

**T.C.  
KARABUK UNIVERSITY  
INSTITUTE OF SOCIAL SCIENCES  
DEPARTMENT OF HISTORY**

**THE WAQF BUILDINGS IN TRIPOLI IN (1551-1711)**

**DOCTORAL THESIS**

**Prepared by  
Huda Abubaker ZGHALEI**

**Thesis Supervisor  
Assoc.Prof. Dr. Barış SARIKÖSE**

**Karabuk  
JUNE/2019**

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## THESIS APPROVAL PAGE

### To Karabuk University Directorate of Institute of Social Sciences

This thesis entitled "The Waqf Buildings in Tripoli in 1551-1711" submitted by Huda Abubaker ZGHALEİ was examined and accepted by the Thesis Board unanimously/by majority as a Ph.D. thesis.

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Thesis Exam Date: 21.06.2019

Karabuk University Social Sciences Institute Board of Directors approves the degree of **Doctorate** with this thesis.

Assoc. Prof. Dr. Sinan YILMAZ

Acting Director of Institute of Social Sciences



## DECLARATION

I hereby declare that this thesis is the result of my work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

**Name Surname: Huda Abubaker ZGHALEI**

**Signature :**



## FOREWORD

In the year 1510AD the Spanish ships commanded by (Pedronavrowali) attacked Tripoli that represents an important hub in the Mediterranean and Spanish occupation was able after a long struggle of the inhabitants of Tripoli led by their leader Sheikh Abdullah Spanish rule was limited based on the city itself and remained trapped inside its walls and they couldn't overcome their continued to the year 1530AD When they were forced by war conditions in Europe and their interest in the Spanish colonies in the New World (America) to withdraw from Tripoli and assign them to their allies the Knights of Saint John (Governors of Malta) equal participation of knights in resisting acts of the Ottoman Navy and rule the knights of Saint John Tripoli driven by hatred and religious intolerance factor against Muslims and continued their rule until the year 1551AD, is the history of Ottoman came to Tripoli.

It pleases me to say the truth about that old Libyan portion about historiography in the era modern and which the Turks in Libya imitate in the period of the first arbitrator where this stage considers from the important stages of the historiography where happened in big changes and great occurrences.

Libya since 1551AD entered new era, the historians agreed with calling it the Ottoman first and who ends up 1711AD Ottoman covered all regions of Libya. It is well known that political changes alone will not be the cause of artistic and architectural changes and phenomena, but in addition usually depends on several other factors, including the artistic and architectural heritage of any people and any geographical area and the presence or absence of artistic and architectural traditions, originality and the degree of sophistication of any group of human groups in any country. For geographic and climatic reasons Libya and it is a place so much fertile soil of non-functional and architectural innovations, events and people of the conservative peoples artistically, artistic and architectural heritage was vague and unclear.

In general Libya and particularly Tripoli during the Ottoman first and second and Karamanli eras had developed and Renaissance in architectural by artistic in all areas.



The identity in history concern one of the main human needs, and received the many of some would link the urban identity of the old traditional architecture. Architectural identity architect showed a distinct pattern has been associated..

Waqf buildings have varied in the City of Tripoli in the Ottoman Era in terms of its objectives which included the religious of public services roads, as well as waqf provide hotel services for strangers, also addition of bathrooms and schools waqfs, large libraries attached to institutes or mosques or independent, or waqf shops and markets to influence buildings for good living, on the other hand waqf had property patch widened until almost take spaces built in Tripoli and its suburbs, as well as they played an important role in the development and urbanization in the city life.

However the foregoing make it essential for the detection of the positive role of the buildings endowment in social terms, economic and scientific, which in turn contributed to the creation of a civilian social system contributed to the building of the Islamic civilization to the city of Tripoli during the period it is one of the most important periods experienced in Tripoli. The relationship and the impact of thought on the physical city of Tripoli in the past, as embodied in the vast endowment buildings that are spread around the city of Tripoli and its suburbs, wealth and the impact of the application of this system to all its own merits on the sustainability of the urban fabric of the city and the preservation of ancient cities which making the most important conditions for the moratorium to be allocating a portion of the property to yield time restored and consideration of the revenue.

From this perspective, the study seeks to address these buildings in Tripoli and of architectural buildings and endowments which are located many of the suspended buildings in different types like all mosques, angles and precipitant endowments eligibility such as endowments known precipitant of the population of the city of Tripoli families.

**Huda Abubaker ZGHALEI**

## ABSTRACT

In the year 1551 AD, after the people of Libya appealed to the Ottoman sultan, as a successor to the Muslims, Sinan Pasha and Darghout Pasha attended Tripoli. They were subject to a one-week siege and ended with the fall of the city. In (1551) Libya entered a new era which historians agreed to call it the First Ottoman Era, which ends in (1711) when Ahmed Pasha assumed the title of Manli Libya. Since that the Ottomans took care of the institutions of their state in all respects and established the buildings and mosques and established the buildings of the endowments, which were numerous in mosques, schools, hospitals and other, such as Darghut Pasha Mousque, Shu'ayb Al-Ain Mosque, Murad Aga Mosque, Osman Pasha school and some zawaia such as Qadiriya Zawaia, Sheikh Mohammed al-Fassi Zawia and Sheikh Atiya al-Falah Zawia.

Islamic endowments have a great role in providing the humanitarian and social aspect to serve the individual, society and nation such as hospitals, orphans and patients drilling wells and building mosques, schools, scientific institutes and others.

In addition to the great role of waqf in which the Islamic civilization served economically and socially, it also had a very important military role in that of helping the money, arms and men in the times of need consedring in the horses, swords and arrows used as tools of jihad against the fighters.

The naming of the imams in the Ottoman Empire was associated with the spread of Hanafi doctrine at the expense of the Maliki doctrine which was followed in these countries for centuries. This led to the establishment of religious institutions following the official doctrine of the Ottoman authority from mosques, mosques and schools, waqf depended on the organization and management of cities. It is required that the Imam Hanafi. The imam of the mosque arranges two imams: one imam of the five prayers and another one for Friday prayers and chastity, there are usually major schools in student-run schools and Turkish rulers use these modern or renovated schools to spread Hanafi doctrine. They were appointed to teach there the elders of the Hanafi brought them from Istanbul and from Egypt. These institutions have the task of shaping the frameworks that occupy the various political,

educational, religious and judicial functions of the Ottoman administration (such as judges, muftis, preachers, imams, apostates, writers and teachers). The Ottoman rulers are keen to appoint senior scientists in the important plans associated with these institutions, namely, public speaking, imamate and teaching.

This indicates that the Ottoman Turks were very keen to separate their mosques from the people's mosques and thus show their superiority and prove that they are the owners of power and you have the right to preference. The minaret is one of the most important elements that characterize Ottoman mosques in the country. The influence of the center, in addition to the form of the minaret, in some details or partial elements, which are prominent mainly in the official buildings, especially the religious buildings prepared for the Ottoman society that ruled the country. These new elements emerged in the first stage in the formation of mosques and the allocation of prayers for the old Turkish society. The new rulers controlled the country on some mosques and mosques turning it into a Hanafi doctrine, some reforms and modifications related to the practice of the rituals were introduced in accordance with the new doctrine including the replacement of the marble wooden pulpit and the establishment of a forum for foreign or Turkish muezzins. All mosques in Hanafi schools are characterized by gilded minarets.

Architecture in the Ottoman Era was characterized by the adoption of decorative arts that differed from the arts that prevailed during the Middle Ages, the study of the features of this period shows the limited direct Ottoman influences some forms of architecture were adopted by Turks, Turks on the basis of ethnicity or belonging as elements of their identity (the central dome, minaret or octagonal minaret, marble lighthouse, forum, (tholoth) type of writing, public witness). The objective is to emphasize the superiority of the sovereign Turkish element helped them to follow the Hanafi doctrine and prayer in their mosques, and they have some elements that distinguish them from the mosques of the people of al-Maliki to the school. This study reflects the employment of architecture and art by political power. The great architectural achievements of the country bear a message confirming the superiority of the Turk.

**Keywords:** Waqf, Libya, Tripoli, Ottoman.

## ÖZ

Trablusgarp halkının şehre savaş açmış olan ve burayı işgal etmek isteyen Aziz John Şövalyeleri ordusuna karşı koyabilmek için Osmanlılardan yardım istemesiyle birlikte Libya, 1551 yılında tarihçilerin ortak ifadesiyle Birinci Osmanlı Dönemi'ne girmiştir. Osmanlı'nın bölgedeki birinci hakimiyeti dönemi yaklaşık iki yüzyıl sürmüştür ve 1711'de sona ermiştir. Hakimiyetleri boyunca Osmanlılar, devletlerinin bütün kurumlarıyla ilgilenmiş, mimari yapılar ve camilerin yanı sıra cami, medrese ve hastaneleri içine alan vakıf binaları inşa etmişlerdir. Tarihçi ve eleştirmenler Osmanlı'nın bölgedeki hakimiyetinin boyutu ve Kuzey Afrika üzerindeki ekonomik, toplumsal, eğitimsel ve mimari kültür sahalarındaki etkisinin niteliği konusunda farklı düşüncelere sahiptir. Bu bağlamda, Trablusgarp'taki vakıf binalarını belgelendirme ve niteliklerini inceleme yoluyla akıllarda yer eden sorulara cevap vermenin önemli olduğunu düşünmekteyiz. Çalışmamızda da Osmanlı idaresinin araştırma konusu olan Trablusgarp şehrinin idaresinde oynadığı rolü ve şehirde bıraktığı etkiyi ele alacağız.

Osmanlı'nın Trablusgarp'taki ilk camilerinin teknik standartlarına dair temel özellikleri bilmemizi sağlayacaktır. Söz konusu yapılarda zaman içerisinde bir takım restorasyon ve genişletme çalışmaları yapılmıştır. Dargut Camii ve Şaibu'l Ayn Camii gibi büyük camilerde bu tür çalışmalar yapılmış olup, namazgahlarında düzenlemeler gerçekleştirilmiştir. Bu camilerde uzun sütunlar, İslam mimarisinin tacı olan yuvarlak sonlu yapılar kullanılmıştır. Ayrıca camilerin çoğunda su şebekeleri ve tuvaletler inşa edilmiş, bunların bazıları silindirik yapıda tasarlanmıştır. Burada üzerinde durulması gereken bir nokta, Osmanlı ekolünün Trablusgarp şehrinin yeni çehresi ve Osmanlı Döneminde inşa edilen camileri üzerinde gözle görülür bir etkisinin olmasıdır. Bu dönemde yeni inşa edilen yapıların yanı sıra eski ve tarihi birçok yapı da restore edilmiştir. Aynı şekilde çatı sistemlerinde eşit kubbeler kullanılarak yerel malzemelerden etkilendiği de görülmektedir. Bu yapı modelinde camilerin minareleri, yerleşim yerlerine yakın bölgelerde çok yüksek olmamakta, böylece müezzinin sesinin anlaşılır olması sağlanmaktadır.

