

The Political Role of Abu Median al Tilmesani Mortmain in Jerusalem in 1929 "One Chapter of the Arabic – Zionist Conflict"

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Abstract

The present study tackles the political role of the mortmain (waqf) of Abu Median Al Tilmesani in Jerusalem in 1929 along with the continuous endeavors of Zionism to find fake justifications to hold (The Moroccans Neighborhood) which protects the Buraq Wall (the Wailing Wall) due to the symbolic importance of the Wall in provoking the religious feelings amongst the Muslims and those who call it the Wailing Wall.

The study highlights the non-credibility of the aforementioned claim historically by focusing on the fact that the Jews relation with the Buraq Wall (the Wailing Wall) does not go back to the era which the Zionism claims, rather, the wall, as a matter of fact, is a sacred heritage for Muslims in Jerusalem (The First of the two Qiblas and the third of the two holy Sanctuaries), for Jerusalem is the Qibla of all Muslims including Moroccans, who have always tried to protect this city from the aspirations of Franks at the time of what was wrongly called the Crusades by establishing a lot of mortmain (Waqfs).

One of the most important Waqfs to be known at that time was the Waqf of Abu Median Shua'aeb Al Tilmesani Al Maliki (the grandson of Abu Median Shua'aeb Al Tilmesani who died in 594/ 1197 and to whom the Madiyani Sufi Discipline is attributed to, whereas the said Discipline has been taught and spread by his grandsons) which is called the Moroccans Neighborhood, which stands near to the Buraq Wall (the

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Wailing Wall), to Waqf However, the Jews were repeatedly trying to hold the Moroccans Neighborhood by clinging to various claims and adopting various schemes.

The aforementioned Waqf has played a key role in the outbreak of the Buraq Revolution in 1929 which, with the collaboration of patriotic religion scholars, succeeded in refuting and defeating the Zionist claims aiming at controlling the Wall.