINT JOHN THE BAPTIST

Christian Quarter, Old City

Located behind a row of shops in the market of the Old City, the Greek Orthodox Church of Saint John the Baptist is known as one of the oldest churches in Jerusalem. The first church was built in the 5th Century, destroyed by the Persians in 614, and later restored by John the Almoner, patriarch of Alexandria. Apart from its modern façade with two small bell towers, the current church dates back to the 11th Century, when it was rebuilt by merchants from Amalfi, a town in the Italian peninsula. It became the center of the Muristan (“hospital” in Persian) that was run by the Knights Hospitallers. The church is also believed to be the site of the House of Zebedee, the father of the apostles James and John. This belief first appeared in the 14th Century and is probably the result of confusion



between John the Evangelist and John the Baptist. Today, the church is owned by the Greek Orthodox and is rarely open unless the responsible priest is on the site.

Ye yourselves bear me witness that I said, I am not the Christ,
but that I am sent before Him. (*John 3:28*)

Accessible through the Christian Quarter Road in the Old City’s Christian Quarter

CHURCH OF SAINT MARK

Armenian Quarter, Old City

The Syrian Orthodox Church (Saint Mark’s Convent), which is also called the House of Saint Mark, is said to be the first church that the apostles chose to build when they received the Holy Spirit in them. Although contested, it is traditionally said to be the first church that was built in Christianity. The church has become famous as the place where Jesus Christ [PBUH], celebrated the Last Supper with His apostles and then washed their feet. He gave His sacred body and blood. On the 50th day, known to be the day of Pentecost, the Holy Spirit came down upon the disciples and all the followers at the place where the Last Supper took place.

Inside the church above the baptism basin is a very precious icon of the Virgin Mary painted by Saint Luke the Evangelist, the author of the third Gospel on the life of Jesus Christ [PBUH] and His Miracles and Deeds. This icon is believed to have produced miracles for people who have prayed to it when visiting the church.



On the wall inside the church there is a description in Aramaic that was discovered in 1940 and dates back to the 5th and 6th Centuries. The description translates as: “This is the house of Mary, mother of John, called Mark. Proclaimed a church by the holy apostles under the name of Virgin Mary, mother of God, after the ascension of our Lord Jesus Christ [PBUH] into heaven. Renewed after the destruction of Jerusalem by Titus in the year 73.”

The lower room of the church is divided into two. The first bishop to serve the church is buried in the rear section.

Opening hours:

Daily 7:00 am-6:00 pm

Masses (in Aramaic):

Fri. and Sat., 4:00 pm-5:00 pm (irregular; Tel.: 02-6283304)

CHURCH OF SAINT MARY OF THE KNIGHTS/SAINT MARY OF THE GERMANS

Jewish Quarter, Old City



The church was built in the form of a basilica by the Teutonic Knights in 1143, when Jerusalem was under the rule of the Crusaders. It was housed in a building serving both as a hospice to aid sick crusaders when they arrived in Jerusalem and as a hostel for pilgrims. Saint Mary of the Germans is located in the Jewish Quarter, adjacent to the steps that lead to the Western Wall plaza and overlooking Al-Aqsa Mosque.

It is likely that the Crusader hospice and church were destroyed in 1219, as were other buildings in Jerusalem after Muslims conquered the city in 1187. It was rebuilt around 1230-1240, and destroyed again in 1260.

The property has been seized by the Aish HaTorah Yeshiva and is no longer a church but a visiting site. It can be reached by the descending steps to the Western Wall.

Misgav Ladach Street, Jewish Quarter

CHURCH OF SAINT TOROS

Armenian Quarter, Old City

The Church of Saint Toros is one of the least known churches in the Old City of Jerusalem, yet it has a significant importance to the Armenian community. The church is located inside the Armenian Patriarchate of Saint James and is therefore not easily accessible to non-Armenians. The great importance of the Church of Saint Toros lies in the fact that it houses a collection of 4,000 Armenian illustrated manuscripts, making it the second largest collection of such a kind in the world after one in Armenia. This importance is illustrated by the fact that when former Armenian President Levon Ter-Petrosyan visited Jerusalem and the Holy Land, the Church of Saint Toros and its manuscripts featured prominently on his itinerary.

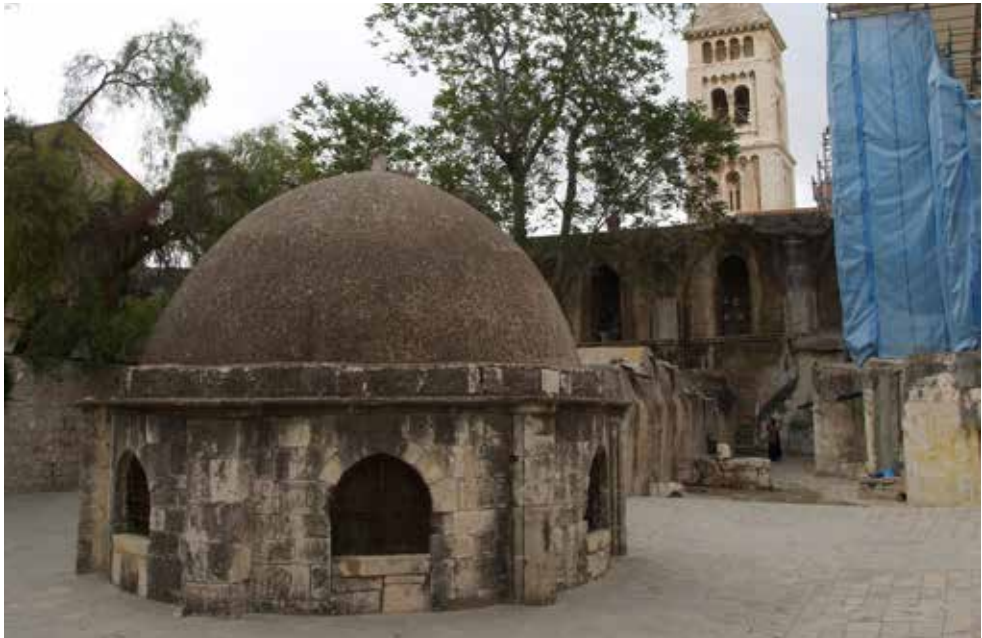
Armenian Orthodox Patriarchate Road



DEIR AS-SULTAN/ETHIOPIAN MONASTERY

Christian Quarter, Old City

The Ethiopian Monastery located on the rooftop of the Church of the Holy Sepulcher has been the core of an everlasting dispute between the Coptic and the Ethiopian Orthodox Christian sects. Throughout history, authority of the monastery was granted either to Ethiopians or Copts. In 1970, when the Copts were in possession of the keys, Ethiopians took control over the site, taking advantage of the bonds between Ethiopia and the State of Israel. Ethiopian monks switched the locks of the two disputed chapels. The case was brought to the court, which ruled in favor of the Copts. However, this was later overturned and it was decided that the issue should be taken under consideration, thus maintaining the Ethiopian control of the site. To reach the monastery, one has to enter the Chapel of Saint Michael, accessible from the right side of the front yard of the Holy Sepulcher, then go up the stairs and through the Chapel of the Four Living Creatures.



Rooftop of the Church of the Holy Sepulcher

Services:

Sun.:

Matins: 4:00 am (winter) / 5:00 am (summer)

Liturgy: 6:00 am (winter) / 7:00 am (summer)

Vespers: 4:00 pm (winter) / 5:00 pm (summer)

Weekdays:

Matins: 4:00 am (winter) / 5:00 am (summer)

Liturgy: 6:00 am (winter – not daily) / 7:00 am (summer – not daily)

Vespers: 4:00 pm (winter) / 5:00 pm (summer)

ECCE HOMO ARCH

Muslim Quarter, Old City

In 70, the Romans had to build a ramp across a rock-cut pool to reach the Antonia fortress called Struthion, which protected a city gate erected by Herod Agrippa I. The central bay of the gate is now the Arch of Ecce Homo. After the Roman victory in 70, both the wall running to the north and the gate were torn down, but the debris of the superstructure protected the lower part of the gate.

According to tradition, Pilate uttered the words “Ecce Homo” (which in Latin means “Behold the Man”), at Jesus Christ’s [PBUH] trial under the Ecce Homo arch.

Jesus [PBUH] came out, wearing the crown of thorns and the purple robe. Pilate said to them: “Behold the man.” (John 19:5)



Right next to the arch is the Convent of the Sisters of Zion which was built in 1857 on what was believed to be the spot where Jesus’ [PBUH] trial took place, what was then Antonia Fortress.

Via Dolorosa, Old City

Open: 8:30 am-12:30 pm and 2:00 pm-5:00 pm (to 4:30 pm in the winter)

ECCE HOMO CONVENT AND BASILICA/CONVENT OF THE SISTERS OF ZION

Muslim Quarter, Old City

The Ecce Homo Convent and Basilica take their name from the so-called Ecce Homo Arch on Via Dolorosa. The convent is the result of the work of Theodore and Alphonse Ratisbonne, two Jewish Germans who became Christians and later on priests. They decided to create a place of prayer in Jerusalem and arrange a few rooms to welcome pilgrims visiting the Holy Land. The first four sisters arrived in 1956, and they decided to buy the ruins nearby the Ecce Homo Arch in the Via Dolorosa and to build a convent. After Father Marie Alphonse, one of the Ratisbonne brothers who became a priest, travelled around Europe to collect the funds, a convent, an orphanage and a basilica were built on Via Dolorosa.



The Ecce Homo convent contains a number of significant archeological remnants from Roman times. The most well-known is the Lithostrotos (Greek word meaning “pavement”) which people can visit every day from 8:00 am to 5:00 pm. The square was used as a plaza and as a marketplace to the Aelia Capitolina. The Struthion Pool, a water cistern, was used to provide water in the Temple area. Most of the Ecce Homo Convent was built over the Struthion Pool. Last but not least is the Ecce Homo Arch, part of the three arches that were erected by Hadrian as a gate to the plaza. Only two of these arches remain today, the largest of which marks the spot where Christians commemorate the trial of Jesus [PBUH] before Pilate.

Via Dolorosa, Old City

Opening hours: Daily 8:30 am-5 pm

Masses: Mon.: 11:45 am Eucharist - 6:00 pm Office + Adoration

Tue.: 11:45 am Eucharist - 6:00 pm Prayer Group

Wed.: 11:45 am Eucharist - 6:00 pm Office + Adoration

Thurs.: 11:45 am Eucharist - 6:00 pm Office for the unity of Christians + Adoration

Fri.: 11:45 am Eucharist - 6:00 pm Peace Prayer

Sat.: 11:45 am Eucharist - 6:00 pm Office + Adoration

EVANGELICAL LUTHERAN CHURCH OF THE REDEEMER

Christian Quarter, Muristan, Old City

Located in the Christian Quarter of the Old City of Jerusalem, the Church of the Redeemer is only a few steps away from the Holy Sepulcher. Built by Kaiser Wilhelm in 1898, it is the newest church in the Old City and has been erected on the site of the 11th Century medieval Church of St. Mary of the Latins. Another St. Mary's Church and a St. John's Church were erected and were part of a complex called Muristan ("hospital" in Persian). After having climbed the 178 steps of its tower, one can enjoy a magnificent bird's-eye view of the whole area.

The history of the church before the 11th Century is unknown. People coming from Italy revived the Convent of St. Mary of the Latins around 1070, and a hospital was created close to St. John's Church. In the 12th Century, when the Crusaders became the administrators of the city, the religious brothers serving in the hospital developed into one of the three great orders of knights, the Order of the Knights of St. John, which also cared for pilgrims coming to Jerusalem. From 1099 to 1187, the Muristan was known to be the headquarters of the Knights of St. John.

When the Ottoman ruler Salah Ad-Din Al-Ayyubi conquered Jerusalem in 1187, the Muristan was used as an Islamic institution but fell into ruin by the 16th Century. It is only in the 19th Century, when pilgrims again returned to Jerusalem and European countries and churches aspired to be represented in the Holy City, that the German Emperor decided to give a new life to the site by ordering the construction of the Church of the Redeemer.



