

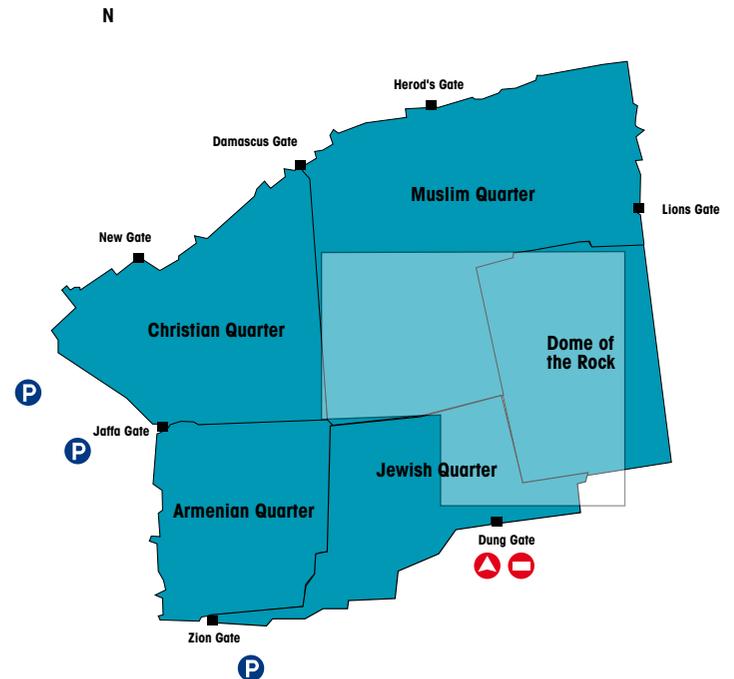
CRESCENT OVER THE MOUNT THE TEMPLE MOUNT COMPOUND



JERUSALEM
THE OLD CITY
העיר העתיקה
البلدة القديمة

The Old City Walking Tours
A GUIDE FOR THE INDEPENDENT TOURIST

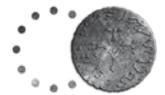
	Starting point: Dung Gate
	Ending point: Dung Gate
	Tour length: 3-4 hours
	Parking: Givati parking lot, Mount Zion parking lot
	Public transportation: Buses 1, 2, 3, Bus 99
	Information: Jaffa gate Information Center: 02-6271422
	Notice: Entrance to holy sites requires modest dress



Prime Minister's Office



ירושלים
The Jerusalem
Municipality



הרשות לפיתוח ירושלים
THE JERUSALEM DEVELOPMENT AUTHORITY

In the 7th century, the Muslims reached Jerusalem. The believers of the new religion came forth from the deserts of Arabia, creating a mighty empire. Jerusalem is not mentioned explicitly in the Qur'an, but its Muslim rulers cemented its status – the third most important site to Islam – and built magnificent and impressive buildings in the city. The "Literature in Praise of Jerusalem" gives special expression to Jerusalem's importance in Islam, praising the city and emphasizing traditions related to it. Among the city's alleyways we will discover the beauty of the buildings and the Muslim traditions that preserve Jerusalem's holiness.



This is one of the eight gates in the Ottoman walls built in the 16th century by Sultan Suleiman the Magnificent. To our right is the Jerusalem Archeological Park – Davidson Center, featuring the remains of the Umayyad palaces that were built near the Temple Mount in the 7th and 8th centuries CE.

We enter the Old City through the **Dung Gate**.

We enter the Temple Mount through the **Mughrabi Gate**.

Layers of holiness – al-Haram al-Sharif (the Noble Sanctuary)

1

This compound is the third holiest site to Islam – after the Kaaba in Mecca and the Mosque of the Prophet in Medina, Saudi Arabia. The Temple Mount plaza was built during the rule of King Herod towards the end of the 1st century BCE, and the Second Temple, which was destroyed in the Roman conquest of 70 CE, stood upon it. In 638, Jerusalem was conquered by the armies of Islam. According to Islamic tradition, Caliph Omar ibn al-Khattab honored the Holy City by coming to accept the surrender of the Byzantine rulers. Upon entering the city, he was respectfully led to the Temple Mount, cleaned with his robe the

☎ 02-6226250

🕒 Winter:
Sun.-Thurs.
07:30-10:00,
12:00-13:00;
Summer:
Sun.-Thurs.
07:30-11:00,
13:30-14:30
Friday and
Saturday
closed to
visitors

holy rock standing at the center of the Mount and prayed to Allah.

