GUIDE TO
AL-AQSA MOSQUE
AL-HARAM ASH-SHARIF

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In the name of Allah, most compassionate, most merciful

Introduction

This booklet serves as an informative guide to Al-Aqsa Mosque/Al-Haram Ash-Sharif and the monuments it encompasses. They have been under Hashemite custodianship since 1335 AH/1917 AD. This brochure will guide you through 136 landmarks, including mosques, minarets, domes, arched gates, schools, corridors, gates, pulpits, platforms, water sources, the Islamic Museum and Al-Buraq Wall. This booklet hopes to counter the continuous attempts to falsify historical and religious facts about these landmarks.

This guide provides a historical overview of each site and monument, along with an illustrated description and directions for visitors of Al-Aqsa Mosque/ Al-Haram Ash-Sharif.

Al-Aqsa Mosque/Al-Haram Ash-Sharif and the Dome of the Rock are considered among the pillars of the Islamic cultural and humanitarian scene in Jerusalem.

Jerusalem is considered a holy city in Islam because it is the city of the prophets, who preached of the Messenger of God, Prophet Mohammad (PBUH):

> *And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses." (Qur'an 3:81).*

It is also the place where one of Prophet Mohammad's miracles, the Night Journey (*Al-Isra' wa Al-Mi'raj*), took place:

> *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).*

In addition, it was the first Qibla towards which Muslims turned for their daily prayers for 16 months until they were ordered to turn towards Al-Ka'aba in Mecca:

> *We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qibla with which you will be pleased. So turn your face toward Al-Masjid Al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do (Qur'an 2:144).*

Moreover, according to the Qur'an and Prophet Mohammad's (PBUH) traditions, Al-Aqsa Mosque is considered one out of three restricted destinations to which Muslims travel in pilgrimage:

> *Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque (Sahih-Muslim 2:21:288).*

Al-Aqsa Mosque/Al-Haram Ash-Sharif

Al-Aqsa Mosque is located in the southeast corner of the Old City of Jerusalem, covering one-sixth of its area. Al-Aqsa Mosque comprises the entire area within the compound walls (a total area of 144,000 m^2)—including all the mosques, prayer rooms and open courtyards located above and under the grounds, as well as the minarets, platforms, domes, schools, gates and walls surrounding the open terraces of Al-Aqsa Mosque from its four sides. It exceeds 200 historical monuments each pertaining to various Islamic eras. Muslims believe that the Dome of the Rock is the holiest place in Al-Aqsa Mosque/Al-Haram Ash-Sharif because of the many narrations that say that it is the place where the Prophet Mohammad (Peace be upon Him – PBUH) was taken up to heavens on the Night Journey of Al-Isra' wa Al-Mi'raj, as stated in the Holy Qur'an. However, according to Islamic creed and jurisprudence, all these buildings and courtyards enjoy the same degree of sacredness because they are built on Al-Aqsa's holy grounds. This sacredness is not exclusive to the physical structures allocated for prayer, like the Dome of the Rock, Al-Qibly Mosque (the mosque with the large silver dome), Al-Marwani Mosque or the buildings located on the surface of Al-Aqsa's premises. Thus, a worshiper receives the same reward for praying anywhere within the Mosque, including the open courtyards.

The Origin of Al-Aqsa's Name

The name of Al-Aqsa Mosque was mentioned in Chapter 17 (Al-Isra') of the Qur'an. The literal Arabic meaning of Al-Aqsa is two-fold: (1) the furthest, in reference to distance; (2) the supreme, in reference to status. Therefore, Al-Aqsa Mosque could mean the furthest from Mecca in the time when the Prophet Mohammad (PBUH) received the divine revelations (the Qur'an), or the mosque with the supreme status, which is doctrinally closer in belief and meaning than limiting it to physical distance.

It is located in a blessed land as stated by the 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).*

In Islam, there are three mosques that are considered the holiest and are the sole destinations for Muslims pilgrimage according to Prophet

Mohammad's (PBUH) tradition: Al-Haram Mosque in Mecca, the Prophet's Mosque (An-Nabawi) in Medina and Al-Aqsa Mosque in Jerusalem:

> *Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-AI-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque (Sahih-Bukhari 2:21:288).*

According to Islamic belief, Al-Aqsa Mosque is also the first Qibla* and the second mosque built on earth after the Ka'aba** in Mecca.

Narrated by Abu Dahr: I said, "O Allah's Apostle! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time)" (Sahih Bukhari 4:55:585).

Al-Aqsa Mosque has the following three different levels:

An underground level beneath the Holy Mosque level. It contains cisterns, water canals and buildings, some of which are currently filled with earth waste.

This level also includes the Marwani Mosque (located to the east of Al-Aqsa Mosque) the Buraq prayer hall (below the Moroccan Gate in the west) and the Bab Ar-Rahmah prayer hall located behind the Golden Gate (which are two conjoined gates called in Arabic "Bab Ar-Rahmah" and "Bab At-Tawbah"). It is also behind the closed gates: the single, the double, the triple, the Buraq's Gate and the lower Gate of the Chain.

A first level which includes the Southern Al-Qibly Mosque and the main courtyard that includes open gates, corridors, platforms, wells, *sabeels* (public fountains) and other structures.

An upper level that rises slightly above the ground; it includes the Dome of the Rock and its surroundings, including the domes, the buildings and the arched colonnades surrounding it.

* The direction toward which Muslims turn for their daily prayers.

** The Holiest Structure in the court of the Great Mosque at Mecca that contains a sacred black stone and is the goal of Islamic pilgrimage as well as the point toward which Muslims worldwide turn when praying.

1 A) Dome of the Rock

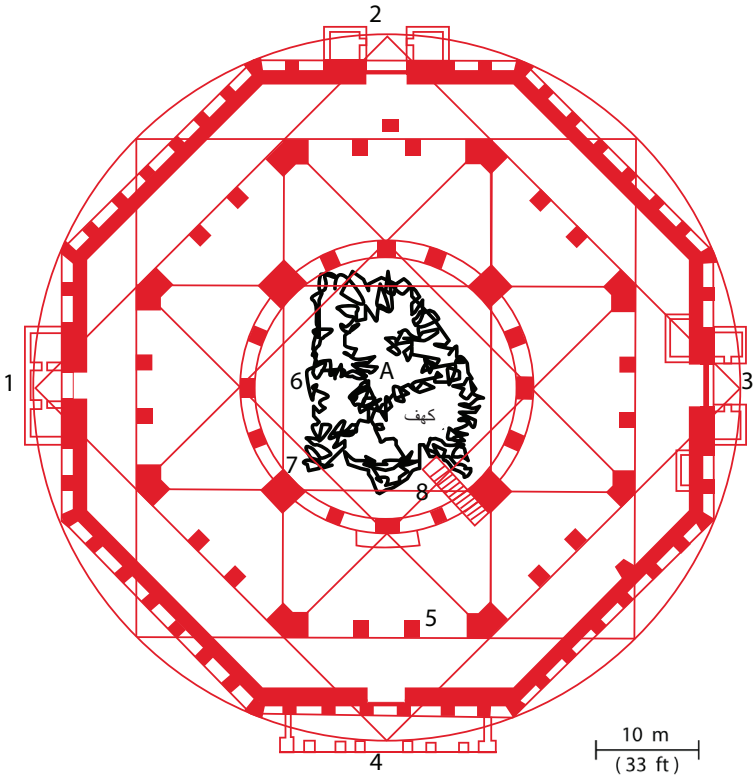
The hemispherical gilded dome is covered with gold-plated copper and topped by a golden crescent. The Umayyad Caliph Abdul Malik bin Marwan ordered the building of the golden dome between 69–72 AH/688–692 AD on the highest spot of Al-Aqsa Mosque.

It was built in the middle of a plateau that is 4 meters higher than the rest of the mosque's courtyards. The Dome of the Rock, which is the earliest existing model of Islamic architecture, was built over what Muslims believe to be the Rock of Ascension.* The Dome is sitting on top of an octagonal-shaped building with four doors; the building's dimensions (below the Dome) are 20.59 meters in length and 9.5 meters in height. The dome is based on a circular drum ornamented

* According to Muslim tradition, the rock is the spot where Prophet Mohammad (PBUH) ascended to heaven during his night journey (*Al-Isra' wa Al-Mi'raj*).

with faience* and decorated with verses from chapter 17 (Al-Isra') of the Qur'an. The dome has a 2.5-3° indentation in the structure of its circular pillars that grants the viewer a full view of its interior including the stone columns and pillars if he/she stands at any of its four entrances. Eight arched gates surround the Dome of the Rock's plateau. They serve to beautify and increase the awe of the ascent toward the mosque. In 1994 AD, a celebration was held on the occasion of completing the first phase of renovating the dome. With the donation of the late King Hussein bin Talal in 1433 AH/2011 AD, the Islamic Waqf and the Committee for the Restoration of Al-Aqsa Mosque carried out a comprehensive renovation of the building of the Dome's exterior. The dome consists of two layers of wood, internal and external. Between them is a void which ranges in width from one meter at the bottom to a narrow half meter at the top of the dome.

* Glazed ceramic ware, in particular decorated tin-glazed earthenware.



(A) Holy Rock (As-Sakhra)
(1) West Gate (Bab Al-Gharb)
(2) Gate of Paradise (Bab Al-Jenneh)
(3) David's Place of Judgment (Dome of the Chain)
(4) South Gate (Bab Al-Qibla)
(5) Mihrab (prayer niche)
(6) What is believed to be the print of Al-Buraq's hoof
(7) What is believed to be Prophet Muhammad's (PBUH) footprint
(8) Steps down to the "Holy Rock Cave"

The Dome of the Rock consists of:

- The dome, built around the Holy Rock of the Ascension;
- Four doors;
- Sixteen windows made of colored glass ornamented with Islamic motifs and writings;
- Three *mihrabs*, two of which are located inside the cave, one of them is the oldest *mihrab* preserved in the Islamic world, while the third is located near Al-Qibly (southern) door, to the right of the entrance.
- The Holy Rock of Ascension: a natural, irregularly shaped rock that has a small cave underneath it in which two *mihrabs*, called the "Prophets' chapel," have been carved. One mihrab is flat, while the other is deep. A lot of Muslims believe that this particular rock is the Rock of Ascension, which many Muslims pray near, believing it is blessed.

The Dome of the Rock and the Umayyads

Caliph Mu'awiya Ibn Abi Sufyan, the founder of the Umayyad dynasty, was the first caliph to receive the oath of allegiance (*ba'ya*) at Al-Aqsa Mosque in Jerusalem. Caliph Abdul Malik bin Marwan built the magnificent Dome of the Rock and reconstructed Al-Aqsa Mosque between 69 AH/688 AD and 72 AH/691AD. His son, Al-Walid Ibn Abdul Malik, continued the reconstruction mission.

Caliph Suleiman Ibn Abdul Malik also received delegations of allegiance in the courtyard of Al-Aqsa Mosque and took Jerusalem as the seat of his rule. The Dome of the Rock is one of the most prominent features of Islamic architectural design and is the oldest Islamic building in Jerusalem that we can see in its original form.

The Dome of the Rock and the Abbasids

The Abbasids renovated the Dome of the Rock more than once. Most notably are the works carried out by Caliph Al-Ma'mun in 216 AH/831 AD, as written on the mosaic decoration inside the Dome of the Rock. The installation of new wooden doors ordered by the mother of Caliph Al-Muqtadir Bi'llah in 301 AH/913 AD.

The Dome of the Rock and the Fatimids

The Fatimids carried out a comprehensive renovation of the Dome of the Rock after it sustained severe damage in an earthquake in 413 AH/1022 AD during the reign of Caliph Al-Zahir li-I'zaz Din Allah Abu Al-Hasan Ali Ibn Al-Hakim. It was renovated again by Caliph Abu Jaafar Abdullah in 467 AH/1074 AD.

The Dome of the Rock and the Crusaders

When the Crusaders occupied the city of Jerusalem in 492 AH/1098 AD, they turned the Dome of the Rock Mosque into their headquarters. They added ornaments, crosses and icons to its original design and surrounded the Rock of Ascension with an iron fence to prevent people from stealing pieces of it. The Easter celebration of Palm Sunday used to start from the courtyards of the Dome of the Rock and ended there. However, when Saladin liberated Jerusalem from the Crusaders in 583 AH/1187 AD, he returned the building to its original function as a mosque.

The Dome of the Rock and the Ayyubids

After liberating Jerusalem and reclaiming the Dome of the Rock, Saladin ordered its comprehensive renovation. Crusader remnants were removed from it, it was washed with rose water, the Dome was coated with gold and its walls were fortified. The Ayyubids also added the wooden frame surrounding the Holy Rock of Ascension, which is still stands to this day.

The Dome of the Rock and the Mamluks

The Mamluks took great interest in the Dome of the Rock and renovated it several times. In 659 AH/1260 AD, Al-Zahir Baibars the Mamluk Sultan, ordered a comprehensive restoration of the mosque and replaced the mosaic decorating its drum. It was renovated again in 694 AH/1294 AD by King Al-Adil Zayn Ad-Din Kitbugha Al-Mansouri and later by Sultan Mohammad Ibn Qalawun and Prince Mohammad bin Saif Ad-Din Al-Zahiri.

The Dome of the Rock and the Ottomans

Ottoman Sultans took great interest in the Dome of the Rock, which witnessed architectural prosperity during their era. Between 955–969 AH/1548–1561 AD, Sultan Suleiman the Magnificent replaced the mosaic decorating the Dome's drum and its outside walls with pieces of faience specially manufactured in Istanbul. He also renovated the Dome's building, opened new windows for its drum from the inside and coated its doors with copper. In 1270 AH/1853 AD, Sultan Abdul Majid II ordered a comprehensive renovation of the building and reconstructed a large part of it in in 1270 AH/1853 AD. Sultan Abdul Aziz had the Dome coated with lead sheets and the magnificent chandelier placed in its center. The chandelier was moved in 1964 AD to the middle hall of Al-Qibly Mosque,

between Al-Qibly Mosque's door and the *mihrab*. In 1293 AH/1876 AD Sultan Abdul Hamid II ordered the inscription of Chapter 36 ("Ya-sin") of the Noble Qur'an on the upper part of the dome's octagonal building.

