

Jerusalém Through the Eyes of the Traveler Sheikh Abd Al-Ghanī P114-139
Al- Nābulusī (Truth and Metaphor in the Journey to the Levant,
Egypt and Hijaz), as a Historical Source

Jerusalém Through the Eyes of the Traveler Sheikh Abd Al- Ghanī Al- Nābulusī

(Truth and Metaphor in the Journey to the Levant, Egypt
and Hijaz), as a Historical Source

القدس في عيون الرحّالة الشيخ عبدالغني النابلسي

(الحقيقة والحجاز في الرحلة إلى بلاد الشام ومصر والحجاز) ، مصدراً تاريخياً

Dr.Fatima Salim Al-Tarawneh
University of Petra
Hashemite Kingdom of Jordan.
eklas28112006@yahoo.com

Dr. Ekhlās Mohammad Al-Eidi
Al-Balqa Applied University
Hashemite Kingdom of Jordan.
d.ekhlās1979@bau.edu.jo

تاريخ الإرسال: 2020/05/19 تاريخ القبول: 2020/06/11 تاريخ النشر: 2021-01-25

Abstract:

The study at hand examines the landmarks of Jerusalem in the 18th Century. To this end, a historical descriptive approach is adopted for the sake of tracing, collecting, and analyzing information included in the Journey (Truth and Metaphor in the Journey to the Levant, Egypt, and Hijaz) of Sheikh Abd Al-Ghanī.

Al- Nābulusī, who died in the year (1143 AH/1731 AD). In particular, the study provides a historical account of Al-Nābulusī observations on Jerusalem's shrines, mosques, and schools. In addition, the study came to highlight the biographies of all scholars and righteous people he met at the time. The study concludes that Jerusalem City was a beacon of science and knowledge during that time in that it introduced itself as a meeting-place for travelers,

writers, scholars, and mystics throughout the 18th Century. Moreover, the study emphasizes the historical value of Al-Nabulsi's Journey; which reflects the influence of the sofi ideology on the scientific and religious aspects of life in Jerusalem and the numerous privileges that its scholars attained at the time.

Key Words: : Abd al-Ghanī Al-Nabulsi, (Truth and Metaphor in the Journey to the Levant, Egypt and Hijaz), Jerusalem, Sofi ideology.

الملخص

تهدف الدراسة إلى البحث في معالم مدينة القدس في القرن الثامن عشر الميلادي، بالاعتماد على رحلة (الحقيقة والحجاز في الرحلة إلى بلاد الشام ومصر والحجاز) للشيخ عبد الغني النابلسي المتوفى عام (1143هـ/1731م). وفيها دونّ النابلسي كل ما شاهد في مدينة القدس من مزارات ومقابر ومساجد ومدارس، إضافة للحديث عن جميع العلماء والصالحين الذين التقى بهم. تركزت الدراسة على تتبع المعلومات الواردة في رحلة النابلسي، وجمعها، وتحليلها؛ للوقوف على المعالم الدينية في مدينة القدس. خلصت الدراسة إلى أنّ القدس كانت ملتقى الرحالة، والأدباء، والعلماء، والمتصوفة طيلة القرن الثامن عشر الميلادي، كما تؤكد على القيمة التاريخية لرحلة النابلسي التي تعكس بين طياتها مدى سيطرة الفكر الصوفي على الحياة العلمية والدينية في القدس، والامتيازات المتعددة التي تمتع بها علماءه آنذاك.

الكلمات الدالة: الشيخ عبدالغني النابلسي، (الحقيقة والحجاز في الرحلة إلى بلاد الشام ومصر والحجاز) ، القدس ، الطرق الصوفية.

Preface

Throughout history, Jerusalem is renowned for having a special status among the three monotheistic faiths' followers. For Muslims, the importance of Jerusalem is represented by the Quranic verses and Hadiths that highlight its virtues and special landmarks; particularly for being the land of Isra and Mi'raj and the first Qibla of Muslims. In accordance with this religious significance and status, Jerusalem was visited by several Arab and Muslim travelers; particularly Sufi travelers, who sought for its blessing, as the City abounds in holy sites, religious scenes, shrines and graves of the Patrons of Allah.

Following this unprecedented status, Sheikh Al-Nābulusī was no exception among prominent Sufis, who visited Jerusalem in the 18th century. Similar to all travelers, and based on his observations, Sheikh Abdul Ghani Al-Nābulusī provided a historical account about the city in his famous book entitled "Truth and Metaphor in the Journey to the Levant, Egypt and Hijaz", The book provided a description of every site he visited during his journey to Hijaz, Egypt and the Levant in 1105 AH/1693 AD. Accordingly, and due to the significance of the provided data and observations of Al-Nabulsi, the research at hand provides and aims at answering the following questions:

- 1- Why is the Journey of Al-Nabulsi, written in his book (Truth and Metaphor), one of his most significant journeys?
- 2- What were the most prominent religious landmarks in Jerusalem mentioned in the journeys?

- 3- What are the most prominent features that can be extrapolated from the study's assessment of the "Truth and Metaphor" Journey?

Sheikh Abdul Ghani Al-Nābulusī and his Journey (Truth and Metaphor in the Journey to the Levant, Egypt and Hijaz):

He is Abd al-Ghanī ibn Ismā'īl Ahmad Al-Hanafi, known as Al-Nabulsi, born in Damascus in 1050 AH / 1641 AD ⁽¹⁾. He was raised in a family known for its knowledge and religiosity. His father, Sheikh Ismail, was an Islamic jurist and scholar and worked as a teacher and headmaster for the endowment at Darwish Pasha Mosque in Damascus. In addition, his father was keen to teach him Islamic and literary sciences from a young age; as he memorized the Holy Quran and many Hadiths, and read several masterpieces books in the fields of Fiqh, language and literature by a group of senior Sheikhs of the Levant, including: Sheikh Abd Al-Baqi Al-Hanbali, Sheikh Mohammad Al-Mahasni, Sheikh Ibrahim Al-Fattal, Sheikh Najm Al-Din Al- Ghazzi... and others⁽²⁾

Like other scholars of the 8th century AD, Al-Nābulusī was interested in having extensive knowledge of religious sciences; particularly Sufism. He spent seven years in a religious solitude; studying Sufi books, including those of the Sufi Ibn Azmi, and Afif Al-Din Al-Tilimsani. As a consequence, he joined Sufis, and followed the Naqshbandi Order ⁽³⁾ of Sheikh Sa'eed Al-Balkhi, and the Al-Qadiriyya Order ⁽⁴⁾, of Sheikh Abdul Razzaq Al-Jilani ⁽⁵⁾.

