

Contested Space: Jerusalem during the Crusades and Counter-Crusades

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Contested Space/ Shared Space?

“The most holy, most royal, most noble, and magnificent above all cities of the world...

For all generations of the world call you holy, as from the first Christians, Jews, Saracens, Jacobites, Nestorians, Georgians, Ethiopians, Copts, Arabs, Turks, Berbers, and Pagans.”

Niccolò, a Franciscan friar from Poggibonsi, Tuscany (1348)

Shared/Contested Heritage

“The uniqueness of Jerusalem is that most of its memories were Jewish, but that these Jewish memories became Christian, and Christian and Jewish memories became Muslim. Alone, of all the holy cities in the world, the space of Jerusalem could accommodate all these pious expressions in every one of their confessional garbs.”

(Oleg Grabar, *Jerusalem: Its Sanctity and Centrality to Judaism, Christianity, and Islam*, New York: 1999, p. 285)

Jerusalem and the Middle East on the Eve of the Crusades

- Fatimid rule (969- 1099)
- Al-Hakim's **destruction of Holy Sepulcher** (1009)
- Jewish Rabbanite and Karaite presence and ceremonies
- 1033 earthquake, and massive **reconstruction**
- Seljuq (Turk) **conquests** (1073-1098)
- Compilation of Islamic "Merits of Jerusalem"
(*Fada'il Bayt al-Maqdis*) **treatises**

Temple Mt / al-Haram al-Sharif / al-Aqsa Mosque



Pilgrims of all denominations

- **Nasir Khosraw** (1046): “20,000 each year.”
- **Rodulfus Glaber of Burgundy** (980-1046): "an innumerable multitude of people from the whole world...finally, and this was something which had never happened before, numerous women, noble and poor.“
- **Gaon Elijah b. Shlomoh** (1057): “on Mount Olives... all our brethren, the house of Israel, assemble on the month of Tishrei to pray in front of the stones of Jerusalem and to kiss its earth, and circumambulate its gates.”

In the footsteps of Jesus





...To cry •



...Or to die

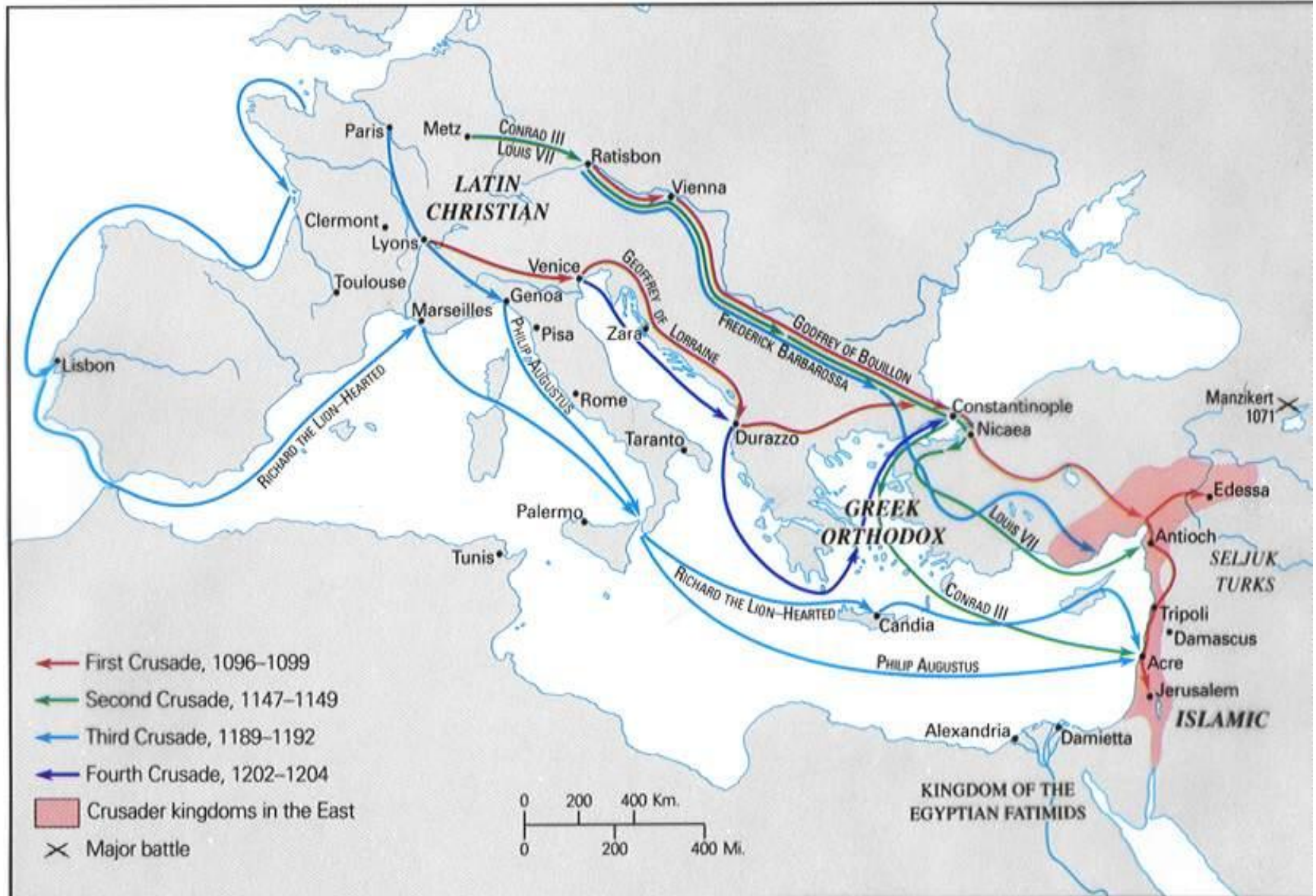
Muslim cemetery, vicinity of Golden Gate