The Dome of the Rock and the Hashemites

The Hashemites have held custodianship of Al-Aqsa Mosque since 1917 when Al-Sharif Al-Hussein bin Ali of Jordan was elected to be its custodian and he paid 38,000 golden lire for the first restoration. The Hashemites renovated the Dome of the Rock and Al-Qibly Mosque several times, first in 1342 AH/1924 AD during the reign of King Abdullah I who ordered comprehensive restoration of the Dome of the Rock. The first restoration continued until 1928, followed by the 1940 restoration, which included the Dome of the Rock and large parts of Al-Haram Al-Sharif. In 1372 AH/1952 AD King Hussein bin Talal had the dome coated with gold-colored aluminum sheets and its walls covered with marble slabs. He also renovated the faience decorating the dome's drum. The last major works were conducted during the period 1389–1415 AH/1969–1994 AD: the exterior golden dome was replaced by a new one made of zinc-copper sheets, covered with a film of 24-karat gold. The Islamic motifs decorating the interior wooden dome were rearranged and a fire alarm system was installed. King Abdullah II Ibn Al-Hussein ordered a historic restoration of the mosaic on the inside of the Dome of the Rock from 2008–2018 AD.

1 B) Afternoon (Asr) Prayer Sundial

This sundial was established by Sheikh Mohammad Taher Abu Saud in the middle of the 19th century, towards the end of the Ottoman period. It is located on the marble of the southwestern wall of the Dome of the Rock. It was used to determine the time of the Asr prayer.

2 Paradise (Al-Janneh) Well

This well is located to the north of the Dome of the Rock. It measures 40 meters in length and 7 meters in width. With a depth of 5.5 meters, its shape resembles a channel, or rectangle, and it has two openings.

3 **Dome of the Chain** (Umayyad Era)

The Umayyad Caliph Abdul Malik bin Marwan ordered the building of this dome in 72 AH/691 AD. It is located to the east of the Dome of the Rock. Although some people believe it was built as a prototype for the Dome of the Rock, it is smaller in size and different in shape. Historians differ over the purpose of the Dome of the Chain's construction. Some say it was used as an exchequer, but this theory is quite unlikely because the building's open structure would make keeping money safe a very difficult task. Others suggest it was used as a lounge for architects and builders while they were building the Dome of the Rock itself. As for the Dome's physical characteristics, it is an open building that has eleven sides which are based on eleven marble columns, while the dome is sitting on a hexagonal drum. The faience that decorates the dome was brought to Al-Aqsa Mosque upon the Ottoman Sultan Suleiman the Magnificent's orders in 969 AH/1561 AD. In 1433 AH/2012 AD, the Al-Aqsa Mosque Restoration Committee carried out a renovation of the dome and its floor. This included re-installing the two pillars that make up the inside and outside of its arches and replacing the faience decorating its drum with newer ones specially manufactured in Iznik, Turkey, donated by the Turkish Cooperation and Coordination Agency (TIKA).

4 Pomegranate (Al-Ruman) Well

This well is located on the Dome of the Rock Platform, to the south of the Dome of the Chain. It is rectangular in shape and consists of four rooms. The largest room is 5.4 meters long and 6.4 meters wide.

5 Southeastern Arched Gate (Al-Ba'ikah)

This gate was built in 421 AH/1030 AD during the Fatimid era and renovated in 608 AH/1211 AD during the Ayyubid Period. It consists of two stone pillars linked by two marble columns and topped with three stone arches.

6 Al-Karak Platform (*Mastabah*)

This platform is located in the southeast corner of the Dome of the Rock courtyard. A platform is a flat space made of stone which is elevated from Al-Aqsa's surface. It was built on a spot where you could see Al-Karak Castle during the Mamluk era. It was used in the past as a place for Muezzin.

7 Eastern Arched Gate (Al-Ba'ikah)

The accurate year or era in which this gate was constructed remains unknown. Some historians claim it was built during the Abbasid era, while others say it was built under the Fatimids. However, it is most likely that it was built during the Abbasid era and renovated by the Fatimids later. The gate consists of two stone pillars that have four marble columns topped with arches between them. It was renovated during The Hashemite Reconstruction in 1982 AD.

8 Birds' (Al-Asafeer) Well

This well is located to the northeast of the Dome of the Rock, close to Al-Ahmadiyah School. It is also known as the well of Sawana.

9 Al-Ahmadiyah School

This school is located on the eastern side of the Dome of the Rock. It consists of two floors. It was built on the order of Gaza District Governor, Prince Ahmad Pasha Radwan. It was named after him at the beginning of the Ottoman period and used as a Sufi prayer chamber and a school of Islamic sciences.

10 Al-Ahmadiyah School Platform (*Mastabah*)

This platform is located to the east of the basement of Al-Ahmadiyah School. It is rectangular in shape. Its construction dates back to the 20th century.

11 Northeastern Worship Chamber (*Khilwah*) of Ahmad Pasha Ibn Radwan

This chamber is located at the northern perimeter of the Dome of the Rock platform, northeast the Dome of the Rock. The chamber was built by on the order of Ahmad Pasha Ibn Radwan in 1598 during the Ottoman period. Today, it is used for the head of the guard department. Previously it was used as a chamber for worship and teaching.

12 Northeastern Arched Gate (Al-Ba'ikah)

Sultan Mohammad Ibn Qalawun built this gate in 726 AH/1325 AD. It consists of two stone pillars connected by two thin stone columns topped with pointed arches.

13 Northwestern Worship Chamber (*Khilwah*) of Ahmad Pasha Ibn Radwan

This chamber is located on the northern side of the platform of the Dome of the Rock. The chamber was completed in 1598 and dedicated to Sheikh Radi Ad-Din Lutfi. The chamber is considered one of the jewels of Ottoman architecture, revered for its design, proportions and use of space. Today, it is used as a room for the director of Al-Aqsa Mosque.

14 Chamber (*Khilwah*) of Mohammad Bey

This chamber is adjacent to the northern arched gate from the East. It was built in 1567 AD following an order by Mohammad Bey, Brigadier General of Jerusalem, as described in a poetic inscription on its façade. Today, it houses the offices of the female guards of Al-Aqsa Mosque.

15 Northern Arched Gate (Al-Ba'ikah)

This gate was built during the Mamluk era in 1321 AD. It consists of two stone pillars linked by two columns in the middle.

16 Chamber (*Khilwah*) of Mohammad Agha

The chamber is located in the north side of the Dome of the Rock platform, west of the Northern Arched Gate. It was built in 1588 by Mohammad Agha, during his son, Khudawardi Bey Abi Sayfayn's rule of Jerusalem. Today, it houses the offices of the guards of Al-Aqsa Mosque.

17 Chamber (*Khilwah*) of Arsalan Pasha

The chamber of Arsalan Pasha is located on the northern side of the Dome of the Rock platform. It was renovated by the ruler of Jerusalem in 1697. Its architectural design exemplifies Ottoman architecture in Jerusalem. Today, it is used as the office of the Israeli police.

18 Al-Junblattiya Worship Chamber (*Khilwah*)

This chamber is located at the northwest edge of the Dome of the Rock platform, between the chambers of Qitas and Arsalan Pasha. It is an authentic Ottoman contribution to the compound. Janbulad, the son of Prince Qasim Al-Kurdi Al-Qasiri (Ruler of the Kurds in Aleppo) instructed Al-Hussayn Ibn Mughayar to build a chamber bearing his name for 18 gold pieces in 1556. In 1602, the Chief Architect of Jerusalem, Abd Al-Muhsin bin Nimr, was asked by Ahmad Pasha to renovate the chamber at the cost of 50 gold pieces. 11 years later, a group of Kurds were known to reside there. The chamber was used as the headquarter of police during the Jordanian period and it has been used as the office of the Israeli police since 1967.

19 **Spirits Dome** (Ottoman Era)

This is a small octagonal dome located to the northwest of the Dome of the Rock's courtyard. It is based on eight marble columns attached to eight arches carrying the dome's drum. The Dome was probably built during the 10th century AH/16th century AD. The reason for calling it the "Spirits Dome" remains unknown.

20 Worship Chamber (*Khilwah*) of Qitas

This chamber is located on the northwest side of the upper Dome of the Rock platform (between the Parwiz and Al-Junblattiya chambers). The inscription on the south-facing wall of the chamber indicates that it was built by Qitas Bey, the ruler of Jerusalem and Gaza in 1559. Today, it is used as the offices of the Al-Aqsa guards, which are also known as "Al-Ahwal," the community office.

21 Worship Chamber (*Khilwah*) of Parwiz

This chamber is located in the northwest corner of the Dome of the Rock platform. It was built by Burhan Ad-Din Ibrahim in 1532 and rebuilt by Parwiz Katikhda (the father of Amir Qitas Bey, the Ruler of Jerusalem) in 1559. As such, one can observe two commemorative inscriptions written on the south façade of the chamber: one from Burhan Ad-Din Ibrahim, Ibn Wali Al-Kurd and another from Parwiz Katikhda, Today, it is included in what is known as "Al-Ahwal".

22 Northwestern Arched Gate (Ba'ikah)

The Northwestern Arched Gate was built by the Mamluk King Al-Ashraf Sha'ban in 778 AH/1376 AD. It was renovated in 926 AH/1520 AD by the Ottoman Sultan Suleiman the Magnificent. It consists of three stone pillars that have two marble columns topped with four pointed arches between them.

Zawaya Water Sources Platforms Cemeteries/Landmarks Chambers

23 Al-Khadr Zawiyah

This zawiyah is located in the northwest corner under the Dome of the Rock platform, this is an ancient zawiyah, or place of Sufi worship mentioned by Al-Musharraf Ibn Al-Murajja as being located next to the northwestern arched gate. This zawiyah was used in the time of Mujir Ad-Din Al-Hanbali during the Mamluk era as storage for the mosque. It is used today as a storage of construction materials.

24 Sha'lan's Fountain (*Sabeel*) and Platform (*Mastabah*)

The fountain is located at the bottom of the northwest steps that lead up to the Dome of the Rock platform. The fountain and platform were built by Mohammad Ibn Urwah Ibn Siyyar Al-Mawsili in 1216 AD. It was subsequently renovated twice, in the time of Sultan Al-Malik Al-Ashraf Barsbay by Shahin and by Bayram Pasha in 1627. It is believed that the platform and its mihrab were added during the Ottoman period.

25 **Al-Khadr's Dome** (Ottoman Era)

This small hexagonal dome was built in the 10th century AH/16th century AD on the Dome of the Rock plateau. It marks the spot where Muslims believe a righteous man, Al-Khadr (PBUH), who is mentioned in verses 65-82 of Chapter 18 ("Al-Kahf") of the Noble Qu'ran, used to pray to Allah. The dome is based upon six marble columns which form a circle on the interior and a hexagon from the exterior. The building includes a mihrab of red stone.

26 Zawiyah Mohammadiyya Dome / Sheikh Al-Khalili Dome (Ottoman Era)

Mohammad Bek Hafez, an Ottoman Governor of Jerusalem, ordered the building of this dome in 1112 AH/1700 AD. The dome is located to the northwest of the Dome of the Rock and consists of two rooms, one at the ground level, the other an underground basement. This dome is also known

by the name “Sheikh Al-Khalili Dome” after a Sufi Sheikh who used to lead prayers there. Today, the dome is used as an office for the Committee of the Hashemite Restoration of Al-Aqsa Mosque.

27 Prophet's Dome and Mihrab (Ottoman Era)

The Prophet's Dome is a small dome located northwest of the Dome of the Rock and near the Dome of Ascension. This dome and its mihrab were built in two phases. The first included the building of the mihrab in 945 AH/1538 AD by Mohammad Bey, the governor of Gaza and Jerusalem during the Ottoman Sultan Suleiman the Magnificent's reign. The mihrab is 70 cm height and was built on this location to mark the place where Muslims believe Prophet Mohammad (PBUH) led the prophets and angels in prayer at Al-Aqsa Mosque. The second phase included the building of an octagonal dome that is based on eight marble columns topped with pointed arches during the reign of the Ottoman Sultan Abdul Al-Majid in 1261 AH/1845 AD.

28 Dome of Ascension (Ayyubid Era)

The Dome of Ascension was built in commemoration of the Prophet Mohammad's (PBUH) ascension to heaven (Al-Mi'raj). It stands on a small building with a small octagonal dome supported by 30 marble columns. The open space between the columns was later sealed using marble slabs. The dome has a mihrab pointing towards the Qibla and its main entrance is located on its northern side. This dome stands out due to the smaller dome on top of it that looks like a crown. The dome's accurate year of construction and its founder's name remain unknown. It was renovated by Prince Ezz Ad-Din Uthman bin Ali Az-Zanjabily, the Governor of Jerusalem, during the era of Al-Sultan Al-Adil Abu Bakr's bin Ayyub, who reigned in 597 AH/1200 AD. The dome was previously clad with sheets of lead which have been recently refurbished. The lead plates were removed and returned to their original condition. It is used today as an office for the restoration of Al-Aqsa Mosque.

34

29 Western Arched Gate (Ba'ikah)

The Western Arched Gate was built in 340 AH/951 AD and its founder remains unknown. It consists of two stone pillars that have three marble columns topped with a number of arches between them. It was renovated during the Fatimid era.

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30 A) Chamber (*Khilwah*) of Islam Bey

The chamber of Islam Bey consists of two floors and is located on the western side of the upper Dome of the Rock platform, behind the Zawiyah Al-Mohammadiyya. Islam Bey, the Governor of Jerusalem, began construction of the chamber in 1593. He spent an additional 500 Egyptian gold pieces to complete its construction. It was used as a place for Sufism and worship. Today, it includes the Accounting Office of Al-Aqsa Mosque Restoration Committee.

30 B) Az-Zakat Committee

This committee is located in the lower level of Khalwat Islam Bey on the lower end of the western side the Dome of the Rock platform. The committee was established in 1988 under supervision of the Ministry of Waqf Islamic Affairs and Holy Places. It is a nonprofit committee which aims at serving Al-Aqsa Mosque, the obligatory Hajj and to receive Zakat funds and donors for charitable work.

31 Chamber (*Khilwah*) of Bayram Pasha

This chamber is located in the west side of the upper side of the Dome of the Rock platform. Initially built by Mustafa Agha before 1628, the cost of construction was paid by Bayram Pasha, the Governor of Egypt. It was used as a Sufi zawiyah and today houses the Al-Aqsa Mosque fire department.

32 King Issa Al-Mu'azzam's Cistern (Ayyubid Era)

King Isa Al-Mu'azzam ordered the building of the cistern in 607 AH/1210 AD. The cistern corridors are believed to have been built in the same year that the Grammarian Dome (Al-Nahwiyya) was erected in 604 AH/1207 AD. Then, a bridge was made between them to create a cistern in 607 AH/1210 AD. The cistern is made up of three hallways that are separated by constructed partitions and are covered with overlapping vaults. It has three entrances on its southern side. The cistern's year of construction and its founder's name are engraved over the middle door. During the Mamluk Sultan Al-Mansour Qalawun's reign, part of the cistern was used as a storage room for Al-Aqsa Mosque, while the other part was used as a mosque by Hanbalis. The cistern later suffered from neglect and is used today as a health clinic.