Muslim tradition attributes to Jerusalem a Quranic verse that tells about a night journey made by Muhammad: "Glory be to Him who did take his servant for a journey by night from the Sacred Mosque (Mecca) to the farthest Mosque, whose precincts we did bless, in order that we might show him some of our signs." Muhammad took his night journey accompanied by the angel Gabriel, mounted on a legendary beast called al-Buraq, with the face of a woman and the wings of an



angel. Another tradition tells about Muhammad's ascent to Heaven, where he received the command to pray five times a day. In Muslim tradition, the Temple Mount is identified with the site of Muhammad's ascent to Heaven and the location of the farthest mosque (in Arabic: al-Aqsa).

During the rule of the Umayyad dynasty (661-750), whose capital was Damascus, great importance was attached to Jerusalem, and chief religious and governmental buildings were built there. At the end of the 7th century and at the beginning of the 8th century the Umayyad rulers

built the Dome of the Rock with its glittering gold coating, and south of it – the al-Aqsa Mosque.

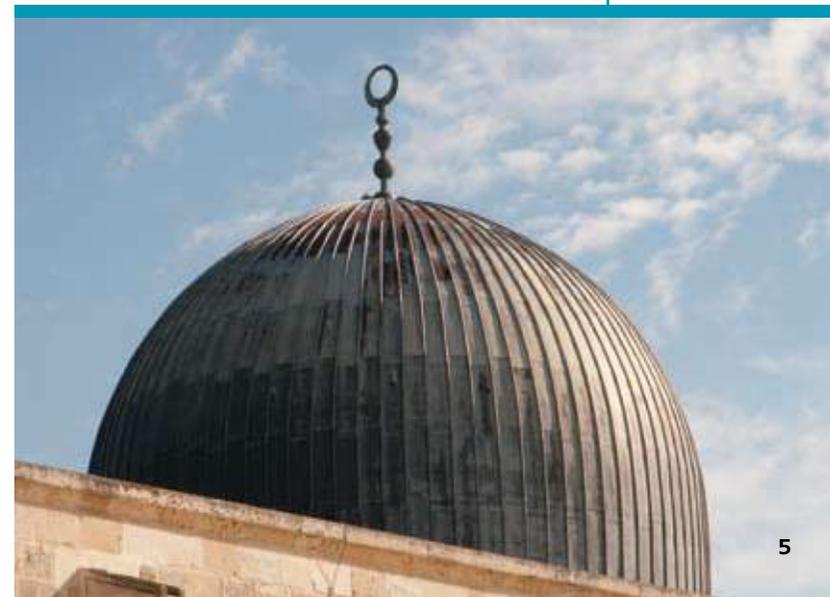
The Muslim Waqf authorities overseeing the compound permit only Muslims to enter the buildings themselves, but we can tour the plaza and view the beauty of the buildings from the outside.

The farthest mosque – the al-Aqsa Mosque

The location of the mosque, resting on a system of vaults from the Second Temple Period, made it highly vulnerable to earthquakes. In 1033, an earthquake occurred in the Holy Land that damaged numerous buildings, including the al-Aqsa Mosque. Almost no trace remains of the original structure built by Umayyad Caliph al-Walid at the start of the 8th century; the building we see today was built in the Middle Ages by the Fatimid dynasty (970-1099).

In 1099, the Crusaders conquered Jerusalem. Its Jewish and Muslim residents were murdered or sold into slavery and its streets were filled with monasteries and churches. In the Crusader period, the Templar Order occupied al-Aqsa Mosque, and

2



called it by the name of Templum Salomonis – the “Royal Palace of Solomon.”

Salah al-Din al-Ayyubi (Saladin), an officer of Kurdish origin, succeeded in uniting the Muslim world around the aspiration to liberate Jerusalem from the Crusaders. After Saladin’s victory over the Crusader armies in the Battle of Hattin in 1187, he entered Jerusalem as a victor, and the city returned to the hands of the Muslims.