Opening hours (church and tower): 9:00 am-1 pm, 1:30 pm-5:00 pm, closed on Sun.

Services:

Arabic: Sun.: 9:00 am

English: Sun.: 9:00 am in St. John's Chapel

German: Sun.: 10:30 am

HEZEKIAH'S POOL

Christian Quarter, Old City

Located in the Christian Quarter of the Old City, Hezekiah's Pool formed part of Jerusalem's ancient water system. Tradition has it that the pool is the one referred to in *Kings 18:17*, and that this is the upper pool where King Hezekiah met messengers from the king of Assyria.



And the king of Assyria sent Tartan and Rab-Saris and Rab-Shakeh from Lachish to king Hezekiah with a great army unto Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fullers' field. (*Kings 18:17*)

The pool was 73 m by 43 m in size and had an estimated capacity of nearly 11,000,000 liters. The bottom of the pool was cemented and leveled with natural rock. Today, the former reservoir is an almost dry pool surrounded by buildings. It is said to date back to Herodian times when it was supplied by an aqueduct coming all the way from the Mamilla Pool,¹⁸ an artificial basin built to collect rain water. During the Middle Ages, Hezekiah's Pool was used to supply water to the neighboring public bath-house, hence the name of the pool in Arabic, Birkat Al-Hammam, the Pool of the baths. The pool is also known as the Pool of Pillars, or the Pool of the Patriarch's Bath (in Arabic: Birkat Hammam Al-Batrak).

Although the pool is entirely surrounded by buildings, it is accessible through a Coptic caravanserai. After years of neglect, during which the pool became a rubbish pit, it was finally cleaned up by the Israeli Municipality of Jerusalem, the Israeli Environmental Protection Ministry, and the Israeli Jerusalem Development Authority in 2011.



Near Jaffa Gate, Old City, behind Petra Hostel

¹⁸ The Mamilla Pool is no longer in use today but has been rather well preserved and is located outside the Old City walls next to the Independence Park.

HOLY FAMILY CHAPEL

Muslim Quarter, Old City

The Holy Family Chapel is located inside the Austrian Hospice in the Muslim Quarter of the Old City. The building dates back to 1856 and was built in order to offer accommodation to Austrian pilgrims visiting the Holy Land. After the creation of the State of Israel in 1948, the British advised the Jordanians to turn the building into a military hospital, which later on became a civilian hospital. The hospice was given back to the Austrians in 1985 and was renovated in 1987.



The chapel of the Austrian Hospice takes its name from the fact that the main picture inside it is that of the Holy Family. Besides the chapel, the Austrian Hospice has a guest house with 124 beds plus a cafeteria within its garden.

Austrian Hospice, corner of El-Wad Road and Via Dolorosa, Old City

Opening hours: daily from 7:00 am to 10:00 pm

HOLY OLIVE TREE

Armenian Quarter, Old City

The Convent of the Holy Archangels was also dubbed the Convent of the Olive Tree because of its nearby ancient olive tree, believed to be the tree to which Jesus [PBUH] was bound while waiting for the High Priest Annas to question Him. The sacredness of the tree has been acknowledged since the beginning of the Christian era and has then been of great importance for pilgrims. A ceremony is held on the site by Armenians on the evening of Good Friday. A special ritual



of songs and hymns accompanies the harvest of the tree's fruits, the stones of which are used to make rosaries that are then spread by Armenian pilgrims. The olives and their stones are said to be sources of miracles such as healing diseases.

Armenian Convent of Saint James

JERUSALEM CHURCH

Christian Quarter, Old City

The small Jerusalem Church located in the so-called Jabsheh neighborhood in the Christian Quarter of the Old City is one branch of the wider First Baptist Church, located in the city of Bethlehem. It is only open during religious services or meetings.



Jabsheh Street

Opening hours: Sun.: 10:00 am: Prayer meeting in Arabic and English
Sun.: 11:00 am: Service in Arabic and English
Tue.: 7:00 am: Prayer meeting in Arabic and English
Thurs.: 3:00 pm: Bible study in Arabic and English

JERUSALEM EVANGELICAL ALLIANCE CHURCH

Christian Quarter, Old City

The Jerusalem Evangelical Alliance Church, founded in 1890, was first located in the Orthodox Jewish neighborhood of Mea Shearim in West Jerusalem. In 1950, as a result of the 1948 War, the church was relocated to the Christian Quarter of the Old City because its members could no longer access West Jerusalem. Today, the church is carrying out an expansion project that would allow it to seat 140 people instead of 70.

16 Ar-Rusul St., Christian Quarter, Old City, Jerusalem, PO Box 14244, Jerusalem 91142

Opening hours: Sun: 10.00 am: Prayer meeting in Arabic and English
Tue: 4:30 pm: Youth (14+18)
Wed: 5:30 pm: Prayer meeting
Thurs: 3:00 pm: Women's meeting
5:00 pm: Fellowship and Bible studies

MARONITE PATRIARCHAL EXARCHATE IN JERUSALEM

Armenian Quarter, Old City

The Maronite Church is located in the Armenian Quarter of the Old City of Jerusalem and is part of the Maronite Patriarchal Exarchate in Jerusalem.



A guesthouse managed by Maronite nuns from the congregation of St. Therese of the Child Jesus was established in 1895 as part of the Exarchate to welcome visitors to the Holy Land. The roof of the guest house offers a magnificent view of the roofs of the Old City,

the Church of the Holy Sepulcher, the Dome of the Rock, and the Mount of Olives.

25, Maronite Convent Street, Jaffa Gate, PO Box 14219, 91141 Jerusalem

Opening hours: Mon.-Sat.: 9:00 am-12:00 pm and 2:00 pm-5:00 pm (except holidays)

POOLS OF BETHESDA AND SAINT ANNE'S CHURCH

Muslim Quarter, Old City

According to Byzantine tradition, the crypt is associated with the home of the Virgin Mary and her parents Joachim and Anne. In ancient times, a dam was built to collect run-off rainwater; it is mentioned in the Old Testament – in the *Second Book of the Kings (18:17)* and *Isaiah (7:3)* – as “the upper pool”. Another pool was built by Simon in the 3rd Century BCE (*Si 50:3*), and the channel was thus transformed into a tunnel. Between 150 BCE and 70 CE, the location developed into a healing sanctuary, in which a cistern, baths and a grotto were built. The site is known to Christians as the place where Jesus [PBUH] healed a disabled man:

Now there is at Jerusalem by the sheep market a pool, which is called in Hebrew Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus [PBUH] saw him lie, and new that he had been now a long time in that case, He said unto him, “Will you be made whole?” The impotent man answered Him, “Sir, I have no man, when the water is troubled, to put me into the pool,

but while I am coming, another steps down before me.” Jesus [PBUH] says unto him, “Rise, take up your bed, and walk.” And immediately the man was made whole, and took up his bed, and walked [...]. (*John 5: 2-9*)



A church commemorating the miracle was built in the 5th Century, but the name of the Virgin Mary only appeared in the 6th Century, probably the title of a later church on the site. How a church overcame the destructive passage of the Fatimid Sultan Hakim in 1009 is an enigma, but a church certainly existed in the early Crusader occupation. In 1104, the Armenian Princess Arda, the repudiated wife of Baldwin I, was committed to the care of the convent and its Benedictine nuns. A small chapel was built at the center of the large Byzantine church, in which a small stairway led down to the venerated place of the healing at the pool. Between 1131 and 1138, the current Church of St. Anne replaced the convent church, but was soon enlarged due to the large number of pilgrims. In 1192, Sultan Salah Ad-Din Al-Ayyubi turned the church into an Islamic theological school, the inscription of which above the door is still visible today. Even though they did not destroy it, subsequent rulers failed to maintain the church and the roof fell into ruin in the 18th Century. The former glory of the church was only recovered after the Ottoman Turks gave the edifice to France as a gesture of gratitude for aid during the Crimean War (1854-56).

Lions' Gate (St. Stephen's Gate)

Opening hours: Mon.-Sat.: 8:00 am-12:00 pm and 2:00 pm-5:00 pm (winter) / 6:00 pm (summer)

PRISON OF CHRIST, PRAETORIUM

Muslim Quarter, Old City

There are a number of places that are considered by various Christian faiths to be “the Prison of Christ”. The most popular is the one located inside the Church of the Holy Sepulcher, but there is no real basis for this belief beyond tradition. The one in the vicinity of the Ecce Homo Arch and the convent has been claimed to be the real “Prison of Christ” by the Greek Orthodox Church since 1911, yet there is no more evidence for this claim than for other claimed sites.



Via Dolorosa, nearby the Ecce Homo Arch

QUEEN HELEN COPTIC ORTHODOX CHURCH

Christian Quarter, Old City

Accessible from the right side of the front yard of the Holy Sepulcher, this church was built above an underground water cistern (water well), which probably provided the water used for the building of the Holy Sepulcher. The cistern was discovered in the 4th Century by Queen Helen, Constantine’s mother, hence the name of the church.

The water well is accessible after going through a very narrow passage at the back of the church. A sign at the entrance of the church encourages visitors to sing their national hymn to enjoy the echo effect created by the well.

Also located near Deir As-Sultan is an Ethiopian monastery which sits on the rooftop of the Holy Sepulcher. This has been at the core of a dispute between Ethiopian and Coptic monks for centuries; the Coptic monks inside Queen Helen Church may





show visitors upon request documents saying that, as far as the early 14th Century, Deir As-Sultan belonged to the Copts.

Station Nine of the Way of the Cross is just outside the church and is marked by a cross on a column.

Next to the Church of the Holy Sepulcher

The site is open to visitors daily from 10:00 am to 5:00 pm in the winter and to 6:00 pm in the summer. There are religious services for Coptic monks on Tuesdays from 5:00 am to 7:00 am

SAINT GEORGE CHURCH

Armenian Quarter, Old City

Saint George Church in the Armenian Quarter is a small Greek Orthodox Church built before 1100 and renewed in 1948 after the Arab-Israeli War. The lower-level of the church used to be an Ottoman center for women. Although the church is located in the Armenian Quarter, the area is mostly occupied by Jews, thus generating an atmosphere of insecurity which has strengthened the sense of attachment that the Greek Orthodox have to the church. There are two annual important feasts celebrated by the church, one on November 2 and the other on April 23.



Ararat Street

The church is open to visitors when the person in charge is on the premises

SAINT SAVIOR MONASTERY AND CHURCH

Christian Quarter, Old City

St. Savior Church is a Catholic Franciscan church which was bought from the Ottoman Empire in 1559 after the Franciscans were exiled from the Upper Room of Mount Zion.

When the monastery was bought by the Franciscans, it was the first site to provide a space for Catholics to worship. St. Savior Monastery was used for many purposes: a school, a printing press, and a pharmacy which was famous in Jerusalem in 1730 for making the *sabun*, an antiseptic soap with many uses. In 1847, the Ottoman Turks threatened to shut down the printing press of the monastery but never acted on this threat. The co-educational school opened by the Franciscan monastery held 2,550 students and was one of the first schools to accept girls in the region.



The Franciscan monastery tried to ensure that the Catholics of Jerusalem had jobs and a place to live so that they could remain in the Holy City. They were given souvenir shops to manage in which replicas of the Holy Sepulcher were sold. These replicas, on which was inscribed “If you can’t come to Jerusalem, I’ll bring Jerusalem to you,” became a very famous souvenir abroad.

Additionally, the Franciscans purchased \$1,000,000 worth of houses that they rented to the local Christians for \$1,000 per month. Today they house around 400 residents. A hotel named Casa Nova was opened to provide accommodation for female pilgrims, while male pilgrims were housed inside the convent.