33 Worship Chamber of the Mufti (*Khalwet* Al-Mufti)

The chamber of Mufti Hasan Afandi Al-Husseini is located on the west side of the Dome of the Rock platform. Documents indicate that the chamber was built before the death of the Mufti in 1811 and later renovated in 1878. It was used in the past as a room for the Muezzin. Today it contains recording and early warning devices.

34 Worship Chamber (*Khilwah*) of Abd Al-Hayy Al-Dajani

The chamber is located on the west side of the Dome of the Rock platform between the Western and southwestern arched gates. It was built by Abd Al-Hayy Al-Dajani in 1735, as indicated by the inscription. Today, it houses a health clinic.

35 Southeastern Worship Chamber (*Khilwah*)

This chamber was known in the past as Sheikh Khalil Al-Danaf Chamber. It is adjacent to the southwestern arched gate and close to Al-Nahwiyyah School, established by Sheikh Khalil Al-Danaf, Al-Aqsa Chief Guardian in 1890. It is still used today as the headquarters of the Al-Aqsa Chief of Housekeepers (Al-Sadaneh) on the upper floor, while the lower floor is used as a storeroom.

36 Southwestern Arched Gate (Al-Ba'ikah)

Prince Naser Ad-Din An-Nashashibi, the governor of Jerusalem during Sultan Qaitbay's reign, supervised the building of this gate in 877 AH/1472 AD. It consists of two stone pillars intersected by two marble columns topped with three pointed arches.

37 Al-Nahwiyah School

This school was located at the extreme southwestern side of the Dome of the Rock platform. It is known as the Grammarian (Al-Nahwiyyah) Dome. It was established by King Issa the Magnificent in 1208. Its architecture was undertaken by Prince Hossam Ad-Din Abu Saed Othman Ibn Abdullah, Ruler of Jerusalem. Today, it serves as a headquarter of the Acting Chief of Justice.

38 Yusuf's Dome (Ayyubid/Ottoman Era)

The dome was built in 587 AH/1191 AD during the reign of Saladin Al-Ayoubi and was renovated in 1092 AH/1681 AD during the reign of the Ottoman Sultan Mehmet IV. Its name was first attributed to its founder Yusuf bin Ayoub, who is famously known by the nickname Saladin, and in a later stage it was attributed to its renovator, the son of the Ottoman governor, Yusuf Agha. The dome's structure is open

from all sides, except for the southern side which is sealed by a wall on the southern end of the Dome of the Rock's courtyard. It is based on two stone columns and contains two inscriptions: one in Arabic documenting the actions of Saladin Al-Ayoubi, the other in Ottoman Turkish indicating the name of its renovator, Ali Ibn Yusuf Agha.

39 Burhan Ad-Din's Pulpit (Mamluk Era)

This pulpit is located in the southern part of the Dome of the Rock's courtyard, west of the Southern Arched Gate leading to Al-Qibly Mosque. The Supreme Judge Burhan Ad-Din bin Jamaa' ordered the building of this marble pulpit (minbar) in 709 AH/1309 AD to replace a previous portable wooden one. The minbar consists of an entrance and some steps leading to a stone seat on which the first speakers sat after the completion of the construction in 790 AH/1388 AD. The minbar is topped with a dome that rests on four columns, referred to as the "Dome of the Scale" due to its adjacent location to the Arched Gate that was once known as "The Scales" Gate. There are two mihrabs (niches) carved in the minbar: one under the speaker's chair on its western side, the other on its eastern side next to the arched door. This minbar is the only open-air pulpit in Al-Aqsa's Mosque and was renovated in 1259 AH/1843 AD by Prince Mohammad Rashid during the reign of Sultan Abdul Majid I. The minbar was used in summertime to perform the prayer rituals for rain, as well as for Friday prayers in summer seasons and on holidays.

40 A) Southern Arched Gate ("The Scales" or Al-Qantarah)

The Southern Arched Gate was built during the Abbasid period and subsequently renovated twice, during the Fatimid period and during the reign of the Ottoman Sultan Abdul Hamid II in 1311 AH/1893 AD. It consists of two stone pillars separated by three marble columns supporting four arches. The gate has a south-facing sundial sculpted on top of its middle column by the engineer Rushdi Al-Imam in 1927 AD.

The latter eventually joined a committee of five engineers to oversee of the construction, renovation and restoration of Al-Aqsa Mosque and the Dome of the Rock under the supervision of the Supreme Islamic Council, established in 1340 AH/1922 AD during the British Mandate era.

40 B) Sundial

This is the second sundial in Al-Aqsa Mosque. It indicates the time of the noon (*Dhuhr*) prayer. It is located at the Southern Arched Gate and was designed by Rushdi Al-Imam, Engineer of the Supreme Islamic Council in 1927 AD.

41 Great Sea's Well

This well is located to the west of the eastern square of Al-Marwani Mosque. It is considered one of the largest wells, as it is 36 meters long, 6 meters wide and 20 meters deep. The well has two openings. The historian Ibn Fadlallah Al-Umari described it as "a well, known as 'the lake', and it has two gates".

42 A) Al-Marwani Mosque (Western Entrance)

The western entrance to Al-Marwani Mosque remained the only entrance until the mid-1990s when the mosque was renovated and re-opened for prayers. Muslims used to enter Al-Marwani Mosque from its southern doors (the single door and the triple door) until the end of the Ayyubid period when Saladin ordered the closure of the gates of Al-Aqsa that opened directly to outside the Holy City.

42 B) Al-Marwani Mosque (Eastern Entrance)

The mosque was formerly known as the Eastern Basement, as it was built to level the roof of the south-eastern corner of Al-Aqsa Mosque in preparation for its construction. Its name dates back to the its status as the first part of the construction of Al-Aqsa Mosque, which was built by the Umayyad Caliph Marwan bin Al-Hakam (Marwan I), his son Abdul Malik bin Marwan, whose sons Hisham, Suleiman, and Al-Walid I also played a significant role in constructing Al-Aqsa Mosque/ Al-Haram Al-Sharif. Although the construction of Al-Marwani Mosque preceded the construction of Al-Aqsa Mosque, the exact date of its building remains unknown.

The mosque consists of 16 naves that extend over four and a half dunams of land, making it the largest physical structure inside Al-Aqsa's premises. It has the capacity to accommodate 6,000 worshipers at once. It can be accessed by a stone staircase connected to two huge gates located to the northeast of Al-Qibly Mosque. These were built after the renovation of the mosque to allow the large numbers of worshipers and visitors to enter and exit and to improve the ventilation system, since the building lacks a sufficient number of windows.

In coordination with the Al-Aqsa Institution for the Renovation of Islamic Sites in the Galilee and under the executive supervision of the Islamic Waqf in Jerusalem, thousands of young volunteers from Jerusalem, the Galilee and the Negev participated in renovating Al-Marwani Mosque. Moreover, carpets for its interior were donated by the Arabic Republic of Egypt in 1417 AH/1996 AD. His Majesty King Abdullah II renovated the Marwani's carpets, among a large-scale project of carpeting all the roofed mosques in Al-Aqsa in 2015. The Hashemite restoration also renovated the 16 naves of Al-Marwani 2003 through 2023.

43 Sabra & Shatila Platform (*Mastabah*)

This platform is one of the most recent additions to Al-Aqsa Mosque compound. It was built to commemorate the victims of the 1982 massacre in the Sabra and Shatila camps in Lebanon. The platform is inscribed with the Qur'anic verse (17:33):

> *"And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]"*

44 Gate of Mercy Fountain (Bab Ar-Rahmah *Sabeel*)

The *Sabeel* is located west of the Gate of Mercy of (Bab Ar-Rahmah & Bab At-Tawbah), in front of the stairs of Al-Ahmadiyah School. It was built by the Islamic Heritage Committee in 1995 AD.

45 Al-Ghazali Platform (*Mastabah*)

This platform is located on the eastern side of Al-Aqsa Mosque, between the olive trees and near the Gate of Mercy. It is where the scholar Imam Al-Ghazali stayed and wrote one of his seminal texts, *The Revival of the Religious Sciences*.

46 Funerals Gate

The Funerals Gate is one of Al-Aqsa's hidden gates, located on its eastern wall. Its name stems from the fact that it was used exclusively by Muslims restrictedly to carry out funerals in Ar-Rahmah ("The Mercy") Graveyard, which is located in the eastern part of Al-Aqsa Mosque. Today, the gate is permanently closed.

47 Gate of Mercy (Bab Ar-Rahmah) Cemetery

This gate is located along the eastern wall of Al-Aqsa Mosque, it extends from the Tribes Gate to the end of Al-Aqsa Mosque wall, beside the southern Umayyad palaces. It covers an area of about 23 dunams. It contains tombs of the Companions, most notably Ubada Ibn Al-Samit and Shaddad Ibn Aws, as well as the graves of the fighters “Mujahideen” who participated in the conquest of Jerusalem during the Umayyad and Ayyubid periods.

48 A) Gate of Mercy (Bab Ar-Rahmah & Bab At-Tawbah) (Golden Gate) and Its Prayer Hall

Bab Ar-Rahmah & At-Tawbah

The construction of this gate dates back to the Umayyad period. Its length is 13.7 meters from east to west, while its width is 6.6 meters from Al-Qibla to the north. Its mihrab is 1.5 meters, and it accommodates one Imam. The building was closed by order of the Israeli police between 2003 and 2019 AD, until Muslim Jerusalemites insisted on reopening it and using it as a mosque.

Prayer Hall of the Gate of Mercy (Bab Ar-Rahmah & Bab At-Tawbah) from the inside

Prayer Hall of the Gate of Mercy (Bab Ar-Rahmah & Bab At-Tawbah) from the outside

Gate of Mercy (Bab Ar-Rahmah & At-Tawbah) (Golden Gate) (Umayyad Era)

The Golden Gate is located along the eastern wall of Al-Aqsa. It is a historic huge door that is 11.5 meters high. It consists of two adjoining gates, one to the south (Ar-Rahmah - "The Mercy") and one to the north (At-Tawbah - "The Repentance"). The Bab Ar-Rahmah Cemetery was named after the Gate of Mercy, which is located next to it. It contains the remnants of Prophet Mohammad's (PBUH) companions Shaddad Ibn Aws and Ubada Ibn Al-Samit. Experts say that this gate was probably built during the Umayyad era and that Imam Al-Ghazali, a prominent Islamic scholar and philosopher, wrote at least one section of his famous book The Revival of the Religious Sciences while staying in a room located above the gate. This gate is currently closed; it was probably closed by Saladin after conquering Jerusalem to protect Al-Aqsa Mosque and the city from future conquests. King Abdullah II of Jordan established there the Integral Chair for the Study of Imam Ghazali's Work in Al-Aqsa Mosque in 1433 AH/2012 AD.

48 B) Al-Ghazaliyah School

The school is located above the Gate of Mercy (Bab Ar-Rahmah) and is also known as Al-Nasriyyah School after Nasr Ibn Ibrahim. Imam Al-Ghazali wrote a section of his famous book *The Revival of the Religious Sciences* in this school. It was rebuilt by the Ayyubid Emir Al-Mu'azzam Isa and was demolished before the Mamluk era.

49 Shaddad Ibn Aws Tomb

The tomb is located outside the eastern wall of Al-Aqsa Mosque, in the Bab Ar-Rahmah tomb, which contains the tombs for two companions of the Prophet Mohammad (PBUH): Ubada Ibn Al-Samit and Shaddad Ibn Aws.

50 Seat of Suleiman (Dar Al-Hadith Ash-Sharif)

This place is located on the northeastern side of Al-Aqsa Mosque, near the Tribes Gate. The name is attributed to Prophet Suleiman. Today, it is used as a room for teaching Qur'an and Hadith.

51 Circular Platform (*Mastabah*)

This platform is a modern platform with a distinctive circular shape located to the north of the Al-Aqsa Mosque, close to Dar Al-Hadith.

52 Tomb of Ubada Ibn Al-Samit

The tomb is located outside the Eastern Wall of Masjid Al-Aqsa, in the Gate of Mercy (Bab Ar-Rahmah) Cemetery. It contains the tombs of two companions of the Prophet Mohammad (PBUH): Ubada Ibn Al-Samit and Shadad bin Aws.

53 A) Tribes Gate (Ayyubid Era)

The Tribes Gate was first built in 610 AH/1213 AD. It is a four-meter-high arched gate located on the north-eastern side of the Al-Aqsa Mosque. It was renovated several times. The construction of the present gate dates to 945 AH/1538 AD during the reign of Ottoman Sultan Suleiman the Magnificent. The gate was later renewed in 1232 AH/1816 AD.

53 B) Tribes Gate

This gate is located in the eastern wall of the Old City of Jerusalem. The Ottoman Sultan Suleiman the Magnificent ordered its building in 1538 AH/1539 AD at the beginning of the Ottoman period. It was once called the "Jericho Gate" by Arabs because people who exited from the city through this gate could reach Jericho. It is also called "St. Stephen's Gate", "Sitti Maryam Gate" and "The Lions Gate".

54 Martyrs' (Al-Ikhshidiyya's) Cemetery

The cemetery is located next to the wall of Al-Aqsa Mosque, to the left of the Tribes Gate. It was named after the Ikhshidid kings who preferred to be buried in Jerusalem. Today, a significant number of 20th-century Palestinian martyrs and notables are buried here.

55 Al-Yusufiyah Cemetery

This cemetery is located to the north of the Gate of Mercy (Bab Ar-Rahmah) Cemetery, at the Tribes Gate (Bab Al-Asbat), established by Prince Qansoh Yahyawi, Kafel of Al-Shamiya Kingdom, in 1467 AD. In the cemetery lie the bodies of many residents of Jerusalem from throughout the ages, including the martyrs of the Arab army who died defending Jerusalem in the wars of 1948 and 1967.

56 Al-Aqsa Mosque Shari'a Secondary School for Boys

This school is located at the northern corridor of Al-Aqsa Mosque, between the Tribes Gate and the Tribes Gate Minaret. It was established in the early 1980s and today it is a secondary school for boys. It is still affiliated with and managed by the General Administration of the Islamic Waqf Council for Jerusalem.

57 Tribes Gate Minaret/Salahiya Minaret (Mamluk Era)

The Tribes Gate Minaret is located next to the Tribes Gate that leads to Al-Aqsa Mosque. It was originally built by the Governor of Jerusalem and Saif Ad-Din Qatlo Pasha during the Mamluk Sultan Al-Ashraf Sha'ban's reign. It used to be a square-shaped minaret similar to the style of Mamluk minarets until the Ottomans ordered its reconstruction in 1007 AH/1598 AD during the reign of Sultan Mehmet III, in a style similar to Ottoman minarets, making it the only cylindrical-shaped minaret inside Al-Aqsa. The Tribes Minaret was renovated twice, first in 1345 AH/1926 AD after being damaged in an earthquake and then in 1387 AH/1967 AD after being damaged during Israeli raids. The Al-Aqsa Mosque's Committee reconstructed the minaret and covered its dome with lead sheets.