As for jobs held by Al-Nabulsi, he started with teaching at the Umayyad Mosque, then at Al-Salihiya School in Damascus.

Additionally, he held the position of a field judge south of Damascus and worked as a headmaster on the endowments of his family ⁽⁶⁾. In the year 1090 AD, Al-Nābulusī devoted himself to teaching and writing; as he authored nearly fifty literature, ranging from short letters, observations of his journeys, lengthy explanations, and authentic books ⁽⁷⁾.

Furthermore, Al-Nābulusī had shown considerable interest in journeys; as he made four journeys during the period (1100-1112 AH / 1689-1700 AD), during which he toured the Levant, Hijaz and Egypt, as follows:

- Al-Rihla al-Sughra; known as (Ḥullat al-Dhahab al-Ibriz fi Riḥlat Ba‘labakk wa al-Biqa al-Aziz), (1100 AH / 1689 AD).

Al-Rihla al-Wosta; known as (Ḥaḍrah al-Unsiyah fi al-Riḥlah al-Qudsiyah), (1101 AH / 1690 AD).

- Al-Rihla al-Kubra; known as (Truth and Metaphor in the Journey to the Levant, Egypt, and Hijaz), (1105-1106 AH / 1693-1694 AD).

- Al-Rihla al-Akhirah; known as (al-Tohfah al-Nabls’iah fi al-Rerhlah al-Trabls’iah), (1112 AH / 1700 AD).

Al-Nābulusī had specific goals for carrying out such journeys; most notably was to visit the graves and tombs of the Patrons of Allah and gain their blessing, gaining self-fulfillment of Sufism, meeting with people of righteousness, religion and knowledge, and having discussions with them to benefit from their knowledge; as he referred to this, saying: “In the past, I had been with a group of friends and

brothers, and I wish to gain assimilation in visiting the shrines of the prophets and the righteous people, whether they are alive or dead, and to obtain the blessing of such sites”⁽⁸⁾.

With regard to the Journey entitled (Truth and Metaphor), it is one of the most prominent and longest literature of Al-Nabulsi, in which he described the landmarks of the cities he visited in great detail. Therefore, historians considered it to be the grand journey (Al-Rihla al-Kubra) of all Al-Nabulsi’s journeys, which lasted 388 days; as it started on the beginning of Muharram, 1105 AH/1693 AD, and ended on the 5th of Safar, 1106 AH/1694 AD. In this grand journey, Al-Nābulusī spent 99 days on the route from Egypt to Hijaz, then 109 days in Hijaz, and lastly 43 days on the route back from Hijaz to Damascus⁽⁹⁾.

On the 2nd of Rabi' al-Thani, 1105 AH/1693 AD, Al-Nābulusī arrived in Jerusalem, which constituted the sixtieth day of his journey. During his six day stay in the City, he spent the time between worshiping and delivering lessons at Al-Aqsa Mosque, and gatherings where Allah’s name is being invoked. In addition, he felt blessed by visiting the graves of the Patrons of Allah and the righteous⁽¹⁰⁾. Furthermore, he wrote all the significant information about the city using his observations, the stories of trustworthy eyewitnesses, as well as through reading some books of biography, history and Lexicons.

Sheikhs and Scholars of Jerusalem as per Biographies Mentioned in the Journey:

Sheikh Abdul Ghani Al-Nābulusī listed in details the scholars and sheikhs he met during his Journey, who include:

- 1- The Scholar and Sheikh Mohammad Al-Badri Al-Damiati ⁽¹¹⁾, known as "Ibn Al-Ma'yet", who is originally from Egypt, and who is considered one of the greatest scholars of Jerusalem, he died in 1140 AH / 1727 AD ⁽¹²⁾.
- 2- Sheikh Al-Kamil Mustafa Al-Harithi Al-Damiati, a student of Sheikh Mohammad Al-Badri ⁽¹³⁾.
- 3- Sheikh Abu Al-Wafa Al-Alami and his three sons: Jerusalem was famous for families that inherited science and knowledge, such as the Al-Alami family; who are from Morocco and settled in Jerusalem. Among Al-Alami family emerged many scholars and sheikhs who worked in teaching at Al-Aqsa Mosque, and assumed several significant positions ⁽¹⁴⁾. The most significant scholars of this family include: Sheikh Abu al-Wafa al-Alami and his three sons: Sheikh Mustafa, Sheikh Mohammad and Sheikh Fiadallah; who were among the most prominent scholars of Jerusalem. Al-Nābulusī mentioned that they visited him in his residence at Al-Qadiriyya School, and he described them as wealthy and generous; as they offered a feast for him and his guests ⁽¹⁵⁾.
- 4- Sheikh Mustafa Al-Alami: He is Shams al-Din Mohammad ibn Abu Al-Wafa, one of the dignitaries and scholars of Jerusalem, who was met by Al-Nābulusī at Al-Qadiriyya School. Based on Sheikh Mustafa's guides, Al-Nābulusī wrote a book called (Safawat Al'sfya' fi Bayan Altafdeel bayn Al'nba'). ⁽¹⁶⁾