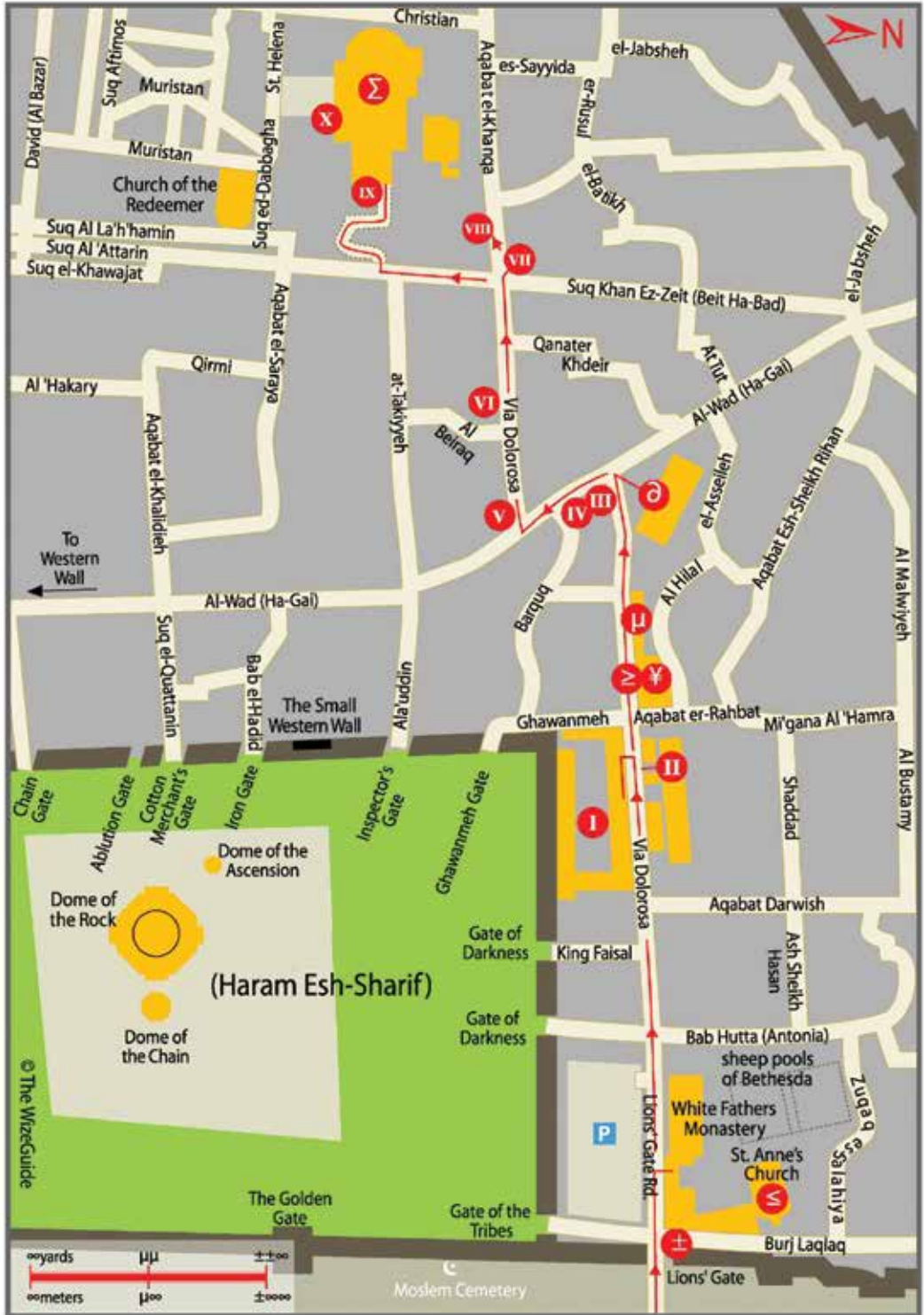
The Franciscan friary later drafted a project to expand St. Savior Church but were unable to get authorization from the Turks.

Today the church hold masses in three different languages, Arabic, Latin, and Italian, and is open to all visitors.

Days: Sun.

Opening hours: 6:00 am-9:00 am

Masses: In Arabic, Latin, and Italian



VIA DOLOROSA (THE WAY OF THE CROSS)

Muslim and Christian Quarters, Old City

In the Christian tradition, the Via Dolorosa (Latin for the “way of suffering” or “way of grief”) retraces Christ’s path from the Antonia Fortress (where Jesus [PBUH] was condemned by Pilate) to Jesus’ [PBUH] death at Golgotha. This path is also known as the Way of the Cross or the Passion of the Christ, the symbolic path Jesus [PBUH] took when carrying the cross to His crucifixion. Despite the route’s changes and revisions throughout history, and the current fixed path that was recognized in the 18th and 19th Centuries, the tradition of retracing the final steps of Jesus [PBUH] started in early Christian times and has remained important within Christian tradition. The early Byzantine pilgrims used a path beginning on the Mount of Olives (the Church of the Eleona/Pater Noster) to Golgotha (or Calvary), stopping at Gethsemane, entering the city by today’s Saint Stephen’s Gate, and continuing along a similar path to the present route with no other stations along the way.

By the 8th Century, several stops were added and the route changed entirely. The path went from Gethsemane to the House of Caiaphas on Mount Zion, continuing to the Praetorium (a residence within a Roman fortification) of Pilate at Saint Sophia in the vicinity of the Temple, and ending at the Church of the Holy Sepulcher. Following the divisions within Christianity during the Middle Ages, the Way of the Cross took two very different routes: the first, beginning from the Praetorium and the House of Caiaphas on Mount Zion, and the second starting from the north of the Temple. The main reason for the use of different routes was that both groups possessed churches on different hills around Jerusalem.

A turning point occurred in the 14th Century when the Franciscans organized a spiritual walk for pilgrims to follow Christ’s [PBUH] path after His condemnation. The walk started from the Franciscan monastery on Mount Zion, and then continued to the Holy Sepulcher, the House of Caiaphas, through today’s Saint Stephen’s Gate, to Gethsemane and through the different shrines on the Mount of Olives, passing the pool of Siloam, and ending back on Mount Zion. The section between the Holy Sepulcher and the house of Pilate attracts the highest number of pilgrims due to its reference to the final hours of Christ [PBUH], and is particularly popular with European pilgrims. From the early 15th Century, European pilgrims started creating symbolic representations of the Passion of Christ in their home countries for those Christians unable to make the pilgrimage. In parallel, Christian residents of Jerusalem began creating stations similar to Europeans’ ones, though differing in the number of stations – only 8 stations in Jerusalem compared to 14 in Europe. However, the European tradition of 14 stations gradually prevailed since pilgrims coming to Jerusalem expected to find what they were accustomed to in their home country. The Way of the Cross was expanded to include stations within the Holy Sepulcher. The permanent route was fixed in the 18th Century, although Stations One, Four, Five and Eight were only given their present emplacement in the 19th Century.

NB: Every Fri. afternoon a devotional procession representing the last steps of Jesus [PBUH] is organized by the Franciscans and takes pilgrims along all the stations of the Via Dolorosa

STATION ONE: JESUS' [PBUH] CONDEMNATION BY PILATE Muslim Quarter

The first station of the Way of the Cross is located inside Al-Umariya School, about 300 m west of St. Stephen's or Lions' Gate. The station has stood on this site since the 16th Century and is recognized as the site of the Antonia Fortress. The current buildings date back to the 19th Century, when they were used as barracks. Before 1927, the only element of architectural importance of the site was a medieval chapel in the southern wing of the complex. Al-Umariya School is only a part of what is believed to be the Praetorium of Pilate, while the other part occupied the northern side of the street.

Two darker marks can be seen on the pavement of the schoolyard, which is believed to be where Jesus [PBUH] stood when condemned by Pontius Pilate.



According to the Scriptures, Pilate is believed to have asked a crowd present during Jesus' [PBUH] condemnation whether Jesus [PBUH] or a criminal (Barabbas) would be given freedom. The crowd chose Barabbas, and asked for the crucifixion of Jesus [PBUH]. Pilate was furious at the crowd's stubbornness, as he could not find a reason to persecute Jesus [PBUH]. However, Pilate gave in to the crowd, while also choosing to wash his hands of Jesus' [PBUH] persecution (the washing of the hands was symbolic for relinquishing responsibility, as is stated in the Gospel of Matthew):

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: it is your responsibility. Then answered all the people and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus [PBUH], he delivered Him to be crucified. (*Matthew, 27: 24-26*).

Opening hours: Daily from 3:00 pm to 4:00 pm
Mass: Every Fri. afternoon at 3:00 pm

STATION TWO: JESUS CARRIES THE CROSS

Muslim Quarter, Chapel of Flagellation and Chapel of Condemnation

The Second Station of the Way of the Cross is just a few steps away across the street from the first station.

Two chapels are located on the site, on the right side is the Franciscan Chapel of the Flagellation of Jesus and on the left side is the Chapel of the Condemnation of Jesus.



When Pilate therefore heard that saying, he brought Jesus [PBUH] forth, and sat down in the judgment seat in a place that is called the Pavement, but in Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he said to the Jews, “Behold your King!” But they cried out, “Away with Him, away with Him, crucify Him.” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no King but Caesar.” Then he delivered Him to them to be crucified. And they took Jesus [PBUH] and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in Hebrew Golgotha. (*John, 19:13-17*)

The Chapel of Flagellation:

The Chapel of Flagellation is believed to stand above the *Lithostrotos* where Jesus [PBUH] picks up the cross after being condemned to death.

The first chapel built on the site was in the 12th Century, but had suffered many pejorative nicknames since the pilgrim's reports refer to it as a refuse dump, a stable and a weaver's shop. Yet the sanctity of the site did not suffer from it and continues to attract many pilgrims. When Ibrahim Pasha, conqueror of the Turks, granted the place to the Franciscans in 1838, the chapel was in ruins. It was restored in 1927-1929 and financed by Maximilian of Bavaria.

The three stained glass windows in the sanctuary portray the scourging of Jesus [PBUH] (center), the release of Barabbas (right), and Pilate's protest of innocence (left). They were designed by D. Cambellotti and constructed by L. Picchiarini.

The Chapel of Condemnation:

The history of the building remained unclear until the end of the 18th Century. Oriental Christians believed the ruins standing on the site were those of the House of Caiaphas, while in a more local tradition they were linked to the memory of the imposition of the cross.

Since a lot of rubbish and debris were once piling up on the site, a popular legend arose, telling that the earth had been cleared away from Calvary at the time of the discovery of the Holy Cross, bringing all the debris to this site.

The current chapel was built in 1903-1904 and designed by a Franciscan architect, Br. Wendelin of Menden. The chapel stands above the *Lithostrotos*, where Jesus [PBUH] was scourged, clothed in purple and a crown of thorns placed on His head. It commemorates the condemnation of Christ and the imposition of the cross.

Large paving stones make the floor of the chapel, some of which are engraved with grooves. This floor also extends next door to the stone museum and to the Convent of the Sisters of Zion. It is often mistaken to be the Lithostratos of John while it is more probable to date back to the Aelia Capitolina of Hadrian.

Opening hours: 8:00 am-6:00 pm in summer (till 5:00 pm in winter)

STATION THREE: JESUS FALLS FOR THE FIRST TIME

Muslim Quarter, Chapel of the Third Station

The Third Station is down the Via Dolorosa, and after a sharp left turn into Al-Wad Street. It marks the place where Jesus [PBUH] fell for the first time under the weight of the cross.

The Chapel of the Third Station was built in the second half of the 19th Century and is partly located on the site of former Turkish baths. It was renovated in 1947-1948 thanks to financial support from the Polish Army. The chapel is owned by the Armenian Catholic Patriarchate.

To indicate the entrance of the chapel, two pillars were made from two pieces of a column which used to be partially underground before 1947 and marked the actual spot of the station.

The following bible reference is associated with the site:

He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (*Isaiah 53:4-7:7*)



STATION FOUR: JESUS MEETS HIS MOTHER

Muslim Quarter, Armenian Church and chapel

The Fourth Station is commemorated adjacent to the Third Station. Although there is no account of Mary standing by the road side and meeting her son in the Gospels, the Christian tradition commemorates the event on Jesus' [PBUH] Way of the Cross.