58 Al-Ghadiriyah School

This school is located along the northern corridor, between the Gate of Remission and the Tribes Gate. It was built by the Lady Khatun, the wife of Amir Nasir Ad-Din Mohammad Ibn Dulghadir. It is distinguished by its facade which is located inside Al-Aqsa Mosque, its entrance is adorned with white and red stones. The Islamic Waqf Department failed to restore it, as the Israeli occupation authorities prevented the completion of its renovation, and as a result, the school is still roofless.

59 A) Men's Ablution (*Matharah*), B) Women's Ablution

This ablution place, which is also known as Bab Hutta ablution due to the nearby Hutta gate, is located north of Al-Aqsa Mosque and the Dome of the Rock. The Imam Al-Shantamiti allowed using it as a cleaner starting from the end of the Ottoman era. A *mihrab* was added to its southern courtyard in the 1930s, and it was renovated by the Al-Aqsa Foundation for the Reconstruction of Islamic Holy Sites in 1416 AH/1996 AD, under the patronage of the Islamic Waqf Department, who assigned the lower part for women, and the upper for males.

60) Gate of Remission Fountain (Bab Hutta *Sabeel*)

This gate is located to the north of Al-Aqsa Mosque, to the left of the stairs leading to the Gate of Remission (Bab Hutta) Ablution. It dates back to the Ottoman period and was so named because it is located inside the eastern wall of the Gate of Remission (Bab Hutta). It was built by the Ottomans and restored by the Al-Aqsa Foundation for the reconstruction of Islamic Holy Sites. It is a simple *sabeel* with sharp pointed knot covering its basin. Above the arch is a decoration similar to horse teeth, which is characteristic of Ottoman buildings. It was endowed by Ali Jarallah, son of the Mufti of Jerusalem in 1060 AH/1650 AD.

61 Gate of Remission (Ayyubid/Ottoman Era)

The Gate of Remission is one of the oldest gates of Al-Aqsa; it is located in the Mosque's northern corridor between the Gate of the Tribes and the Gate of Darkness. The accurate year in which the gate was built remains

unknown. It was renovated during the Ayyubid and Ottoman eras. It is a simple gate topped with stone hangers that were used to carry fire lamps in the past. This gate leads to Bab Hutta Quarter and As-Sadiyah Quarter in the Old City.

62 **Al-Basitiyah School** (Mamluk Era)

Al-Basitiyah School is located in Al-Aqsa Mosque's northern corridor, between the Gate of Remission and the Gate of Darkness and next to Al-Duwaidaryah School. It was endowed by Judge Zein Ad-Din Abdul-Basit Khalil Al-Dimashqi who was in charge of the treasury and army during the reign of King Al-Mu'ayyad Saif Ad-Din Sheikh Al-Mamluki between 815–824 AH/1412–1421 AD.

The school's foundation is credited to Sheikh Al-Islam Shams Ad-Din Mohammad Al-Harawi, inspector of the two noble mosques (Al-Aqsa and Al-Ibrahimi), who commenced its construction but passed away before its completion. It consists of three rooms and an outdoor yard. The school was concerned with teaching Shafi'i jurisprudence, Hadith and the Holy Qur'an to orphans, especially Sufis. Today, it serves as a residential building.

63 A) Northern Corridor (*Rewaq*) (Ayyubid Era)

Ayyubid King Al-Mu'azzam Sharaf Ad-Din Isa built the oldest section of the northern corridor, which extends west from the Gate of Darkness, in 610 AH/1213 AD. An inscription can be found on this section of the corridor documenting the name of its founder and the year of its construction. A number of schools were built over the corridor: Al-Aminiyah School, Al-Farisyah School, Al-Malakiyah School, Al-Asa'rdiyah School, and Al-Sabibyah School. The rest of the corridor was built by a number of Sultans, caliphs and princes between the Ayyubid and Mamluk eras. The corridor is made up of huge stone columns that are topped with arched ceilings and overlapping vaults and hallways. It is paved with stone floors that are slightly higher than the rest of Al-Aqsa's courtyards. During the Ottoman era, the corridor was sealed with stone partitions and turned into a lodge for poor pilgrims.

63 B) Riyad Al-Aqsa School

Riyad Al-Aqsa School for Boys was established in the late 1970s. It is located between the Gate of Remission and the Gate of Bani Ghanim. A large part of the school was located inside Al-Duwaidaryah School, which was named after Prince Alam Ad-Din Abu Musa Sanjar Al-Duwaidar who built and endowed the school in 695 AH/1295 AD. It later became the Riyad Al-Aqsa Islamic Schools. This corridor was open for centuries and then used as a workshop for maintaining Al-Aqsa Mosque. Later it was closed and turned into classrooms.

64 Sultan Suleiman's Fountain (*Sabeel*) and Platform (*Mastabah*)

This fountain of Sultan Suleiman the Magnificent is located near the Gate of Darkness over a platform that carries the same name. It was endowed in 948 AH/1541 AD. In 1417 AH/1997 AD, the Islamic Heritage Committee, in coordination with the Waqf Directorate, supplemented it with an ablution fountain which is situated between the *sabeel's* building and the Dome of the Lovers of the Prophet. A stone *mihrab* stands on the southern side of the platform, and on its opposite side stands the fountain.

65 Dar As-Salihin (Al-Khanaqah/Al-Duwaidaryah School) (Mamluk Era)

Prince Alam Ad-Din Abu Musa Sanjar As-Salihi Al-Duwaidar built this school in 695 AH/1295 AD near the Gate of Darkness, which was known as Al-Duwaidaryah Gate. It was used as an Islamic school for teaching the Shafi'i jurisprudence and was devoted later to teaching girls. It remained an educational place until the British Mandate. The school is made up of a two-storey building with a beautiful entrance decorated with stalactites; it also contains a mosque. Today, the building is used as a school called Al-Bakriyah School for people with special needs.

66 Sultan Mahmud II's Dome/Lovers of the Prophet's Dome (Ottoman Era)

To leave a self-commemorating landmark inside Al-Aqsa Mosque, the Ottoman Sultan Mahmud II Ibn Abdul Hamid built this dome in the northern part of the mosque, next to the Gate of Darkness, in 1223 AH/1808 AD. The dome is made of a square building which is open from all sides and topped with a small dome with a beautiful *mihrab* in the middle of its southern side. The building is based on four stone pillars built over a platform that is half a meter higher than the rest of Al-Aqsa's grounds. It is mostly known by the name "The Lovers of the Prophet's (PBUH) Dome" because Sufi Sheikhs used to gather under it for prayers and remembrance of Allah.

67 Gate of Darkness (Gate of King Faisal) (Ayyubid Era)

The Gate of Darkness is located in Al-Aqsa's northern part. It was last renovated in 610 AH/1213 AD during the reign of the Ayyubid King Al-Mu'azzam Sharaf Ad-Din Isa. The gate is known by a variety of names such as the Gate of Darkness, the Gate of Faisal (in tribute to the Hashemite King Faisal's visit to Al-Aqsa Mosque in 1348 AH/1930 AD), the Gate of the Honor of the Prophets (after the Honor of the Prophets Quarter to which the gate leads) and the Duwaidaryah Gate (because of its proximity to Al-Duwaidaryah School).

68 Al-Aminiyah School (Mamluk Era)

Amin Ad-Din Abdullah built this two-story school overlooking Al-Aqsa Mosque's northern corridor in 730 AH/1329 AD. It has an entrance that connects it to the courtyard of Al-Aqsa Mosque. A number of Muslim scholars are buried inside the first story of the building, while its second story is located above the Gate of Darkness. The structure overlaps with Al-Farisyah School. Until recently, the school building was used as a house.

69 Al-Farisiyah School (Mamluk Era)

Al-Farisiyah School is named after its endower, Prince Faris Al-Baki bin Al-Amir Qatlo Malik bin Abdullah. The school was built in 755 AH/1354 AD on Al-Aqsa Mosque's northern corridor. It is west of Al-Aminiyah School and its primary façade faces it. Al-Farisiyah School can be accessed by a staircase inside Al-Aqsa Mosque which leads to its entrance. The entrance is crowned with a pointed arch, and there are two stone arches on either side. Inside the school are an open

semi-square courtyard and a staircase connecting the place to the adjacent Aminiyah School's first floor, as the two schools' structures overlap. Today, the school is used as a place of residence for a number of Jerusalemite families.

70 Al-Malakiyya Al-Jukandar School (Mamluk Era)

This building was built in 741 AH/1340 AD during the reign of Al-Nasir Mohammad Ibn Qalawun. Its founder was the Mamluk Al-Malik Al-Jukandar Al-Nasiri. The school consists of two floors with a beautiful Mamluk style entrance decorated with white and red stones. The school's initial corridor leads to a *daragh*, which is the Persian term for an inner foyer specific to Islamic architecture. The *daragh* then leads to another narrow passage, and finally to an open square nave overlooked by rooms and school halls. The biggest of the school's rooms and windows overlook Al-Aqsa Mosque's courtyard. Today, the school is used as a residence.

71 **Suleiman's Dome** (Umayyad / Ayyubid Eras)

This dome is located in the northern part of Al-Aqsa Mosque to the southwest of the Gate of the Prophets/the Gate of Faisal/the Gate of Darkness. It is believed that it was first built during the Umayyad era, but its present construction dates back to the Ayyubid period. It is similar in terms of construction and structure to the Ayyubid Dome of the Ascension. Some say it was named in tribute to Prophet Suleiman (PBUH), while others believe it was named after its original founder, the Umayyad Caliph Suleiman bin Abdul Malik. The dome is octagonal and based on 24 marble columns. Inside, a small rock is displayed. The rock is believed to be a piece taken from the Holy Rock of Ascension, which is why it used to be protected by an iron fence. The dome has a *mihrab* pointing towards the Qibla, and a small entrance to the north. Today, the building is used as headquarters for female preachers in Al-Aqsa Mosque.

72 Al-Asa'rdiyah School (Mamluk Era)

Majd Ad-Din Abdul Ghani bin Saif Ad-Din Abu Bakr Yusuf Al-Asa'rdi ordered the building of this school in 760 AH/1358 AD. It was officially endowed in 770 AH/1368 AD. The school's entrance is located in Al-Aqsa's northern corridor. It is a two-story building and has an open courtyard surrounded with rooms and chambers. The Supreme Islamic Council restored it during the first Hashemite restoration in 1925 AD. The school is topped with three domes and possesses a beautiful mosque overlooking Al-Aqsa Mosque. Today, the building is used as a residence.

73 A) Al-Asa'rdiyah School Platform (*Mastabah*)

This platform is located west of the Dome of Suleiman, close to the Gate of Bani Ghanim (Bab Al-Ghawanmeh), northwest of Al-Aqsa Mosque and southwest Al-Asa'rdiyah school. It was built by the Ottomans in the late 19th century.

73 B) Al-Zahiri Platform (*Mastabah*)

This platform is located northwest of Al-Aqsa Mosque, near the Gate of Bani Ghanim (Bab Al-Ghawanmeh), and northwest of the Dome of the Rock. The platform was built in 793 AH/1391 AD, by the order of Balawi Al-Zahiri, the Inspector of the Two Holy Mosques. During the Mamluk period, the platform was used to hold the Judicial council, as mentioned in Mamluk documents. It is one of Al-Aqsa Mosque's widest platforms and it has a beautiful stone *mihrab*.

74 Al-Zawiyah Al-Rifa'iyeh School

This building was also known as the Indian Zawiyah. It followed the Rifa'i Tariqa (a Sufi Order) due to its founder, Ahmad Ibn Ali Al-Rifa'i, who was based near Basra, Iraq. Al-Rifa'i was famous for capturing snakes as well as for not harming or killing animals. Rifa'i took the building near the Gate of Bani Ghanim as his seat. Today it is occupied by the Mufti of Jerusalem and the Palestinian Territories.

75 **Al-Jawiliyah School** (Mamluk Era)

This school is located on the northwestern side of Al-Aqsa in 712 AH-1312 AD /720 AH -1320 AD. Parts of the construction dates back to the pre-Islamic era, which makes it one of the most ancient buildings in Jerusalem. It was erected by Prince Alam Ad-Din Sanjar Ibn Abdullah Al-Jawli, Governor of Jerusalem during Sultan Al-Nasir Ibn Qalawun's reign. The school is a two-story building that overlooks an open courtyard surrounded by a number of rooms. Its southern façade overlooks Al-Aqsa Mosque's courtyards. Teaching in the school continued until the Ottomans turned it into a prosecutor's office in the 9th century AH/15th century AD. It later became a residence for Jerusalem representatives, then a governmental building. In the 1930s, the Islamic Conference was held there, chaired by the Mufti of Palestine, Haj Amin Al-Husseini. Today, it is used as part of Al-Umariya School.

76 Al-Ghawanmeh Gate Minaret (Ayyubid Era)

The Ayyubid judge Sharaf Ad-Din bin Abdul Rahman bin As-Sahib built the Bani Ghanim Gate Minaret in 697 AH/1297 AD during the reign of Sultan Hussam Ad-Din Lajeen. It is a square-shaped minaret topped with a quadrilateral structure, the upper part of which is octagonal. It is located near Bani Ghanim's Gate and considered the tallest and most decorative of Al-Aqsa's minarets. With a height of 38.5 meters, it is the highest minaret inside Al-Aqsa. It contains a staircase of 120 steps. The Western Wall Tunnel that was dug by the Israeli Occupation Forces weakened the minaret's foundations, requiring its renovation in 1422 AH/2001 AD.

77 Al-Ghawanmeh Gate (Mamluk Era)

The gate is located in the northwestern part of Al-Aqsa Mosque and was last renovated in 707 AH/1307 AD by Sultan Mohammad Ibn Qalawun. It is a relatively small gate named after the Old City's Bani Ghanim Quarter to which it leads. In the past, the gate was called Al-Khalil Gate after Prophet Abraham (PBUH) who was also called Khalilullah. The Islamic Waqf Directorate renovated the gate after it was burnt by an Israeli extremist in 1419 AH/1998 AD.

78 Al-Manjakiyah School (Mamluk Era)

This school is located on the northwestern wall of Al-Aqsa Mosque, to the left when entering the mosque from the Inspector's Gate. It is attributed to its founder and Waqf registrar, Prince Saif Ad-Din Manjak Al-Yousifi An-Nasiri in the 8th century AH/14th century AD.