Christian Pilgrims (humiliated) in front of the Holy Sepulcher Ms Fr 2810 fol.274



Pilgrimage in arms?

First Four Crusades (1096-1204); Kingdom in 1135





Kilometers 100
Miles 100

**Near East
1135**
between the First &
Second Crusades

Basic Chronology: 88+10 years of Latin Rule

- **1095**: Proclamation of First Crusade at Clermont. Thousands enlist. For the redemption of Jerusalem? For Christian brethren in the East?
- **1099**: siege and **bloody** conquest of Jerusalem; “**religious cleansing.**” al-Aqsa turned into royal palace.
- 1100 **coronation** of first King of Jerusalem
- 1187 capture of Jerusalem by **Muslims**
- 1192 negotiations between Richard Lionheart and Saladin
- 1129-1139 Frederich

Capital of The Latin Kingdom of Jerusalem



Pope Benedict XVI greeted by Greek Orthodox Patriarch Theofilos III,

Jerusalem, May 2009.

Authentic portrayal of friendly relations?



CRUSADER PERIOD COINS ISSUED IN JERUSALEM WITH THE SYMBOLS OF THE CITY

RIGHT: THE HOLY SEPULCHER; LEFT: TEMPLE MOUNT; CENTER: THE JERUSALEM
CITADEL



© Z. Radovan, Jerusalem

Sanctity and Liturgy

Two religious centers:

- the Church of the Holy Sepulcher
- Mt. Moriah

new axis of sanctity, **new** narratives and rituals,
processions between the two

Holy Sepulcher: site of the crucifixion, anointing, and burial



Festive 1149 Inauguration



Chapel of the Ascension (Mt. of Olives)



Templum Domini (Augustinian church); Templum Salomonis (headquarters of Templars); stables