When Jesus [PBUH] therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son!
(*John 19, 26*)

The episode of the Passion of Christ is memorialized by a sculpture by the Polish artist T. Zielinsky above the doorway leading to the Fourth Station Armenian Church and chapel. Archeological excavations underneath the medieval chapel revealed mosaics dating back to the 5th- 6th Century which partially represented a pair of sandals. Some pilgrims have come to the conclusion that the sandals represented in the mosaics were the marks of the Virgin Mary when she met her son while He was carrying the cross. However, the place where Jesus [PBUH] supposedly met His mother was only identified at this spot in the Middle Ages.



STATION FIVE: SIMON THE CYRENIAN HELPS JESUS CARRY THE CROSS

Muslim Quarter, Franciscan Chapel

Station Five is about 25 m further along Al-Wad Street, where the Via Dolorosa turns right. At that corner, there is a small Franciscan chapel commemorating the event of Simon the Cyrenian helping Jesus [PBUH] carry the cross. The Franciscans secured ownership of the site in 1889 and the chapel was renovated in 1982.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. (*Mark 15:21; also in Matthew 27:32 and in Luke 23:26*).

This Franciscan oratory marks the steep ascent to Golgotha.



STATION SIX: VERONICA WIPES THE FACE OF JESUS

Muslim Quarter, Greek Catholic Church

The Sixth Station is some 100 m further up the Via Dolorosa on the left, where a **wooden door** leads to the Greek Catholic (Melkite) Church of St. Veronica (also referred to as “Chapel of the Convent of the Little Sisters of Jesus”).

The church and chapel commemorate the meeting between Jesus [PBUH] and Veronica. According to Christian belief, this is the traditional site of Veronica’s house and the place where Veronica wiped Jesus’ [PBUH] face with her handkerchief, on which the face of Christ [PBUH] remained imprinted.

And there followed Him a great company of people, and of women, which also bewailed and lamented Him” (*Luke, 23:27*).



Since the 8th Century, the relic of the meeting, the holy veil, has been kept in Saint Peter’s Basilica in Rome, Italy.

The site comprises a chapel and a crypt, which was renovated by A. Barluzzi and artists from “Art sacré de Paris”.

Opening hours: Daily from 8:00 am to 1:00 pm
Mass: Thurs. at 7:00 am

STATION SEVEN: JESUS FALLS THE SECOND TIME

Muslim Quarter, Franciscan chapels

The Seventh Station of the Way of the Cross is some 75 m further uphill, at the junction of the Via Dolorosa with Souq Khan Az-Zait. It is the place where Jesus [PBUH] is said to have fallen for the second time. It is of commemorative signification since there is no account of it in the Gospels. Franciscans are responsible for the site which they took possession of in 1875, building over it two superimposed chapels. The remnants of a large column of red stone coming from the remnants of the Tetracylon of Aelia Capitolina (the main street of Byzantine Jerusalem) are located within the lower chapel. One of the chapels has a relief depicting Jesus' [PBUH] second fall.



Bible references associated with the site include the following:

In all their distress He too was distressed, and the angel of His presence saved them. In His love and mercy He redeemed them; He lifted them up and carried them all the days of old. (*Isaiah 63:9*)

And *Psalms 38:6-22*:

⁶ I am bowed down and brought very low; all day long I go about mourning.

⁷ My back is filled with searing pain; there is no health in my body.

⁸ I am feeble and utterly crushed; I groan in anguish of heart.

⁹ All my longings lie open before you, Lord; my sighing is not hidden from you.

¹⁰ My heart pounds, my strength fails me; even the light has gone from my eyes.

¹¹ My friends and companions avoid me because of my wounds; my neighbors stay far away.

¹² Those who want to kill me set their traps, those who would harm me talk of my ruin; all day long they scheme and lie.

¹³ I am like the deaf, who cannot hear, like the mute, who cannot speak;

¹⁴ I have become like one who does not hear, whose mouth can offer no reply.

¹⁵ LORD, I wait for you; you will answer, Lord my God.

¹⁶ For I said, "Do not let them gloat or exalt themselves over me when my feet slip."

¹⁷ For I am about to fall, and my pain is ever with me.

¹⁸ I confess my iniquity; I am troubled by my sin.

¹⁹ Many have become my enemies without cause; those who hate me without reason are numerous.

²⁰ Those who repay my good with evil lodge accusations against me, though I seek only to do what is good.

²¹ LORD, do not forsake me; do not be far from me, my God.

²² Come quickly to help me, my Lord and my Savior.

STATION EIGHT: JESUS CONSOLES THE WOMEN OF JERUSALEM

Muslim Quarter, Franciscan chapels

The Eighth station of the Way of the Cross is across Souq Khan Az-Zait and some 20 m up a narrow street. It is marked by a Latin cross engraved on a stone embedded in the wall of the Greek Monastery of Saint Haralambos. Records placing the Eighth Station at this site date back to the middle of the 19th Century, when the commemoration of the site was moved by the Franciscans beyond the Judgment Gate.

And there followed Him a great company of people, and of women who also bewailed and lamented Him. But Jesus [PBUH], turning unto them, said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For

behold, the days are coming in which they shall say, 'Blessed are the barren, and the wombs that never bore and the breasts which never gave suck. Then shall they begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they do these things in a green tree, what shall be done in the dry?'" (Luke 23:27-31)



STATION NINE: JESUS FALLS THE THIRD TIME

Muslim Quarter, near the Coptic Church of Saint Helen

To reach the Ninth Station one has to get back to the Seventh Station and then turn right to follow Souq Khan Az-Zait some 100 m until there is a flight of wide stone steps on the right, leading to the Coptic Orthodox Patriarchate, where a column with a cross on it marks Jesus' [PBUH] third fall.

Originally, the spot of the Ninth Station of the Way of the Cross was located in the courtyard of the Holy Sepulcher, and was marked by a stone with a cross on it. But after all the changes made in the route of the Way of the Cross, and especially after the 16th Century, the memory of the Ninth Station gradually vanished and the current site was later on designated as the spot where Jesus [PBUH] fell for the third time, near the Coptic Church of Saint Helen.

The LORD makes firm the steps of the one who delights in Him; though He may stumble, He will not fall, for the LORD upholds Him with His hand.
(Psalm 37: 23-24)

The last five Stations of the Cross are situated inside the Church of the Holy Sepulcher but are not specifically marked.



STATION TEN: JESUS IS STRIPPED OF HIS GARMENTS

Christian Quarter, Holy Sepulcher Church, Chapel of the Franks

When entering the main door of the church, a stairway on the right leads up to the chapels constructed above the Rock of Calvary,¹⁹ the site where Jesus [PBUH] faced His death. A great part of the platform of Calvary rests on the infrastructure of the church. Only the eastern part rests directly on the rock. The Tenth Station is located at the beginning of the nave on the right (Chapel of the Franks or Chapel of the Stripping of Jesus Garments). It commemorates the place where Jesus [PBUH] is stripped of His garments. When Jesus [PBUH] arrived at Golgotha, the soldiers remove the cross, and then Jesus' [PBUH] clothes, casting lots for them.

Then the soldiers, when they had crucified Jesus [PBUH], took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says: "They divided My garments among them, and for My clothing they cast lots." Therefore the soldiers did these things. (*John 19:23-24*)



The commemoration of the Tenth Station of the Cross appeared in Jerusalem at a later period, while the fixing of the numbering of the stations at 14 was given in 1731 by Pope Clement XII. In fact, the stripping mentioned by the Anglo-Saxon pilgrim Saewulf in 1102-1103 must have been associated with the scene of the insults and the crowning with thorns commemorated in those days at the foot of Calvary.

¹⁹ The spur of Calvary is the elevated platform with the rock of Golgotha to which Jesus was crucified upon.

STATION ELEVEN: JESUS IS NAILED TO THE CROSS

Christian Quarter, Holy Sepulcher Church, Chapel of the Nailing to the Cross

The Eleventh Station of the Way of the Cross is located only a few steps away from the Tenth Station in the Catholic Chapel of the Nailing to the Cross. A Latin mosaic shrine marks the place where Jesus [PBUH] was nailed to the cross, within sight of His Mother.

And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. Then Jesus [PBUH] said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. And the people stood looking on. But even the rulers with them sneered, saying, "He saved others; let Him save Himself if He is the Christ, the chosen of God." The soldiers also mocked Him, coming and offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself." And an inscription also was written over Him in letters of Greek, Latin, and Hebrew: "This is the King of the Jews." Then one of the criminals who were hanged blasphemed Him, saying, "If You are the Christ, save Yourself and us." But the other, answering, rebuked him, saying, "Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." Then he said to Jesus [PBUH], "Lord, remember me when You come into Your kingdom." And Jesus [PBUH] said to him, "Assuredly, I say to you, today you will be with Me in Paradise." (*Luke 23:33-43*)



On the chapel's ceiling is a 12th Century medallion of the Ascension of Jesus, which is considered the only surviving Crusader mosaic in the church. The mosaics are attributed to P. D'Achiardi, who used the medieval figure of Jesus [PBUH] for the design. The Latin nave was restored in 1937 by A. Barluzzi, and the silvered-bronze altar was offered by Ferdinand I de Medici. It is believed to be the piece of work of the Dominican Domenico Portigiani (1588), who originally designed it for the Stone of Unction. The panels on the altar symbolize the episodes of the Passion of Christ. A window on the right side of the altar leads to the Chapel of the Franks, dedicated to Our Lady of Sorrows and Saint John, which according to tradition is the site where Mary withdrew during the preparation of the crucifixion.

STATION TWELVE: JESUS DIES ON THE CROSS

Christian Quarter, Holy Sepulcher Church, Chapel of the Crucifixion

The Twelfth Station of the Way of the Cross is located near the previous station, and is represented by the Greek Orthodox Chapel of the Crucifixion with its ornate altar, which stands over the Rock of Calvary, visible to the left and right of the altar behind viewing glass. Underneath the altar is a silver disk with a central hole, marking the spot where it is believed the Cross stood. The limestone rock of Calvary may be touched through the hole.



After this, Jesus [PBUH], knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!” Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus [PBUH] had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His spirit.

Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the

other who was crucified with Him. But when they came to Jesus [PBUH] and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken." And again another Scripture says, "They shall look on Him whom they pierced." (*John 19:28-37*)

The place of the Crucifixion was fixed in Constantine times when a wooden cross was erected on it. In 417, Emperor Theodosius II decided to replace it with a new cross made of gold and precious stones. Two black marble disks on each side of the altar remind of the two thieves who were crucified together with Jesus [PBUH]:

And with Him they crucified two thieves; the one on His right, and the other on His left. (*Mark 15:27*)

On both sides of the cross behind the altar are silver icons of Mary and Saint John, who stood at the foot of the cross during those events.

STATION THIRTEEN: JESUS' [PBUH] BODY IS TAKEN DOWN FROM THE CROSS

Christian Quarter, Holy Sepulcher Church, Chapel of Our Lady of Sorrows

The Thirteenth Station - located between the Eleventh and the Twelfth Stations - is commemorated by the Latin altar of Our Lady of Sorrows, depicting Mary with a sword piercing her heart. The Catholic altar dates back from the 16th-17th Century, and was offered by Portugal in 1778.

Only a few steps down from the Twelfth Station is the stone of Unction (right at the entrance of the Holy Sepulcher). The tradition in Jerusalem links the taking down from the cross to the anointing, located near the place of Calvary and on the emplacement where the Chapel of Saint Mary stood before the Crusader period.



With this station, the following Bible references are associated:

Later, Joseph of Arimathea asked Pilate for the body of Jesus [PBUH]. Now Joseph was a disciple of Jesus [PBUH], but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus [PBUH] at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' [PBUH] body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. (*John 19:38-40*)

STATION FOURTEEN: JESUS IS LAID IN THE TOMB

Christian Quarter, Holy Sepulcher Church, Tomb of Christ

Stairs at the left rear of the Greek chapel (Twelfth Station) lead back to the ground floor. There to the left, under the center of the Holy Sepulcher's dome, is a stone monument called *aedicula* ("small shrine"), marking the Fourteenth Station of the Cross. This is believed to be the site of the Holy Tomb or Tomb of Christ, i.e., the site where it is believed Jesus [PBUH] lay buried for three days and where He rose from the dead on Easter Sunday morning. The entrance to the chapel housing the tomb – shared by the Catholic, Greek Orthodox and Armenian Orthodox – is flanked by rows of huge candles.