It comprises two floors which include many rooms and halls. Teaching continued there until the Ottomans turned it into a residential house towards the beginning of the 20th century. It also served as a shelter for those visiting Jerusalem. During the British Mandate, it became an elementary school. It was later renovated by the Supreme Islamic Council to use as its headquarters. Today, it serves as the headquarters of the Jerusalem Waqf Directorate, which is subordinate to the Jordanian Ministry of Endowment and Islamic Affairs.

79 Inspector's Gate (Mamluk Era)

The Inspector's Gate is located on Al-Aqsa Mosque's western corridor, south of Bani Ghanim's Gate. It was renovated in 600 AH/1203 AD in the Mamluk era during the reign of King Al-Mu'azzam Sharaf Ad-Din Isa. It is a huge gate with a 4.5-meter-high entrance. The gate takes its name from the Inspector of the two Noble Mosques (Al-Aqsa Mosque and Al-Ibrahimi Mosque), who was believed to reside nearby during the Mamluk era. In the past, it was also called Michael's Gate, the Jail Gate (because of its proximity to an Ottoman jail located at the adjacent Ribat Al-Mansouri) and the Council Gate (after the Supreme Islamic Council).

80 Fountain of Ibrahim Rumi/Al-Busiri *Sabeel*

Located ten meters to the east of the Inspector's/Council's Gate, the *sabeel* was renewed twice. First by Al-Hajj Ibrahim Al-Rumi in 839 AH/1435 AD during the reign of Prince Husam Ad-Din Hasan Quja and later by Sultan Qaitbay in 883 AH/1478 AD. Architecturally, the well is distinctly of Mamluk construction.

81 Al-Wafa'iyah Zawiyah (Tomb of Sheikh Budeir Ibn Hubeish)

The school is located south of the Inspector's Gate/Council's Gate and was previously known as the school of Mu'awiyah Ibn Abi Sufyan (the first Umayyad caliph), who purchased it in 782 AH/1380 AD. The school had a number of famous residents: the Abu Al-Wafa family (728 AH/1328 AD), Sheikh Mustafa Al-Bakri Al-Siddiqi Al Khilwati in the 12 AH/18th AD century, and finally as the residence of Sheikh Mohammad Al-Budeiri who served in the army that defeated Napoleon's siege of Acre in 1212 AH/1797 AD.

82 Al-Busairi Platform (*Mastabah*)

This Platform is located slightly south of the front of the Inspector's/ Council's Gate, northwest of the Dome of the Rock. The platform was named after Ala ad-Din Al-Busairi, the Inspector of Al-Aqsa Mosque during the Ayyubid period, in 800 AH/1397 AD. It has two, small, unique marble pillars, which make it distinctive. The platform has other names, such as Platform of Jarkas named after the prince Jarkas An-Nassri, who added the current *mihrab* to the platform.

83 Al-Budeiri / Mustafa Agha Platform (*Mastabah*)

This platform is located in the northwestern part of the Al-Aqsa Mosque compound. The platform is square-based and was built by Mustafa Agha, Governor of Jerusalem in 1153 AH/1740 AD.

84 Mustafa Agha Fountain (*Sabeel*) (Al-Budairi)

Located approximately 20 meters southeast of the Inspector's Gate (Bab Al-Nazir/Bab Al-Majlis). It was built by Mustafa Agha during the Ottoman period during the reign of Sultan Mahmoud I, in 1153 AH/1740 AD. It is a construction with a square base that measures a length of 1.5 meters and a height of 4 meters.

85 Western Corridor (Rewaq) (Mamluk Era)

This corridor was built during the Mamluk era between 707–737 AH/1307–1336 AD. It consists of stone columns topped with arched ceilings and a number of overlapping hallways. The stone-paved floor of the corridor is slightly higher than the rest of Al-Aqsa's courtyards. In the past, the western corridor's hallways were used for scholarly gatherings.

86 A) Iron Gate Platform (*Mastabah*)

The platform faces the Iron Gate on the west side of Al-Aqsa Mosque. It has a square shape and lacks a *mihrab*.

86 B) Ali Pasha Platform (*Mastabah*)

This platform is located west of the Dome of the Rock and next to the Cotton Merchants Gate (Bab Al-Qattanin). It was built by Ali Pasha, the Governor of Jerusalem, in 1047 AH/1637 AD. There is a beautiful stone *mihrab* on the platform with an inscription of the date it was built.

87 A) Iron Gate (Mamluk Era)

The Iron Gate is located on the western corridor of Al-Aqsa Mosque, between the Inspector's Gate and the Cotton Merchants Gate. It was last renovated in 755 AH–758 AH/1354–1357 AD. It is also called Arghun's Gate, after its renovator and founder of the Arghuniyya School, Prince Arghun Al-Kamili.

87 B) Ribat Al-Kurd

The Ribat Al-Kurd is located outside of the Iron Gate, adjoining the Wall of the Al-Aqsa Mosque compound, below Al-Jawhariya School, and in front of Al-Arghuniyya School. A "ribat" is a space used as a hospice for Muslim pilgrims. The Ribat Al-Kurd is attributed to

its founder, the owner of the Egyptian Diyar, Prince Sayf Ad-Din Kurd who founded it in 693 AH/1296 AD, during the reign of Sultan An-Nasir Mohammad Ibn Qalawun.

88 Al-Khutniyya School and Tomb (Mamluk Era)

This school is located along the western corridor of Al-Aqsa Mosque. It was built by Lady Oghul Khatun of Baghdad in the 6th century AH/13th AD. The school was dedicated to teaching Islamic jurisprudence and Qur'anic Sciences. Its eastern windows overlook Al-Aqsa Mosque's courtyard. It holds Lady Oghul Khatun's tomb as well as the following tombs: the tomb of Mohammad Ali Jauhar, an Indian Muslim man who fought for the Palestinian cause; the tomb of the chairman of the Arab Executive Committee of the Third Palestinian Conference, Musa Kathem Al-Husseini; the tomb of the Palestinian hero of the 1948 Battle of Al-Qastal, Abdul Qader Al-Husseini; the tomb of Abdul Qader Al-Husseini's son, Faisal Al-Husseini, the representative of the Palestine Liberation Organization in Jerusalem at the Orient House); and the tomb of Al-Sharif Abdul Hamid Ibn Awn; and the tomb of the well-known Palestinian, Abdul Hamid Shoman.

89 Al-Arghuniyya School and Tomb of Hashemite Sharif King Hussein bin Ali (Mamluk Era)

Prince Arghun Al-Kamili started building this school in 758 AH/1357 AD, but he died before its construction was completed. Consequently, the mission was carried on by the Mamluk Sultan Al-Zahir Baibars. The school is located between the Cotton Merchants Gate and the Iron Gate at the western end of the Al-Aqsa Mosque Compound. It is located in the southern part of the Iron Gate alley. It consists of a two-story building with a high entrance decorated with red and white bricks. The entrance contains an inscription of the school's founder's name and the year of construction, topped by a group of interlocking stones. The school also houses two tombs, one belonging to its founder, Prince Arghun, and the other to the Hashemite King Al-Hussein bin Ali, which is located in the eastern hall on the first floor. Today, the school is used as a house. However, it was evacuated due to the cracking of its walls caused by the excavations carried out below by the Israeli authorities.

90 Cotton Merchants Gate (Mamluk Era)

The Mamluk Sultan Mohammad Ibn Qalawun built the Cotton Merchants Gate in 737 AH/1336 AD. It is along the western side of the Al-Aqsa Mosque compound, between the Iron Gate and the Ablution Gate. The gate leads to the Cotton Merchant's Market, from which it derives its name. This gate is considered one of Al-Aqsa Mosque's most beautiful gates, with decorations made up of Islamic motifs and *muqaranas*, a distinct type of Mamluk stalactite vaulting.

91 Cotton Merchants Gate's Platform (*Mastabah*)

This platform is located near the Cotton Merchants Gate (Bab Al-Qattanin). It was mentioned by the historian Al-Umari in the year 748 AH/1347 AD. It was built by the Mamluk Sultan Mohammad Ibn Qalawun in 737 AH/1337 AD.

92 Qaitbay Fountain (*Sabeel*) and Platform (*Mastabah*) (Mamluk Era)

Sultan Saif Ad-Din Ennal built this *sabeel* in 860 AH/14556 AD. However, as only a well had remained of its original structure, the Mamluk Sultan Qaitbay reconstructed it and added a colorful brick and marble floored building, topped with an octagonal-dome ornamented with Islamic motifs. The *sabeel* was renovated again by the Ottoman Sultan Abdul Hamid II in 1300 AH/1882 AD. Today, it is made up of two floors; a well is situated on the ground floor and a tank used for storing water on the second. Colored and white stones were used in building the *sabeel*. It is square in shape on an octagonal base, topped by an exquisitely crafted dome, the only one of its kind and shape outside of Egypt.

Qaitbay Platform (Mastabah)

Sultan Ennal who ruled Jerusalem from 857–865 AH/1453–1461 AD built this platform. It took its current form and name from the building of Sultan Qaitbay, then it was renewed by the Ottoman Sultan Abdul Hamid II.

93 Uthmaniyya School (Mamluk Era)

The Uthmaniyya School is located south of the Ablution Gate, next to Al-Ashrafiyah School. It is named after Lady Asfahan Shah Khatun Bint Mahmoud Al-'Uthmaniyah, a Turkish woman who established it in 840 AH/1436 AD during the reign of Sultan Al-Ashraf Barsbay.

The school consists of two floors and can be reached through a beautiful Mamluk entrance that is surmounted by an inscription invoking its foundation and decorated with alternating red and white stones. The school consists of several rooms and a small open courtyard overlooking Al-Aqsa Mosque. It has a façade made of red and white stones. Of the two tombs situated on the left side of the entrance, one houses the remnants of Lady Asfahan.

The school and its mosque were damaged by Israeli excavations beneath it. The Israeli authorities confiscated the school's mosque, allegedly to create ventilation for the tunnel underneath. Today, the remainder of this school building is used as a residence for some Jerusalemite families.

94 A) Gate of the Chain Minaret (Mamluk Era)

Prince Saif Ad-Din Tankaz bin Abdullah An-Nasiri built this minaret over Al-Aqsa's western corridor during the reign of An-Nasir Qalawun in 730 AH/1329 AD next to the Gate of the Chain. The square-shaped minaret can be accessed through Al-Ashrafiyah School using an 80-step staircase. It is built on a square base and topped with a covered porch resting on a set of stone columns. The minaret was restored by the Supreme Islamic Council in 1340 AH/1921 AD after being damaged in an earthquake. Israeli forces banned Muslims from entering and using this minaret to "protect" Jewish worshipers at Al-Buraq Wall (the "Western Wall"), which the minaret overlooks.

94 B) Al-Aqsa Mosque Shari'a Secondary School for Girls

Located in the western portico, close to the Gate of the Chain, above the Ashrafiyah School building.

95 Ablution Gate (Ayyubid Era)

This gate is located along the western corridor of the Al-Aqsa Mosque compound, near the Cotton Merchants Gate and close to the Dome of the Rock. It is the only gate of Al-Aqsa that does not lead to one of the Old City's quarters but rather to an ablution fountain built by the Ayyubid Sultan Al-Adil I. The gate and the ablution fountain were last renovated in 666 AH/1267 AD.

96 Well of the Fountain (*Sabeel*) of Qaitbay

The well is located west of the Qaitabay *sabeel*, but the Islamic Waqf Council closed its opening and restored the well to its previous state. It is one of the wells of Al-Aqsa Mosque.

It was established in the Ayyubid period and was subjected to an Israeli infiltration attempt in 1981, through excavations of the Western Wall Tunnel of Al-Aqsa.

97 Al-Ashrafiyah School (Mamluk Era)

Prince Hassan bin Tatr Ath-Thahiry built this school as a gift for King Ath-Thaher Khashqoum in 872 AH/1467 AD. As the latter died before the construction was completed, Prince Ath-Thahiry decided to dedicate it to Sultan Al-Ashraf Qaitbay, who assigned scholars and teachers to the place. When Sultan Qaitbay came to Jerusalem in 880 AH/1475 AD, he visited the school but was not quite impressed by the building. So, he demolished it and ordered its reconstruction in 885 AH/1480 AD. Al-Ashrafiyah School is considered to be the third architectural jewel of the Al-Aqsa compound, besides Al-Qibly Mosque and the Dome of the Rock. Half of the school is located inside the Al-Aqsa compound, while the other half (Al-Baladiyah School) is outside its borders. The school consists of a two-story building with a beautiful entrance decorated with white and red bricks. It also has a mosque that was once used by the followers of the Hanbali school. There are two graves inside its mosque, with one thought to belong to Sheikh Al-Khalili. Today, a significant part of the school is used as Al-Aqsa Shar'ia School for Girls, another part is used as Al-Aqsa Mosque Manuscripts Center, subordinate to the Islamic Waqf Directorate, while the remaining part houses some Jerusalemite families. In 1420 AH/1999 AD, the Islamic Waqf Department and the Welfare Association carried out a comprehensive renovation of the building.

98 An-Narenj Pool (Mamluk Era)

An-Narenj pool is located on the western courtyard of the Al-Aqsa Mosque compound between *Sabeel* Qasim Pasha and *Sabeel* Qaitbay's platform. The Mamluk Sultan Qaitbay renovated it in 887 AH/1482 AD when he built Al-Ashrafiyah School. The 49-meter square-shaped pool contains at its center a marble-floored fountain which is out of use today. The Al-Aqsa Reconstruction Committee renovated the pool and turned it into an ablution fountain by adding 24 faucets on three of its sides. It is supplied with water from the nearby tank of *Sabeel* Qasim Pasha.

99 Fountain (*Sabeel*) of Qasim Pasha (Ottoman Era)

Sabeel Qasim Pasha is located on the western side of Al-Aqsa Mosque close to the Gate of the Chain. Built by the Governor of Jerusalem Qasem Pasha in 933 AH/1526 AD during the reign of Sultan Suleiman the Magnificent. It is an octagonal *sabeel* with 16 faucets. It is topped with a wooden sunshade to protect its users from rainwater and sunlight. One can enter by descending via a small staircase. It is also called the *Sabeel* of the Courthouse.

100 Mud Platform (*Mastabah*)

This platform is located west of the southern arched gate. According to inscription on the *mihrab,* it was built in 1174 AH/1760 AD during the Ottoman period.

101 Dome of Al-Salih Najm Ad-Din Ayyub (Dar Al-Qur'an)

This dome was built by the order of Al-Salih Najim Ad-Din Ayyub in 1249 AD. It is considered the last of the Ayyubid constructions built at Al-Aqsa Mosque. It was the first "Dar Al-Qur'an" for teaching the Qur'an in Palestine.

