

Al-Franj: the Crusaders in the Levant | Pilgrimage to the Holy Land

'The Holy Land was a place of pilgrimage for both Muslims and Christians.'

The Holy Land was a place of pilgrimage both for Muslims and Christians. Muslims would stop-off there on their way to Mecca on their foremost pilgrimage (hajj); they would visit the Dome of the Rock and the Aqsa Mosque in Jerusalem before continuing to Mecca. For Christian pilgrims the Holy Land was the end goal, with Jerusalem, Bethlehem and Hebron as the most important destinations.



Name:
Haram al-Sharif (Noble Sanctuary)

Dynasty:
Hegira 15–493 / AD 637–1099; AH 583–1336 / AD 1187–1917 A series of consecutive Islamic periods ranging from the Umayyad to the Ottoman dynasties

Details:
Jerusalem

Justification:
The Haram al-Sharif or Noble Sanctuary marks the place where, according to the Islamic tradition, the Prophet Muhammad ascended to heaven. It is, therefore, one of the three most venerated sites for Muslims and a place of pilgrimage for Jews and Christians alike.



Name:
Dome of the Rock

Dynasty:
Hegira 72 / AD 691 Umayyad

Details:
Jerusalem

Justification:
The golden dome that covers the Rock, in the middle of the Haram al-Sharif.



Name:
Church of the Holy Sepulchre

Dynasty:
The first construction AD 326-335. The present construction inaugurated in AH 543 / AD 1149 The church dates back to the Byzantine period but several renovations were implemented in subsequent periods

Details:
Jerusalem

Justification:
The Church of the Holy Sepulchre in Jerusalem commemorates the place where, according to the Christian tradition, Jesus was crucified and buried. An important place of pilgrimage for Christians, this site was also revered and visited by Muslims.



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Justification:

Interior view of the Church.

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Jerusalem

Justification:

Interior view of the Church.

**Name:**

Qubbat al-Su'ud (Dome of Ascension)

Dynasty:

Hegira 595 / AD 1198 Ayyubid / Crusader

Details:

Jerusalem

Justification:

The Dome of Ascension or the Mosque of Qubbat al-Su'ud in Jerusalem commemorates the Gospel story of Jesus' Ascension to heaven following his Resurrection. After Saladin's victory in 1187 the building became a mosque, which it remains as today.

**Name:**

Zubdat al-Tawarikh ('Cream of Histories')

Dynasty:

Hegira 993 / AD 1583 Ottoman

Details:

Museum of Turkish and Islamic Arts
Sultanahmet, Istanbul, Türkiye

Justification:

Ascension of Christ to Heaven as depicted in an Islamic miniature of the Ottoman period.

**Name:**

Maqam of Nabi Musa

Dynasty:

The dome was erected on the tomb and the mosque was built in AH 668 / AD 1269. The building was extended in AH 885 / AD 1480, and the minaret was built

some time after AH 880 / AD 1475–6. The complex was restored several times subsequently, in AH 1013 / AD 1604; AH 1150/ AD 1737; AH 1175 / AD 1761; AH 1235 / AD 1819; AH 1303 / AD 1885 The maqam dates to the Mamluk period but the building was extended and restored during the Ottoman period

Details:

Jerusalem

Justification:

The Maqam of Nabi Musa (Moses) and the Haram al-Ibrahimi (Abraham) hold significance for Jews, Muslims and Christians.



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Justification:

View from one of the rooms of the Maqam looking out towards the minaret.



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Details:

Jerusalem

Justification:

From the balcony of one of the outside buildings of the Maqam and looking across the courtyard at the main shrine which is crowned with white domes.



Name:

Haram al-Ibrahimi

Dynasty:

First century BC; AH 492 / AD 1099 From the Roman period to the end of the Ottoman period

Details:

Hebron (al-Khalil), Palestine*

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Justification:

The wide staircase leading to the Haram al-Ibrahimi.

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Justification:

Interior view of the Haram showing the marble-covered mihrab and the carved-wood minbar.