And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. (*Mark 15:22*)

So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Joseph saw where He was laid. (*Mark 15:46-47*)

And when they were come unto a place called Golgotha, that is to say, a place of a skull [...]

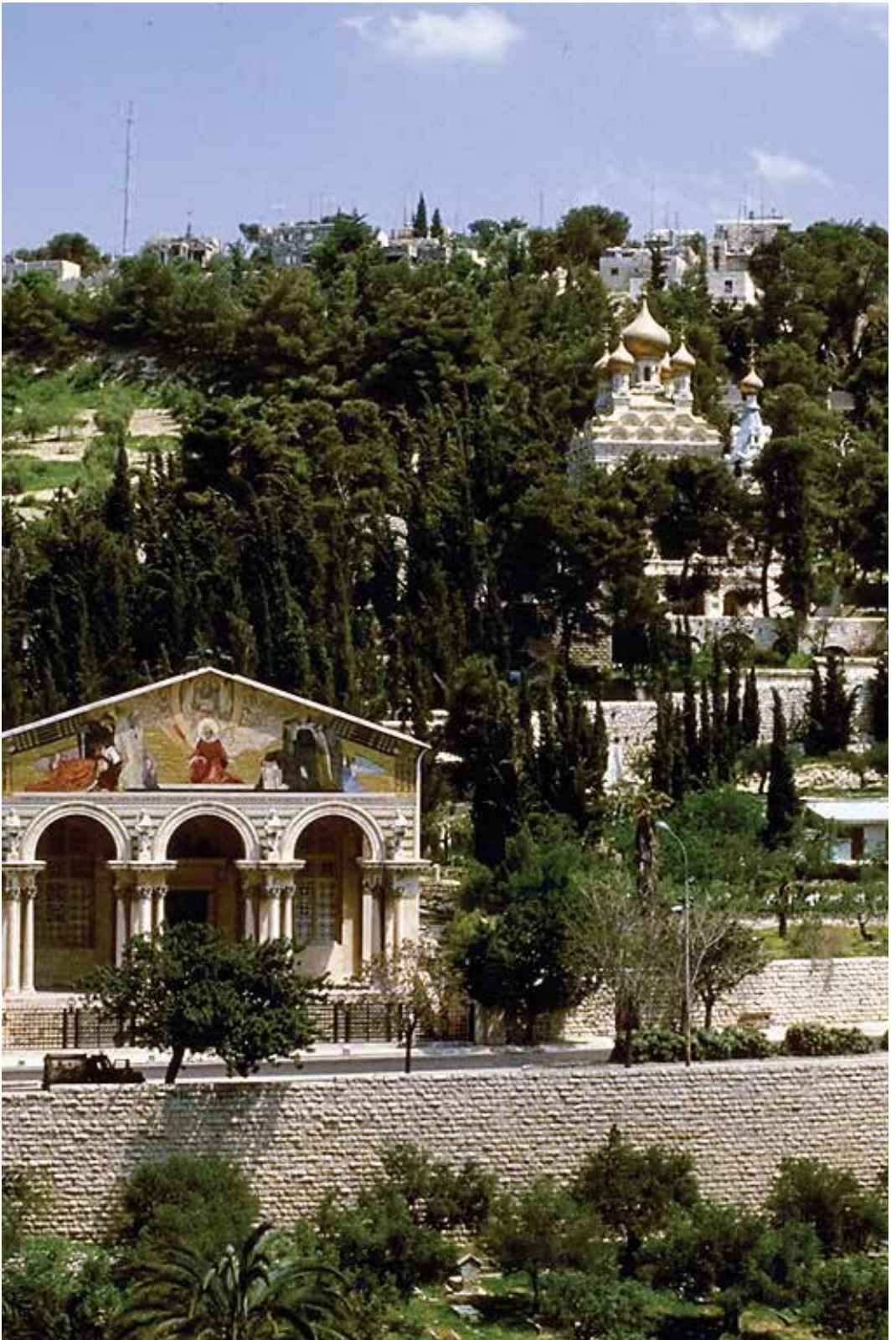
And they crucified Him [...]

And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed. (*Matthew 27:33, 35, 59-60*)

The current chapel was built in 1809-10 by Greek architect Nikolaos-Kommenos, whose building is the fourth in a sequence of four *aediculae*, which have covered the tomb ever since its discovery by workmen of Emperor Constantine in 325-326. Constantine subsequently instructed Macarius of Jerusalem, the local bishop, to build a church on the site. It was completely destroyed by Fatimid Caliph Al-Hakim bi-Amr

Allah in 1009. A portion was rebuilt again by the Byzantine Emperor Constantine Monomachus in 1048, but most of the present building is the result of 12th Century Crusader reconstruction as well as later renovations.





2. MOUNT OF OLIVES

Named after the olives that adorn the mountain, the Mount of Olives is mentioned both in the Old and New Testaments and is believed to be the place on top of which the Messiah will appear. To Christianity, Islam and Judaism, the Mount of Olives and the adjacent Kidron Valley are said to be where the dead will rise and humanity will be assembled and be judged by God; the cemeteries that sit upon the Mount are illustrations of this belief. From the top of the Mount of Olives, one can have a magnificent view of the Old City of Jerusalem and its surrounding areas.

The mount was first mentioned in the Bible when David fled Jerusalem:

And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up (*2 Samuel 15: 30*)

Later, King Solomon is said to have erected altars on the hill dedicated to false alien gods.

For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. (*Kings 11:5-7, 2*)

The altars were later destroyed by King Josiah:

And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he broke in pieces the images and cut down the groves, and filled their places with the bones of men. (*Kings 23: 12-14*)

Also in the Old Testament, Prophet Zachariah mentions the Mount of Olives as site of the Day of Judgment.

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. (*Zachariah 14 1-11*)

In the New Testament, the Mount of Olives is linked to the life of Jesus [PBUH], as evident in several churches erected there (see details below).

BASILICA OF THE AGONY/CHURCH OF ALL NATIONS

Gethsemane, Mount of Olives

The present Catholic Franciscan Basilica of the Agony is located on the east bank of the Kidron Valley at the bottom of the Mount of Olives. It was built between 1919 and 1924 on the site where tradition has it that Jesus [PBUH] collapsed. According to the New Testament, this place was the site where Jesus [PBUH] had His last prayer before He was betrayed and arrested by the Romans.



And they came to a place which was named Gethsemane: and He saith to His disciples, “Sit ye here, while I shall pray.” (*Mark 14: 32*)

When Jesus [PBUH] had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which he entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus [PBUH] oftentimes resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. (*John 18:1-3*)

Two churches were built before the present one. The so-called Elegant Church was built in 384 and was destroyed by an earthquake in the 8th Century. It stood where people of pre-Constantinian Jerusalem celebrated the prayer of Christ. The church was smaller than the present one and included the Rock of the Agony, which is still preserved today in front of the altar of the present church, at the center of the apse. The second edifice was built by the Crusaders in the 12th Century but was abandoned in 1345. The church is commonly known as the Church of all Nations because its construction was funded by twelve nations. The symbols of each country are represented by the ceiling made of twelve cupolas.

Opening hours: 8:00 am-12:00 pm, and 2:00 pm-5:00 pm (winter) / 6:00 pm (summer)

Services: Sun.: 6:30 am (Italian); 11:00 am (English); 4:00 pm (Latin and Italian)

Weekdays: 6:30 am (Italian); 4 pm (Latin and Italian).

BETHPHAGE

Mount of Olives, Eastern Slopes

Bethphage is a village on the eastern slope of the Mount of Olives in the At-Tur neighborhood, not far from Shayyah and on the road to Bethany. According to Christian belief it was from here that Jesus' [PBUH] triumphal entry into Jerusalem began on the day that is commemorated as Palm Sunday.²⁰

As Jesus [PBUH] and the disciples approached Jerusalem, they came to the town of Bethphage on the Mount of Olives. Jesus [PBUH] sent two of them on ahead. "Go into the village over there," He said. "As soon as you enter it, you will see a donkey tied there, with its colt beside it.

Untie them and bring them to Me. If anyone asks what you are doing, just say, 'The Lord needs them,' and he will immediately let you take them." This took place to fulfill the prophecy that said, "Tell the people of Israel, 'Look, your King is coming to you. He is humble, riding on a donkey—riding on a donkey's colt.'" The two disciples did as Jesus [PBUH] commanded. They brought the donkey and the colt to Him and threw their garments over the colt, and He sat on it. Most of the crowd spread their garments on the road ahead of Him, and others cut branches from the trees and spread them on the road. Jesus [PBUH] was in the center of the procession, and the people all around Him were shouting, "Praise God for the Son of David! Blessings on the One who comes in the name of the LORD! Praise God in highest heaven!" The entire city of Jerusalem was in an uproar as He entered. "Who is this?" they asked. And the crowds replied, "It's Jesus, the prophet from Nazareth in Galilee." (*Matthew 21:1-11*)



The name in Hebrew (*Beth-Pa'-ge*) means "House of unripe figs", stemming from the belief that it was in this area that Jesus [PBUH] caused a fig tree with no fruit to wither:

20

Since the Crusader times, the annual Easter procession (Palm Sunday) starts here and descends towards Jerusalem.

In the morning, when He returned to the city, He was hungry. And seeing a fig tree by the side of the road, He went to it and found nothing at all on it but leaves. Then He said to it, “May no fruit ever come from you again!” And the fig tree withered at once. When the disciples saw it, they were amazed, saying, “How did the fig tree wither at once?” Jesus [PBUH] answered them, “Truly I tell you, if you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will be done. Whatever you ask for in prayer with faith, you will receive. (*Matthew 21:18-22*)

It is not clear where exactly the village was located; the village is mentioned only three times in the Bible, i.e. in the three accounts of Jesus’ [PBUH] entry into Jerusalem:

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives [...] (*Mark 11:1*)

As they approached Jerusalem and came to Bethphage on the Mount of Olives [...] (*Matthew 21:1*)

As he approached Bethphage and Bethany at the hill called the Mount of Olives [...] (*Luke 19:29*)

However, memory of the event is kept in a church of the Franciscan Custody of the Holy Land built beside the steep road that descends from the Mount of Olives eastwards towards Al-Izzariya (ancient Bethany) and the Jerusalem-Jericho highway. The present Bethphage Church was built in 1883 on the remains of older churches – a Byzantine church and above it ruins of a church from Crusader times. Inside the Franciscan church are found Latin inscriptions describing Jesus’ [PBUH] entrance to Jerusalem. The murals were painted by the artist Cesare Vagarini, who also painted the wall murals in the Church of the Visitation in Ein Karem.

Above the church’s altar, a **mural** shows Jesus [PBUH] riding a donkey and receiving the acclaim of crowds, as recorded in the Gospels, where Jesus [PBUH] sent two of His disciples to find a **donkey** and her colt, and He rode into Jerusalem while crowds spread their cloaks and branches on the road:

The next day the great crowd that had come for the Feast heard that Jesus [PBUH] was on His way to Jerusalem. They took palm branches and went out to meet Him, shouting, ‘Hosanna!’ ‘Blessed is He who comes in the name of the Lord!’ ‘Blessed is the King of Israel!’ (*John 12:12-13*)

Inside the church is also a large square **rock** where the Crusaders believed Jesus [PBUH] used to mount the donkey.