Osmanlı Devleti'nin resmi akidesini takip eden cami ve medreseler gibi dini kurumlar tesis edilmiş, bu kurumlar da şehirlerin düzen ve idare işinde rol almıştır. Söz konusu kurumlarda görev alan imamların Hanefi olması şartı aranmaktadır. Cami imamlığı görevini iki kişi üstlenmekte, bir kişi beş vakit namaz için imamlık yaparken, diğeri ise Cuma namazında imamlık yapmaktadır. Genellikle de öğrencilerin idare ettiği bir takım medreseler bulunmaktadır. Türk idareciler bu yeni ve modern medreseleri Hanefi mezhebini yaymak için kullanmış, buralardaki eğitim için İstanbul ve Mısır'dan getirdikleri Hanefi hocalarından yararlanmışlardır.

Vakıfların etkisi, öne sürdükleri şartlarda kendisini açık bir şekilde göstermektedir. Vakıflar eğitim süreçlerine yahut diğer bir ifadeyle eğitim yöntemlerine ve eğitim kadrosunda bulunması gereken şartlara, yine idari ve mali yönetmeliklere müdahale etmektedir. Aynı şekilde bu kurumların Osmanlı idare sistemindeki (kadılık, müftülük, hatiplik, imamlık, katiplik, müderrislik gibi) siyaset, eğitim, din ve yargı görevlerinin çerçevesini çizme sorumluluğu bulunmaktadır. Türk idareciler ayrıca, büyük ilim adamlarını hatiplik, imamlık ve müderrislik gibi bu kurumlarla ilişkili önemli noktalara atama konusunda son derece hassastır.

Osmanlı Döneminde mimarinin Ortaçağ'da hakim olan tekniklerden farklı dekorasyon tekniklerini esas aldığı dikkat çekmektedir. Böylece işlemler ve mermer nakışlar büyük oranda bu dönemde Avrupa'da hakim olan tekniklerin etkisi altında kalmıştır. Çalışmada bahsi geçen dönemde Osmanlı'nın doğrudan ancak sınırlı olan etkisinin işaretleri göz önüne çıkarılmakta, Türklerin kimliklerini ispat etmek için (merkezi kubbe, silindirik ya da sekizgen minare, mermer minare gibi) ırk ve aidiyet temelli bazı mimari tarzları benimsediği ortaya koyulmaktadır. Bu tutumun amacı ise hakimiyeti elinde bulunduran Türklerin üstünlüğünü vurgulamaktır. Bu hususta Hanefi mezhebini kabul etmiş olmaları ve kendi camilerinde namaz kılmaları yardımcı bir unsur olmuştur. Nitekim mimari ve sanat bu bağlamda siyasi otoritenin hizmetinde kullanılmıştır. Böylece bölgedeki devasa mimari kazanımlar, Türk üstünlüğüne vurgu yapan bir işaret taşı niteliği taşımaktadır.

**Anahtar Kelimeler:** Vakıf, Libya, Tripoli, Osmanlı.

## ARCHIVE RECORD INFORMATION

<b>Title of the Thesis</b>	The Waqf Buildings in Tripoli (1551-1711)
<b>Author of the Thesis</b>	Huda Abubaker ZGHALEI
<b>Supervisor of the Thesis</b>	Assoc.Prof. Dr. Barış SARIKÖSE
<b>Status of the Thesis</b>	Doctoral (PhD)
<b>Date of the Thesis</b>	June 2019
<b>Field of the Thesis</b>	History
<b>Place of the Thesis</b>	KBU/ SBE
<b>Total Page Number</b>	142
<b>Keywords</b>	Waqf, Libya, Tripoli, Ottoman.

## ARŞİV KAYIT BİLGİLERİ

<b>Tezin Adı</b>	Tripoli'deli Vakıf Binalar (1551-1711)
<b>Tezin Yazarı</b>	Huda Abubaker ZGHALEI
<b>Tezin Danışmanı</b>	Doç. Dr. Barış SARIKÖSE
<b>Tezin Derecesi</b>	Doktora
<b>Tezin Tarihi</b>	Haziran 2019
<b>Tezin Alanı</b>	Tarih
<b>Tezin Yeri</b>	KBÜ/SBE
<b>Tezin Sayfa Sayısı</b>	142
<b>Anahtar Kelimeler</b>	Vakıf, Libya, Tripoli, Osmanlı.

## **SUBJECT OF THE RESEARCH**

This study tries to fulfill a collection of questions concerning the shape of waqf assets during the first Ottoman Reign, through shedding light over its religious, intellectual, economic, social, architectural and artistic role. It sheds light as well on the importance and functions of waqf system concerning maintaining the urban fabric of Tripoli in the past century, as well as recognizing the methods used by the waqf authorities in realizing so; and the possibility of benefitting from it today, to bring back those assets to their former glory.

## **PPUPOSE AND IMPORTANCE OF THE RESEARCH**

The fact that many of Tripoli's old district buildings are actually under the waqf system, makes it essential to recognize the role played by waqf and to study it profoundly, and finding out if its procedures can be manipulated and modified to be compatible with modern-day. As a summary, the importance of this study can be summed in:

1. To provide a credible sum of data and information regarding this system and its assets, as well as to raise awareness to the public concerning waqf's definition, functions, and importance, and how it can be utilized in the future.
2. Shedding light on waqf assets in an independent and sophisticated manner, to study its characteristics and its relation to the rest of the urban architectural fabric inside the old district and other suburbs of Tripoli and how they can be renovated and how can we apply sustainability on these valuable treasures.

## **METHOD OF THE RESEARCH**

Analytical descriptive research.

## **HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM**



This study will provide the following

- a. A detailed exhibition of the religious, scientific, social, economic and architectural role of Tripoli Waqf buildings during the First Ottoman Reign.
- b. A documented contribution in to the preservice of the architectural heritage of the city.
- c. It will contribute into the process of forming the urban architectural features of the city, by shedding light on the architectural style of the first Ottoman Reign.
- d. An attempt to enrich the research on the topic of historic architecture.

**(Why did I choose this subject?)**

This study comes as an irrefutable response to some of the Arab nationalist authors which have stated that the Ottoman Empire came as an occupation and did not leave a positive influence inside the cultural , social , architectural lifestyle and from here comes my query: **Did the waqf buildings of the first Ottoman Reign have a cultural role and a positive influence on supporting the sustainability of the architectural structure and the urban fabric in the city of Tripoli?**

## **STUDY EXTENT**

The study covers the waqf assets in Tripoli and its suburbs during the Period of the First Ottoman Reign to define and reflect the roles the system and it's assets played during that time.

## **PREVIOUS STUDIES**

**a. First study:**

Taha Hussein AwadHadeel

**(The impact of Islamic Waqf Upon the Scientific Revolution in Yemen)**

History of the Islamic Civilization - Aden University

**Research Summary:**

Praise is to God and prayers and peace is upon the Seal of Prophets and Messengers, Muhammad, his family and companions.

The subject of this study is "the impact of the Islamic waqf upon the scientific revolution in Yemen". A study that enquired whether the success of educational institutions in Yemen during the period between the VI - VIII AD centuries was due to the abundance of endowed assets in such era? or was it due to the strategically optimized disbursing of the revenues yielded by these assets?

To achieve the objective of this study; it have been divided into an introduction and six main chapters; wherein the first narrates a historical overview on the scientific growth in Yemen and the factors that influenced its progress and prosperity.

In the second chapter it comprehensive definition of waqf its systems, it's legitimacy, the factors which have encouraged the Yemenite society to incorporate it, the regulations that had controlled it. The third chapter was appropriated for the categories of waqf assets and its forms of management. In the fourth chapter we analyzed the amendments and improvements incorporated in the Yemenite Islamic Waqf model, where the fifth discusses the managerial approaches and methods that have been introduced and applied on it. Finalizing with a comprehensive analyzation of the impact produced by the waqf system upon the scientific movement and infrastructure in Yemen.

#### **b. Second Study:**

Abdurrazaq Budiyaf

#### **(Management of Waqf Funds and its Investment According to Islamic Jurisprudence and Algerian Law)**

Algeria 2005-2006

#### **Study Structure:**

- a. Introduction and Preface: which include the study enquiry.
- b. The main exposition of this study is divided into four main chapters. Wherein each chapter is attached with a number of appendixes, such as examples of archived waqf contracts, jurisprudence and legal decrees and articles of

relation, along with other evidential historic documentations that are bonded with the topic discussed.

- c. Introduction and preface: The functional progress of waqf institution throughout history.
- d. Chapter One: Financial management of waqf revenues, according to the Algerian law and Islamic jurisprudence.
- e. Chapter Two: Investment of waqf revenues, according to the Algerian law and Islamic jurisprudence.
- f. Chapter three: The establishment of Algerian waqf institution and its growth prospects.
- g. Chapter four: The legal regulations that protected the waqf institutions.

### **Objectives of Waqf:**

The religious legitimacy of waqf and its approach as an institution, turned it into an influential source of social security. Such image is displayed by:

1. Its contribution to the aid of teachers and students of Islamic jurisprudence studies, Arabic language and Quranic studies.
2. Its contribution to the less fortunate society members, from orphans, to the poor and jobless.
3. It increased the empowerment delivered upon the elderly and parentless adolescents, enabling them from living in decent conditions.
4. Its contribution in maintaining the functional state of the public service establishments in the state, such as paved roads, cities walls, wells, bridges, etc.
5. Its contribution to the sustainability of state security through the establishment of barracks, forts, castles, guard towers and other defensive structures.

### **c. Third Study:**

Baháddine Abdulkhaleq Bakr

**(Strategies to Develop the Revenues of the Islamic Endowment Systems  
in the Gaza Strip Region):**

Gaza 2009

**Chapter One**

**Introduction: Study Preposition:**

What are the strategies and procedure amendments that can be implemented for increasing the revenues of Gaza waqf Institution?

**Study Objectives:**

The theoretical and practical study aims at the following points:

- a. To highlight the concept of waqf and its legitimacy, forms, structures and conditions.
- b. Clarifying the impact of the waqf upon economic development.
- c. Identify the forms and types of investment available for the development of Islamic endowment revenues.
- d. Recognize the available developing measures that can be implemented on Islamic waqf Institution in the Gaza Strip Region.
- e. Recognize the authentic nature of the Islamic waqf and the ways of investing its resources in the region.
- f. Resulting a number of Waqf-related approaches that can grow the invested revenues of this system and retain it's profitability to the public.

**Study variables:**

**The dependent variable:** Development of Islamic endowment resources in the Gaza Strip.

**Chapter Two:** Islamic waqf economics and development perquisites:

**The first topic:** The role of Islamic waqf in economic development.

The role of waqf in economic development.