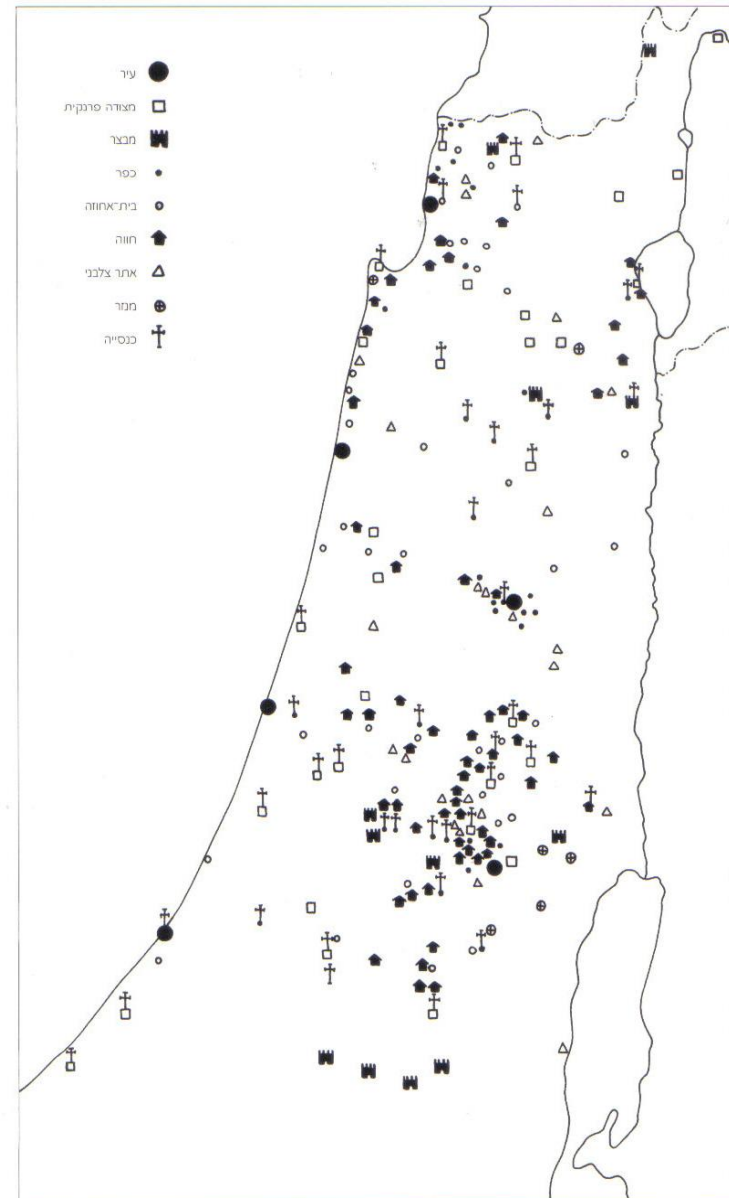


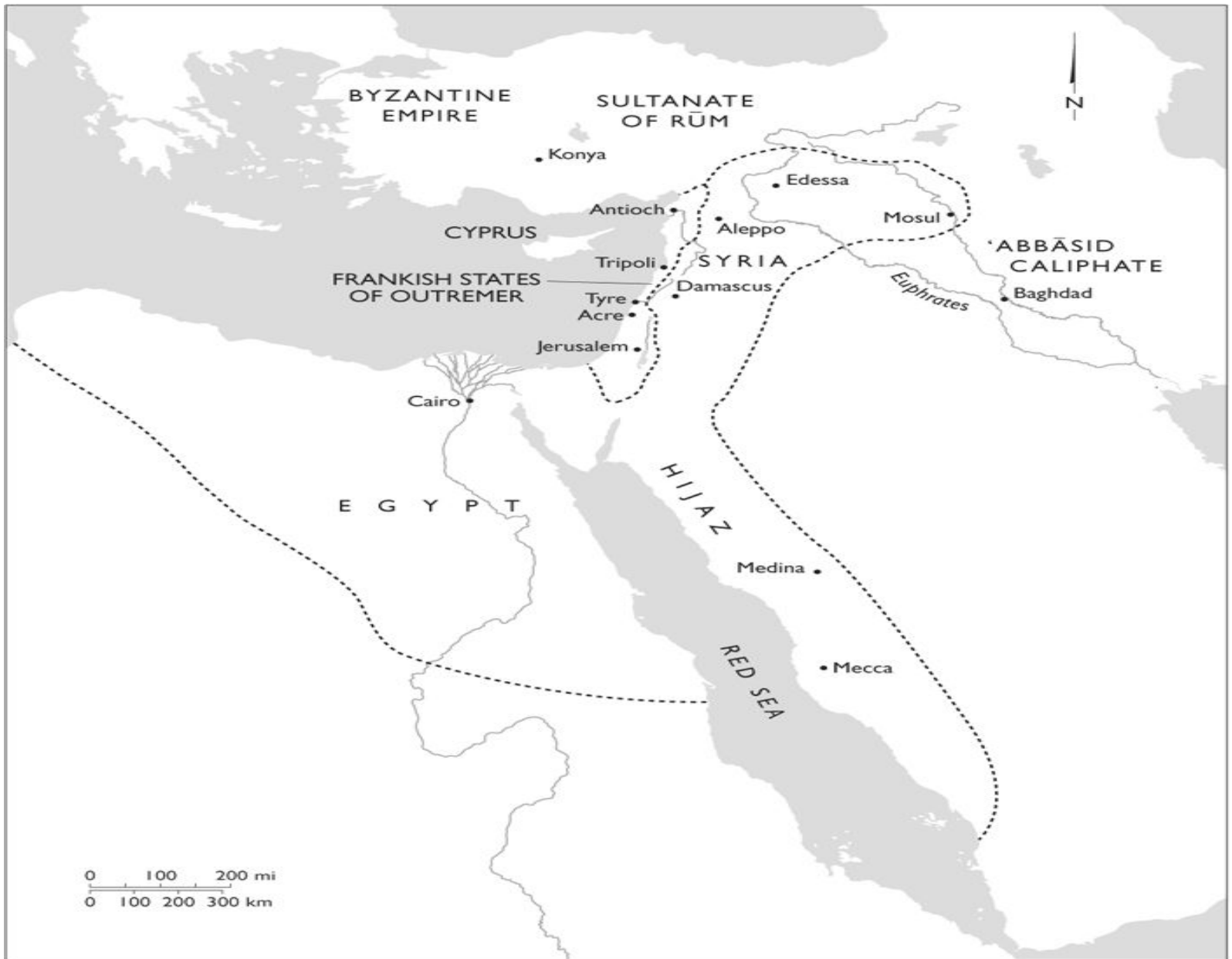
Military Architecture: Belvoir Castle (1149)



Crusader castles,
towns, **villages**,
farm-houses and
churches (Ronnie
Ellenblum)

2
מפת היישובים
הצלבניים





Saladin's Kingdom on the eve of the Battle of Hattin (July 1187)

*“Ula al-Qiblatayn, thani al-Masjidayn,
thalith al-Haramayn”*



“How could God not assist in the conquest of the mighty Jerusalem and of the al-Aqsa Mosque... since she is the seat of the prophets, the home of the saints... [where] angels visit... There is the rock, from which the Way of the Ascension (*mi`raj*) leaves... and for there Buraq departed on the night of the heavenly journey... within it are the throne of Solomon and the Oratory of David... Jerusalem is the first *qibla*, the second of the two houses of God, and the third sacred sanctuary”

(`Imad al-Din al-Isfahani, summer of 1187)

The Night Journey (17: 1)

Glory be to Him Who“
made His servant go on a
night from the Sacred
Mosque to the remote
mosque (*al-masjid al-aqsa*)
of which We have blessed
the precincts, so that We
may show to him some of
Our signs; surely He is the
”.Hearing, the Seeing

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا ۚ

مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝٢

Night Journey of the Prophet (fourteenth century Timurid miniature)



Outer Inscription (renewed)



Ayyubid Period

Rajab(!) 583 / 1187 capitulation of Frankish 27
Jerusalem; **re-Islamization**, fortification, Islamization of
narratives