Opening hours: Apr.-Sep.: 8 am-12 pm, and 2 pm-5 pm
Oct.-Mar.: 8 am-12 pm, and 2 pm-4.30 pm

CHAPEL OF ASCENSION

Mount of Olives

Located at the top of the Mount of Olives, the Chapel of Ascension is both a Christian and Muslim holy site and is identified as the place where Jesus ascended into heaven 40 days after the Resurrection. Luke makes the only biblical reference to the ascension of Jesus [PBUH]:

And He led them as far as Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. *(Luke 24: 50-51)*

In pre-Constantinian times, Christians worshipped Jesus' [PBUH] ascension into heaven in a cave on the Mount of Olives, probably for security reasons. The first edifice on the site was built around 390 by Poimonia, a female member of the Roman imperial family. The church was destroyed by the Persians in 614 and was rebuilt

according to descriptions of Byzantine pilgrims, archeological investigations and a drawing of Arculf around 670. Crusaders built a new octagonal church open to the sky on the site, yet in 1198 the site was taken by Salah Ad-Din who gave it to two of his followers. Muslims added a stone dome and a *mihrab* in 1200. Walls were added between the columns a few centuries later to make it an enclosed room. A minaret and a mosque were added to the site in 1620 (today known as the Mosque of Ascension).

Inside the chapel, one can see the footprint of Jesus' [PBUH] right foot in a small rectangle; the left footprint was brought to Al-Aqsa Mosque in the Middle Ages.

Opening hours: 8:00 am-6:00 pm (closes at 4:30 pm in winter)



CHURCH AND MONASTERY OF SAINT MARY MAGDALENE

Mount of Olives

This typically Russian church was built in 1888 by the Tsar Alexander III, after he and his brothers acquired land on the Mount of Olives in the garden of Gethsemane. This church was built in memory of their mother Empress Maria Alexandrovna. It is a famous landmark of Jerusalem and is easily recognizable because of its seven gilded onion-shaped domes, all topped by a Russian Orthodox cross.

A large fresco above the iconostasis depicts Mary Magdalene before the Roman Emperor Tiberius. She is holding a red egg in her hand, which symbolizes the Resurrection and eternal life, and presents it to the Emperor, telling him how unfair the judgment and death on the cross of Jesus [PBUH] were. It is believed that after the re-examination of this trial, Pilate, who was then governor of Jerusalem, was deposed and forced into exile.

After the husband of Russian Grand-Duchess Elizabeth Feodorovna was murdered in 1905, she became a nun and devoted her life to nursing and charitable work in Moscow. After the Russian Revolution in 1917, the Grand-Duchess and her family were deposed and murdered by the Bolsheviks, and thrown into a mineshaft. The remains of the Grand-Duchess and of her attendant, nun Barbara, were placed in a crypt underneath the Church of St. Mary Magdalene. After the canonization of the Russian New Martyrs, the holy relics of the Grand-Duchess and nun Barbara were transferred into white marble tombs now visible in the church.

The church and convent are part of the Russian ecclesiastical mission (under the jurisdiction of the Russian Orthodox Church abroad). The convent was established in 1936 by an English convert to Orthodoxy, Mother Mary (Robinson). It has a community of 30 nuns coming from all over the world (Russia, America, Australia, the Arab world, Serbia, and Romania).

PO Box 19238 Jerusalem 91191, Tel.: 02-6284371

Opening hours: Tue. and Thurs.: 10:00 am - 12 pm

Services (not open to visitors): Daily 6:00 am-7:00 am, and 5:00 pm-7:30 pm



CHURCH OF THE VIRGIN MARY'S TOMB

Gethsemane, Mount of Olives

There is no biblical reference regarding the Virgin Mary's death or burial. The first written trace mentioning it was found in an anonymous work dating back to the 2nd or 3rd Century. The presence of a church in Gethsemane dates back to the 6th Century, but it was destroyed by the Persians in 614. It was rebuilt by Arculf in 670, again destroyed by the caliph Hakim in 1009, and finally rebuilt by the Benedictines in 1130. The upper structure was destroyed by Salah Ad-Din in 1187 and the stones were used to repair the city wall. The Orthodox church is shared between Armenians and Greeks.

On the right side of the monumental stairway leading to the lower level of the church is the tomb of Queen Melisande who died in 1161. She was the daughter of Baldwin II and wife of the Fulk of Anjou, who became king of Jerusalem after marrying Queen Melisande in 1131. In Christian belief, Melisande's body was transferred to the lower level of the church in the 14th Century and the tomb was afterwards recognized as that of Mary's parents, Joachim and Anne.

Opposite the tomb of Mary's parents are buried other members of the family of Baldwin II. The tomb of Queen Melisande was later on identified as the tomb of Joseph.

The Byzantine crypt at the bottom of the stairway is both cut out of the rock and constructed. The dark crypt is abundantly decorated with hanging lamps that were given as donations in earlier times.

The Tomb of the Virgin Mary is characterized by a small chapel, and the idea of isolating it at the center of the crypt was inspired by the tomb of Christ in the Church of the Holy Sepulcher where, a century earlier, the rock around the tomb of Jesus [PBUH] was cut away by Constantine engineers in order to bring it inside the church. On the right of the Tomb of the Virgin Mary is a niche in which a curved *mihrab* gives the direction of Mecca.²¹



Opening hours: Daily 6:00 am-12:00 pm, and 2:00 pm-5:00 pm (winter) / 6:00 pm (summer)

Masses: Greek: 6:00 am daily

Armenian: 8:00 am daily

²¹ According to Mujir Ad-Din, Prophet Muhammad saw a light over the Tomb of Mary on his Night Journey from Mecca to Jerusalem. Some Muslims believe the site is holy.

DOMINUS FLEVIT

Mount of Olives

Translated from Latin, *dominus flevit* means “the Lord Wept” and is derived from the New Testament, where Jesus [PBUH] wept over the future destruction of the city:

And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, “Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.” And some of the Pharisees from among the multitude said unto Him, “Master, rebuke thy disciples.” And He answered and said unto them, “I tell you that, if these should hold their peace, the stones would immediately cry out.”

And when He was come near, He beheld the city, and wept over it, saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” As he approached Jerusalem and saw the city, He wept over it [...] (*Luke 19:37-44*)



The current Catholic church was built in 1954-55, being designed as a tear-shaped building to signify the tears that Christ [PBUH] shed when foreseeing Jerusalem’s destruction. The church is located halfway up the Mount of Olives, and is one of the most recent churches in Jerusalem. The site of the church is also historically significant for being the place of a 2nd Century necropolis, 3rd and 4th Century Byzantine tombs, and a 5th Century monastery. The site where Jesus [PBUH] wept over Jerusalem was first recognized as such by medieval pilgrims as a rock on the Mount of Olives. After Christians gained access to the site in the 19th Century, the Franciscans built a small chapel in 1881, which led to the reconstruction of the chapel as it stands today.

Opening hours: Daily: 8:30 am-11:45 am, and 2:30 pm-5:00 pm

EVANGELICAL CHURCH OF THE ASCENSION Mount of Olives

The Evangelical Church of the Ascension was built on the highest point in Jerusalem, 850 meters above sea level and 1300 meters above the Dead Sea level. Its tower is approximately 45 meters high. The mosaics inside the church were designed by Schaper and Pfannschmidt and realized by Puhl and Wagner in Berlin, Germany. The history of the church and of the Augusta Victoria Hospital started in 1898, when the German Emperor Wilhelm II and his wife Empress Augusta Victoria were on a visit to Palestine and requested the construction of a hospice on the Mount of Olives for both pilgrims and people suffering from malaria. The construction started in 1907 and by 1910 the guest house and the Evangelical Church of the Ascension were completed. During the early years of the First World War, the site was used as the General Headquarters by the German – Turkish General Staff. The British started to occupy



the premises in 1917 and the High Commissioner and his officers administered from there the area of the Mandate for the following ten years. In 1927, the buildings were severely damaged by an earthquake. Ten years later, the guest house was gradually transformed into a hospital by the Sisters of Kaiserswerth. When the Second World War started in 1939, the British used the building as a military hospital. Later in 1948, the responsibility of the site was transferred to the Lutheran World Federation (LWF). The place was used as a hospital for Palestinian by the International Committee of the Red Cross after the 1948 Arab-Israeli war, and in 1950 the LWF and the United Nations Relief and Works Agency (UNRWA) used the site as a hospital. This hospital is still functioning today, providing health and humanitarian services to the disadvantaged.

Augusta Victoria Compound, next to the Augusta Victoria Hospital

Opening hours: Mon. to Sat. from 8:00 am-1:00 pm

Religious services (in German and English): Not held on a regular basis

GARDEN OF GETHSEMANE

Mount of Olives



The Garden of Gethsemane²² is the area at the western foot of the Mount of Olives. Some of the ancient olive trees growing in the garden are said to be 900 years old. The garden is believed to be a site of prayer frequented by Jesus [PBUH] and His disciples.

And they came to a place which was named Gethsemane: and He saith to His disciples, “Sit ye here, while I shall pray.” (*Mt 26: 36; Mk 14:32*)

The Gospels identify Gethsemane as the site where Jesus [PBUH] went the night before His crucifixion, and, following the Last Supper, where He was betrayed by Judas and arrested by the Romans.

When Jesus [PBUH] had spoken these words, He went out with His disciples over the Brook Kidron, where there was a garden, which He and His disciples entered. And Judas, who betrayed Him, also knew the place; for Jesus [PBUH] often met there with His disciples.

²² The name of *Gethsemane* is derived from the Hebrew words *Gat* and *Shemanim* meaning "valley of fatness" or fertile valley and "olive press". An ancient olive oil press was indeed excavated in the Grotto of Gethsemane.

Then Judas, having received a detachment of troops and officers from the chief priests and Pharisees, came there with lanterns, torches, and weapons. Jesus [PBUH] therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?" They answered Him, "Jesus of Nazareth."

Jesus [PBUH] said to them, "I am He." And Judas, who betrayed Him, also stood with them. Now when He said to them, "I am He," they drew back and fell to the ground. Then He asked them again, "Whom are you seeking?" And they said, "Jesus of Nazareth."

Jesus [PBUH] answered, "I have told you that I am He. Therefore, if you seek Me, let these go their way," that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none." (*John 18:1-9*)

According to the Eastern Orthodox Church tradition, Gethsemane is the garden where the Virgin Mary was buried and was assumed into heaven after her dormition (eternal sleep) on Mount Zion (see Church of the Virgin Mary's Tomb, above).

GROTTO OF GETHSEMANE

Mount of Olives

On the right side of the Church of the Virgin Mary's Tomb, at the foot of the Mount of Olives, is a narrow corridor leading to the Grotto of Gethsemane. In the Christian tradition, this is the site of several biblical events, such as: where Jesus [PBUH] and His disciples came after the Last Supper on Holy Thursday, where the disciples waited while Jesus [PBUH] was praying on the night of His betrayal, where Judas betrayed Jesus [PBUH] with a kiss, where Jesus [PBUH] was arrested and led away. The original access of the grotto was located between the entrance steps and the first altar on the left. The stars on the ceiling were painted in the 12th Century, and the pavement was added in 1957 after renovations due to flooding. The Franciscans have been in possession of the Grotto since 1392, but Catholics also use the site to celebrate Mary's Assumption into heaven on August 15.

Inside the grotto can be found a water cistern, Byzantine mosaics, and a gutter whose original significance remain uncertain. In the 4th Century, the grotto was transformed into a chapel.

Opening hours: Daily: 8:30 am-12:00 pm, and 2:30 pm-5:00 pm

Sun. and Thurs.: closes at 3:40 pm because a special liturgical celebration takes places in the Basilica of Gethsemane at 4:00 pm

RUSSIAN CONVENT OF ASCENSION

Mount of Olives

The Russian Convent of Ascension is located in the village of At-Tur, at the very top of the Mount of Olives, a few steps away from the Sanctuary of Ascension. According to the Orthodox tradition, this is the site where Jesus ascended to heaven 40 days after the Resurrection. The convent was built in 1870-1887 as was one of the Holy Land projects of Archimandrite Antonin Kapustin. This was part of the Russian effort to expand their presence in the land and the Holy City. The 64-meter high bell tower, the most noticeable characteristic of the compound, was designed to symbolize the ascension to heaven. It is said to have been erected in order to let pilgrims unable to reach the Jordan River see it. It was also the first Christian bell to operate in Jerusalem.