102 Tranquility (Al-Sakeenah) Gate (Ayyubid Era)

The Tranquility Gate is one of Al-Aqsa Mosque's main gates. It is located to the north of the Gate of the Chain and is also known as the Wizards' Gate and David's Gate. The gate was built and renovated during the Ayyubid Dynasty. it is relatively tall and decorated with overlapping ornamented stones. The gate has a double wooden door with a small opening that allows a single person to pass through when the double door is closed. Today, the gate remains closed.

103 Gate of the Chain (Ayyubid Era)

The Gate of the Chain was built during the Ayyubid Period. It is one of Al-Aqsa Mosque's main entrances. It is located on the southern part of Al-Aqsa's western wall. The gate is relatively tall, topped with ornamented bricks, and has a double wooden door with a small opening that allows a single person to pass through when the double door is closed. The Ayyubids renovated it around 600 AH/1200 AD.

104 At-Tankaziyah School (Mamluk Era)

This school was named after Prince Saif Ad-Din Tankaz An-Nasiri who built the school in 729 AH/1328 AD during the Mamluk era. The school is located between the Gate of the Chain to the north and Al-Buraq Wall to the south. Part of its construction is located inside the western portico of Al-Aqsa Mosque, while the rest is located outside it. It was a great school for teaching the sayings of the Prophet Mohammad (PBUH), known as "Hadith." It was turned into a courthouse during the Mamluk Sultan Qaitbay's reign. Under the Ottomans it became a Shari'a Court, until the early days of the British Mandate when the Grand Mufti of Jerusalem, Hajj Amin Al-Husseini, made it his place of residence. It is a two-floored school with an open courtyard, a *mihrab*, four pavilions, and a large hall that was used as a library, in addition to a number of rooms and other facilities. The building reverted to being a school for teaching Islamic jurisprudence until it was confiscated by the Israeli Authorities in 1388 AH/1969 AD, after which it was turned into an Israeli Border Police Station to monitor and oversee Al-Aqsa Mosque.

105 Al-Buraq Wall

Al-Buraq Wall is located in the southwestern section of Al-Aqsa Mosque's wall. It is part of Al-Aqsa Mosque and considered an Islamic property.* The Israelis seized it following their occupation of the city of Jerusalem in 1387 AH/1967 AD, referred to it as the "Wailing Wall," and claimed it is the remaining part of Suleiman's Temple. The British Mandate decided after an extensive study from 1347–1350 AH/1929–1932 AD that Al-Buraq Wall is an integral part of Al-Aqsa Mosque and thus the Jewish people had no right to make any changes or additions to the place but to only visit it and pray. The area of the square did not exceed three meters wide by 22 meters long until 1387 AH/1967 AD. After the year 1967 AD, the Reconstruction Committee added an additional two rows of stone.

According to Islamic tradition, the Western Wall is the place where Prophet Mohammad (PBUH) tied Al-Buraq creature before ascending to the sky on the night of the Isra and Mi`raj.

The Moroccan Gate Road and the Moroccan hill: these are the remaining parts of the Moroccan quarter which was entirely demolished in 1387 AH/1967 AD. The demolition of the Moroccan Gate Road began in 1424 AH/2004 AD and continues until this day. Thus, despite the huge international opposition to this assault and demolition, especially from the UNESCO, we still witness an example of the gradual destruction of Islamic Heritage.

106 Abu Bakr/Al-Buraq Platform (*Mastabah*)

This platform is located to the east of the Moroccan Gate (Bab Al-Maghariba) and north of Al-Fakhariyya Zawiyah. The platform was mentioned by the historian Al-Umari in 748 AH/1347 AD. It has a rectangle shape with a stone *mihrab*.

107 Al-Buraq Mosque (Umayyad/Mamluk Eras)

Al-Buraq Mosque was built next to Al-Buraq Wall (the Western Wall) in the western portico of Al-Aqsa Mosque's wall. It is directly to the north of the Moroccan Gate, accessible by descent via staircase. It is called Al-Buraq Mosque based on the Hadith in which Muslims believe Prophet Mohammad (PBUH) tied Al-Buraq, a magnificent creature that

carried him from Mecca to Jerusalem in the Night Journey of "Al-Isra' wa Al-Mi'raj." The current building of Al-Buraq Mosque was reconstructed in the Mamluk era during the period between 707 AH–737 AH/ 1307 AD–1336 AD. In terms of construction, it is on the same level as the construction of Bab Ar-Rahmah, the Ancient Al-Aqsa Mosque, and the Marwani Mosque. The main gate of Al-Buraq Mosque is located in Al-Aqsa's western wall, but it is permanently sealed. However, the mosque itself is still open for prayers to this day.

108 Moroccan Gate/Buraq Gate
(Mamluk Era)

The Moroccan Gate is located in Al-Aqsa Mosque's western wall (Al-Buraq Wall). It was last renovated in the Mamluk era 713 AH/1313 AD. Below it, there is the Buraq Gate, which is closed. and Al-Nabi Gate. The Moroccan Gate led to the Moroccan Quarter, which was demolished by the Israeli Occupation Forces in 1387 AH/1967 AD to build the Wailing Wall Plaza to provide more space and facilities to Jewish worshipers. The Israeli forces took control of the keys to the gate in 1967 and banned Muslims from using it, under the pretext of protecting Jewish worshipers.

109 Al-Zawiyah/Al-Fakhariyya School (Mamluk Era)

Judge Fakhr Ad-Din Mohammad bin Fadlallah built this school in 730 AH/1329 AD. It was originally an Islamic religious school and was later turned into a Sufi lodge. Israeli forces demolished a large part of the school, leaving only three rooms and a small mosque out of its original building. The school's mosque structure is simple; it is an oblong room with three stone pillars that are topped with three magnificent domes which were added during the Ottoman era. The mosque also has a beautiful red-brick *mihrab*.

110 Moroccan Gate Minaret/Al-Fakhriya (Mamluk Era)

The minaret is located in the southwestern corner of Al-Aqsa Mosque. The Mamluk Judge Sharf Ad-Din Abdul Rahman Ibn Fakhr Ad-Din Al-Khalili built the Moroccan Gate Minaret in 677 AH/1278 AD next to the Moroccan Gate. The 23.5 meters high minaret is the shortest minaret inside Al-Aqsa Mosque and is standing without any foundations. The top of the minaret was damaged due to an earthquake that hit Jerusalem in 1340 AH/1921 AD and was repaired by the Supreme Islamic Council which complemented it with a dome, later covered with lead sheets by the Hashemite Fund for the Restoration of Al-Aqsa Mosque.

111 Al-Malakiyah Mosque (Moroccan Mosque) - Islamic Museum (Ayyubid Era)

This ancient mosque is located in the southwestern part of Al-Aqsa Mosque, next to the Moroccan Gate (Western Wall). It was built during the 6th and 7th centuries AH/12th and 13th centuries AD. It pertains to the Ayyubid period, but the exact year for its construction and its founder remains unknown. In the past, the mosque was dedicated to the followers of the Maliki School of Islamic jurisprudence. It is now used as a hall for the Islamic Museum where a number of historical Islamic historical artifacts and monuments are displayed. Mujier Ad-Din Al-Hanbali mentions that the Moroccan Mosque was built by the Caliph Umar Ibn Al-Khattab or in the Umayyad era.

The Islamic Museum

The Islamic Museum was established in 1341 AH/1922 AD by the Supreme Islamic Council. It is considered to be the first museum founded in Palestine. Initially, it was housed at the Ribat Al-Mansouri which is located opposite the current Islamic Waqf headquarters, next to Al-Nazir Gate. In 1348 AH/1929 AD, the museum was moved from there to its current location at the southwestern corner of Al-Aqsa Mosque, next to the Moroccan Gate.

The museum has two halls that form an L-shape. The northern hall building was known as the Moroccan Mosque, while the southern hall was part of the Women's Mosque.

The Islamic Museum includes rare and expensive historical Islamic archeological collections which chronicle the history of Al-Aqsa Mosque from the conquest of Caliph Umar until now. In addition, the museum has a collection of rare manuscripts of the Holy Qur'an, with the oldest copy dating back to the 2nd century AH/8th century AD. There is also a rare copy of the Holy Qur'an that the Mamluk Sultan Barsbay ordered to be transcribed between the years 825-840 AH/1422-1436 AD. At 110 cm by 170 cm, it is considered the largest copy of the Holy Qur'an in Palestine.

112 Moroccan Gate Fountain (*Sabeel*)

This fountain was built at the beginning of the Ottoman era. It is located east of the Moroccan Gate and north of the Moroccan Mosque, along the western side of Al-Aqsa Mosque.

113 Islamic Museum Platform (*Mastabah*)

The Islamic Museum platform is located east of the Islamic Museum. It is considered the largest of the platforms and is believed to date back to the Mamluk era.

114 Women's Mosque (Al-Aqsa Library) (Ayyubid Era)

The building extends east to west along Al-Aqsa's western wall, toward the southwestern corner of the western wall of the compound. Saladin turned it into a women's-only mosque. However, during the past three decades, the building was divided into three sections for three different uses: the southwestern section is used as the southern hall of the Islamic Museum; the central section served as Al-Aqsa's main library before it was moved to the Ancient Al-Aqsa Mosque; and the eastern section, adjacent to Al-Qibly Mosque, is used as a warehouse for the Islamic Waqf.

115 **Yusuf Agha's Dome** (Ottoman Era)

Yusuf Agha, a governor of Jerusalem during the reign of the Ottoman Sultan Mehmet IV, built this dome to the west of Al-Qibly Mosque in 1092 AH/1681 AD. It is an Ottoman, square-shaped building topped with a low dome. Today, it is used as the information office of Al-Aqsa Mosque. In the past, it was used to sell tickets to Al-Aqsa Mosque for non-Muslim visitors until 2001 AD.

116 Pine Platform (*Mastabah*)

This platform is located near the Dome of Yusuf Agha. It was, constructed prior to 748 AH/1347 AD, then rebuilt in 980 AH/1572 AD by the Judge Muhyi Ad-Din Abd Al-Qader Al-Hariri. It was later renovated by Ahmad Pasha Ridwan in 1010 AH/1601 AD for 10 gold pieces.

117 A) West Goblet Platform (Al-Ka'as Al-Gharbi *Mastabah*)

This platform is located to the west of the *Sabeel Al-Ka'as* and dates back to the Ottoman era. The platform is shaped like a rectangle. It was renovated in the 20th century and a corridor was opened inside of it for a row of water taps for ablutions. A simple iron *mihrab* is located at its southern end.

117 B) Flower Platform (*Mastabah*)

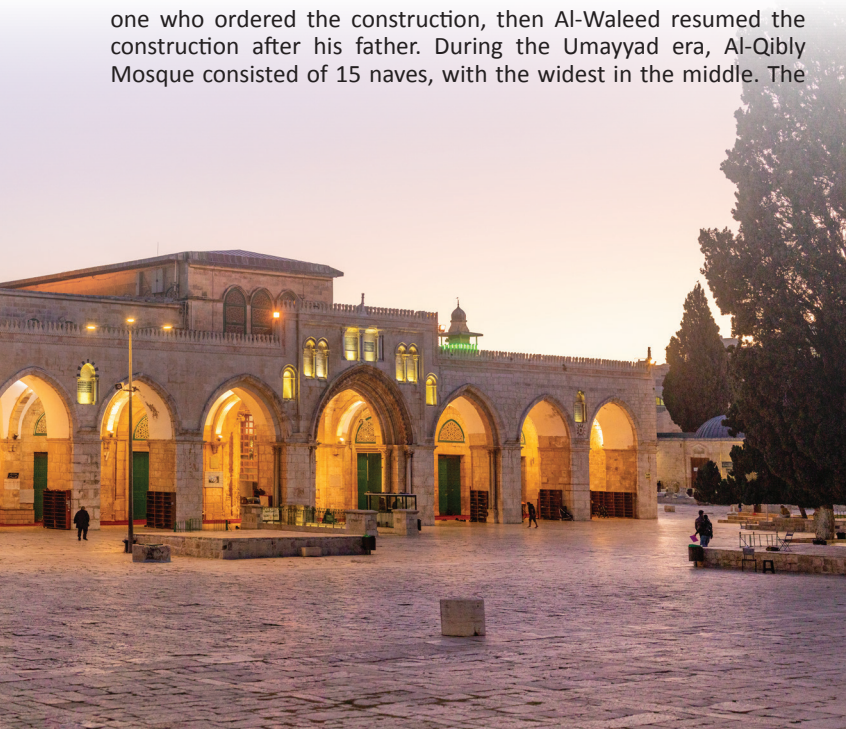
This platform is specifically in the northwest corner of Al-Qibly Mosque. It was built in the Ottoman period. It holds its name because of the basin of flowers near it. It has a simple iron *mihrab* in addition to a ground *mihrab*.

118 Al-Jame' Al-Aqsa/Al-Qibly Mosque

Al-Qibly Mosque, which is also known as Al-Jame' Al-Aqsa, is the first physical structure ever built by Muslims on the Al-Aqsa Mosque compound. When Muslims first entered Jerusalem in 16 AH/637 AD, the site was deserted and neglected with no signs of construction. Caliph Umar Ibn Al-Khattab and his companions cleared it of the rubble and built the first Al-Qibly Mosque on the southern part of the area. This was chosen after much deliberation over the best location. Although some of the Prophet's (PBUH) companions had suggested building it in front of the Rock of Ascension to the north, the Caliph decided to build the mosque in the heart of Al-Aqsa, next to the southern wall, instead.

The first mosque was a simple building that sat on wooden trusses. It was designed to accommodate 3,000 worshipers. However, Al-Qibly Mosque as we know it today was first built by the Umayyad Caliph Walid bin Abdul Malik bin Marwan between 90-96 AH/706-714 AD. Some narratives say that Caliph Abdul Malik bin Marwan was the one who initiated the mosque's construction. When he died before the building was completed, his son, Al-Walid I, carried on the mission.

Between 90-96 AH/708-714 AD, Umayyad Caliph Al-Walid bin Abdul Malik established Al-Aqsa Mosque and the Al-Omari Mosque part of it. Other resources state that Abdul Malek bin Marwan was the one who ordered the construction, then Al-Waleed resumed the construction after his father. During the Umayyad era, Al-Qibly Mosque consisted of 15 naves, with the widest in the middle. The



building was covered by a lead ceiling that sloped southwards toward a magnificent dome. The mosque was renovated for the first time during the Abbasid era by Caliph Abu Jafar Al-Mansur, and again by Abbasid Caliph Al-Mahdi. Another Abbasid Caliph, Al-Ma'mun, rebuilt the central hallway. Later, Prince Abdullah bin Tahir of the Tahirid Dynasty which ruled the Khorasan during the Abassid era from 205-259 AH/820-872 AD, later built an open corridor for the mosque.