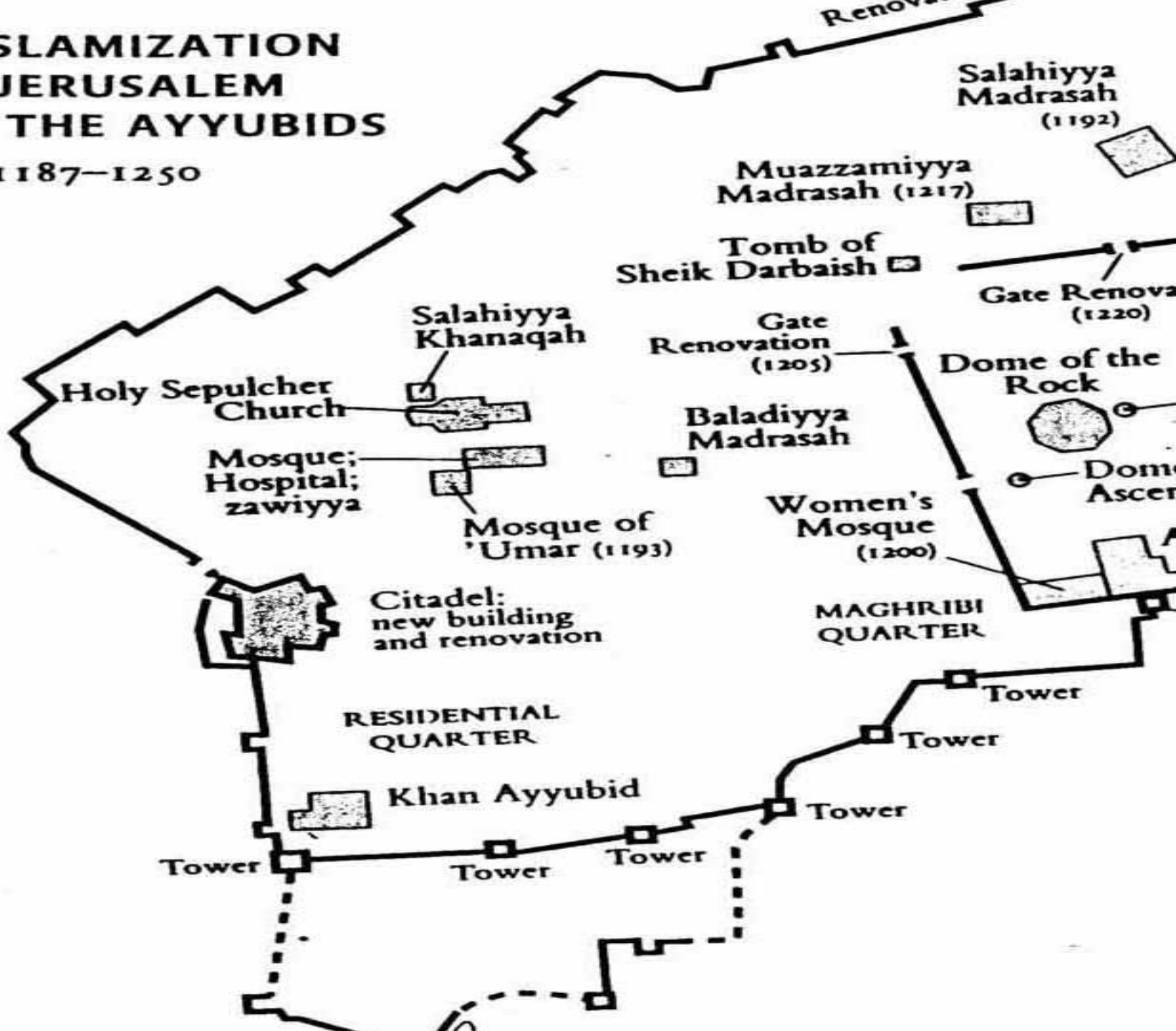
September 1192 Treaty of Jaffa: truce between Saladin
and Richard Lion Heart

1229 treaty between al-Malik al-Kamil and Frederick II -
Jerusalem temporarily restored to Franks; Temple Mt.
remains Muslim. **Public outrage on Muslim side;
excommunication of Emperor on Christian side.**

Resurgence of *Fada'il* works

THE ISLAMIZATION OF JERUSALEM UNDER THE AYYUBIDS

1187-1250



Saladin (Damascus 1992)