CHURCH OF ASCENSION

Mount of Olives, Convent of Ascension

The church of the convent, built in a Neo-Byzantine style, is located in the center of the courtyard. Behind the church, on its right side, a blue-fenced rock marks the place where, according to tradition, Virgin Mary stood when Jesus [PBUH] ascended to heaven.

CHAPEL OF SAINT JOHN THE BAPTIST

Mount of Olives, Convent of Ascension

At the back of the church is the Chapel of Saint John the Baptist, commemorating the location where John's Head was found in a jar, the spot of which is marked by a cavity on the ancient Armenian mosaic floor from Byzantine times. Father Parthenius started religious services in order to create a monastic community, which by 1907 had reached 100 nuns. The First World War marked the beginning of a difficult period for the convent. This ended by the Turkish authorities forcing the sisters to leave in order to create a military hospital. By 1919 the situation started gradually to get back to normal and the community was reinstalled.



Opening hours: *Tue. and Thurs. from 9:00 am-1:00 pm*

Religious services: *Daily from 5:30 am-7:30 am and from 4:30 pm-7:00 pm*

SAINT STEPHEN'S CHURCH

Mount of Olives

St. Stephen's Greek Orthodox Church is located downhill from Lion's Gate (Saint Stephen's Gate). According to some traditions it was built near the rock where St. Stephen was martyred, around the year 35. He is both the first martyr (or protomartyr) of Christianity, and one of the first deacons of the Christian Church. The original church was built near the end of the 5th Century by Empress Aelia Eudocia to host some of Saint Stephen's relics. It had an adjoining monastery that hosted around 10,000 monks at the time. The Church was

demolished in the 12th Century by the Crusaders, who feared Salah Ad-Din might use it as a base for his troops outside Jerusalem. The church was rebuilt in 1884, on the same location of the earlier one. In 1890, the French Biblical and Archaeological School of Jerusalem (Ecole biblique et archéologique française de Jérusalem) was opened within the Church of Saint Stephen; the school was granted the right to confer the degree of Doctor of Biblical Science by the Congregation for Catholic Education in Rome in 1983.

Services: Mon.-Sat.: 6:30 am-12 pm

Sunday: 7.30 am-11.30 am

Prayer time: Every day (except holidays): Morning prayer at 7.30 am and evening prayer at 7:30 pm

SANCTUARY OF THE ELEONA/CHURCH OF THE PATER NOSTER

Mount of Olives

The church is located on the top of the Mount of Olives, at the site of the ruins of the Byzantine Eleona²³ Basilica. This basilica in turn is built over a cave where, according to tradition, Jesus [PBUH] taught His disciples the “Our Father” (Pater Noster) prayer.

And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, “Teach us to pray, as John also taught His disciples.” And He said unto them, “When ye pray, say,

‘Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.’”
(*Luke 11: 2*)



Under the supervision of Queen Helena, mother of Constantine the Great, the first Roman sovereign to formally adopt Christianity, a church was built on the holy site. The site was also previously associated with the ascension of Jesus [PBUH] into heaven but it was moved

23

Eleona is the Greek name of the Mount of Olives (from *elaion*, which means "olive grove").

higher up on the hill, and the site is now commemorated as the place of the teaching of Jesus [PBUH] on the ultimate conflict of good and evil. The church was destroyed in 614 by the Persians but the memory of the teaching of Jesus [PBUH] remained honored on the site. However, a considerable shift in its content was made when the Crusaders built a chapel in the ruins of the ancient church in 1106, calling it Pater Noster. The site thus became associated with the place where Jesus [PBUH] taught the disciples the prayer *Our Father*. Since Hebrew, Greek and Latin versions of the Lord's Prayer were found on the site in the 12th Century, the Byzantine foundations erected in 1910 continued the tradition, having the prayer written in thirty languages. Today, the Lord's Prayer is displayed in the sanctuary in 164 languages; with the Indonesian version being the latest added to date.

Opening hours: Mon. to Sat.: 8:30 am-12:00 pm, and 2:30 pm-5:00 pm

TOMB OF ZACHARIAH

Mount of Olives

Located on the right side below the Jewish cemetery on the Mount of Olives and right above the Kidron Valley, this is believed to be the site of the Tomb of Zachariah,²⁴ son of the Priest Jehoiada, who was stoned to death in the Temple during the Judean kingdom of Joash (Yoash) in the 9th Century. The Pillar of Absalom, located 200 m to the left, has a 4th Century AD inscription suggesting that it is the "Tomb of Zachariah, martyr, holy priest, the father of John."



And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, "Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? Because ye have forsaken the LORD, he hath also forsaken you." And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, "The LORD look upon it, and require it." (*Chronicles 24: 20-21*)

Mount of Olives, lower foothills

Always open, no entrance fees.

24 Zachariah is often confused with the much later holy priest of the same (John the Baptist's father).

3. MOUNT ZION

CENACLE

Mount Zion

The Cenacle (Coenaculum²⁵) – located in a two-storey building near the Church of the Dormition – is widely agreed to be the room where Jesus [PBUH] took His last meal with His apostles the night before He died. The place is more commonly known as the Upper Supper Room or Upper Room. On the building's upper level is the so-called Room of the Last Supper and on the lower level is the Tomb of David. The building also comprises the minaret of a mosque and a cupola.

Another major event in the early Christian Church commemorated at the site is the coming of the **Holy Spirit** on the apostles at Pentecost. This marks the **birth** of the Christian Church (Church of the Apostles), which the pilgrim Egeria visited in 384 BCE.



It is believed that a small church was erected on Mount Zion in the early Christian era. In the 4th Century the local bishop, Maximus, built a modest basilica around the site of the Last Supper Room. The basilica was named the Upper Room of the Apostles. A bigger edifice was built on the site in the early 5th Century. Because of the importance of the place, where Jesus [PBUH] introduced the Eucharist at the Last Supper and the Holy Spirit came down at Pentecost, the site became known as Hagia Sion (“Holy Zion”), or the Mother of all the Churches. Yet the present building only dates back to 1335. The room was purchased by the King of Naples from the Mamluk Sultan of Egypt and its control was entrusted to the Franciscans. The arches in the room are typically Lusignan or Cypriote Gothic. In 1552, the Ottomans dispossessed the Christians of the holy place, making it a Muslim site on the basis of the presence of King David’s tomb on the lower level of the building. An Arabic inscription on the wall is a reminder of the event. Sultan Suleiman the Magnificent, who built the walls around the Old City of Jerusalem, turned the place into a mosque and added

25 In Latin, *cenaca* means “supper room”.

a *mihrab* inside the room. The site continued as a Muslim place of worship until 1947, when the Israelis took control of the building. The roof of the building offers a view across the Kidron Valley and the Mount of Olives.

Close to the Dormition Abbey, south of Zion Gate

Opening hours: 8:00 am-5:00 pm (till 1:00 pm on Friday)

CHURCH OF SAINT PETER IN GALLICANTU

Mount Zion

In the Christian tradition, this site on the eastern slope of Mount Zion is venerated as the house of the high priest Caiaphas, i.e. the place where Jesus [PBUH] was taken after He was arrested and as the place where the apostle Peter denied Him. Its name is derived from the story of Peter's triple denial of Christ [PBUH] and the cock crowing twice.²⁶

And Jesus [PBUH] saith unto him, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But he spake the more vehemently, "If I should die with thee, I will not deny thee in any wise." Likewise also said they all. (*Mark 14: 30-31*)

And the high priest stood up in the midst, and asked Jesus [PBUH], saying, "Answerest thou nothing? What is it which these witness against thee?" But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, "Art thou the Christ, the Son of the Blessed?" And Jesus [PBUH] said, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest rent his clothes, and saith, "What need we any further witnesses? Ye have heard the blasphemy: what think ye?" And they all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, "Prophesy!" And the servants did strike Him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, "And thou also wast with Jesus of Nazareth." But he denied, saying, "I know not, neither understand I what thou sayest." And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, "This is one of them." And he denied it again. And a little after, they that stood by said again to Peter, "Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto." But he began to curse and to swear, saying, "I know not this man of whom ye speak." And the second time the cock crew. And Peter called to mind the word that Jesus [PBUH] said unto him, "Before the cock crow twice, thou shalt deny me thrice." And when he thought thereon, he wept. (*Mark 14: 60-72*)

26 *Gallicantu* in Latin means "cock's crow".



And he said, “I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.” (*Luke 27: 34, 55-61*)

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, “This man was also with him.” And he denied him, saying, “Woman, I know him not.” And after a little while another saw him, and said, “Thou art also of them.” And Peter said, “Man, I am not.” And about the space of one hour after another confidently affirmed, saying, “Of a truth this fellow also was with him: for he is a Galilaean.” And Peter said, “Man, I know not what thou sayest.” And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, “Before the cock crow, thou shalt deny me thrice.” (*Luke 27: 55-61*)

The site is also commemorated as the place of Peter’s immediate repentance and his reconciliation with Christ [PBUH] after the Resurrection.

Traces of an ancient monastic church dating from the 6th Century were found on the site. That church was identified by a very old document as being the place where Peter went after his denial of Jesus [PBUH]. The same document located the confrontation of Jesus [PBUH]

with Caiaphas and Peter's betrayal at the proximity of the Church of Zion, and it is indeed more probable that the house of the high priest Caiaphas was situated on the top of the hill. Another House of Caiaphas is exhibited next to the Dormition Abbey.

Underground caves were discovered in 1889. It is believed that their physical characteristics indicate that this was the place where Pilate and Caiaphas flagellated Jesus [PBUH], and where the apostles John and Peter were held in custody and scourged for preaching the name of Christ [PBUH] in the Temple area after the Resurrection (*Acts 5, 12-42*).

A church was built at the site in 457 AD but was destroyed in 1010; it was then rebuilt by the Crusaders in 1102 (who gave it its present name). The modern Byzantine church and monastery were built between 1928 and 1932. The ancient steps next to the church probably connected the atrium in the crypt with the upper level of the Byzantine church.

Mount Zion, eastern slope

Opening hours: Mon.-Sat.: 8:30 am-5:00 pm; Sun.: closed

DORMITION ABBEY AND HAGIA MARIA SION ABBEY/ DORMITION CHURCH

Mount Zion

The Dormition ("eternal sleep") Abbey is a **fortress-like** building, with a conical roof and four towers, located on top of Mount Zion. It was built at the place where Christians believe that Mary lived and died after the Resurrection of Jesus [PBUH], before she was brought to Gethsemane. Christians have been commemorating the death of the Virgin Mary at the site for centuries.

Emperor Constantine first erected a church at the site (Church of Hagia Sion, i.e., Holy Zion), which was one of the three earliest churches in Jerusalem. It was destroyed by the Persians in 614.

The present Catholic church stands on the ruins of the ancient Byzantine Hagia Sion. The Dormition is a German Benedictine abbey. The land on which it was built was





given in 1898 by the Turkish Sultan Abdul Hamid II to **Kaiser Wilhelm II** of Germany, who presented it to the Catholic Church. Construction was completed in 1910. The site was designed in the Romanesque style of the Rhine area churches by the architect Heinrich Renard.

The basilica includes a high altar and a crypt housing a Marian shrine. The nearby bell tower belongs to the Hagia Maria Sion Abbey (formerly Dormition Abbey) and is crowned with a sign of the cock, similar to the Gallicantu Church.

Inside the church are six side chapels which are decorated by mosaics depicting events from Christian and Benedictine history. In the center of the apse above the altar is a mosaic of Mary and child Jesus [PBUH].

Two staircases lead from the church down to the crypt, which is a round pillared room (or rotunda) with a sculpture of Mary's deathbed.