The Fatimid caliphs also renovated Al-Qibly Mosque several times, including when Caliph Al-Zahir li-l'zaz Din Allah renovated the mosque in 426 AH/1034 AD.

When the Ayyubid Caliph Saladin liberated Jerusalem from the Crusaders, he returned Al-Qibly Mosque (Al-Aqsa Mosque) to its earlier form. Salahiddin brought with him the pulpit, which had been built by Nurredin Zinki in Aleppo specially to be installed at Al-Aqsa Mosque in Jerusalem. This pulpit was burned down by an Australian Zionist extremist in 1969 AD.

The Ottomans also showed a significant care for Al-Qibly Mosque. In particular, Ottoman Sultan Suleiman Khan, also known as Suleiman Al-Qanuni, entirely renovated the mosque. Later, Sultan Mehmet II, Sultan Abdulaziz, and Sultan Abdul Hamid II all renovated Al-Qibly Mosque. The latter refurnished the mosque and lit it with lamps.

Since the 1920s AD, Al-Qibly Mosque/Al-Aqsa Mosque have witnessed the Hashemite reconstruction efforts started by Al-Sharif Al-Hussein bin Ali. The Hashemite kings' efforts are still evident to this day in the renovations of of Al-Aqsa Mosque under the Hashemite Custodianship of His Majesty King Abdullah II Ibn Al-Hussein.

The current Al-Qibly Mosque (Al-Aqsa Mosque) building is rectangular in shape and has a huge hall at its center. The hall lies directly beneath the main dome and is surrounded by three corridors to the east and three corridors to the west. Its length from north to south is 80 meters and its width from east to west is 55 meters. It also has nine entrances, seven of which are on the northern side of the mosque. Each door leads to one of the mosque's seven corridors where there are two other entrances to the west and the east. The central, northern entrance is considered the main entrance for Al-Qibly Mosque. The other entrances lead to corridors that

are connected to one other but partly separated by huge trusses, some of which are made of stone, such as the ones in the two western corridors and the one below the dome. The other trusses that were renovated at the beginning of the 20th century were built with marble columns. Most of those are white with bases and crowns of marble, topped with great arches that reach the ceiling.

Omar Mosque

Umar Ibn Al-Khattab's Mosque is located within the eastern wing of Al-Qibly Mosque and is considered part of the Mosque. It is a rectangular-shaped building with two entrances, one located in Al-Qibly Mosque and the other overlooking the courtyard of Al-Aqsa Mosque. Today, part of the mosque is used as an emergency clinic.

Maqam Al-Arbayeen (Shrine of the Forty)

The Shrine of the Forty is a large room located north of Omar Mosque, where one of its entrances is located, and south of Zakaria's *Mihrab*. It is said that it is called *Maqam Al-Arbayeen* because forty righteous men were buried in the shrine. Others say it is because some councils of knowledge used to read the hadith of Al-Nawawi, but there is no evidence for this. The other entrance to the shrine is located in Al-Qibly Mosque, of which it is considered a part.

Zakariya's Mihrab

This mihrab is located in a room on the northern side of Al-Qibly Mosque. The room is part of the mosque and opens into it. Zakariya's *mihrab* is considered one of Jerusalem's and Palestine's most beautiful *mihrabs*, and it is named after the Prophet Zakariya (peace be upon him).

119 A) Pulpit of Nur Ad-Din Zinki
B) Saladin's Mihrab (Ayyubid Era)

Nur Ad-Din Zinki had this pulpit built in Aleppo in 564 AH/1168 AD. His intention was to place it inside Al-Aqsa Mosque after its liberation from the Crusaders, but he died before this was possible. When Saladin conquered liberated Jerusalem from the Crusaders, he shipped Nur Ad-Din Zinki's pulpit from Aleppo and placed it in Al-Aqsa Mosque. The pulpit was made of cedar wood decorated with ivory and sea shells. Its gate was topped with a magnificent crown believed to have been added by Prince Tankaz An-Nasiri in 731 AH/1330 AD. The pulpit includes a staircase that is topped with an arch and a wooden porch.

In 1389 AH/1969 AD, Dennis Michael Rohan, an Australian Christian Zionist, set Al-Qibly Mosque on fire. The historical pulpit was completely destroyed in the arson attack. It was temporarily replaced with a simpler iron one until an identical pulpit was designed and built in Al-Balqa' Applied University in Jordan with the same original materials between 1993-2002. After its design, the effort took an additional four years until it was finally brought to Al-Qibly Mosque upon the orders of King Abdullah Ibn Al-Hussein II in 2007.

The *mihrab* of Saladin is the central or main *mihrab* at the end of the central nave (middle aisle) of Al-Qibli Mosque.

120 Az-Zaytounah Fountain (*Sabeel*)

This *sabeel* is located north of the *Sabeel Al-Ka'as* and south of Al-Aqsa Mosque. It was built in the modern era by the Islamic Heritage Committee. Its name comes from the olive tree located in the middle of the *sabeel*.

121 Goblet Fountain (*Sabeel* Al-Ka'as) (Ayyubid Era)

Sabeel Al-Ka'as is an ablution fountain that was built by Ayyubid Sultan Al-Adil I in 589 AH/1193 AD. It is a circular basin surrounded by an ornamented iron fence further encircled by stone stools. It contains a central fountain and 20 side-faucets used for ablutions. Al-Ka'as was renovated once by Sultan Qaitbay and last by Prince Tankaz An-Nasiri in 728 AH/1327 AD.

122 East Goblet Platform (Al-Ka'as Al-Sharqi *Mastabah*)

This platform is located east of the *Sabeel Al-Ka'as* and dates back to the Ottoman era. It is rectangular with a simple iron *mihrab* located at its southern end.

123 Funeral's Platform (*Mastabah*)

This platform is located in front of Al-Qibly Mosque and dates back to the Ottoman era. The families of the deceased used to sit on this platform. A simple iron *mihrab is* located on its southern edge.

124 Well of the Leaves (Al-Waraqa)

The Well of the Leaves (Al-Waraqa Well) is located east of Al-Qibly Mosque and extends beneath the mosque. It is 8 meters long, 12 meters wide and 6 meters high. It is said that its name is derived from the shape of its cavity which resembles a leaf. It is said that one of the companions of the prophet went inside and returned with one of the leaves of paradise.

125 Umar Ibn Al-Khattab's Mosque

This Ayyubid building is located in the southeast corner of Al-Qibly Mosque. It is rectangular in shape, narrow, devoid of decoration, and part of it has been turned into a clinic for the mosque. On its southern side, there is a beautiful *mihrab* with ornate marble columns. It is believed that it is the place where Umar Ibn Al-Khattab placed the first *mihrab* of Al-Aqsa Mosque when he conquered Jerusalem in 16 AH/638 AD.

126 Ancient Al-Aqsa / Double Gate

Ancient Al-Aqsa is located underneath the central nave of Al-Qibly Mosque. It is a linear building that extends from north to south. It can be accessed by using an old stone staircase of 18-steps located in front of Al-Qibly Mosque's exterior northern corridor. The mosque is a barrel-shaped vault comprised of three cylindrical arches that extend from north to south. It is on an incline due to the natural geography of Al-Aqsa Mosque's location. The interior of the building consists of two naves that are surrounded by huge stone pillars. It originally served as passage for the Umayyad caliphs connecting their palaces to Al-Aqsa, as the palaces were built next to its southern wall. Ancient Al-Aqsa ends with a door that is called "The Door of the Prophet" or "The Double Gate."

Today, the building hosts Al-Aqsa Mosque's library, called "Al-Khutniyya Library."

المصحف
الأقصى القديم
الكتبة الختمية

127 Double Gate/Prophet's Gate (Umayyad Era)

This gate is located to the west of the Triple Door underneath the *mihrab* of Al-Qibly Mosque. It was used by Umayyad caliphs as an entrance. Saladin sealed it when he built Al-Khutniyya School that is adjacent to Al-Aqsa Mosque's southern wall. Today, the gate is permanently closed and the interior corridor has been turned into a mosque called the "Ancient Al-Aqsa" or Al-Aqsa Al-Qadeemi.

128 Al-Khutniyya Gate (Al-Khitabah)

This gate is located on the southern side of Al-Qibly Mosque, and to the west of its pulpit. It is believed that the gate's construction dates back to the Ayyubid period. Khatibs used the gate to reach their room behind the *mihrab* of Al-Qibly Mosque. It is believed that the Umayyad princes also used to ascend from their palaces to the Qibly Mosque through this door.

129 Al-Khutniyya Zawiya/School (Ayyubid Era)

The Khutniyya School was built during Saladin's reign in 587 AH/1191 AD. It is adjacent to Ancient Al-Aqsa Mosque's wall and Al-Qibly Mosque, directly behind Saladin's pulpit. It was named after Sheikh Al-Khutni, a scholar who taught Islamic Sciences there. The school's original structure was subject to several changes, including the addition of some rooms and restrooms. Today, only a few arches and windows remain of the school's original building.

130 Moroccan Quarter

The Moroccan Quarter/neighborhood was located in the southeast of the Old City of Jerusalem, next to Al-Buraq Wall. It was named after the Moroccan immigrants who resided in this neighborhood since 296 AH/909 AD. On 6 June 1967, during the Six-Day War, the Israeli army occupied the eastern part of Jerusalem which had been under the Jordanian administration. At the end of the war, Israel destroyed the entire neighborhood, which included 131 residential homes and two mosques, one of which was Al-Buraq Al-Sharif Mosque. The neighborhood was then turned into the Western Wall Plaza.

131 A) + B) Umayyad Palaces

These palaces are located to the southwest of Al-Aqsa Mosque. They are named after the Umayyad Caliph Al-Walid Ibn Abd Al-Malik Ibn Marwan (r. 86-96 AH/705-714 AD). The palaces form a huge complex that was built on an area of about 15 dunams. It was known as “Dar Al-Imara“ (Palace of the Governor). It was used as the headquarter for the governor, his senior companions and the custodians of Al-Aqsa Mosque.

132 A) + B) Land of Al-Khatuniya

This area is bounded to the south by the Old City walls and to the north by Al-Aqsa Mosque. It is considered one of the endowments of Al-Khutniyya School that dates back to the Mamluk era. An Arab school affiliated with UNRWA was built on the land in the 1960s. The Israeli authorities demolished the school after the 1967 War, conducted extensive archaeological excavations on the site and then established the Jerusalem Archaeological Park. Today, they call it the Davidson Center Jerusalem Archaeological Park.

133 Triple Gate (Fatimid Era)

The Triple Gate is located in the middle of the southern wall of Al-Aqsa Mosque and consists of three adjacent entrances, hence its name. It overlooks the Umayyad palaces located south of Al-Aqsa Mosque. The gate, which was built by the Umayyads, most likely during the reign of Abd Al-Malik Ibn Marwan, leads to the southern wall of Al-Marwani Mosque located under the southeastern courtyard of Al-Aqsa Mosque. Some archaeologists maintain that the Umayyads constructed these doors as private entrances to Al-Aqsa Mosque for the Umayyad princes.

The gate remained open during the period in which the Crusaders took control of Jerusalem; they used the Marwani area as a stable for horses. When Saladin liberated Jerusalem, he cleaned and restored it and closed the Triple Gate to protect the city and Al-Aqsa Mosque from future invasions.

134 Mihrab of Daoud

This is a huge *mihrab* located in the southern wall of Al-Aqsa Mosque, east of Al-Qibly Mosque. It was built to commemorate Umar Ibn Al-Khattab's prayer at Al-Aqsa Mosque when he conquered the city of Jerusalem. It was named in honor of the mihrab prayer of Prophet Daoud.

135 **Single Gate** (Fatimid Era)

This gate was reopened by the Fatimid Caliph Al-Zahir li-I'zaz Din Allah in 425 AH/1034 AD. It is located on the southern wall of Al-Aqsa Mosque, to the east of the Triple Gate. It is permanently closed.

The Crusaders opened the gate in Al-Aqsa Mosque's southern wall to facilitate entry by horse into what is now Al-Marwani Mosque, which had been used as a stable for their horses.

136 Cradle of Issa (Jesus) (Ottoman Era)

The Cradle of Issa is a small dome built in the last decades of the Ottoman era during the reign of the Ottoman Sultan Abdul Hamid II in 1316 AH/1898 AD. It is located next to the middle of a staircase in the southeastern corner of Al-Marwani Mosque, which leads to the surface of the mosque. It consists of a dome based on four columns that were built over a stone basin called "The Cradle of Issa." In front of the cradle is a simple, hollowed stone *mihrab*. The name "the Cradle of Issa" goes back to a stone basin named "The Cradle of Issa" probably built during the Abbasid or Fatimid eras. Despite the mosque's name, there is no evidence in Islamic tradition that places Jesus (PBUH) in this location. Moreover, Christian clergymen in Jerusalem issued a statement declaring that Christians do not have any monuments or holy sites anywhere inside Al-Aqsa Mosque.

Al-Aqsa Mosque's Gates

Al-Aqsa Mosque has 16 gates, 11 of which are open and five of which are closed. The Islamic Waqf has the keys to all the gates except for the Moroccan Gate, to which the Israeli occupation authorities have possessed the keys since 1387 AH/1967 AD to facilitate the entry of non-Muslim visitors. Despite the fact that the Islamic Waqf holds the keys to the other gates, the Israeli occupation authorities control the opening and closing of the gates and authorize the entry of worshipers into Al-Aqsa. The occupation authorities frequently prevent worshipers under the age of 45-50 from performing prayers, and the Israeli police have a security station inside Al-Aqsa Mosque, near the Dome of the Rock.

Water Sources

There are many water sources in Al-Aqsa Mosque, among them are two pools and two tanks. In addition to eight *sabeel*s, there are 27 wells, most of which are rich with water and used to serve the visitors and worshipers of Al-Aqsa Mosque. The water is necessary for ablutions, drinking, etc.

There are 27 wells within the Al-Aqsa Mosque compound. Most of them are rich with water. Eight of them are located atop the Dome's platform and the other 17 wells are distributed across the courtyards of Al-Aqsa mosque, Al-Khutniyya Library and another well is inside Ancient Al-Aqsa. Those wells were drilled during various Islamic eras in order to serve the worshipers, provide drinking water, and for the use of the residents of the old town as well.

Pulpits (*Minbar*)

A pulpit stands inside a mosque for the speaker (*khatib*) to narrate sermons. Sermons are part of Islamic rituals and include the Friday sermon (*khutba*), and other sermons for different religious occasions such as Eid Al-Fitr and Eid Al-Adha. Al-Aqsa Mosque compound has two main pulpits: one inside Al-Qibly Mosque and one south of the Dome of the Rock near the southern arches.