"Jerusalem's Liberation" in three languages



Ayyubid Building Projects

- Re-consecration of Haram, reparations; commemorative structures on the Haram
- use of architectural *spolia*
- Conversion of Latin buildings to *madrasas and Sufi establishments*;
- *Naskhi* script
- Fortifications (walls, citadel)

Interior of Dome of the Rock



Interior of al-Aqsa

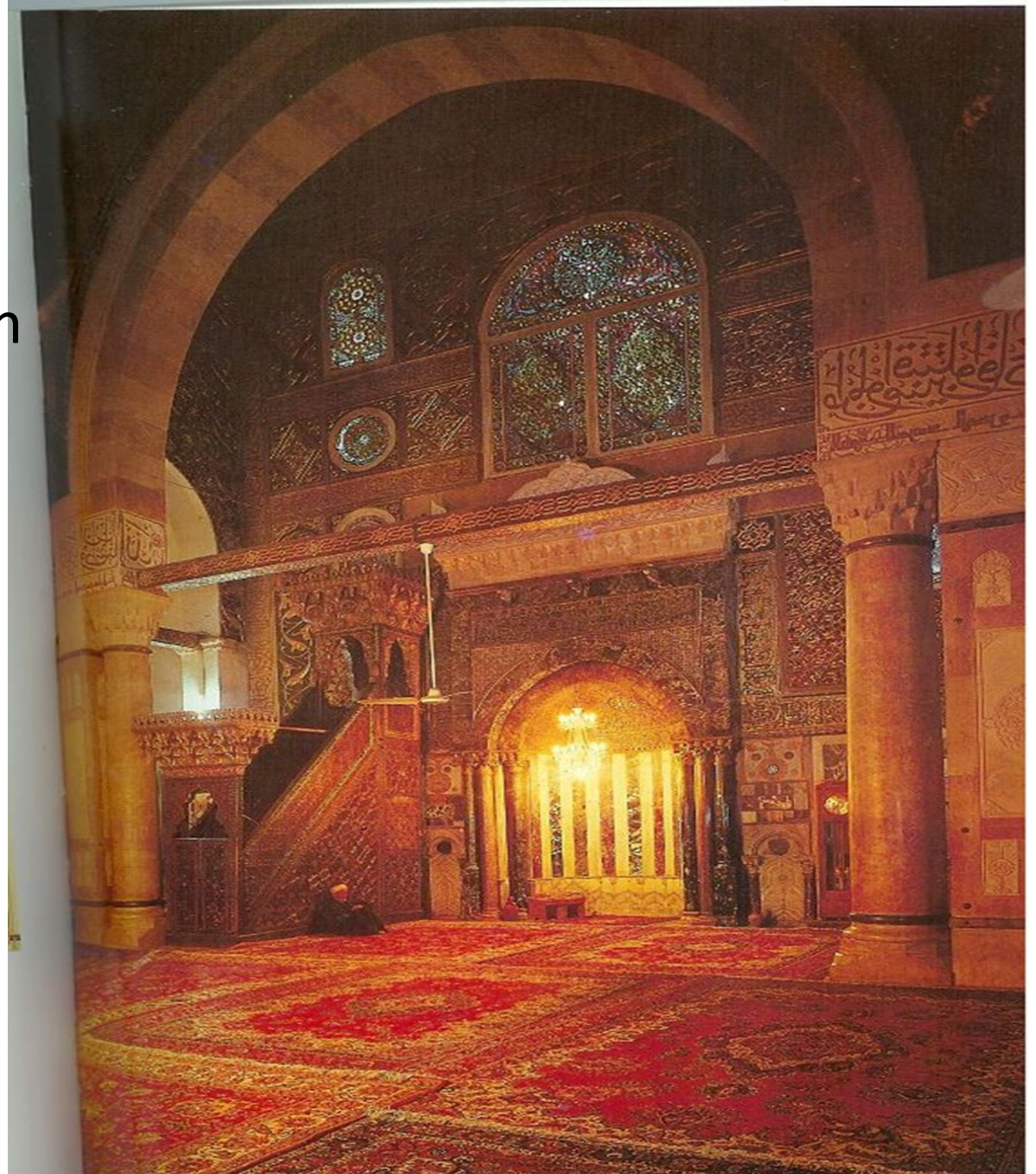


Al-Aqsa, Ayyubid facade



Nur al-Din's *minbar*

Commissioned in
1168-9, installed in
1187



Dome of the Ascension (Qubbat al-Mi`raj)