- 5- Sheikh and Scholar Fiadallah Jalabi ibn Abu Al-Wafa Al-Alami, who was one of the Holy Qur'an reciters in the Holy Shrine⁽¹⁷⁾.
- 6- The Judge and Scholar Ata' Allah Efendi⁽¹⁸⁾, the son of Sheikh Jo'wi Zadeh AL-Mufti, was appointed as a judge in Jerusalem, and was among those who worked in teaching at Al-Aqsa Mosque and the supervisor of Al-Malikiyah schools. The Judge was one of those who visited Al-Nābulusī at his residence at Al-Qadiriyya School, along with Sayid ibn Abi Sharif, and exchanged discussions on many religious and scientific matters⁽¹⁹⁾.
- 7- Najm Al-Din Al-Ramli: He specialized in Faqih and Hadith, was born in Al-Ramla, travelled to Jerusalem in early age, and resided there. Najm Al-Din became a Mufti after he learned from his father, Sheikh Shams Al-Din Al-Ramli, who was a Faqih and specialist in the Holy Quran interpretation. Among his most prominent books were: (Fatawa Al-Khayriyah li-naf' Al-Bariyah). He died in the year (1173 AH / 1759 AD)⁽²⁰⁾. Al-Nābulusī stated that Al-Ramli visited him at Al-Qadiriya school, and discussed with him some scientific and Fiqh matters⁽²¹⁾.
- 8- Sheikh Issa Al-Kurdi: one of the prominent scholars who came from Diyarbakir to Jerusalem, and was well-versed in different aspects of science. He followed the Naqshbandi School - a sect of Sufism-; as Al-Nābulusī stated that Al-Kurdi was one of the best scholars in several sciences⁽²²⁾.

9- Sheikh Mohammad ibn Jama'ah ibn Badr Al-Din ibn Jama'ah⁽²³⁾, the Imam and Chief of Preachers of Al-Aqsa Mosque. He taught at Al-Gawhariyya School, and met with Al-Nābulusī on gatherings rich in dialogue and discussions among scholars⁽²⁴⁾.

Jerusalem Schools Mentioned in the Journey:

In the "Truth and Metaphor" journey, Al-Nābulusī recorded four of the aforementioned schools, as follows:

Al-Gawhariyya School: established by Safī al-Din al-Qabagibbi during the reign of King Al-Zahir (Jagmaq), in the year (843 AH / 1440 AD), and was an inclusive school of Qur'an sciences in Jerusalem⁽²⁵⁾. Al-Nābulusī mentioned that Mustafa Effendi assumed the position of teaching in such school, and was the supervisor of its endowments. In addition, Sheikh Mohammad ibn Jama'a, the preacher of Al-Aqsa Mosque, at that same school.⁽²⁶⁾

Al-Qadriyah School: established by the wife of Prince Nasser al-Din Mohammad Dhu Al-Qadir, who was called (Misr Khatoon) in the year (836 AH / 1432 AD) during the reign of the King Barsbay⁽²⁷⁾. Mujir Al-Din Al-Hanbali mentioned that this school did not have an endowment (waqf); therefore, Prince Nasser Al-Din Dhu Al-Qadir allocated an endowment for it from his own money in 897 AH / 1491 AD, and was named after the Prince⁽²⁸⁾. Al-Nābulusī resided in the school during his visit to Jerusalem, and stated that "our residence was in a spiritual place called Al-Qadriyah School"⁽²⁹⁾. In this school, several scientific seminars were held with senior scholars of Jerusalem; who visited Al-Nābulusī at that same school, including Sheikh Abu Al-Wafa Al-Alami Al-Qadiri and his sons⁽³⁰⁾.

Al-Fakhryah School: One of the Jerusalem schools built in the Mamluk era⁽³¹⁾, which was established by Judge Fakhr Al-Din Abu Abdullah Mohammad ibn Fadlallah, the Minister of the Islamic Armies in Egypt, who allocated Waqf for the School in (732 AH / 1331 AD), and it is adjacent to the Magharbeh Mosque from the west. Initially, the complex served as Zawiya known as Al-Zawyeh Al-Fakhryah, then it became a school, which later turned into Khanqah⁽³²⁾. Al-Nābulusī praised the beauty of its construction by saying: “It is characterized by great beauty and perfection, and the beauty of architecture”. In addition, he mentioned that he had read Diwan of Abu'l-Ala by Abu al-Ala al-Maarri in the Schools’ big library⁽³³⁾

Al-Jarahiya School⁽³⁴⁾: One of the most prominent schools in Jerusalem mentioned by Al-Nābulusī when he visited Sheikh Al-Jarrah shrine, and was received there by the sheikhs and dignitaries of Jerusalem. On his journey, Al Nabulsi described the school and its Waqif (the person making the grant of the endowment), as he stated: “It is located in the outskirts of Jerusalem from the north”. The school has endowments and jobs, and was named after its Waqif; Prince Husam Al-Din ibn Sharaf Al-Din Issa Al-Jarahi, one of the princes of King Salah Al-Din Yusef ibn Ayyoub, (598 AH/1202 AD), and was buried in his Zawiyeh at the school⁽³⁵⁾.

Sufi’s Zawaya and Takaya that Sheikh Al-Nābulusī visited

Zawaya and Takaya are specific places where worshippers sublimate the almighty God, accompanied by some of his friends, where he isolates himself for worshipping; and eventually, Al-Zawiya becomes a center for him and his followers after his death. The building consists of a residential room, a mosque, an ablution facility

and a water well⁽³⁶⁾. The talk of Al-Nābulusī about zawaya and takaya that he visited in Jerusalem indicated that they were religious and educational institutions which participated in spreading the sofi ideology.