The external façade of the mosque is an addition built in the 13th century by Saladin’s nephew, al-Malik al-Muazzam Issa, and it incorporates Crusader elements. The façade is built as a colonnade, with seven arches. The central arch is higher than the others, and leads to the mosque’s central passageway.

Opposite us is a round ablution fountain – al-Kas (in Arabic: The goblet, the cup). This is a ritual washing fountain built by Emir Tankiz, the Mameluke governor of Damascus in the 14th century. According to Muslim law, every Muslim must wash his hands, feet and face before prayer.

We advance northwards, with our back to the mosque.

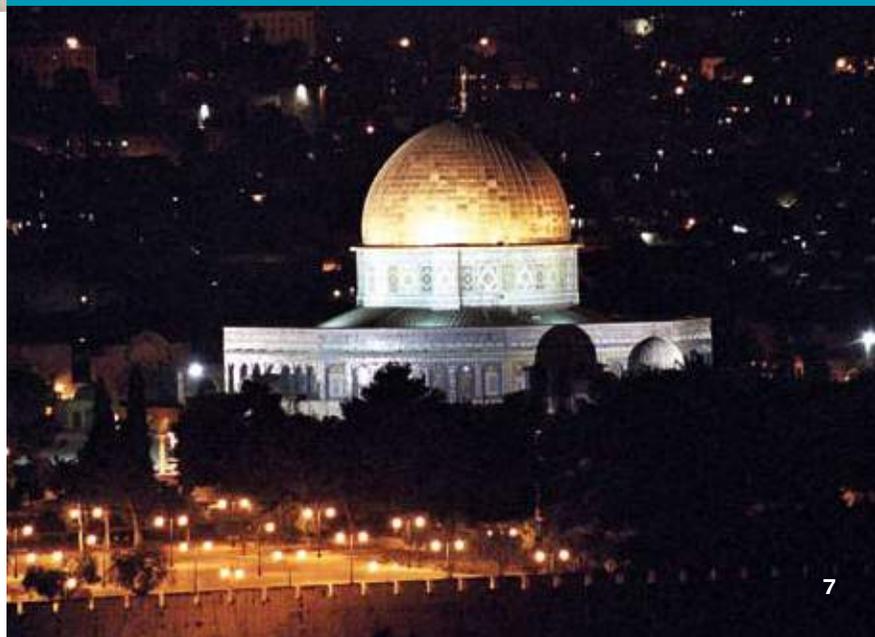
The Mamelukes were members of the military elite in Egypt, and in the 13th century took over the throne. These were boys who were bought in childhood as slaves from Asiatic tribes and trained their whole lives to be soldiers. Upon completion of their training, they were converted to Islam and became a loyal and very strong army. Numerous religious and public buildings were built in Jerusalem during the Mameluke period in a unique style.

The Night Journey – the Dome of the Rock

3

Many mistakenly attribute the construction of the Dome of the Rock to Caliph Omar ibn al-Khattab, and call the building “the Mosque of Omar.” In fact, this impressive and imposing building was built in 691 by Umayyad ruler Abd al-Malik, and has been standing ever since.

The reason for the building’s construction is disputed. Some say that it was built for the believers in order to serve as a substitute for the pilgrimage to the Kaaba. Others feel that the building was put up in order to counter the monumental Church



of the Holy Sepulcher, which is located nearby. The latter rely on the fact that the Quranic verses adorning the inside of the building do not include any verses referring to the Prophet's night journey, but rather verses that engage in a polemic against Christianity.

The building is built around a large stone. This stone is the holiest place to the Jewish people, and is called the Foundation Stone (Even Hashtiya) – in Jewish tradition, the stone upon which the world was created. In the past, this was the site of the Holy of Holies of the Temple of Solomon and the Second Temple, and tradition has it that the Binding of Isaac took place here. According to Muslim tradition, Muhammad ascended to Heaven from here, after coming to Jerusalem mounted on his legendary beast al-Buraq, in his night journey.