**The second topic:** the perquisites of developing waqf revenues.

**Chapter Three:** Investment of waqf funds.

**The first topic:** The general framework of waqf funds investment.

Means of financing and investing waqf projects.

**Chapter Four:**

**The first topic:** the nature of the Islamic Waqf and it's means of investment in the Gaza Strip.

**The second topic:** Waqf properties and methods of investment in the Gaza Strip.

**Chapter Five:** Study procedures and results.

**d. Forth Study:**

Abdelkader Ben Azzouz

**(Jurisprudence of Waqf Investment and Financing in Islam)**

2004

**The subject of the study and its importance:** The Islamic waqf is recognized as one of the most important manifestations of social solidarity in Islam which achieves the Islamic nation's preservation of its five faculties. It is intended to preserve the doctrine of the nation by endowing educational institutions, its students and staff. It also aims to preserve the self by providing a sufficient minimum for those whom benefit from waqf systems. Thus serving their basic needs of food, drink and garmenting, it is also intended to preserve the mind, where which scholars endow books and manuscripts that direct Muslim thought towards the knowledge of the Creator and knowledge of the limits of sharia. It is also intended to preserve the nation's proportions or its offspring, by fulfilling the medical need of them and other members of the nation to preserve their health and the nation continuation. Another purpose of the waqf is to achieve the nation to preserve its financial stability, as the endower directs his money to the benefit of the nation, to be in the service of the whole and even if it's an insignificant asset, but what produced by the land of agricultural endowment brings personal profit for the endower financially, but the rest of the nation benefit from the production of it's crops and fruits, thus maintaining the principle of economic circulation and benefits the members of the nation.

From here, comes the necessity to study the Algerian Waqf institution thoroughly, to enable its efficient functioning and provide the symbiotic benefits it provides to the nation. However, this social pillar has not received any support from the Algerian Government until 1990, where it reinstated the waqf system in a marginal manner that devitalizes the important role it plays in maintaining and developing the economic fabric of the Algerian society, along with providing the needed charity support for the less fortunate.

**Research outline:** The research has been divided into an introduction and a preliminary chapter, then into two sections, a theoretical section and another practical section, each of which includes its own chapters and discussions.

As for the introduction, it included the purpose of the letter, followed by the methodology utilized, the problematic of the research to be answered, etc. The preliminary section examined the provisions of the waqf and the evidence of legality and the wisdom behind its legislation.

Then I discussed the history of the Algerian Waqf in the past and present and the extent of validity of it due to the importance of that on his development. The first part of the thesis included a theoretical theory study, which dealt with the question of the legitimacy of the waqf investment, as well as the legality of its financing in Islamic jurisprudence, the statement of the meaning of financing and investment in the Islamic economy in general and the funding and investment waqf, especially to achieve this divided into two parts: The first section includes the legitimacy of waqf investment.

The second section examined the evidence of the legality in financing the Islamic waqf. The two sections included research on the meaning of investment in general and concerning waqf, especially for its legitimacy, its controls and forms and other investment related matters.

It also included research on the meaning of the endowment financing, with a statement of the meaning of financing in general and in particular the waqf and the evidence of its legitimacy and its rules, sources and forms in the Islamic economy in general and suitable for waqf projects in particular.

In the second section, in which the research aims to explain the appropriate forms of financing for the investments of the waqf in general and the Algerian in particular

and divided into six sections each chapter includes a set of subsections, each subsection on two sections, a section on defining the appropriate funding for the waqf investment, and another study to show the appropriate application formulas for this financing process.

In the first section, he drew a perspective on the financing of the endowment investment by holding a contract for the importance of this type of contract on the future of the waqf and its provisions through a statement of the definition of participation and to identify the types of participation appropriate to finance waqf projects, towards continuous participation and participation that ended up with propertization through the appropriate application formulas for the projects of the moratorium.

In the second part, he shed light over financing and agricultural investment despite some jurisprudential dispute between the jurists in the extent of saying whether or not from one agricultural contract to another, but he considered its importance and relevance to the projects of the waqf because most of its lands are agricultural land.

In the third section, the research is concerned with the importance of financing endowment investments by selling, whether produced by the land of the waqf or the commercial operation that is based on the waqf institution in order to profit according to what suits its financial and human potential, towards peace, speculation, usury and manufacturing.

In the fourth chapter, was looking for financing the endowment investments in the lease contract by pointing out the importance of the process on the endowment proceeds by using the contemporary and appropriate forms of the nature of the economic and solidarity waqf, towards the financing and operational leasing formula and the promise of profit.

The fifth section of the research is concerned with the financing of endowments investments through the financial markets due to their importance and financial implications in the modern Islamic economy, which helps the waqf directorate to develop its development projects towards the shareholding companies and usury bonds.

In the sixth section, discussed the importance of social participation in the financing process for the projects of the endowment or so-called symbiotic institution that

funds in different manners, it helps the directorate will to stop the development of waqf in a way that cost only the effort in thinking in appropriate formulas for how to involve the nation in this financing process, towards voluntary charity and the cessation of moral rights.

For the conclusion suggestions and possible recommendations that help the directorate of the Algerian waqf to develop the institution of legal waqf.

### **e Fifth Study:**

Amal Shafiq Muhammad Alássi.

Najah National University - Postgraduate faculty

#### **The Waqf-Endowed Establishments and its Influence over the Sustainability of Historical Cities Urban Fabric – Case Study: The Naples’ Old District.**

##### **Study Abstract:**

With the general lack of attention toward the waqf system by the twentieth century, followed a lack of support for it’s mechanisms and means; resulting a deteriorating decrease of its output and revenues, loss of endowed agricultural plots and orchards as well as abandonment of public service, residential and commercial units. Therefore, this continuing negligence of the waqf system projects the necessity of this study, wherein I can visualize the relation between the waqf administrative body and these endowed establishments, while defining the importance of waqf in sustaining these units to their functioning status.

##### **Study Enquiry:**

The Old District of Naples consists of a distinctive and integral urban fabric, of which consists the waqf assets a substantial ratio that cannot be neglected or looked over. Howeverfacing a scarcity in studies that concerns this unexploited wealth. The history of Islamic waqf systems is abundant with laws, regulations and standards that form it’s distinctive framework. From these main points derive the principle enquiry of this study, which is “How Islamic Waqf assets can affect the sustainability of urban fabrics and structural forms of historic cities, specifically in old Naples?”.

##### **Study Objectives:**

1. Clarifying the relation between waqf and Islamic cities structures.



2. Discussing waqf as a system and its importance from an architectural perspective.
3. Observing the individual relation between waqf system and physical status of its buildings.
4. Differentiating the several types of waqf buildings and dividing them into:
  - b. Charity waqf (cultural, religious, public services and social).
  - c. Commercial waqf.
5. Recognizing the mechanisms utilized in the management of these buildings, as well as the potential of exploitation of such mechanism in modern day.
6. Increasing the public awareness level when it concerns the importance of these buildings and the importance of the potential role that it could lead if maintained and renovated.

#### **f. Sixth Study:**

Muhammad Othman Said Alkhateeb

#### **The Islamic Waqf in Palestine During the Mamluk Period (1250-1517)**

**Yarmuk University – 2007**

#### **Abstract:**

This study aims at investigating the Islamic Waqf endowments in Palestine during the Mamluk Period. It consists of four chapters preceded by an introduction that defines thoroughly the concept of waqf, its elements, conditions, types and the reasons that led to its existence and expansion.

**The First Chapter:** presents a comprehensive presentation about the role of endowment in the cultural life. The research took into consideration the schools, the Mamluk educational policy, the role of endowment in financing education, the sources of endowment on educational institutions, children schools and libraries and the Quranic schools and hadith finalizing by discussing the effect of endowment on the cultural life.

**The Second Chapter:** deals with the role of endowment in the religious life. It indicates to the establishment of endowment and mosques, the role of endowment in financing religious institutions: mosques, nooks, gorges and composures. The

endowment and various religious issues, the endowment and the expenses of religious institutions and finalizes with the effect of endowment on the religious life.

**The Third Chapter:** presents the role of endowment in the social life. The research discusses about *bimaristans* (hospitals), baths, inns and other various public service institutions.

**The Fourth Chapter:** investigates the role of endowment in the economic life. As it covers the managerial functions of endowment and the forms of investing waqfs, be them real-estate, lands or other economic facilities and services providers in Palestine, from agricultural lands, farms, markets, shops, halls, baths, inns, bakeries and mills. Moreover, it covers the effect of endowment on the economic life in that region.

It is obvious that this study presents a comprehensive view over the nature of waqf in Palestine during the Mamluk Period.

#### **g. Seventh Study:**

Ahmad Hashim Ahmad Badarshini

#### **The Mamlukid Waqf Assets in Mecca and Medina (1250-1517)**

#### **Study Abstract:**

The subject of the thesis dealing with the Two Holy Mosques – THMs – endowments at the ages of Mamluks, and it explained the previous interest of Islamic governments about the THMs as they have historical and religious importance. In Mecca was a destination for people since an ancient time, therefore many Quranic verses and prophet sayings to number in having the best of the pilgrimage and visit. Therefore, the previous Islamic countries which follow through ruling the oriented Islamic preferred on keeping the THMs under their protection for the religious and historical significance. However, the Egyptian Mamluks regarded the rule of the THMs as a religious, political, and economical importance, where their princes and sultans concentrated their efforts to care about the THMs in both Mecca and Medina by establishing endowments to carry on doing good bountiful as they wish. Thus, a lot of endowments have been done at a various religious and civil purposes and for

the community of the THMs which included beneficial, social, educational, and religious establishments.

The researcher depends on a collection of documents from the Mamluk Age which a lot of it have been published for the first time, as it shows essential data about the THMs during the Mamluk Era from a historical and civilizational perspective. The research reached that the muniments of the endowment were important sources for the cities planning study and the geographically regional characteristics of Hijaz through its description of religious, civil buildings, as well as streets, wells, stations, pathways and the villages which included under endowments.

Thus, the researcher highlights important documents that signalize traveling paths of the pilgrims and consider seriously the covering clothes of the Kaaba and prophetic chambers. Indicating as well Jeddah and Yanbu as locations of Mamluk waqf systems.

The Mamluk documents as well explain the commencing of school establishing for the first time in Mecca during the last quarter of the sixth Hijri century and the spread of educational institutions growing in Mecca and Medina alike.

Finally, the researcher concluded that the prosperity of education and medical studies had been indicated through the establishment of *bimaristans* as well as additional other critical public institutions and buildings.

### **Study Importance:**

This research derives its importance from the sacred THMs and importance of their existence in comparison to other historic Islamic structures. And how they are functionalized as waqf assets, which is the main article of this study.

The study of waqf through its historic documents sheds light over the characteristics of this system, as well as the social fabric of the locals living in this region, an unrhetorical source of information that cannot be brought from a different resource.

This study provides strong arguments around the nature of waqf contracts, as it provides a transparent image of the nature of its population and how they are strict about their religion, providing as well detailed information about the management hierarchy of the waqf institution of that time, as well as the regulations and laws that defines their framework.