The following is an overview about Zawaya and Takaya:

Al-Zawiya Al-Qadiriyya: Al-Zawiya Al-Qadiriyya is named after Sheikh Abdul Qadir Al-Jilani (516 AH / 1166 AD), the founder of the Al-Qadiriyya Sufi Tariqa (order) in the Muslim world, and the oldest Sufi Tariqa in the Levant, which sometimes called the "Afghani Zawiya"; this is because a group of Jerusalem Afghans resided in such site, and some of them took over its administration⁽³⁷⁾. Historically, Al-Zawiya Al-Qadiriyya teemed with Sufis, who were called the "Brothers", and circles of learning (Halaqa) were commonly held in Al-Zawiya; as Al-Nābulusī stated that their lessons began with an individual reading the following Hadith "Actions are (judged) by motives, so each man will have what he intended", then they would discuss a topic chosen by the Sheikh, and such lessons were attended by a group of scholars, virtuous and the general public. Among the matters discussed in this Zawiya, which Al-Nābulusī attended, was the matter of distinguishing between news, in which Jerusalemite scholars participated in Al-Nābulusī's book (Risala fi Tafdeel ba'yn al-Anba'a)⁽³⁸⁾.

Al-Zawiya Al-Bustamiya: established by Abi Yazid Tayfour Al-Bustami⁽³⁹⁾ in the year (770 AH / 1368 AD) during Mamluk period. It is located southwest of the Al-Aqsa Mosque and attached to the Daraj Al-Buraq, and was called Al-Bustamiya or Al-Samadiyya; because it was established in the site where the poor Bustamiya were meeting to

praise Allah. Al-Nābulusī visited Al-Zawiya when he met Sheikh Al-Bustami, and he participated in their religious Sufi rituals. ⁽⁴⁰⁾

Al-Takiya Al-As'adiyah: its administrated by a distinguished Jerusalem family, Al-Alami Family, where it includes the grave of the family's grandfather, Sheikh Muhammad bin Omar Al-Alami. as Al-Nābulusī stated that he visited such one on his journey ⁽⁴¹⁾. These - Takiya were witnessing gatherings in which Allah's name is being invoked every Thursday evening, as well as Sufi whirling, religious music, reading Azkar and praising Allah and his Prophet. ⁽⁴²⁾

Al-Takiya Al-Mawlawiyya: one of the takiya for which Al-Nābulusī showed special interest in; as he visited ⁽⁴³⁾ and mentioned it in his book entitled (al-Uqud al-Lu'lu'iyah fi Tariq al-Sadah al-Mawlawiyah), in which he devoted to talking about Al-Mawlawiyya order, that he followed⁽⁴⁴⁾. The Ottoman Sultan Selim I is said to have appointed Akhflash Zadeh as the Sheikh of Al-Mawlawiyya order in Jerusalem. In the year 994 AH / 1586 AD, Jerusalem Prince (Khadawardi Bey) established a Waqf with an amount of (500) piasters, to be spent on Al-Zawiya and its dervishes. ⁽⁴⁵⁾

Religious Landmarks and Sites of Jerusalem in Al-Haram Al-Sharif as Described by Al-Nabulsi:

Al-Haram Al-Sharif: Al-Haram includes Al-Aqsa Mosque and Dome of the Rock; which was built on the rock where Prophet Muhammad, peace be upon him, ascended into heaven. In addition, the site includes several schools, zawaya, takaya and domes, and Al-Haram Al-Sharif as a whole serve as a courtyard for a mosque, or an open-air mosque, where Muslims pray towards Qibla. ⁽⁴⁶⁾

Al-Aqsa Mosque

Al-Nābulusī was so keen towards showing attendance at the Al-Aqsa Mosque during his stay in Jerusalem; where he often prayed and attended religious lessons on the topic of sharia and language studies by scholars and sheikhs, these lessons start after Zuhr prayer and continue until Asr prayer⁽⁴⁷⁾. It seems that Sheikh Al-Nābulusī was not only satisfied by listening to the lessons but rather he had his own lessons, in which he talked about many fiqh issues. He said, "And we sat in that mihrab (meaning the mihrab of al-Aqsa) ... and we did the general lesson in the presence of groups of dignitaries"⁽⁴⁸⁾

Al-Nābulusī happened to be in the city at the time of the Mawlid (Prophet's birthday) and attended the grand ceremony at Al-Haram Al-Sharif. His explanation of that ceremony was filled with fine words, showing how pleased he was to be part of it, and emphasizing that such a ceremony was of great significance; as it was attended by dignitaries, scholars and all classes of people; the nobles, ordinary people, men, women, male and female children, as well as a "group of Muezzins (the individual who proclaims the call to prayer) who were reciting with wonderful voices,...". "The service was served with sweets, fragrances of various kinds, ... Oud fragrance, as well as rose water.". The ceremony service also continued until dawn from the evening prayer.⁽⁴⁹⁾

While Al-Nābulusī paid particular attention to Al-Aqsa Mosque, he did not describe it in details on his Journey "Truth and Metaphor"; possibly because he was satisfied with what he wrote in on his other Journey (Ḥaḍrah al-Unsiyah fi al-Riḥlah al-Qudsiyah). That is evident from his saying: "we went to Al-Aqsa Mosque, and

toured the holy places within, in which we talked in depth about in my Journey named (Ḥaḍrah al-Unsiyah fi al-Riḥlah al-Qudsiyah)".⁽⁵⁰⁾

Turning to that Journey, the study found that Al-Nābulusī was interested in addressing the religious importance of al-Aqsa Mosque in the first chapter; as it is one of the mosques built by the prophets, and the third holy mosque to which travelers are encouraged to visit, namely (al-Masjid al-Haraam, the Mosque of Allah's Messenger and Al-Aqsa Mosque). Within the journey's chapters, Al-Nābulusī offered a detailed and lengthy description of the Mosque's architecture, in terms of its columns, doors, domes, archways, arcades, prayer niche and pulpit⁽⁵¹⁾.