Muslim tradition relates that King David used to judge his subjects justly under this dome, by means of a chain that hung from the center of the dome. The accused would reach out and try to hold the chain, but would only succeed if he were telling the truth. To the right of the Dome of the Chain, at the edge of the plaza, there is a scenic lookout with a view towards the slopes of the Mount of Olives.

On the western side of the Dome of the Rock stand several small buildings that symbolize different events in Muslim tradition:



The Dome of the Ascension

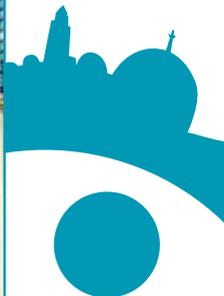
The dome was built by the Crusaders in the 12th century, and appears to have served as a Christian baptism chapel. Upon the conquest of the city by Saladin, the dome was dedicated to the ascension of the Prophet Muhammad to Heaven. Today, the building serves as an office for the Muslim Waqf. Between the Dome of the Ascension and the Dome of the Rock stands the Prophet's Mihrab.

5

4

Sites on the Temple Mount Beads of tradition

The building east of the Dome of the Rock is the Dome of the Chain – a ten-sided building that was built in the 7th century. Saladin, who conquered Jerusalem from the Crusaders in the 12th century, added another side to the building, and it serves as a mihrab or prayer niche.

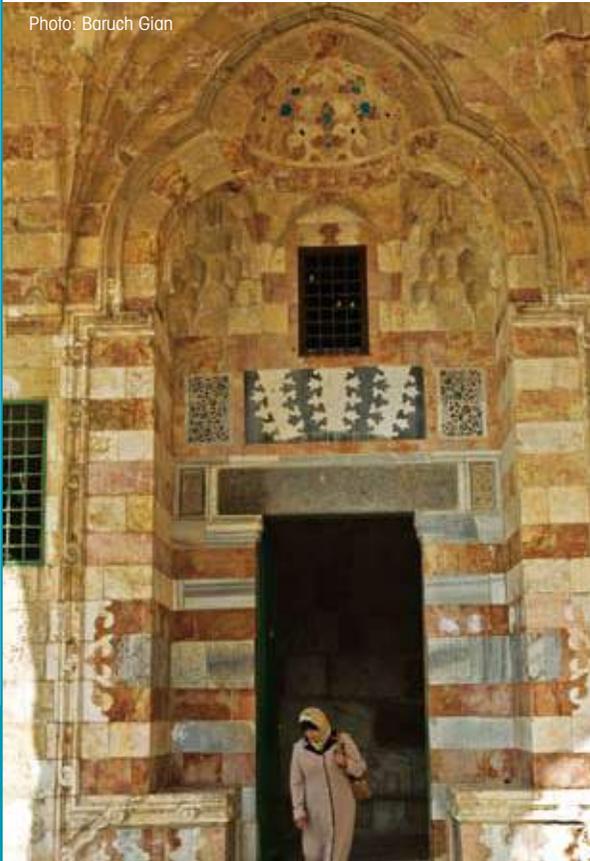


The Prophet's Mihrab – Fatima's Dome or the Dome of Gabriel

This is a small, open structure near the Dome of the Rock, with a dome resting on eight pillars. On the floor of the structure lies a round, basin-shaped stone, which serves as a mihrab. The site is dedicated to the angel Gabriel, who stood here at the time of Muhammad's ascension to Heaven, but it is also known as Fatima's Dome (Qubbat Fatima) – named for the daughter of the Prophet. At the bottom of the stairs stands the Sebil Ka'it Bey, a public fountain for drinking and refreshment. The sebil is named after Mameluke Sultan al-Malik al-Ashraf Ka'it Bey, who renovated the structure in the second half of the 15th century.

This is the entrance to **al-Madrasa al-Ashrafiya**, a school of religious studies built at the instructions

Photo: Baruch Gian



We descend the stairs heading west, and turn left, southwards, until we see a decorated entrance on our right.

of Mameluke Sultan Ka'it Bey. The elaborate entrance is an example of the impressive Mameluke architectural style.