# 1.CHAPTER ONE: TRIPOLI'S HISTORY AND WAQF

## 1.1.Introduction:

It pleases me to say the truth about that old Libyan portion about historiography in the era modern and which the Turks in Libya imitate in the period of the first arbitrator where this stage considers from the important stages of the historiography where happened in big changes and great occurrences.

The proposed subject and the goal include from studios the mastery of the light on important kinds of the entail buildings which Islamic time the opening flourished the Ottoman for Tripoli: The (waqf) buildings, administrative, social and instructional.

The portion about historiography of Tripoli from beginning of the old eras up to this day raved summarization of the statement mechanizes in that Tripoli passed across the next dates in it different kinds of wisdoms and fast expands the schedule raved elucidation for this periods

Before the historiography:

The old historiography.....	(Before 146 BC)
The Romanian arbitrator.....	(146 BC – 640 BC)
The Arabic arbitrator.....	(640 BC – 1551 AD)
The Ottoman arbitrator.....	(1551 AD – 1911 AD)
The Italian colonization.....	(1911 AD – 1934 AD)
Italian Libya.....	(1934 AD – 1943 AD)
Occupation allied.....	(1943 AD – 1951 AD)
Kingdom of Libyan.....	(1951 AD – 1969 AD)
The throwers appoint as ruler....	(1969 AD – 2011 AD)
Libyan revolution.....	(2011 AD)

Specification position of Tripoli considers in the land which impossible east of blessing starts segment of the sulphur in lands brands (navel) and west in hereafter of lands ends (zwaart) connected in the borders Tunisian weak as to the position geographical self aspects of three coastal and interior and high.(Ben Masood,1993:16)

The coastal zone now known as Libya under the Ottoman Empire rule from 1551AD until 1911AD. The year 1864AD was known as the Eyalet of Tripoli West. Also known as the Kingdom of Tripoli, even though it wasn't a Kingdom already, but it was ruled by the Ottoman Eyalet Pasha (Governor), then wisdom Karamanli in 1711 until 1835 as a hereditary monarchy with a fait accompli.

In addition to the major central lands in Tripoli and Cyrenaica, was considered part of the Kingdom of Tripoli because she was the de facto policy control and was ruled by the Pasha of Tripoli.(Ben Masood, 1993: 18-19)

The coastal area where more densely populated cities from near the shores of the sea and palm trees occupy their lands and olive plantations under different types of land where trees not used for winter and for livestock grazing, and drink the woodlands are and owners of water wells known as Alswani, because nothing in Tripolitania rivers or lakes in the eastern town of Misrata taworgha. There is a large spring Taorgha eye is said to him and the people of the Sahel characterized all Libyan brothers much activity in the work of orchards and vegetable cultivation and of the earlier cities in Sabrata presence Ajaylat and five eastern based manes little distance. And (Oya) based views Libya's capital Tripoli now and it lush bear fruit each delicious then walked with Gulf known by its name and is the nearest town to the Burqa.

The interior region include vast plains and lands for grazing animals where no non-gourmet plant something a little on the edge of ravines, considered this area fixed place in Tripoli grain on rainwater, and product weighed plains territory of living conditions in the country, and major centers in this area Warfelh , Aziziyah and Tarhuna. (Ben Masood, 1993: 18-19)

Highland area where many villages inhabited by countless of ancient barbarian race (Amazigh Libyans) now condemn the Islamic religion and inhabitants

of these toes doctrine respects reside in houses carved in the mountains or in houses built above ground and some underground houses called drilling. Living from agriculture and livestock and trees fed as olives and figs and chrome color and drink the rain water reserved in places called Almoagn (Tavskit), as most people drink the table inner water and the most important cities are Nalut, Yafran, Fasato, Jadoo, Kapow and Ghiryan.

The Climate of Tripoli is mild climate on the whole, as in into the temperate zone, but hot South and rains descend and adjoining territory north to Nice for seacoast and the presence of high mountains and shady trees.(Ben Masood,1993,19)

Libya date interval is the intermediary starting with Normans judgment then followed them the Alrstmion, then the Unitarians and the last of them the Spaniards, where it was a new beginning era called modern Libya's history begins with the rule of Ottomans and Darghout Sinan Pasha during First Ottoman period 1551-1711AD and that was the period of the Ottoman rule is flourishing.(Ben Masood,1993:18-19)

When AlHafsein ruled Tripoli it began judging from Tunisia by and designated by them and has posted AlHafsein ruling due to weaknesses in the late Governor's House and split state may expel the viceroy Elfarsi of Tripoli and subject to the authority of the various tribes of power within the owners.

Local revolts abounded and spread chaos and internal wars and neglected the forts and walls in the city, the Spanish took the opportunity to have multiplied their attacks on the African coast and especially after the fall of Granada, the last Muslim stronghold in Andalusia from religious currents and follow a war and expulsion of Muslims from North Africa and extending their sovereignty on the sea and standing in front of their conflict with the Ottoman naval supremacy.(Ben Masood1993:19)

In the year 1510AD the Spanish shipscommanded by (Pedronavrowali) attacked Tripoli that represents an important hub in the Mediterranean and Spanish occupation was able after a long struggle of the inhabitants of Tripoli led by their leader Sheikh Abdullah Spanish rule was limited based on the city itself and remained trapped inside its walls and they couldn't overcome their continued to the year 1530AD. When they were forced by war conditions in Europe and their interest in the Spanish colonies in the New World (America) to withdraw from Tripoli and

assign them to their allies the Knights of Saint John (Governors of Malta) equal participation of knights in resisting acts of the Ottoman Navy and rule the knights of Saint John Tripoli driven by hatred and religious intolerance factor against Muslims and continued their rule until the year 1551AD, is the history of Ottoman came to Tripoli.

The country was divided before the Ottoman conquest and not one government had different powers with somewhat mixed and foreign incursions and abounded disorder and spread of epidemics and diseases that decimated the people and this doesn't admire if out of Tripoli requesting from the Ottoman Sultan save and removed from the ruling Muslim enemies Knights of Saint John.

The Ottomans came the Ottoman State they reached a high status and have more countries in Eastern Europe and Western Asia and become the largest Islamic power at the time and may inform the Ottomans to seize Tripoli because of their importance in their struggles with their enemies at sea in order to achieve their sovereignty in control the rest of the Arab world.(AlShinawi,1980:57)

When people sought refuge in Tripoli to the Ottoman Empire to rid them from the rule of the Knights of Saint John hurried Sultan Suleiman by agreeing to their demands and saw at that speed in the implementation of the state policy in the capture of Tripoli sent a force led by Murad Aga does the natives I challenge it Mageb hostel Tripoli Center of resistance to the Spaniards and after them the Knights of St John, try Murad Agha enter Tripoli but unable to dholha, seeking help and stayed in Tajura prepares to reach supplies.This coincided with the time of the Ottoman siege of marine ruled by Sinan Pasha to Malta Island which was the center of the Knights of St John, but Sinan Pasha stood before vulnerable island and force the vaccinated, went to Tripoli to help Murad Aga and expel the Knights John after the siege of Malta Island deficit he joined Turgut Reis Commander Sinan Pasha later took the post of state debt in the country.(AlShinawi, 1980:57)

In 1519 a delegation from Tajora came to Istanbul and asked them to be rescued. On the orders of Sultan Suleyman the Mangnificent, Hamid Murad Aga from the Harem Aga sent number of soldiers settled in Tripoli, wich the Spaniards handed over to the Maltese Knights, reduced their relations with the country. The Ottoman felt their power in the Westrn Meditranean in the city of Tripoli Darghot

Reisin seized on 15<sup>th</sup> of August 1551. The city gained its old trade and wealth, and become the center of the region again. (Uzunçarşili, 1988:296)

The Ottomans were able to enter Tripoli expelled the Knights of Saint John of the country in August 1551AD and left Sinan Pasha of Tripoli after the Ottomans and leverage proven Murad Aga became an Ottoman walis. Thus, the Ottomans entered Tripoli and became an important status of their position in the Mediterranean, including their Libyan coast stretched out and then got into the country until Libya became an Ottoman province that wrung the Italians in 1911AD.(AlShinawi,1980: 57)

Streamlined Ottoman sovereignty over three provinces in Northern Africa in the sixteenth century, was in the order of their entry under Ottoman sovereignty, Algeria, Tunisia and Tripoli, the State did not extend its influence to Marrakech to reject harsh family which belong to breed the Messenger-Prophet-getting into the Ottoman dependency. (Anis,1977: 32)

The inhabitants of those territories, in particular Algeria, Tripoli, may have already gone to the Ottoman Empire as the largest and most powerful Islamic State swept several European States and opened Egypt and Arab East Asian, North Africa's population demanded to save them from the colonial, Crusader who was dangerous worsens day by day, and the state responded to their call for help. (Al-Shinawi, 1975: 20-21)

Therefore does not enter the Ottomans to North Africa as a result of military battles fought by the Ottoman armed forces against the inhabitants of the country, or direct intervention from Government Istanbul, similar to what happened in Damascus or Egypt or Iraq; but they conquered the lifeguards for the population from the dangers of the elimination of religion, blur-Ness and transform their country into a part of the Christian world. (Anis, 1977, 34)

Libya since 1551AD entered new era, the historians agreed with calling it the Ottoman first and who ends up 1711AD Ottoman covered all regions of Libya: Tripoli and Cyrenaica and Fezzan, was administered (Pasha) appointed by the Sultan. The Ottoman Administrative System had far reaching effects on political blogs in Libya and on the other hand many of them had negative result.



Administrative system in the empire was led by the sultan in Istanbul and the pasha who was sent to the Ottoman State, as a representative of the sultan in all legal matters, represents the department head in the state, was the stability of the Ottoman State political and administrative, economic, skill and character depends on the possibilities of each of the pasha (head of administration), albi (Janissary corps commander), alday (chef).

Truth should be told that some pashas were able to preserve peace, orders and security, also enforce obedience and commands the Janissary troops and parish. These distinguished and regents, Darghout, Muhammad Sakizli, Mohamed Osman Shaib Alain, from the Ottoman Period, Karamanli Period, Ahmad and Yusuf, the Second Ottoman Period we will gauge Mehmet Emin, Ahmed Ezzat, Alireza, Ahmed Rasim, Tahir Pasha and Rashid Pasha, however the majority of the rest of the governors were busy enriching themselves had resulted in increased poverty of the country, poor economic conditions, and the appearance of strike between the citizens and the Janissary rebellion among individuals, local tribal revolts.

The government and administration in the Ottoman Period was not beyond the limits of the coastal cities along the coastline and some of the insides, while the rest of the Libyan provinces were ruled by tribal chiefs and local tribes which interest us in this study in different impacts experienced by the country during this period, especially the technical and architectural influences, artistic and architectural production and the role of it in our social culture.