The Domes of Al-Ḥaram Al-Sharif

Dome of the Rock: One of the most significant domes of Al-Ḥaram Al-Qudsi Al-Sharif, located in the heart of Al-Ḥaram, and opposite the Holy Al-Aqsa Mosque. On the 63rd day of his journey, Al-Nābulusī visited the Dome of the Rock, and described it by saying: "The dome is over the piece taken from the blessed rock."⁽⁵²⁾ The height of the Dome is fifty-one cubits and based on twelve columns of marble⁽⁵³⁾, and has two roofs; one of which is wood and above it another roof topped with lead. The idea of building the dome over that rock belongs to the Umayyad Caliph Abd Al-Malik ibn Marwan, who believed that building the dome would protect Muslims from the heat of summer and the cold of winter. (54)

Dome of Alsilsila(55) :located in the square of Al-Ḥaram Al-Qudisi and which was said to be built by the Umayyad Caliph Abd Al-Malik

ibn Marwan and Al-Nābulusī described it by saying: “It is an open dome on all sides, raised on marble columns”(56).

Dome of Al-Mi'raj: located on the northwestern side of the Dome of the Rock (57), it is a walled dome built of marble ⁽⁵⁸⁾, and was renovated by Prince Izz Al-Din Othman ibn Ali Al-Zanjubili, the Mutwali of al-Quds al-Sharif (Jerusalem). ⁽⁵⁹⁾

Dome of the Spirits: located on the square of Dome of the Rock ⁽⁶⁰⁾. The reason for calling it by this name is that the Prophet Muhammad, peace be upon him, stood in its place to preach the souls of the prophets. This dome dates back to the 10th century AH / 16th century AD, meaning that it was built by the Ottoman Empire ⁽⁶¹⁾.

Dome of Sulaiman ⁽⁶²⁾ also called the chair of Suliaman located at the back of the Al-Aqsa Mosque, dating back to the Ayyubid era. Inside the dome, there is a fixed rock ⁽⁶³⁾ that resembles a grave; it is said to be the rock on which Prophet Sulaiman - peace be upon him – stood on, and in another account it is said to be the tomb of Prophet Sulaiman - peace be upon him. ⁽⁶⁴⁾

Dome of Al-Khadr: a small dome raised on six marble columns, located near the hallway leading to the Dome of the Rock ⁽⁶⁵⁾, and has a corner (Zawiya) called Zawiya of Al-Khadr ⁽⁶⁶⁾. It is likely that the dome was established in the 10th century AH / 16th century AD by the Ottoman Wali Yusuf Agha in the year (1092 AH / 1681 AD) ⁽⁶⁷⁾.

Dome of the Prophet (Prophet's Mihrab) ⁽⁶⁸⁾: located northwest of the Dome of the Rock, and is next to the Dome of Mi'raj. The dome

was built in the place where Prophet Muhammad, peace be upon him, prayed as imam of the prophets and angels on the Night of Isra. ⁽⁶⁹⁾

Other Religious Landmarks and Sites in Al-Haram

Al-Qadam al-Sharif (the Noble Foot): It is believed that the footprint of Prophet Muhammad - peace be upon him - remains on the rock. As for Al-Nabulsi, he visited the site twice, and mentioned it in his journeys "Truth and Metaphor" ⁽⁷⁰⁾ and (Ḥaḍrah al-Unsiyah) ⁽⁷¹⁾. Furthermore, Al-Hanbali said: "The noble foot is located in a stone separated from the Rock, and adjacent to it at the far west side from the Qiblah direction. ⁽⁷²⁾

The Black Tile ⁽⁷³⁾: Al-Nābulusī stated that: "We stood next to the black tile, and found silver nails in it. People claim that every year a nail is absent, and if all nails are gone, the Hour (Last Day) will be established. Moreover, some believe that: It is a tile from heaven." ⁽⁷⁴⁾

Mihrab Zakariyya ⁽⁷⁵⁾: located inside a room east of Al-Qibli Mosque, and can be accessed through Al-Aqsa Mosque. Inside the room, there is a Mihrab that is said to be Mihrab Zakariyya - peace be upon him - from which he used to enter to Maryam Bint Imran (Mary) - peace be upon her. ⁽⁷⁶⁾

Maqam Khidr ⁽⁷⁷⁾ peace be upon him -: located under the Noble Rock, in Omar Mosque ⁽⁷⁸⁾.

Maqam of Prophet Idris ⁽⁷⁹⁾ peace be upon him: Al-Nābulusī mentioned such shrine by saying: "Then we visited the foot of the Prophet Idris; it is on the eastern side of Al-Ḥaram, and it does not have a dome, or anything similar to that" ⁽⁸⁰⁾.

Almugharbt Mosque: located in the southwestern corner of Al-Aqsa Mosque⁽⁸¹⁾. Mujir al-Din al-Hanbali states that our master Omar ibn al-Khattab - may God be pleased with him - ordered its construction when he opened Jerusalem.

The cradle of prophet Issa (Jesus)⁽⁸²⁾, peace be upon him: It is an underground mosque said to be the place where Mary, peace be upon her, worshiped God at⁽⁸³⁾.

Religious Landmarks and Sites Outside Al-Ḥaram Al-Sharif

Buraq Wall⁽⁸⁴⁾: located on the west side of Al-Ḥaram Al-Qudsi Wall. Al-Nābulusī mentioned that he got the blessing of visiting the site; because of its connection to the miracle of Prophet Muhammad - peace be upon him - (Al-Isra and Al-Mi'raj). In addition, the wall was called "Al-Buraq Wall", in relation to the creature that carried Prophet Muhammad - peace be upon him⁽⁸⁵⁾.

Jabal Al-Tur (al-Zaytun), or Tur Zeta: one of the most prominent mountains in Jerusalem; as Al-Nābulusī mentioned it by saying: "Mount of Tur Zeta, a mountain in the Holy Land ... where seventy thousand prophets died of hunger).⁽⁸⁶⁾

Ber Ayoub (Ayoub's Well): Al Nabulsi said: "We went through Ber Ayoub, which is a freshwater well, near Ain Silwan, and was named after Prophet Ayoub"⁽⁸⁷⁾. Furthermore, Ber Ayoub was the main water supplier for Ain Silwan and its neighboring villages in Jerusalem⁽⁸⁸⁾.