Mount Zion, south of Zion's Gate, PO Box 22, 91000 Jerusalem

Opening hours: Mon.-Fri.: 8:30 am-12:00 pm, and 12:30 pm-5:30 pm

Sat.: 8:30 am-12:00 pm, 12:30 pm-2:45 pm, and 3:30 pm-5:30 pm

Sun.: 10:30 am-11:45 am, and 12:15 pm-5:30 pm

Masses (in German): Sun.: 9:00 am; weekdays: 7:15 am (except Thurs.: 5:45 pm)

SAINT SAVIOR MONASTERY

Mount Zion

The Armenian Orthodox Monastery of Savior is located right outside the Old City walls, opposite Zion Gate. The site dates back to the 14th Century, and has been the property of Armenians ever since. The monastery was built on the site of the House of the High Priest Caiaphas – the ruins of which have been preserved in the monastery – where Peter denied



the Lord and where Jesus [PBUH] was humiliated and spent the night on Maundy (or Holy) Thursday:

And those who had laid hold of Jesus [PBUH] led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus [PBUH] to put Him to death, but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" But Jesus [PBUH] kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus [PBUH] said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! What do you think?" They answered and said, "He is deserving of death." Then they spat in His face and beat Him; and others struck Him with the palms of their hands, saying, "Prophesy to us, Christ! Who is the one who struck You?" (*Matthew 26: 57-68*)

The monastery holds a number of holy places or artifacts. It is believed that the second prison of Christ [PBUH], where the Savior was imprisoned, is inside the monastery. Part of the stone which used to block the door of the tomb of Christ [PBUH] is also kept on the site. In the 4th Century, fragments of a pillar to which Jesus [PBUH] had been tied by the servants of Caiaphas when He was taken to the House of the High Priest was found on the site and are kept inside the monastery. All these pieces of biblical history gathered on the same site make the place one of the most significant and ancient holy places in the Holy Land.

A new church was being built next to the old one but was left unfinished because of the lack of financial support.

Outside the Old City, west of Zion Gate

The site is usually closed to visitors but may be opened for guided tours

4. OLD CITY ENVIRONS

BASILICA OF SAINT STEPHEN

East Jerusalem

The basilica is located on the site of a Byzantine church built in the 5th Century by Juvenal, then bishop of Jerusalem, with the aid of the Empress Eudocia. The ceremony of its dedication was celebrated by Saint Cyril, patriarch of Alexandria, on May 15, 439, during which the relics of St. Stephen, the first Christian martyr, were transferred from the Church of Mount Zion, where they had rested for twenty-four years, to the new shrine. The enlarging and embellishing of the church were paid for by Empress Eudocia. Since she did not have long to live, another ceremony of dedication was organized on 15 June, 460, even though the edifice was not finished.



The empress died that same year and was buried on site. A monastery was adjacent to the basilica. Around 516, the place served as a meeting place for around 10,000 monks. Around 638, a small chapel used as a leprosarium (a hospital for the treatment of leprosy) was built on the site after the destruction of the basilica and monastery by the Persians in 614. The chapel was restored in 1099, but was damaged in 1113 by a Fatimid raid from Ashqelon. The place was restored by the Benedictines of the Muristan but was destroyed again by the Crusaders in 1187 after their defeat at the Horns of Hattin, in order to deprive Salah Ad-Din's army of a staging point so close to the city gate during the siege of the Holy City.

The new basilica is accessible after entering the gate (ring the bell) of the *Ecole biblique et archéologique française de Jérusalem*, located in a pleasant garden. The current edifice was completed in 1900 and is served by Dominican fathers.

There are still traces of the 5th Century edifice on the site. For instance, the water from a huge cistern under the atrium can still be drawn from the well surrounded by its authentic paving. Parts of the ancient Byzantine mosaic floor can still be seen inside the basilica, many of which are covered with rugs to preserve them.

6, Nablus Road, PO Box 19053, 91190 Jerusalem

Masses (in French): Sun.: 7:30 am and 11:30 am

Weekdays: 6:30 am and 12 pm

Opening hours: 8:00 am to 12 pm; and 1:00 pm to 7:00 pm daily

CHURCH OF THE NAZARENE

East Jerusalem

The Church of the Nazarene in Jerusalem is an Evangelical church located in its current place since 1970. The church has been present in the Holy Land since 1920, when it began to serve the Armenian community living in Jerusalem in the wake of the 1915 Armenian genocide. The church hosted an Arabic-speaking congregation until 2008, when it changed to English to provide services to people from all parts of the city, including foreign workers.

As an international church, the place provides a small community of people the opportunity to meet together in a safe environment. The Nazarene Church has also relationships with other Evangelical churches in Jerusalem.



33, Nablus Road, PO Box 19053, 91190 Jerusalem

Opening hours: No regular times but one can visit the church if the employees are on the site

Masses: Fri. at 6:00 pm (English) and Sat. at 11:00 am (Korean)

EAST JERUSALEM BAPTIST CHURCH

East Jerusalem

The East Jerusalem Baptist Church is located on Ali Ibn Abi Taleb Street, close to Saint George Cathedral.

16 Ali Ibn Taleb Street, Jerusalem, POB 17166
Services: Sunday at 10:30 am (English) and
 Saturday at 5:00 pm (Arabic)



FIRST BAPTIST BIBLE CHURCH OF JERUSALEM

East Jerusalem

The First Baptist Bible Church of Jerusalem is located near Salah Ad-Din Street, in East Jerusalem. It was founded on 16 September 1962 by Pastor Atif Himadeh, who had been ordained as a missionary by the First Baptist Bible Church of Beirut, Lebanon.

The mission started out with only 12 members since initially it was supported exclusively by the home church in Beirut. However, the support increased in the following years as close ties were formed with several Baptist churches in the United States. In 1971, the Trinity Baptist Church of North Carolina agreed to handle the Jerusalem church's financial support.

6 Asfahani Street, PO Box 19349, Jerusalem
Services: Sun.: 10.00 am: Sunday School in
 English

11.00 am: Morning Worship
 in English and Arabic
 6:00 pm: Evening Service in English
 Wed.: 6:00 pm: Bible Study & Prayer Meeting in English



GARDEN TOMB

East Jerusalem

This quiet garden is presumed to be the garden of Joseph of Arimathea in which many Protestants believe Jesus [PBUH] was buried after the crucifixion. The idea was first proposed in 1842 when a German Theologian named Otto Thenius identified the site of the crucifixion of Christ [PBUH] because of the nearby rock today known as Skull Hill. The site was really popularized as Golgotha (Aramaic) or Calvary (Latin) – “the place of the skull” – by General Charles Gordon in 1883. Recognition of the site as Golgotha spread rapidly and further excavations showed that a cistern was on the site to irrigate the large garden of a rich man. The cistern is still used today and constitutes the main source of water for the garden, although it is connected to the city’s water system. It remains uncertain as to whether this site houses the real tomb of Christ, but it presents a viable possibility given its concordance with biblical reference. Inside the tomb are three burial emplacements. A sign on the door says that Jesus [PBUH] is not here because “He is risen.”



Later, in 1924, a wine press which is believed to date back to the late Second Temple period was found. This reinforced the belief that a rich man’s vineyard once existed at this location. Regardless of the contentious nature of the claim that this site marks the authentic site of the Crucifixion, the Garden Tomb continues to draw tourists to this day.

Nablus Road, close to Damascus Gate, entrance opposite the bus station
Opening hours: Mon.-Sat.: 9:00 am-12:00 pm, and 2:00 pm-5:30 pm

POOL OF SILOAM

Silwan, East Jerusalem

Christians associate the Pool of Siloam with one of the miracles of Jesus [PBUH], i.e. the account where Jesus [PBUH] healed a **blind man** telling him to wash mud out of his eyes:

When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, "Go, wash in the pool of Siloam (which is by interpretation, Sent)." He went away therefore, and washed, and came seeing. The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, "Is not this he that sat and begged?" Others said, "It is he." Others said, "No, but he is like him." He said, "I am he." They said therefore unto him, "How then were thine eyes opened?" He answered, "The man that is called Jesus [PBUH] made clay, and anointed mine eyes, and said unto me, 'Go to Siloam, and wash:' so I went away and washed, and I received sight." (*John 9:6-11*)



In fact, there are two pools recognized as the Pool of Siloam. The traditional Pool of Siloam (also called the Byzantine Pool or the Lower Pool) is next to the ruins of a 5th Century church built by Aelia Eudocia Augusta, the wife of the East Roman Emperor Theodosius II. Pilgrims had long come here to celebrate Jesus' [PBUH] miracle and to receive healing. The original pool was **destroyed** by the Romans around 70 AD. Today it is a narrow rectangular channel fed by water from Hezekiah's tunnel, at the end of which it is located. Half of the site remains buried under the Greek Orthodox church's garden. The narrow pool contains a number of toppled pillars which date from the 5th Century's church.

The other pool is some 65 m southeast and dates from the 1st Century BCE. It was only discovered (along with large stone steps believed to be the original stairs of the Pool of Siloam) during repair work on a pipe in 2004. Pottery found at the excavation site indicates that this pool was in use in the 1st Century. Excavations further showed that this "new" pool was also fed by water from Hezekiah's Tunnel, through a channel leading from the "traditional" pool.

SAINT GEORGE CATHEDRAL

East Jerusalem

The Anglican Cathedral was built on land purchased for £3,300 in 1893 on a site known as Tell Al-Kanisa or Hill of the Church in English. The edifice is of neo-Gothic style and was built in two phases. The first part of the edifice was designed by the architect George Jeffrey, who was a fellow of the Royal Institute of British Architects. The Collegiate Church of Saint George the Martyr was consecrated on October 18, 1898, on Saint Luke's Day, by Right Reverend John Wordsworth, bishop of Salisbury. The second phase started in 1906, adding a choir, two side chapels, a sanctuary, and a north and south transept, creating a crossing in the existing nave. The expanded cathedral was consecrated on All Saints' Day, November 1, by Right Reverend Arthur Foley Winnington-Ingram, bishop of London.



Saint George Cathedral was closed during the First World War, but Turkish rulers took control of the complex and the Turkish General occupied the bishop's house as his headquarters and personal residence. The site was closed for three years and received minor damage during the fighting: a broken window and a wide hole in front of the altar in the Chapel of Saint John the Baptist.

The cathedral suffered far worse scars from the 1948 Arab-Israeli War, during which stained glass windows, the roof, and the interior of the cathedral were seriously damaged. It was impaired again during the 1967 War. In both 1948 and 1967, the cathedral was used as a refuge for civilians.

Inside the church, the nave is 150 feet long (45 meters). On each chair is a kneeler crafted by parishes and worshippers from the Anglican congregation as a reminder of their unity as members of the Body of Christ.

Since 1948, the Royal Coat of Arms that used to be in the Government House during the British Mandate has been on display inside the cathedral. One characteristic of the cathedral is its tower, which is the only free-standing tower in Jerusalem. It was completed in 1912 and erected in memory of King Edward VII. Most financial support came from Elizabeth Milland in memory of her husband. The tower was built separately from the cathedral in order to limit potential damages caused by earthquakes. It is 115 feet tall (35 meters) and is closed to visitors.

20, Nablus Road, PO Box 19122, Jerusalem 91191

Services: Sun.: Eucharist: 8:00 am and 11:00 am (English); 9:30 am (Arabic)
 Mon.-Fri.: Eucharist: 7:00 am; Evening Prayer: 6:00 pm (except Thurs.)
 Thurs.: Evening prayer: 5:30 pm; Eucharist 6:00 pm
 Sat.: Noonday prayer: 11:30 am; Eucharist: 12:00 pm (noon)

SAINT THOMAS SYRIAN CATHOLIC CHURCH

East Jerusalem

The Church of St Thomas is part of the Syrian Catholic Church of Antioch, one of the first communities in Jerusalem.

The church is dedicated to St. Thomas, who was the bearer of the Good News to eastern communities of the Tigris and Euphrates regions and up to India. The current church was dedicated in 1985 and is also part of a guest house. It is open every day.

6, Chaldean Street, off Nablus Road, PO Box 19787, Jerusalem

Masses: Sun.: 10:30 am-12:00 pm