It is well known that political changes alone will not be the cause of artistic and architectural changes and phenomena, but in addition usually depends on several other factors, including the artistic and architectural heritage of any people and any geographical area and the presence or absence of artistic and architectural traditions, originality and the degree of sophistication of any group of human groups in any country. For geographic and climatic reasons Libya and it is a place so much fertile soil of non-functional and architectural innovations, events and people of the conservative peoples artistically, artistic and architectural heritage was vague and unclear.

There was a list of Governors and untrained birth Tripoli during The first Ottoman Period (1551 to 1711 AD) about twenty four governors and the most important Ottoman Walis in this Covenant:

1. Murad AGA (1551-1553 AD) and most important work that care management and deployment of security and fortify the city readiness to repel any attack the country's flourishing economic life and not overlooking the Ottoman Sultan appointed term Darghout Pasha in the year 1553 AD, Murad moved to Tajura to build his mosque and died and was buried near the mosque.
2. Darghut Pasha (1553-1565 AD) and most important work he did and the beacon Tower rebuilt the city wall and care physical beauty restored buildings the city and established many public baths and its famous mosque was perhaps one of the most important religion still bears his name yet in 1565 AD out Darghut Pasha and the Ottoman troops participated in the siege of Malta Island but cited during the siege and flown to Tripoli where he was buried in his mosque.

After the reign of Suleiman the Magnificent the state began moving towards weakness meltdown but for several reasons including:

- Lack of interest by the sultans to reform and give each referee at a young age and were mostly low profile and will.
- Attention to personal interests without the interest of the country and extort money and high insulation, transport and instability. Double army so much rebellion and disobedience among their ranks and enter the heads of soldiers in politics.
- Taxes and spread their fiefdoms.
- The breadth of the State and brought it limbs and different races.

Successor government became unable to protect their mandates and impose order and control the prefects who are setting up and segregated by the whims of soldiers in an atmosphere fraught with intrigue and violence. And often the governor

remained in office more than one year so that in the period between the years (1672-1711 AD) twenty-four rule (Welia) for Libya. Libya has gone through difficult times suffered as a result of the scourge which expels its insecurity and instability. ([https://ar.wikipedia.org/wiki/Libya\\_in\\_Covenant\\_Ottoman](https://ar.wikipedia.org/wiki/Libya_in_Covenant_Ottoman))

In general Libya and particularly Tripoli during the Ottoman first and second and Karamanli eras had developed and Renaissance in architectural by artistic in all areas.

Most of facilities and religious buildings are dating back to the early Islamic periods, they had ceased to exist mostly or had reconstructed and built in the Ottoman Eras by Libyans workers under the supervision of administrators Turkish national waqf religious, which committed to rebuild what was destroyed by those religious and cultural facilities that date back to previous Islamic eras, especially the occupation of the Spaniards and the Knights of Malta to Tripoli in the period between 1510 and 1551 which destroyed most of the city's buildings during it, especially religious buildings. As well as the buildings were not spared from destruction as a result of the fighting that broke out in the city of Tripoli between the fleet and the Ottoman army in collaboration with the Libyan Warriors and the Knights of St. John during the siege of Tripoli.

Reiterates destruction the city several times during the siege of fleets Frankish as well as the city and its buildings thousands of missiles destroyed from different European countries and for long periods or intermittent as a result of maritime conflict which was prevalent in the Mediterranean Area among the Muslims led by the Ottoman Empire and among Christians led by Spain and Portugal.

The identity in history concern one of the main human needs, and received the many of some would link the urban identity of the old traditional architecture. Architectural identity architect showed a distinct pattern has been associated.

Waqf buildings have varied in the City of Tripoli in the Ottoman Era in terms of its objectives which included the religious of public services roads, as well as waqf provide hotel services for strangers, also addition of bathrooms and schools waqfs, large libraries attached to institutes or mosques or independent, or waqf shops and markets to influence buildings for good living, on the other hand waqf had

property patch widened until almost take spaces built in Tripoli and its suburbs, as well as they played an important role in the development and urbanization in the city life.

Despite the long history of the waqf system density of practices and traditions associated with him throughout the Islamic history but scientific knowledge of diversity and his roles almost collapsed, with limited knowledge of legal aspects of denominational narrow sense, perhaps this drop explained that not necessarily to justified in previous decades, according to the official diminishing and popular in it.

There's still in our minds the stereotype of all waqf system being a religious institution and not civilian, though the purposes and areas limited to religious purposes only. Most people believe that the moratorium is a historical formula unrelated to contemporary reality, but this topic overall negative image is justified on the ground that the steep decline of waqf has occurred in the context of the decline in the Islamic world had faced.

However the foregoing make it essential for the detection of the positive role of the buildings endowment in social terms, economic, and scientific, which in turn contributed to the creation of a civilian social system contributed to the building of the Islamic civilization to the city of Tripoli during the period it is one of the most important periods experienced in Tripoli. The relationship and the impact of thought on the physical city of Tripoli in the past, as embodied in the vast endowment buildings that are spread around the city of Tripoli and its suburbs, wealth and the impact of the application of this system to all it's own merits on the sustainability of the urban fabric of the city and the preservation of ancient cities which making the most important conditions for the moratorium to be allocating a portion of the property to yield time restored and consideration of the revenue.

From this perspective, the study seeks to address these buildings in Tripoli and of architectural buildings and endowments which are located many of the suspended buildings in different types like all mosques, angles and precipitant endowments

eligibility such as endowments known precipitant of the population of the city of Tripoli families.

The neglect suffered by endowment of existing buildings within the cities heritage compel us to look at the reasons for it, does shortcomings experienced by these buildings is due to the system itself and its inability to achieve permanence it as the text defined explicitly, or in other words, is the situation of those buildings today is an extension of their positions in the previously, if those buildings lived period of prosperity, or is due to the methods by which they are managed.

Hence baptizing this research through its chapters to reveal the special endowment system information and premises of economic, social, scientific, religious and their role and contribution to the preservation of buildings in terms of the theory, and the disclosure of private practice process him through history which formed the administrative configuration historical waqf system information, waqf system abunda lot of regulations and laws that have evolved with the development of Tripoli during the First Ottoman Era, and waqf system property management which kept pace with the significant cultural property management systems extent in that current era, especially those used in historic cities and will be followed in order that the historical method for through the collection and review of theoretical information in fiqh books and history.

The requires access accurate information on endowment building management mechanisms and their contribution to preservation, it requires examination of achievements for a certain period prior to the era of rationing and management of Ministries of waqf and today it has been building upon the documents waqf Ottoman first era as a reliable source and because of the lack of information available in traditional sources such as books, devising the required information from these documents need to do analysis to understand the mechanism finding in which texts are recorded and then a general image of the various texts and quality of information contained in each composition, starting from the access to documents and understanding, up to paving the base stage to achieve the goals of the research stage.

The methodology of inductive analysis is a clear image of the premises of waqf and configuration management in the Early Ottoman Period and it's direction of these buildings.



## 1.2. Definition of Waqf Language:

Waqf and detention in one sense which is the language of imprisonment and prevention, it is said: The animal prevented if it was locked in place. It is the endowment, because people stop those who are detained for reckoning. And the detention of a house means locked it up. The scholars sometimes refer to waqf and sometimes to imprisonment, but the expression of the waqf is stronger. The waqf may be expressed in the form of charity provided that it is accompanied by what is intended for the purpose of entrenchment. The confinement was held in prison - including al-'Aba, as al-Azhari said, and it is said in Morocco: the Minister of the Abbasids. . (Alsamarany, 1968:3)

## 1.3. Definition of Endowment Terminology:

The scholars defined it with different definitions according to the different doctrines of the waqf, depending on the considerations or aspects that they looked at, depending on the considerations or aspects that they have considered, additions and limitations have been introduced to this effect. And the strength of this definition is: the imprisonment of assets, in which the seller does not sell, mortgage, or give, nor transfer the inheritance. As for the benefit or yield, it is provided to the waqf authorities on the terms of its conditions. (Alsamarany,1968:3)

## 1.4. Legitimacy of Waqf:

The system of waqf is an authentic Islamic system; it is based on charity, and derives its general framework from the Holy Quran and its origins from the Sunnah. Evidence of the legality of the waqf among the majority of fuqaha 'is many, including the saying of Mighty Allaah:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ( [ آل عمران : 92 ] )

The verse enjoins charity, and the waqf is a picture of its main image. The Almighty said:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً [ البقرة : 245 ]

And the Almighty said in another place:

وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ [ الحج : 77 ]

These verses - and many others - urge believers to enter this charity door under his direction, and he made the greatest reward and the realization of the grace of God in his paradise that the Muslim spends his money what he finds loved to his heart and the cessation of these ways, which is one of the greatest closeness to which the believer draws to his Creator. (Alsamarany, 1968:3)

And if we browse the writings of the sunnah, we found that it has completely approved the Quran in that and urged us to it and we found many facts bear the deeds of the Prophet Muhammed and the acts of righteousness and piety; it was the charity of the prophet funds to the Jewish Mercier recommended to him after he was killed in the Battle of Ohoud. Also, one of the saying of our prophet Muhammed: It was narrated that Abu Hurayrah (may Allaah be pleased with him) said that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "If a man dies, his work will be cut off except for three: a charity that is valid or a knowledge that benefits him or a righteous child who say prayers for him".(Alsamarany, 1968:3)

The writers went to stand by as a charity is legally permissible and delegate to him, they quoted by public and private evidence including: Dalla: they quoted handouts generally including Endowment Allaah said: "will you attain righteousness even spend than love" (Sura Al-Imran-verse 92), as evidenced by the Prophet peace be upon him (if the son of Adam lost his job only from three things: ongoing charity, or knowingly benefit, or good boy pray for him). Suspension types of charity.

Directories: They stop the Prophet peace be upon him has proven that had stood in the way of God down, narrated Amr bin Harith bin Mutlaq said: "leave the Messenger of Allah peace be upon him only with his yield white and his weapon, down left charity" Bukhari. And also narrated by Ibn Umar: " Omar hit Khyber down came the Prophet said: I never got down money most precious from him how says, said: If you want an origin and recite them, believe that age is not sold it's origin nor endowed and not inherited, in poor and kin and oversight and for God and the wayfarer guest suite, not a male guardian to eat them or feed a friend is rich ' and meaning any more precious and finest meaning What is the glasses, this conversation out on the legality of the stay.(Alsamarany,1968:4)



### **1.5. The History of Waqf:**

The waqf is an authentic Islamic economic system for the imprisonment of economic assets, so that their coverage is a source of permanent funding for the benefit of the nation and for the satisfaction of God.