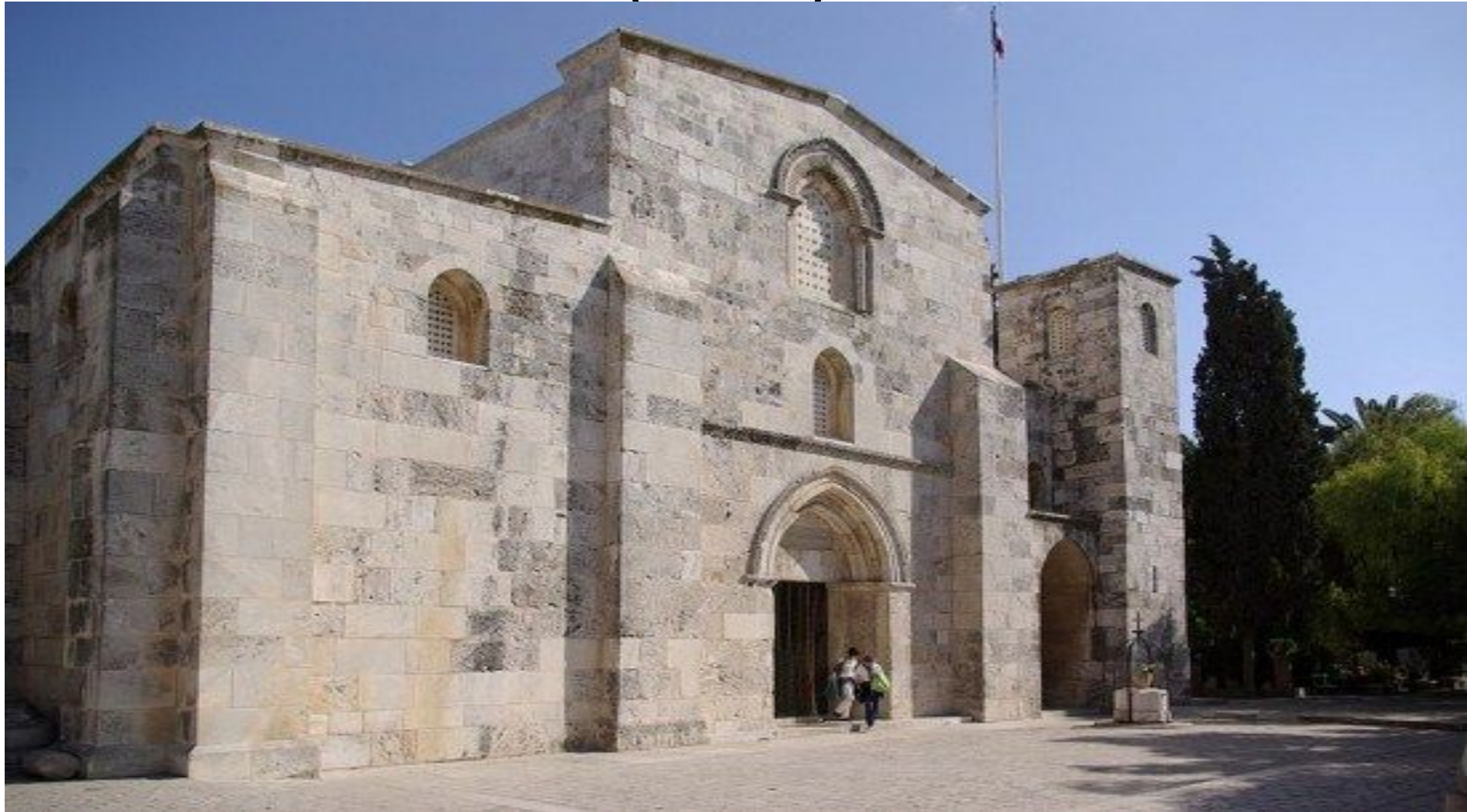
Qubbat al-Silsila/ St. James CHapel



Al-Madrasa al-Nahawiyya, 1208 ("Grammar school")