Prayer Niches *(Mihrab)*

A *mihrab* is a prayer niche located in the wall of a mosque, prayer hall or other structure that indicates the *qibla*, i.e., the direction of Mecca towards which Muslims should face when praying. Therefore, the wall in which a *mihrab* appears is called the "qibla wall". Adjacent to the *mihrab* is a "*minbar*."

Al-Aqsa Mosque compound has 21 mihrabs, some of which are located inside the Qibly and Dome of the Rock mosques, while others are external niches.

Platforms (*Mastabah*)

There are around 40 platforms in Al-Aqsa Mosque. A platform is a flat space made of stone which is elevated from Al-Aqsa's surface. It usually comprises a few steps and a carved *mihrab* pointing towards the Qibla. In the past, these platforms were allocated for prayers, as well as for scholarly gatherings and sermons by famous international Islamic scholars. Some scholars who preached on Al-Aqsa mosques' platforms included Mujir Ad-Din Al-Hanbali and his book "The Solemn in the History of Jerusalem and Hebron" in 900 AH/1494 AD, Sheikh Yacoub Al-Buderi who taught Forensic Sciences near Bab Al-Nazir (Inspector's Gate) in 1287 AH/1870 AD, Murad Effendi Al-Masri who taught language sciences and Arabic calligraphy in early 13th century AH/19th century AD, Al-Shirazi, known as Al-Maqdisi (Abu Al-Faraj Abdul Wahed bin Ahmad) who taught Fiqh and fundamentals of religion according to the Hanbali School in late 386 AH/996 AD, and others who taught from the four mainstream schools of Sunni Fiqh (Islamic jurisprudence): Maliki, Shafi'i, Hanbali, and Hanafi. Out of the 40 platforms, only two were built recently. The rest pertain to the various historic Islamic eras, especially the Mamluk and Ottoman.

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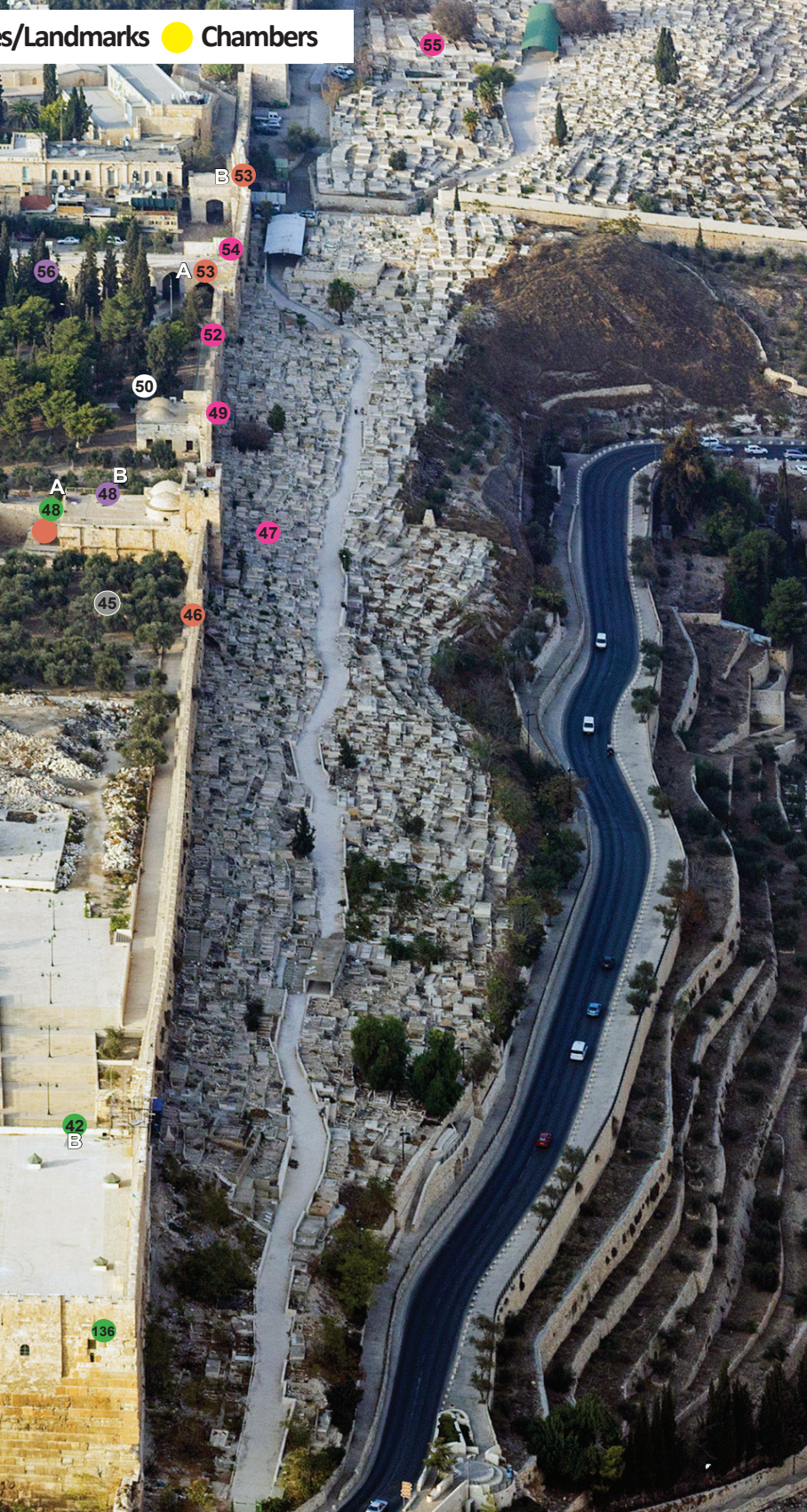
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Chambers
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Map Legend

A) 1) A) Dome of the Rock

1) B) Afternoon (Asr) Prayer Sundial

2) Paradise (Al-Janneh) Well

3) Dome of the Chain

4) Pomegranate (Al-Ruman) Well

5) Southeastern Arched Gate (Al-Ba'ikah)

6) Al-Karak Platform (*Mastabah*)

7) The Eastern Arched Gate (Al-Ba'ikah)

8) Birds' (Al-Asafeer) Well

9) Al-Ahmadiyah School

10) Al-Ahmadiyah School Platform (*Mastabah*)

11) Northeastern Worship Chamber (*Khilwah*) of Ahmad Pasha Ibn Radwan

12) Northeastern Arched Gate (Al-Ba'ikah)

13) Northwestern Worship Chamber (*Khilwah*) of Ahmad Pasha Ibn Radwan

14) Chamber (*Khilwah*) of Mohammad Bey

15) Northern Arched Gate (Al-Ba'ikah)

16) Chamber (*Khilwah*) of Mohammad Agha

17) Chamber (*Khilwah*) of Arsalan Pasha

18) Al-Junblattiya Worship Chamber (*Khilwah*)

19) Spirits Dome

20) Worship Chamber (*Khilwah*) of Qitas

21) Worship Chamber (*Khilwah*) of Parwiz

22) Northwestern Arched Gate (Ba'ikah)

23) Al-Khadr Zawiyah

24) Sha'lan's Fountain (sabeel) and Platform (*Mastabah*)

25) Al-Khadr's Dome

26) Zawiyah Mohammadiyya Dome / Sheikh Al-Khalili Dome

27) Prophet's Dome and Mihrab

28) Dome of Ascension

29) Western Arched Gate (Ba'ikah)

30) A) Chamber (*Khilwah*) of Islam Bey

30) B) Az-Zakat Committee

31) Chamber (*Khilwah*) of Bayram Pasha

32) King Issa Al-Mu'azzam's Cistern

33) Worship Chamber of the Mufti (Khalwet Al-Mufti)

34) Worship Chamber (*Khilwah*) of Abd Al-Hayy Al-Dajani

35) Southeastern Worship Chamber (*Khilwah*)

36) Southwestern Arched Gate (Al-Ba'ikah)

37) Al-Nahwiyah School

38) Yusuf's Dome

39) Burhan Ad-Din's Pulpit

40) a) The Southern Arched Gate ("The Scales" or Al-Qantarah)

40) B) Sundial

41) Great Sea's Well

42) a) Al-Marwani Mosque (Western Entrance)

42) B) Al-Marwani Mosque (Eastern Entrance)

43) Sabra & Shatila Platform (*Mastabah*)

44) Gate of Mercy Fountain (Bab Ar-Rahmah *Sabeel)*

45) Al-Ghazali Platform (*Mastabah*)

46) Funerals Gate

47) Gate of Mercy (Bab Ar-Rahmah) Cemetery

48) A) Gate of Mercy (Bab Ar-Rahmah & Bab At-Tawbah) (Golden Gate) and Its Prayer Hall

48) B) Al-Ghazaliyah School

49) Shaddad Ibn Aws Tomb

50) Seat of Suleiman (Dar Al- Hadith Ash-Sharif)

51) Circular Platform (*Mastabah*)

52) Tomb of Ubada Ibn Al-Samit

53) A) Tribes Gate

53) B) Tribes Gate

54) Martyrs' (Al-Ikhshidiyya's) Cemetery

55) Al-Yusufiyah Cemetery

56) Al-Aqsa Mosque Shari'a Secondary School for Boys

57) Tribes Gate Minaret/Salahiya Minaret

58) Al-Ghadiriyah School

59) A) Men's Ablution (Matharah),

59) B) Women's Ablution

60) Gate of Remission Fountain (Bab Hutta *Sabeel)*

61) Gate of Remission

62) Al-Basitiyah School

63) A) Northern Corridor (Rewaq)

63) b) Riyad Al-Aqsa School

64) Sultan Suleiman's Fountain (*Sabeel*) and Platform (*Mastabah*)

65) Dar As-Salihin (Al-Khanaqah/Al-Duwaidaryah School

66) Sultan Mahmud II's Dome/Lovers of the Prophet's Dome

67) Gate of Darkness (Gate of King Faisal)

68) Al-Aminiyah School

69) Al-Farisiyah School

70) Al-Aalmalakiyya Al-Jukandar School

71) Suleiman's Dome

72) Al-Asa'rdiyah School

73) A) Al-Asa'rdiyah School Platform (*Mastabah*)

73) B) Al-Zahiri Platform (*Mastabah*)

74) Al-Zawiyah Al-Rifa'iyeh School

75) Al-Jawiliyah School

76) Al-Ghawanmeh Gate Minaret

77) Al-Ghawanmeh Gate

78) Al-Manjakiyah School

79) Inspector's Gate

80) Fountain of Ibrahim Rumi/ Al-Busiri *Sabeel*

81) Al-Wafa'iyah Zawiyah (Tomb of Sheikh Budeir Ibn Hubeish)

82) Al-Busairi Platform (*Mastabah*)

83) Al-Budeiri / Mustafa Agha Platform (*Mastabah*)

84) Mustafa Agha Fountain (*Sabeel*)(Al-Budairi)

85) Western Corridor (Rewaq)

86) A) Iron Gate Platform (*Mastabah*)

86) B) Ali Pasha Platform (*Mastabah*)

87) A) Iron Gate

87) B) Ribat Al-Kurd

88) Al-Khutniyya School and Tomb

89) Al-Arghuniyya School and Tomb of Hashemite Sharif King Hussein bin Ali

90) Cotton Merchants Gate

91) Cotton Merchants Gate's Platform (*Mastabah*)

92) Qaitbay Fountain (*Sabeel*) and Platform (*Mastabah*)

93) Uthmaniyya School

94) A) Gate of the Chain Minaret

94) B) Al-Aqsa Mosque Shari'a Secondary School for Girls

95) Ablution Gate

96) Well of the Fountain (*Sabeel*) of Qaitbay

97) Al-Ashrafiyah School

98) An-Narenj Pool

99) Fountain (*Sabeel*) of Qasim Pasha

100) Mud Platform (*Mastabah*)

101) Dome of Al-Salih Najm Ad-Din Ayyub (Dar Al-Qur'an)

102) Tranquility (Al-Sakeenah) Gate

103) Gate of the Chain

104) At-Tankaziyah School

105) Al-Buraq Wall

106) Abu Bakr/Al-Buraq Platform (*Mastabah*)

107) Al-Buraq Mosque

108) Moroccan Gate/ Buraq Gate

109) Al-Zawiyah/ Al-Fakhariyya School

110) Moroccan Gate Minaret / Al-Fakhriya

111) Al-Malakiyah Mosque (Moroccan Mosque)/ Islamic Museum

112) Moroccan Gate Fountain (*Sabeel)*

113) Islamic Museum Platform (*Mastabah*)

114) Women's Mosque (Al-Aqsa Library)

115) Yusuf Agha's Dome

116) Pine Platform (*Mastabah*)

117) A) West Goblet Platform (Al-Ka'as Al-Gharbi *Mastabah*)

117) B) Flower Platform (*Mastabah*)

118) Al-Jame' Al-Aqsa /Al-Qibly Mosque

119) A) Pulpit of Nur ad-Din Zinki

119) B) Saladin's Mihrab

120) Az-Zaytounah Fountain (*Sabeel*)

121) Goblet Fountain (*Sabeel* Al-Ka'as)

122) East Goblet Platform (Al-Ka'as Al-Sharqi *Mastabah*)

123) Funeral's Platform (*Mastabah*)

124) Well of the Leaves (Al-Waraqa)

125) Umar Ibn Al-Khattab's Mosque

126) Ancient Al-Aqsa/Double Gate

127) Double Gate/Prophet's Gate

128) Al-Khutniyya Gate (Al-Khitabah)

129) Al-Khutniyya Zawiya/School

130) Moroccan Quarter

131) A) Umayyad Palaces

131) B) Umayyad Palaces

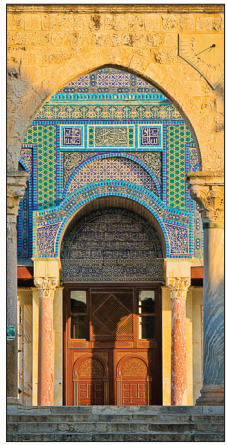
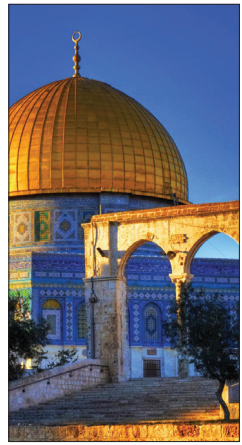
132) A) Land of Al-Khatuniya

132) B) Land of Al-Khatuniya

133) Triple Gate

134) Mihrab of Daoud

135) Single Gate

136) Cradle of Issa (Jesus)

The above numbers correspond to the points on the map and their respective entry in the text of this guide.