Waqf was the main reason for most of the scientific achievements of the world in the Middle Ages which was the basis of modern civilization.(Eisa,1999 ;5)

The first of waqf was in the era of the Prophet, the Mosque of Quba and Waqf of seven orchards of walls in Madinah, and the land of Omar ibn al-Khattab in Khyber, and Osman ibn Affan's well of Rome.(Eisa , 1999 : 5)

The expenses of endowments in the Abbasid period were expanded to include civil endowments such as hospitals, libraries, translation houses, educational institutes and others. In the Era of the Mamluks, three departments were established for the administration and supervision of the waqf: Diwan of the Mosques, Diwan of the Custodian of the Two Holy Mosques, In the Ottoman Era, the expenses of the waqf proceeds were extended to include medical schools and medical services for existing hospitals; keeping pace with scientific progress and development in modern times. (Eisa ,1999 : 5)

### **1.6. Purposes of the Waqf:**

The general purpose of the waqf is to find a permanent and continuous resource for the purpose that is permissible for a particular interest.

The special purposes of the waqf are:

(A) The waqf shall guarantee the survival of the money and the continuity of it's use and benefit from it for a long period;

(B) The righteous law urged us on righteousness and desired it;

(C) The money remains and continues to benefit from it's income, from the flow of its wages to it from securing the future of it's offspring by finding a stable resource to guarantee it, and to protect them from need and poverty.

(D) It is a cooperation on righteousness and charity to ensure the orphans and the help of the poor and needy which is a mixture of cooperation in all that benefits

people, which is called today in solidarity and social welfare, so called by the Koran: (2:المائدة [ وتعاونوا على البر والنقوى

(E) In the waqf, care for the children is to keep the money of the heir after his death from loss; because many of the heirs inherit the money they inherited.

(F) Waqf on mosques, institutes, schools, hospitals, orphanages, all of which guarantee the survival and maintenance of these public. (Eisa ,1999:6).

### **1.7. Conditions of Waqf:**

The validity of the waqf requires conditions:

1- That the person who own the property imprisonment is permissible to act and he is a free man with a rational mind, not the slave, the under aged, the foolish, the insane and the morator.

2- It is not valid to imprisonment the money of others, and it is not right to imprisonment the usurper money of the infidel.

3- To be suspended from the benefit of continuous use, it is not right to wathe money left after the use of food.

4- The endowment should be on righteousness, because it is intended to be close to Allaah such as mosques, arches, the books of knowledge, the waterfalls, and the relatives.

5- The waqf should be on a certain person, since the appointed person has a fixed property, because the waqf is a property that is not valid for those who do not have it. (Eisa,1999: 6-7)

### **1.8. Conditions of Owner of Endowment:**

The conditions of the waqf are divided into two parts: correct and corrupt.

It is necessary to work on the condition of the person who owns the endowment, if it is legitimate, it is not contrary to sharee'ah and it does not contradict the provisions of the contract.

This is for the generality of his saying: "The Muslims are in their conditions, except a condition that is haraam, or a haraam prohibition.

And the conditions that the book of Quran agreed were true, and if the book of Quran was violated it was invalid. (Eisa,1999:8)

## **1.9. Waqf Sections:**

### **1.9.1. Section One: Charity:**

Which is the moratorium on charities, (such as the poor, mosques, and so on), aimed at achieving a public interest.

"It is aimed at achieving a public interest, such as endowment mosques, the role of science, scientists, the poor and hospitals." This type of waqf is also called life or absolute suspension. .(Alasi,2005:19 - 26)

### **1.9.2. Section Two: Domestic:**

"Which made the first thing on certain whether one or more. It is aimed to achieving a special interest, such as endowment the offspring and relatives. This waqf is called temporary waqf. This means that if the time limit for the waqf ends or the deceased is dead, the waqf is terminated. The deceased is returned to the owner of the waqf if he is alive or to his heirs at the time of his death if he is dead. Where it maintains the family entity and achieves for its future generations what it helps to the ravages of the world and it's crises.(Alasi,2005:19 - 26)

## **1.10. The Objectives of The Endowment:**

Overall objective: let us stay a social function may seem unnecessary in some communities and in some cases and circumstances in which nations. You have to stand a great role in the development of society in various branches it covers the needs of the poor and worship from and goes beyond that to a broad social objectives and comprehensive charitable, such as the role of science and medical clinics and owners with special needs. Special purpose: Relation to aspects of human nature, human, to do a good many motives remains in it's entirety on the purposes and objectives of Islamic law, including religious, social, family and other factual and instinctive.(Alasi,2005:19-26)

## **1.11. Admission Requirements for Entitlement of Waqf:**

Writers went to stay if on a particular person it requires acceptance of worth the stay. If it is not specified, the detainee does not require acceptance. And the public consider accepting a condition of waqf and maturity and apparently they consider a

condition of entitlement. Maturity means invariance arrested right in use. If the person appointed does not accept the moratorium reportedly arrested him, his share in the merit goes to the maturity that he found if standing had arranged the detainee in layers and only go to the poor. Shtrat tenure and apprehension: writers went to LV pronunciation is just need to not need to get arrested them the yield or waqf. And required to stay sharp and apparently necessary acquisitions have warden the waqf suspension. It invalidated the moratorium if irks arrested or barred event like death standing. Set the on-hold: If the waqf is urgent side and may not move to other unless dispensed with this side and overflowed suspension need similar hand found her. If the stay on good deeds and not appointed standing contact land or eye and didn't exist or didn't stay required or increased endowments on their need for cash rents or redundant to be needy of standing and the parents as much as enough then to needy relatives and then to contact the mainland if the mainland side wasn't standing there and then found her the rents from the time of its existence.(Alasi,2005:19-26)

#### **1.12. The Volution Concept of Waqf:**

The Arabs didn't know the waqf or the prevention buildings and lands, but just after Islam they created the exact specific thing called waqf. That was what Imam Shafii Ibn Hazm said: (The Arabs didn't know the waqf before Islam and it is a legit Islamic name).(Alasi,2005:19-26)

The concept of evolution began in the Sahaba Era because of the expansion of Islamic ruled land which is most the awaqaf are land, orchards, palm and wells in Medina and Mecca and then in Sham, Iraq, Egypt and other countries where the companions of the Islamic conquests.(Alasi,2005:19-26)

Within the expansion in the Umayyad Era the waqf had started establishment as a natural result of the concept spread, also the presence of the financial soft living, the waqf was no longer restricted to the poor and the poorness only, but spread thought of diversity to services waqf, then the waqf began the main financier of civil society. Later by time the money increased in the Abbasid Period and reached a high peak and it was reported that the lands of waqf amounted to one-third of the total agricultural land in plus that large numbers of residential buildings in the possession

of the endowments was added under the waqf registration, which reached such developments in the cities and sourced the issue of diversity. (Alasi, 2005:19-26)

The waqf were independent starting from the third century AD when Abubaker Al-Khasaf wrote his book (Waqf Provisions), after that the Fatimid Period started a new sort named by the sultans and princes which was registered the land that belonging to the Islamic money house on mosques and other charity stuffs as waqf.

During the Reign of the Mamluk Sultans, the system of endowments reached the peak of its maturity, because at that era represents the power, wealth and prosperity. The Mamluk sultans participated in some of their wealth, established charitable institutions and registered as waqfs (Alasi, 2005:19-26)

The waqf system had expansion in the Ottoman Era, for example just in Istanbul between 1435 and 1553 AD there were about 2515 waqfs, without the sultans endowments of mosques, schools and hospitals. (Alasi, 2005:19-26)

From the above historical knowledge we can note that the establishment of the waqf at the beginning was just for religious purposes which consisted in the establishment of mosques and then came the Well (Rumah) for local drinking, which was registered as waqf by Osman ibn Affan under the field of public services and then the purpose of the moratorium developed to be all the social serves cultural and health requirements of society under its umbrella. (Alasi, 2005:19-26)

The reason was the lack of institutions which care about orphans, also Islam had succeeded in this aspect derived from the religious faith in the individuals from the ongoing charity has initiated the charity to waqf buildings and lands for various charitable purposes and the establishment of charitable institutions. (Alasi, 2005:19-26)

### **1.13. The Virtue of the Waqf in Building Islamic Civilization:**

Waqf "is one of the most important aspects of Islamic civilization. It is a basic expression of the will of the Muslim man and his deep sense of solidarity with the Muslim community.

The endowment of the Islamic community in the Era of Prophecy and the Adult Caliphate fully fulfilled the need of society at that time, whether in the field of

charity to the poor, the needy, the wayfarer and what the jihad requires for the sake of Allah from weapons and equipments.(Eisa1999:9-10)

The waqf also played a major role in most of the scientific and cultural achievements in the countries of Islam when Europe and most of the countries of the world lived in the age of darkness, such as:

1- Spread knowledge and knowledge of the waqf on schools, mosques, public libraries and places to memorize the Holy Quran.

2- Stop on astronomical observatories and educational hospitals; to teach medicine, nursing, and develop pharmacology, chemistry and botany.

3- The waqf contributed to the preservation of the principles of Islam and the advancement of the Islamic society, the spread of Islam and the resistance of evangelization and intellectual and psychological demolition directed to the land of Islam from its enemies. (Eisa,1999: 9-10)

#### **1.14. The Importance of the Cultural Endowment:**

Islam which came to build man and prepare him to succeed the land to contribute to the social and economic security of the members of his community within the framework and content set by the law has establishment an Islamic community based on brotherhood, cooperation and interdependence. The waqf system is one of those systems that aim at the welfare of the human being and bring tranquility and stability to society.(Eisa 1999: 10)

There is no doubt that the religion of Islam is a human religion in the first place and universal and comprehensive and this generality and inclusiveness must be consistent with the requirements of one to achieve his humanity and his pride in the two places, therefore, the provisions of Islam are consistent with his sound need and what serves the interests of the individual, whether in matters of religion or in his worldly interests. The endowment in Islam has begun to be an ongoing charity, as it has a major role and a prominent influence in the care of charitable and social institutions. Its humanitarian importance has emerged in the provision of social care for the weak and poor classes, whether by caring for the orphan and the weak or the Wayfarer or the student of science or calling for Jihad for the sake of Allah, and other good deeds.(Eisa 1999 : 10)

The waqf is a mean of material interdependence between the Muslim Ummah and a balance in society, Allah has made people different in differentiated qualities in energy and ability, Allah Almighty said:

[32: الزخرف ] ( دَرَجَاتٍ بَعْضٌ فَوْقَ بَعْضِهِمْ وَرَفَعْنَا الدُّنْيَا الْحَيَاةَ فِي مَعِيشَتِهِمْ بَيْنَهُمْ فَسَمْنَا نَحْنُ

The waqf is also a factor in regulating life with a benign approach that elevates the status of the poor, strengthens the weak, appoints the helpless, and preserves the life of the destitute, without harming the rich, Stability, and facilitation of cooperation Almighty Allah said: [2:المائدة ] ( وتعاونوا على البر والتقوى ُ

Thus it is clear to us that the waqf is one of the reasons that are a way to increase the good deeds and increase the good deeds in this world and the hereafter in the life of the individual and after his death. (Eisa 1999:10)

#### **1.15. The Difference Between Donation and Moratorium:**

The permanent endowment donated because the money may not be fixed suspended sell nor charity nor it's endowment, but only yielding and go-karts and the disposal of the bodies established by the standing that is donated. The donation is to make money or the benefit of the non- awad without intent to land, known for donating the many pictures of them charity, donation and the commandment and the loan, suspension, The National Endowment (atomic): made in benefit to specific individuals or their descendants, whether relatives or progeny or others and may require the standing that intent in the righteousness of the arrested after break contact them (in this case is a civil case from charity money). The Charitable Endowment: made in benefit to righteousness or more and all be spending it closeness to Allah. Joint cessation: what is the National Endowment and charity combines?