Santa Anna / al-Madrasa al-Salahiyya (1192)



Al-Khanqah al-Salahiyya (Patriarch's Palace turned in Sufi lodge)



Jewish resettlement 1187-1219 (1229)

- Great (and/or messianic) expectation from Saladin
- Refugees from Ascalon (1191)
- Maghrebis, Yemenites, French (“300 Rabbis”)
- Influence of Sufism and Christian pilgrimage?
- Support of Abraham Maimonides head of Egyptian Jewry



Re-abandonment

- Economic hardships, better opportunities in Crusader Acre, Bilbays, Alexandria
- Demolition of walls (1219)
- Peace agreement between al-Malik al-Kamil and Frederick II (1229) and restoration of Jerusalem to the Crusaders
- One Jewish dyer settles in the city

if I forget thee, Oh Jerusalem, may my“
”...right hand wither

Mazel tov!



Ramadan in Jerusalem

Pictures taken in June 2015

Masharti – waking the people up for breakfast before dawn



Breaking the fast after sunset



אחמד מחמוד ומורן טל

Special sweets



- מאכלים
וקינוחים
מיוחדים

Nocturnal Prayers (*tarawikh*)



אחמד מחמוד זמורן סל

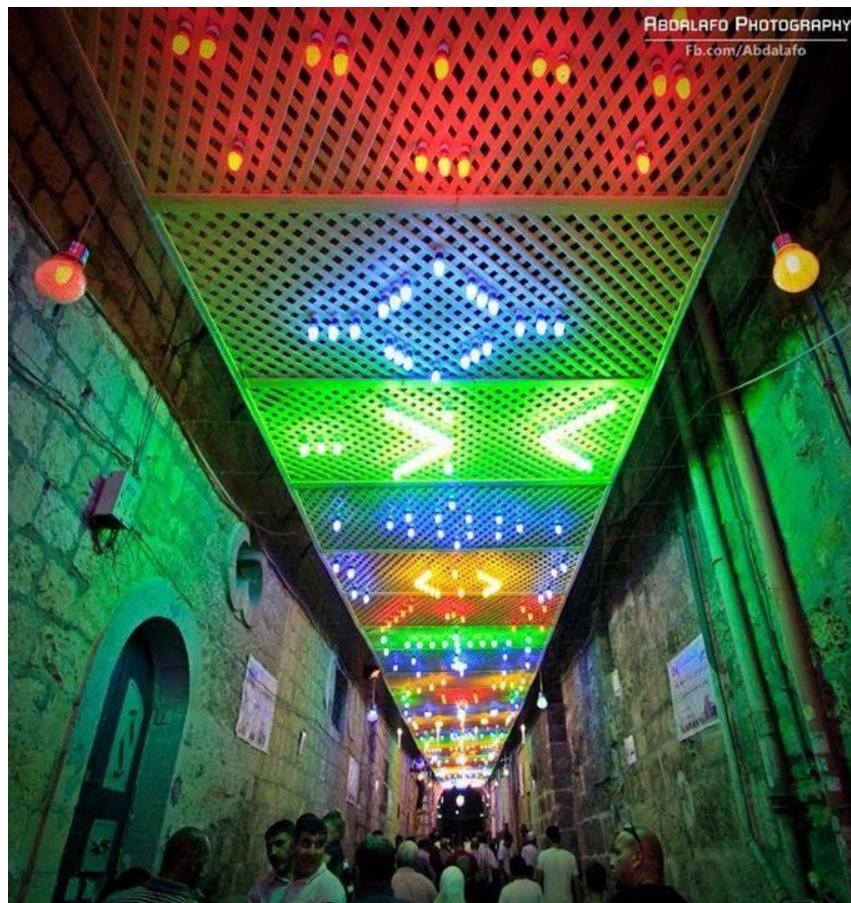
Sufi Performance



אחמד מחמוד ומורן טל

Night of Ramadan





אחמד מחמוד ומורן טל