The foot of prophet Issa (Jesus), peace be upon him, Al-Nābulusī stated that it was a trace of the prophet on a rock at Jabal Al-Tur. He

visited the rock, blessed it, read the surah Al-Fatihah, and prayed for God Almighty upon it.

General Assessment of the (Truth and Metaphor) Journey

The Journey covered several aspects, as follows:

To start with, based on careful assessment of the Journey, it can be inferred that the aim of the journey was twofold, namely, providing a historical geographical description of the City of Jerusalem which aims at giving the reader clear guidance to the most prominent sites of the city including and not limited to mosques, domes, shrines, tombs, zawaya, and schools. Second introducing the scholar, particularly Sufis, who had a role in fostering scientific and religious life in Jerusalem.

Following the previous assessment, it has become clear that the Journey presented Jerusalem as a significant center of all Sufi Orders of different trends, and as a destination for its scholars throughout the 18th Century, for this particular reason, it is noted that the Sufi ideology seemed to dominate all aspects of life at the time. In this regard, Al-Nābulusī was no exception at all in that he became a leading scholar of Sufism in Levant, and his objective of conducting such Journey was visiting Jerusalem and the shrines of the righteous Sufis to get their blessing.

Following the same line of theorization, and in order to assess the perception that the Journey reflected regarding the domination of Sufism on the scientific and religious life in Jerusalem, the historical sources for that period came to confirm that the Sultans of the

Ottoman Empire - at the time - encouraged the spread of Sufi Schools, and supported their scholars and offered them a number of social and political privileges. This widespread trend encouraged scholars of that time to follow Sufism, and on the passage of time, Al-Ḥaram Al-Qudsi, with its mosques, shrines, and zawaya became a haven for Sufis, and the center of their institutions.⁽⁸⁹⁾

The Journey reflected a diligent methodology that Sheikh Al-Nābulusī adhered to throughout his writings. Such methodology is characterized by the multiplicity of sources from which Al-Nābulusī drew his information; particularly in what he mentioned about architectural aspects of the areas he visited. Accordingly, the author referred to the books of history, geography and Lexicons, together with books of Hadith and Fiqh, most notably were: The book entitled (al-Uns al-Jalil bi-Tarikh al-Quds wa-al-Khalil) by Sheikh Mujir al-Din al-Hanbali, the literature of Sheikh Ibn Hajar al-Asqalani, Mu'jam al-Buldan by Yaqut al-Hamawi, Diwan of Abu al-Ala' al-Ma'arri, and several other sources.

The assessment revealed that Al-Nābulusī was so scrupulous in outlining timeframes of his journey. As such, he defined the beginning and end of his journey, and made sure to date his daily travel. Furthermore, the author used to mention the exact date of the journey, for example: (Sunday morning, the seventy-fourth day of the journey, on 16th of Rabi` al-Awwal, 1015 AH). On some occasions, he would write down the number of days he stayed somewhere, for example: (We stayed there for five days).

On the linguistic and verbal talent of the author, the script of the journey was characterized by the abundance of short sentences, the

use of rhetorical devices such as rhymed prose and antithesis, etc. In addition, the sentences also revealed abundance of praise and glorification expressions, and the frequent combinations of poetry with prose; in which all negatively affected the meaning.

Following the same premise, and on the status of the Arabic language at that period, the assessment indicates that researchers confirm that the features of decadence in Arab literature began with the control of the Ottoman Empire over the Arab region, between the fifteenth century and the end of the eighteenth century; which is the period considered to be the poorest and most needy in the history of Arabic literature.

In many historical information included in the journey, Al-Nābulusī relied on more than one narrative about a single event; for example, the historical information about Prophet Dawoud (David) - peace be upon him - was based on a narrative from the book entitled "Desecrated the River" of Sheikh Al-Bermawī, a narrative from the book entitled (Hilyat al-Awliya) of Abu Nu'aym, a narrative by Ka'ab ibn Manbah, and the news of the Prophet Dawoud - peace be upon him - as mentioned in the Holy Books of Jewish and Christian, and finally the author weighted between these narrations through Prophetic hadiths taken from Sahih Al-Bukhari.

Although the Journey indicated Al-Nabulsi's keenness to discuss the narratives he cited, and that he used to balance these narrations by expressing his opinion on them, as well as his discretion of accepting all popular narratives he received; however, following Sufi ideology, led him to adopt some myths that were common among Sufis at the time. Among such myths was what he wrote in his long

poem; in which he mentioned all the religious landmarks and sites in Al-Ḥaram Al-Qudsi, in which he emphasized that the Noble Rock is hanging in the sky, and that the Black Tile is from heaven and contains silver nails, and that the number of nails decreases year after year, and if all nails are gone, the Hour (Last Day) will be established.

Finally, the assessment showed that this Journey is a brief guide to Al-Nabulsi's visits to Jerusalem, as he did not elaborate on every station he had stayed at. This is mainly because he relied on what he had written in the Journey "Ḥaḍrah al-Unsiyah". The author referred to this when he spoke about Al-Ḥaram Al-Qudsi, by saying: "As for those places, we talked in detail about them on our Middle Journey (Al-Rihla Al-Wosta), known as "Ḥaḍrah al-Unsiyah fi al-Rihlah al-Qudsiyah", This prompted us, in our study, to return to that Journey to update our information on a number of religious landmarks and sites in Al-Ḥaram Al-Qudsi.