#### **1.16. Types of Waqf (Confinement):**

The waqf is divided into different types according to the purpose of it's establishment, which is a total:

##### **1.16.1. Given the Generality and Specificity:**

a) General charity waqf : which includes all members of society.

b) Domestic Private Waqf: that includes some members of society or may be a progeny waqf.(Ben Azzouz, 2005:7).

***1.16.2. Given its place:***

a) Property: floor and land.

b) Transport-logistical services, the equipment, the medical equipment and animals.(Ben Azzouz, 2005,7).

***1.16.3. Given Time:***

a) Temporary Waqf: use of it and then return to its original owner for a specified period.

b) Permanent Waqf: Utilization of undetermined time.(Ben Azzouz, 2005,7).

***1.16.4. Given It's Prevalence:***

a) Prevalence Waqf: Any waqf is mixed with the ownership of others without distinction.

b) Unprevalence Waqf: (Ben Azzouz, 2005:7).



## 2.CHAPTER TWO: OTTOMAN ADMINISTRATION AND SITUATION

### 2.1. The Ottoman Administrative System:

The state of Tripoli remained under the Ottoman Reign for more than 360 years, in which it was affected by the laws and regulations issued by the empire and the agreements and treaties it signed with other nations and entities.

It was 1551 when the Ottoman administrative organizational body assumed its responsibilities in the *Eyalet* of Tarabulus, remaining intact till 1572 which was within the reigns of *Murad Basha*, *Darghut Basha*, *Ali Basha*, and *Jafaar Basha*, which had put the foundations of this body, subdividing the *eyalet* into three subdivisions called *kazas* (headed by a *kaymakam* “Judge”) which was under the name of *Kaza Tarabulus*, *Kaza Benghazi* and *Kaza Misurata*.

Moreover, this systematization was kept intact until the *Karamanli* Dynasty Reign (1711-1835) in which the region suffered a set of bloody conflicts, the dynasty from a side, the locals from another and the *Janissaries* as a cherry on the top of it all. Aside from the intervention of the European countries’ consuls in the internal affairs of the *eyalet* repeatedly, to serve their countries’ own agenda. (kola,1988:213-229)

The *eyalet* had somewhat of autonomy but kept its subordination under the Ottoman rule. Its governors kept focusing their attention on organizing its administrative, financial and military affairs, including the expansion of its own fleet. Especially during the Reign of *Ali Bek Karamanli* (1832-1835) which have been seeking the return of prosperity and peace back into the *eyalet*, through a series of laws that regulates various aspects, from organizing taxation procedures, encouraging agriculturalism, industrialism, internal and external commercial and trade activities within the *eyalet*. With which the region has enjoyed a bit of peace and prosperity.

However, it was not long until a band of Tripolitanian leaders and *sheikhs* requested from *Sultan Abdulmajid* (1839-1861) the removal of *Ali Basha Karamanli* from the seat, and recovering the *eyalet* into the Ottoman State direct authority. The sultan responded by sending a military fleet, led by *Najib Pasha*, to subdue and apprehend

*Ali Basha Karamanli* and his family back to Istanbul in 1835. Thus, the Ottomans regained their direct command over the *eyalet* of Tarabulus.(Kola,1988:213-229)

The *Karamanli* Dynasty Reign remained for 124 year, in which its rulers were interested and focused on strengthening their roots down the *eyalet* throne and gaining autonomy away from the direct Ottoman authority.

Ottoman Turkish administrative system had far reaching effects on political blogs in Libya and on the other hand many of them had negative result.(Kola,1988:213-229)

Administrative system in the empire was led by the sultan in Istanbul and the pasha who was sent to the Ottoman State, as a representative of the sultan in all legal matters *waltnvideh*, represents the department head in the state, was the stability of the Ottoman State political and administrative, economic, skill and character depends on the possibilities of each of the pasha (head of Administration), *albi* (Janissary corps Commander), *alday* (chef).

Truth should be told that some pashas were able to preserve peace, orders and security, also enforce obedience and commands the Janissary troops and parish.

These distinguished and regents, Darghut, Muhammad Sakizli, Mohamed Osman ahead flawlessly eye, from the Ottoman Period, Karamanli Period, Ahmad and Yusuf, the Second Ottoman Period we will gauge the asker, Mehmet Emin, Ahmed Ezzat, Alireza, Ahmed Rasim, Tahir Pasha and Rashid Pasha, however the majority of the rest of the governors were busy enriching themselves, had resulted in increased poverty of the country, poor economic conditions, and the appearance of strike between the citizens and the Janissary rebellion among individuals, local tribal revolts.(Kola,1988:213-229)

The government and administration in the Ottoman Period was not beyond the limits of the coastal cities along the coastline and some of the insides, while the rest of the Libyan provinces ruled by tribal chiefs and local tribes. What will interest us in this study the different impacts experienced by the country in these periods, especially the technical and architectural influences, artistic and architectural production, it is well known that political changes alone will not be the cause of artistic and architectural changes and phenomena, but in addition usually depends on several

other factors, including the artistic and architectural heritage of any people and any geographical area, and the presence or absence of artistic and architectural traditions, originality, and the degree of sophistication of any group of human groups in any country.(Alsolabi, 2005: 40)

For geographic and climatic reasons Libya and it is a place so much fertile soil of non-functional and architectural innovations, events and people of the conservative peoples artistically, artistic and architectural heritage was vague and unclear.(Alsolabi, 2005:40)

## **2.2. State Organization:**

In the perspective of what I mentioned, I will try to shed light in a concise manner about the nature of the organizational bodies during that time.

There has not been much of a change in the administrative systems of the *eyalet* during the rule of the *Karamanli* Dynasty. Remaining as it was before the arrival of this dynasty into the seat, of which were the *kazas* headed by a member, relative or a trusted individual from the dynasty, the *kazas* were divided into smaller units: *nahiyes*, which were under the authority of a military official. (Hassan,1984: 94)

Of course, the pasha sits on the top of this pyramid, where his decrees are incontestable and absolute, assisted by the following:

### **1. Diwan:**

The *diwan* consists of the *pasha*, the naval admiral, the *hazinedar*, the district chief, the supreme judge and the *Janissaries* general. Along with six staff members, which are not allowed to vote nor to express opinion, four of them are responsible for the paperwork, and two of them interpret dialogues from Arabic to Turkish and vice versa.(Ibn Ismail,1988:166)

### **2. The Bek:**

He is military chief official. His duties include preserving safety and security and maintaining order within the *eyalet*, as well as contributing in the process of levying taxes this position is usually assigned to one of the pasha's offspring. (Michachi,1961:29)

### **3. The Major *Kikhya*:**

Which is the name for the pasha's personal confidant and advisor and comes in the top level of authority among his civilian staff, his duties include conflict resolving between the local tribes and supervising the proper execution of the pasha orders. In case of absence, the minor *kikhya* substitutes him.(Michachi,1961:29)

### **4. The Minor *Kikhya*:**

The castle *overseer* and the leader of the Pasha's personal guard, he is also responsible for the education and training of the Pasha's offspring. He can delegate as major *kikhya* in the case of his absence or falling to sickness, consequently gaining all of his powers and authority.(Michachi,1961:30)

### **5. The Naval Admiral:**

Which subordinates the *bek* directly he is the chief of the Tripolitanian naval forces, and his duties include providing adequate labor force and supplies to his fleet detachment.(Naji,1995:183)

### **6. The *Hazinedar*:**

The treasurer, which oversees and supervises the financial matters of the *eyalet*, he insures the efficient expenditure and collection of funds throughout the *eyalet*.(Naji,1995:183)

Moreover, two positions that are more critical have been incorporated in the state body during the reign of *Yusuf Pasha Qrramanli*, the grand vizier and the vizier of external affairs.(Naji,1995:183)

### **2.3. The Most Important Ottoman Walis in This Covenant:**

**1. Murad Aga** (1551-1553 AD) was born in Raqosa, Italy, Sepah Turks in one of their campaigns on the shores of the Dalmatian, he got sell at the Istanato one of the slavers who taught him, raised him and called Murad, which he admired Islam and entered the army and joined Ibrahim Pasha in his campaign against Persia and became verey famous in these battles granting the title aga later Murad joined to Barbarossa, who appointed Mourad in Tajura, the most important work that care management and deployment of security and fortify the city readiness to repel any attack the country's flourishing economic life and not overlooking the Ottoman Sultan appointed term Darghut Pasha in the year 1553 AD, Murad moved to Tajura to build his mosque and died and was buried near the mosque. (Trabelsi 1995:168)

**2. Darghut Pasha** (1553-1565 AD) and most important work he did and the beacon tower rebuilt the city wall and care physical beauty restored buildings the city and established many public baths and its famous mosque was perhaps one of the most important religion still bears his name yet in 1565 AD out Darghuth Pasha and the Ottoman troops participated in the siege of Malta Island but cited during the siege and flown to Tripoli where he was buried in his mosque.(Trabelsi,1995: 168)

**3. Yahya Pasha:** After the death of Darghut Pasha Libya had been left period of time without leader till Yahya Pasha worked to control the Janissaries and compel obedience and worked to punish the corruption of some soldiers and executed number of them, later the bandits and thieves got be calm and quiet, at the work of Yahya Pasha on the renewal of pirate ships and draw their maritime movements plans and this has improved Yahya Pasha achievements of administrative in Tripoli during his reign.(Trabelsi,1995: 168)

**4.Alj Ali** (1565-1568 AD) After the death of Yahya Pasha took advantage of the Janissaries situation and wreaked havoc, until the arrival of (Alj Ali) who encouraged the maritime business, during his reign which has subjected the rebellious areas and Janissaries and restored walls and castles, he also rebuilt the towers and be the prince

of princes of Algeria by ferman soltani in 1567 to lead the fleet Hamayouni, so the leader of Libya went to another one. (Azawi 1961:67-68.)