Cotton Merchants' Gate – Bab al-Qattanin

The gate closest to the Dome of the Rock leads outside the Temple Mount, to the Cotton Merchants' Market. The gate is built in typical Mameluke style: Ablaq (in Arabic: striped) – a combination of alternating red and yellow, black and white stones, topped by a stalactite ornament known as a muqarnas. The market and the gate were built in the 14th century by the Mameluke Emir Tankiz.



No cotton merchants remain here today, but the gate and the market bear the memory of past commerce. There are about 50 shops in the market, and a Khan (caravansary), two ornate bath houses and residential rooms were built within it. Tourists who visited the market were impressed by its beauty, and set down their accounts in writing. Moshe Basula visited the city in the 16th century and wrote: "And there is another market, the finest of all, which consists wholly of cotton shops, and at the top of this market there is a gate to the Temple."

We leave the Temple Mount plaza for the Cotton Merchants' Market – Suq al-Qattanin (the "Street of Shops").

We turn right on Hagai Street and continue to the corner of Ma'alot Hamidrasha. To our right is a sebil (water fountain) built in the 16th century for the city's citizens, signifying the Sultan's concern for his subjects. We turn left on Ma'alot Hamidrasha until we see on our left an impressive building with three large openings.

In the western part of the market we can see, to our left, a latticed opening leading into an entrance passage. This is **Khan Tankiz**, which currently serves Al-Quds University's Center for Jerusalem Studies. A goblet is engraved in the lintel, symbol of the Mameluke Emir Tankiz.

On the western side of the Khan there is a Mameluke bath house of impressive beauty – **Hamam al-Ein** (in Arabic: The bath house of the spring). The water for the Hamam was carried from the area of Solomon's Pools by means of an aqueduct from the Second Temple Period, which was renovated during the Mameluke period.

The Palace of Lady Tunshuq

Lady Tunshuq daughter of Abdullah al-Muthaffariyye was the wife of Mameluke ruler Muthaffar al-Din. The lady dedicated the building at the end of the 14th century to a Sufi order, a group of Muslim mystics, but continued to live in the palace until her last day. She was buried in the tomb chamber across from the palace.

In the 16th century Mameluke Jerusalem was conquered by the Ottoman army, which was armed with guns and cannon. Under Ottoman rule Jerusalem became a frontier town at the edge of the Ottoman Empire, but the Temple Mount remained a major religious center.

During this time the building was occupied by Hasseki Sultana, the most beloved of the wives of Sultan Suleiman the Magnificent, the builder of the walls around the city of Jerusalem. She was known for her charitable works and established a soup kitchen to feed poor and needy Muslims. During the later Ottoman Period this became the site of the sar'iyye, the government building, which housed the local government and police force. Today the building is used as a vocational school.

We continue along Ma'alot HaMidrasha and turn left onto Beit Habad Street (Street of the Olive Press).

Suq Khan al-Zayit (Street of the Olive Press)

9

We are walking through one of the bazaars of the Old City. This market was used by residents of East Jerusalem for shopping and entertainment, with its many fragrances and colors, and an abundance of merchandise. Numerous visitors, residents and tourists regularly crowd the market's alleys.

The part of the street we are walking down is part of the Via Dolorosa, and at certain times of the year you can see Christian pilgrims walking along this route carrying large wooden crosses on their backs.

We continue to King David Street and turn left onto the Street of the Chain (Rechov Hashalshelot). We turn left and enter a passageway that leads to a courtyard.



Photo: Baruch Gian

Khan al-Sultan

10

We are standing in an ancient khan (caravanserai) that was used to house merchants, pilgrims and travelers to Jerusalem. Construction of the khan is attributed to Barquq, a Mameluke sultan from the 14th century. Above the entrance is a decorated balcony. At the end of the entrance, on the left, there is a stairway leading to the roof. You may ascend the steps to the roof to enjoy the view. Today the courtyard is somewhat neglected, but in the past this royal khan saw better days and was



We continue along the Street of the Chain (Rechov Hashalshélet) until we reach the corner of the Western Wall Road (Rechov Hakotel).

We turn towards the Kotel (the Western Wall) and the Dung Gate.