Conclusion

The study discussed the religious landmarks and sites of Jerusalem through the Journey entitled (Truth and Metaphor) of Sheikh Abdul Ghani Al-Nabulsi, and following results were concluded:

First, Al-Nabulsi, was one of the prominent religious leaders in Sufism in the Levant in the 18th century who showed great interest in conducting journeys in Levant in general, and Jerusalem in particular. In the four journeys which he conducted during the period (1100-1112 AH / 1689-1700 AD), Al-Nābulusī toured the Levant, Hijaz, and Egypt. The main motive behind conducting such journeys was to visit

the shrines and graves of the righteous and Patrons of Allah, and gain their blessing. To be precise, the journey entitled (Truth and Metaphor) was one of the most significant and longest of Al-Nabulsi`s journeys.

Second, in his famous book (Truth and Metaphor) , Al-Nābulusī wrote a description of all the shrines, mosques, domes, churches and the graves of Patrons of Allah, which he visited within and outside Al-Ḥaram Al-Qudsi. In addition, the author expressed his personal impression about these sites and offered historical detailed information on several landmarks and sites.

Third, the impact of the journey was humongous on Al-Nābulusī from a literary perspective though which he managed to write a biography of a number of scholars he met which enriched his book with many verses of poetry about Jerusalem. By doing this, he was also able to write a number of poems he conveyed from others.

Fourth, following the historical documentation of the Journey (Truth and Metaphor), Al-Nābulusī highlighted a number of other historical sources of paramount importance, most notably are: (Ḥaḍrah al-Unsiyah fī al-Riḥlah al-Qudsiyah) and the book entitled (al-Uns al-Jalil bi-Tarikh al-Quds wa-al-Khalil) by Sheikh Mujir al-Din al-Hanbali. In a similar vein, the research has benefited from a group of recent studies that are characterized by their methodological soundness and the scientific approach.

To recap, the research in place provided a general assessment of Al-Nābulusī Journey in terms of methodology and style, and emphasized the dominance of the Sufi Ideology on the Journey.

Footnotes:

- (1) Al-Nabulsi, Abdul Ghani: Truth and Metaphor in the Journey to the Levant, Egypt and Hijaz, Investigation by Riyad Abdel Hamid Murad, Dar Al-Ma'arefah, 1989, Cairo, pp. 8-11.
- (2) The founder of the Naqshbandi Sheikh Mohammad Bahau'ddin Naqshband Al-Bukhari. He built it to house strangers and feed the poor, and was managed by Ya`qub ibn Sheikh Rashid Al-Bukhari, and was known as Al-Zawyeh Naqshbandi. See: Al-Aref, Aref: Detailed History of Jerusalem Dar Al-Maarif, 1999, Jerusalem, p. 499.
- (3) The founder was Abdul Qadir Al-Jilani, in 6th century AH / 12th century AD in Baghdad. See: Arabiyat, Ghaleb Abd: The History of Social Life in Al-Quds Al-Sharif in the first Half of the 11th century AH / 17th century AD, unpublished Master Thesis, Mu'tah University, Jordan, 2000, p. 181.
- (4) Al-Muradi, Muḥammad Khalil, Silk al-durar fi a'yan al-qarn al-thani 'ashar, Dar Ibn Hazm Cairo, 2010, vol 3, p. 30-31.
- (5) Al-Zirikli, Khairuddin: Al-A'lam, Dar Sader, Beirut, 1980, vol 4, p. 32.
- (6) Kahala, Omar: Mujam Muallifin, Resalah Publishers, Beirut, 1990, vol 5, p. 271-273.
- (7) Al-Nabulsi, The Truth and Metaphor, p. 37.
- (8) Al-Nabulsi, The Truth and Metaphor, p. 8-11.
- (9) Al-Asali, Kamel Jameel: Jerusalem in History, 1st edition, University of Jordan Publications, Amman, 1992, p. 101.
- (10) Al-Nabulsi, The Truth and Metaphor, p. 324.
- (11) Al-Juburi, Ahmad Hassan: Jerusalem in the Ottoman Period (1640-1799), Dar Al-Hamid, Amman, 2011, p. 212
- (12) Al-Nabulsi, The Truth and Metaphor, p. 324.
- (13) Al-Husseini, Hassan Abdel-Latif: Biographies of the people of Jerusalem in the 12th Century AH, investigation by Salama Naimat, University of Jordan, Amman, 1980, p. 86
- (14) Al-Nabulsi, The Truth and Metaphor, p. 323.
- (15) Al-Nabulsi, The Truth and Metaphor, p. 323,332,385.
- (16) Al-Nabulsi, The Truth and Metaphor, p. 333-334, 338.
- (17) Efendi is nickname given to the sons of the Ottoman dynasties. Arabiyat, Social Life, p. 148

**Jerusalém Through the Eyes of the Traveler Sheikh Abd Al-Ghanī P114-139
Al- Nābulusī (Truth and Metaphor in the Journey to the Levant,
Egypt and Hijaz), as a Historical Source**