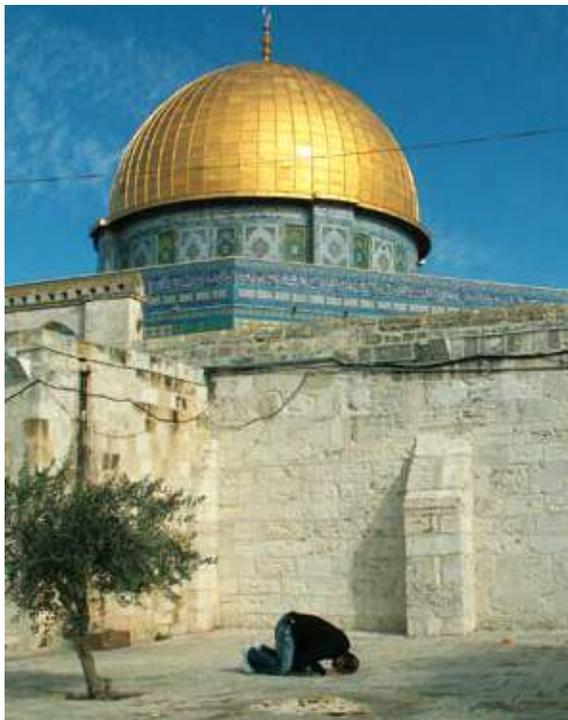
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considered quite magnificent. The courtyard itself is typical for Jerusalem of the Middle Ages – consisting of an open air yard surrounded by closed off rooms.

To our right is the **Al Khaldieh library building** and the tomb of Baraqa Khan. The building was originally built in 1246 and was renovated in the 14th century by the Mamelukes. The building façade is decorated in typical ablaq style, and arches adorn the windows. Above the windows is an inscription dedicated to Emir Adeen Baraqa Khan, an Asian ruler who is buried in the building alongside his sons.

Today the building houses the library of the A-Khaldieh family, which includes thousands of manuscripts and printed volumes, among these a 400-year old copy of the Qur'an and an original book of Hadith (a collection of oral tradition) which is about a thousand years old.

To finish up our tour we can enter the **Jerusalem Archaeological Park – Davidson Center** for a visit, and look at remains of the Umayyad palaces from the 7th and 8th centuries, as well as remains from Second Temple Period Jerusalem.



REST ROOMS

Dung Gate, near the entrance to the Jerusalem Archeological Park - Davidson Center

Winter: Sun.-Sat. 7:00-17:00

Summer: Sun.-Sat. 8:00-18:00

The corner of Hagai Street and Via Dolorosa

Winter: Sun.-Sat. 7:00-17:00

Summer: Sun.-Sat. 8:00-18:00

Hashalshélet Street (Street of the Chain)

Winter: Sun.-Sat. 7:00-17:00

Summer: Sun.-Sat. 8:00-18:00

The corner of Ma'alot Hamidrasha and Beit Habad Street (Khan al-Zeit).

Winter: Sun.-Sat. 7:00-17:00

Summer: Sun.-Sat. 8:00-18:00

Writing and editing: Yad Izhak Ben-Zvi



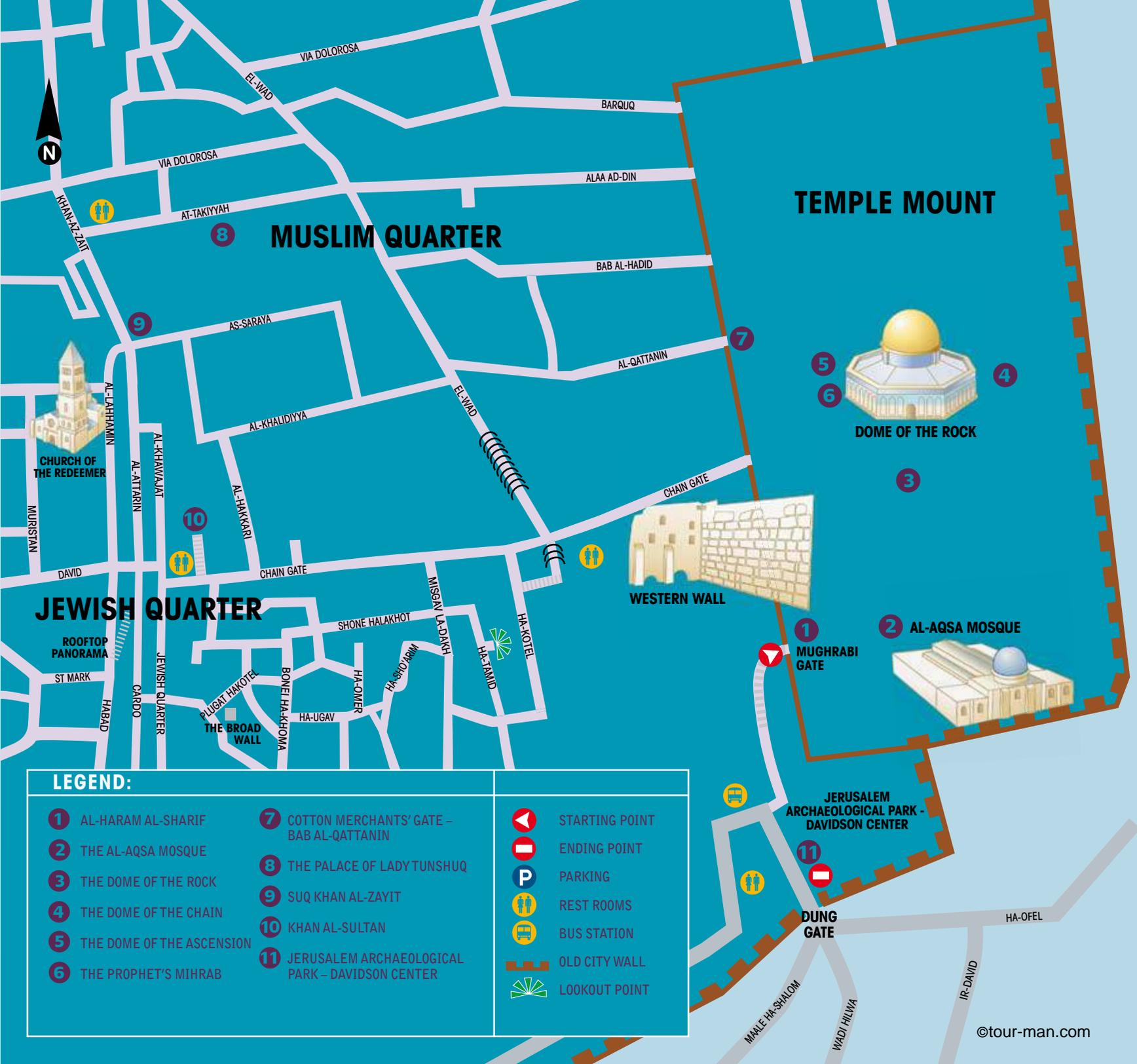
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TEMPLE MOUNT

MUSLIM QUARTER

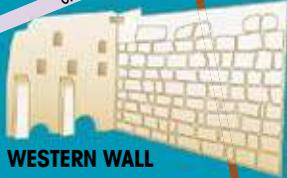
JEWISH QUARTER



DOME OF THE ROCK



AL-AQSA MOSQUE



WESTERN WALL



CHURCH OF THE REDEEMER

LEGEND:

- 1 AL-HARAM AL-SHARIF
- 2 THE AL-AQSA MOSQUE
- 3 THE DOME OF THE ROCK
- 4 THE DOME OF THE CHAIN
- 5 THE DOME OF THE ASCENSION
- 6 THE PROPHET'S MIHRAB
- 7 COTTON MERCHANTS' GATE – BAB AL-QATTANIN
- 8 THE PALACE OF LADY TUNSHUQ
- 9 SUQ KHAN AL-ZAYIT
- 10 KHAN AL-SULTAN
- 11 JERUSALEM ARCHAEOLOGICAL PARK – DAVIDSON CENTER

- STARTING POINT
- ENDING POINT
- PARKING
- REST ROOMS
- BUS STATION
- OLD CITY WALL
- LOOKOUT POINT