- (18) Al-Nabulusi , Truth and Metaphor , p. 335, 367.
- (19) Kahala, Mujam Muallifin, vol 9, p. 294
- (20) Al-Nabulusi , Truth and Metaphor , p. 332,341.
- (21) Al-Nabulsi, The Truth and Metaphor, p. 350.
- (22) Al-Muradi, Silk al-Durar, p. 4, 942.
- (23) Al-Nabulsi, The Truth and Metaphor, p. 369.
- (24) Al-Sakhawi, Muhammad bin Abd al-Rahman: al-Ḍaw' al-lami' li-ahl al-qarn al-tasi', Dar Al-Jeel, Beirut, 1992, v.3, p. 82.
- (25) Al-Nabulsi, The Truth and Metaphor, p369.
- (26) Ibn Taghri Birdi, Yousef: al-Nujum al-zahirah fi muluk Miṣr wa-al-Qahirah, Ministry of Culture, Egypt, 1963, v.15, p. 499.
- (27) Mujir al-Din al-Hanbali: al-Uns al-Jalil bi-Tarikh al-Quds wa-al-Khalil, Ministry of Culture, Jordan, 2009, v.2, p. 40.
- (28) Al-Nabulsi, The Truth and Metaphor, p. 323
- (29) Al-Nabulsi, The Truth and Metaphor, p. 333.
- (30) Al-Nabulsi, Abdul Ghani: Ḥaḍrah al-Unsiyah fi al-Rihlah al-Qudsiyah, investigation by Akram Al-alabi, Riyadh, Dar Al-Masdar, 1990, v.1, p. 326.
- (31) Al-Aref, Aref: Christianity in Jerusalem, Orthodox Monastery Press, Jerusalem,1951, p. 239.
- (32) Al-Nabulsi, The Truth and Metaphor, p. 341
- (33) Al-Nabulsi, Truth and Metaphor, p. 323
- (34) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p. 96
- (35) Provençal: "Al-Zawiya", Department of Islamic Knowledge, Investigation by Ahmed Al-Shentawi, Sharjah Center for Intellectual Creativity, United Arab Emirates, vol.10, p.331-332.
- (36) Al-Asali, Kamel Jameel: Institutes of Science in Jerusalem, Cooperative Press Association, Amman, 1981, p. 365
- (37) Al-Nabulusi, Truth and Metaphor, p. 385
- (38) Al-aref, Detailed History of Jerusalem, p. 499.
- (39) Al-Nabulusi, Truth and Metaphor, p. 385
- (40) Al-Nabulusi, Truth and Metaphor, p. 340
- (41) Al-Asali, Institutes of Science in Jerusalem, p. 321
- (42) Al-Nabulusi, Truth and Metaphor, p. 385

**Jerusalém Through the Eyes of the Traveler Sheikh Abd Al-Ghanī P114-139
Al- Nābulusī (Truth and Metaphor in the Journey to the Levant,
Egypt and Hijaz), as a Historical Source**

- (43) Al-Nabulsi, Abdul Ghani: al-Uqud al-Lu'lu'iyah fi Tariq al-Sadah al-Mawlawiyah, Zinvestigation by Sheikh Asim Ibrahim Al-Kayyali, Scientific Books House, Beirut,2014, p. 15-18
- (44) Al-aref, Detailed History of Jerusalem, p. 500.
- (45) Al-aref, Detailed History of Jerusalem, p. 546.
- (46) Al-Nabulsi, The Truth and Metaphor, p. 382
- (47) Al-Nabulsi, The Truth and Metaphor, p. 385
- (48) Al-Nabulsi, The Truth and Metaphor, p. 282-283
- (49) Al-Nabulsi, Truth and Metaphor, p.339
- (50) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p. 35
- (51) Al-Nabulsi, Truth and Metaphor, p. 347
- (52) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p. 137
- (53) Al-Assili, Jerusalem in History, p. 138.
- (54) Al-Nabulsi, Truth and Metaphor, p. 347
- (55) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p. 136
- (56) Al-Nabulsi, Truth and Metaphor, p. 347
- (57) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p. 137
- (58) Mujir al-Din al-Hanbali, al-Uns al-Jalil, v.2, p. 20.
- (59) Al-Nabulsi, Truth and Metaphor, p. 347
- (60) Al-Dabbagh, Mustafa Murad: Our Country Palestine-Bait Al-Maqdis, Dar Altalea for Printing and Publishing, Beirut,1975., v. 1, p. 311.
- (61) Al-Nabulsi, Truth and Metaphor, p. 347
- (62) Mujir al-Din al-Hanbali, al-Uns al-Jalil, v.2, p. 21.
- (63) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p. 149
- (64) Al-Nabulsi, Truth and Metaphor, p. 348
- (65) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p. 138
- (66) Al-Maqdisi, Abu al-Ma'ali Ibn Ibrahim, Fada'il Bait Al-Maqdis, investigation by Ayman al-Azhari, , Dar al-Kutub al-Alami, Beirut 2002, p. 198
- (67) Al-Nabulsi, Truth and Metaphor, p. 343
- (68) Mujir al-Din al-Hanbali, al-Uns al-Jalil, v.2, p. 20.
- (69) Al-Nabulsi, Truth and Metaphor, p. 339
- (70) Al-Nabulsi, Ḥaḍrah al-Unsiyah, p.125
- (71) Mujir al-Din al-Hanbali, al-Uns al-Jalil, v.2, p. 20.
- (72) Al-Nabulsi, Truth and Metaphor, p. 339

**Jerusalém Through the Eyes of the Traveler Sheikh Abd Al-Ghanī P114-139
Al- Nābulusī (Truth and Metaphor in the Journey to the Levant,
Egypt and Hijaz), as a Historical Source**

- (73) Al-Nabulusi, Ḥaḍrah al-Unsiyah, p.135
(74) Al-Nabulusi, Truth and Metaphor, p. 339
(75) Al-Maqdisi, Fada'il Bayt al-Maqdis, p. 198
(76) Al-Nabulusi, Truth and Metaphor, p. 339,348
(77) Al-Ghafani,Said, Tathkeer Al-Nufoos bi Hadeeth al-Qudos wa' Qudsa'a, Dar Al Kutub Al Masria, Cairo, 2001, p. 192
(78) Al-Nabulusi, Truth and Metaphor, p. 339
(79) Al-Nabulusi, Truth and Metaphor. p 137
(80) Al-Nabulusi, Truth and Metaphor, p. 348
(81) Al-Nabulusi, Truth and Metaphor, p. 348
(82) Al-Nabulusi, Ḥaḍrah al-Unsiyah, p
(83) Al-Nabulusi, Truth and Metaphor, p. 348
(84) Al-Nabulus, Ḥaḍrah al-Unsiyah, p.115
(85) Al-Nabulusi, Truth and Metaphor, p. 340
(86) Al-Nabulusi, Truth and Metaphor, p. 348
(87) Al-aref, Detailed History of Jerusalem, p. 440.
(88) Al-Nabulusi, Truth and Metaphor, p. 394
(89) Al-Asali, Bayt Al-Maqdis, p.100