**5.Jafar Pasha:** 1572-1568AD after the death of (Muhammad Pasha) Jafar Pasha was the leader of the State of Tripoli, in 1568 the state had expansion of a major and marked the era of Jafar Pasha abounded turmoil custody of group flources uprising (Awlad Nawer Alhagag) in Gharyan during 1573-AD, his piered was marked by several fights against revolutionaries, the severity of that they went to Gafsa to taken as base and he managed Kairouan, Sousse, Djerba, Sfax and Fez. Jafar was attacked by the revoltion of (Yahya Aswadi) but he arrest him and killed him with the help of Sheikh (Awlad Nawer), by time it ended the reign of (Jafar Pasha) after the soldiers revolted and had ousterd from power.(Azawi1961:67-68.)

The previous period followed by the reign of 1711-1606 AD, after the chaos and turmoil that characterized especially in the period of last direct reign daiias, which took the Janissaries's Department through systems that they put on the election of (head of the soldiers) for six months to win the confidence of BSA and nicknamed the person in the name (dai). (Suleiman) conceded at that time as (the first head of BSA) but he did not follow the decisions and orders that leeded the BSA to ask for dismissal him, but he initially refused. After that an assuming power request the power holders relinquish his post and ordered him to give up his post. (Safer Dai) took power after him and faced during his set many difficulties in (Fezzan) and disturbances in Tripoi forcing revolution in 1613, because he refused to provide royalty-annual, this revolution was suzerainty looking forward for independence , people sent messages to the Asatana that he forced rules and had attacked violent against the rebels and they was waiting the opportunity to overthrow him, while came the appropriate opportunity to access continuous complaints received by the sultan of Istanbul under Khalil Pasha fleet, which was sent to his death, while took his position (Mustafa Sharif 1630- 1614) who tried to judged using basis of the law, but in spite of that, chaos and unrest in the state, but (Mustafa Sharif) was idle and lazy, after him was elected (Ramadan Dai) in the year 1631 where the reign saw turmoil and clearly economic ruin, followed his position (Muhammad Sakizli 1649-

1633) who was elected to calm the economic situation and because Tripoli fleet did not lead to the face of other countries, but large numbers relations with settled Fezzan such as the family of (Bani Muhammad) with the inhabitants of the (Wadi Descendants Jermant). After his death (Osman Alsaqisli) was elected and during his reign he worked on the reconstruction of Tripoli and strengthen the fleet of war by all means, also he accomplished twenty-four ships and participated in the battles along with the Ottoman Empire, he determined the price of goods and refused to share it with the authority of non limited after the approval from deputy sultan and after his death the Janissaries (Osman Rice) was elected, later the shareholders of piracy set (Ali Kabaudin) as assistant, but the paternalism did not last long and were strangled on the ships after their removal from power after the meeting of Janissaries BSA decision the selected (Chaouch 1675-1672) he consolidated his power by sending gifts to the sultan, it has promised tax cuts and approval system and he designated his relatives in sensitive positions, but he did not keep his promise so they rebelled in 1637. Tripoli remained throughout that period till the election chaos ( Ibrahim Msrelli Ihsan Oglu Dai) and this was dai in the position has been elected to apply the system and the administration of justice, in addition to encouraging business marine to ensure economic well-being. He rebellious tribes strongly imposed heavy taxes on them thus turned delegation from the city to Istanbul, he exiled his competitors outside the city, and when he knew about that he reached up his fortune and decided to flee. The purpose of submitting a complaint to the sultan and upon reaching the Janissaries that they elected (Ibrahim Ali) to lead the BSA but he was sacked after three days, because they refused to accept him and when they reach the sultan for the turmoil and chaos has sent furman, settled however the BSA ignore it and rushed to elected another person was an officer (Destawi Mohammad Pasha) which won the confidence of all, but this did not prevent the rebels from the isolation and they set the Alastankola and others after him (Thus successive revolutions) and other governors all over the time. (Azawi,1961:67.68.)

And here below a list of eleven governors and untrained birth Tripoli the first Ottoman Period:

Murat Aga .....	1551-1556 AD
Darghot Pasha.....	1556-1565 AD
Ali Pasha Alge.....	1565-1568 AD
Mustafa Pasha.....	1569-1589 AD
Jafar Pasha.....	1582 AD
Pacha Ramadan.....	1582-1585 AD
Hüseyin Pasha.....	1600 AD
Selim Pasha.....	1606 AD
Ali Pasha.....	1611 AD
Solomon Sagar Dai.....	1606-1614 AD
Mustafa Cherif Dai.....	1614-1630 AD
Ramadan Dai.....	1631-1633 AD
Mehmet Saqizli Pasha.....	1633-1649 AD
Osman Pasha Saqizli.....	1649-1672AD
Osman Reis Dai .....	1672 AD
Bali Dai.....	1672-1675 AD
Osman Reis.....	1672 AD
Bali Dai.....	1672-1675 AD
Ibrahim Msaroghli Dai.....	1675-1676 AD
Ibrahim Shalaby Dai.....	1676 AD
Mustapha Dai Bek.....	1676-1677 AD
Osman Baba Dai .....	1677-1678 AD
Muhammad Dai.....	1678-1679 AD
Abaza Hasan.....	1679-1683 AD
Wilke Mohammed Dai.....	1683 AD
The Algerian Dey.....	1683-1684 AD
Haji Abdullah Dai.....	1684-1687 AD
Ibrahim Dai.....	1687 AD
Mehmed Pasha .....	1687-1701 AD



Osman Kahveci Dai.....	1701 AD
Mustapha Gallipoli Dai .....	1702 AD
Khalil Pasha.....	1702-1709 AD
Ibrahim Laleli.....	1709-1710 AD
Ebrahim Khoja.....	1710-1711 AD
Haj Rajab.....	1711 AD
Mahmoud Abomois .....	1711 AD

After the reign of Suleiman the Magnificent, the state began moving towards weakness meltdown but for several reasons including:

- \* Lack of interest by the sultans to reform and give each referee at a young age and were mostly low profile and will.
- \* Attention to personal interests without the interest of the country and extort money and high insulation, transport and instability. Double army so much rebellion and disobedience among their ranks and enter the heads of soldiers in politics.
- \* Taxes and spread their fiefdoms.
- \* The breadth of the state and brought it limbs and different races.

Successor government became unable to protect their mandates and impose order and control the prefects who are setting up and segregated by the whims of soldiers in an atmosphere fraught with intrigue and violence. And often the governor remained in office more than one year so that in the period between the years (1672-1711 AD) twenty-four rule wali on Libya and Libya has gone through difficult times suffered as a result of the scourge which expels its insecurity and instability. (Assolabi,2005:75)

Political and administrative system in Libya in the Ottoman Era The Mediterranean Region before the entry of the Ottoman Turks into North Africa was marked by several incidents that constituted turning points in the history of the region. These

events included the fall of Constantinople in 1453 and the closure of the Black Sea to the maritime navigation of the Christian countries, these incidents were a powerful blow to Christian Europe and its economic interests in the eastern Mediterranean Gulf and the east. "But what hit the Muslim world and Muslims was not less serious than the incidents that hit Christian Europe. (Alsolabi,2005:40-41-42)

Islam and Muslims suffered a setback in Andalusia and the Arab-Islamic influence was defeated by the occupation of the city of Granada in 1492 in the last strongholds of Arabs and Muslims. There is no doubt that these incidents were strong blows directed at the Islamic world and these incidents were one of the reasons that contributed to prolonging the confrontation and conflict between Islam and Christianity in the whole Gulf of the Mediterranean (Alsolabi,2005:40-41-42)

This struggle was led by the Ottoman Empire and the Christian side led by the Holy Roman Empire, especially since the conflict in North Africa was an integral part of this confrontation that continued for much of the 16th century. The fall of Andalusia in the hands of the Spanish Christians was followed by the preparation of plans for the invasion of North Africa in less than two decades, several cities on the coast of North Africa fell into the hands of Spaniards, including Bejaia and Oran in 1509, and Tripoli fell in 1510. (Alsolabi,2005:40-41-42)

The rise of Christian influence in the Mediterranean basin in general and the arrival of Portuguese influence in the Red Sea in particular, was a threat to the Islamic holy places. In order not to spread this danger, the Ottoman Empire was successful in both directions and in two different periods.(Alsolabi,2005:40-41-42)

The Ottomans interest in North Africa, which includes today's Libya and is called Maghreb Beginning the end of the XVth century. Piri Reis book in Tripoli, Miselata, Musrata, Berka, Tubruk, the properties of the Seljuk ports and histories are located. Piri Reis, who said he and Daay Kemal Reis before the invasion of Tripoli by the Spaniards in 1510, states that the request from the record of the people of Tripoli send a paper and want a flag governor is primarily from the locals. Tripoli, the main port of Central Africa's main slave trade and gold dust trade, had lost its importance

by the Spanish invasion and caravans turned to other Islamic ports specifically 12 miles from Tripoli, Tajora showed improvement. (Kologlu)

In 1519 a delegation from Tajora came to İstanbul and asked them to be rescued. On the orders of Sultan Suleyman the Magnificent, Hadim Murad Aga from the Harem agha and a number of soldiers settled in Tripoli, which the Spaniards handed over to the Maltese Knights, reduced their relations with the country. The Ottomans felt their power in the Western Mediterranean in the city of Tripoli Turgut Reis seized on 15 August 1551. The city gained its old trade and wealth and became the center of the region again.(Kologlu.)

In the east, the Ottoman Empire took control of Syria in 1516 and Egypt in 1517. This was a prelude to the completion of the Portuguese forces from the Red Sea and the expulsion of the Knights of St. John from the Island of Rhodes in 1522, all of which undermined Ottoman sovereignty in the eastern Mediterranean. The occupation of the Turks Island Cyprus in 1571AD

In the Middle and West of the White Sea, the Ottoman conquests which lasted for a long time and were the result of several factors combined, began with the Ottoman influence in the western part of the Mediterranean Sea, by the occupation of parts of Algeria in the second decade of the sixteenth century by "Khairuddin Barbarossa and his collaborators as an independent sailor" (Altelisy,1995:55,57)

In 1518, Khairuddin Barbarossa announced his accession. And the alliance with the Ottoman Sultan appointed by the governor of the province of Algeria, "and then Khairuddin occupation of Tunisia in 1543 was abandoned in a later period and then was occupied by Turkish troops and fleet sultanatic regular large, the western Tripoli, which was handed over by Emperor Charles the fifth to the Knights of St. John in 1530, was seized by the Turks in 1551 in the same way that Tunisia was seized. For the Ottoman Empire in North Africa remained subject to Ottoman Turkish influence until 1830 for Algeria, 1881 for Tunisia and 1911 for Libya as the sixteenth century was marked by these important political and military events, it was

marked by the emergence of great military and political leaders, such as Sultan Selim the first, Saliman Alkanoni, King Ferdinand of the Spanish Catholic Church, Emperor Charles V and King Philip the second. "The Portuguese kings, like King Sebastia and King Juan, "and the great military leaders who emerged on the scene of military and political events in the sixteenth century.(Altelisy,1995:55,57)

The great naval commanders were the brothers of Barbarossa, Sinan, Droguth, Pedro Navarro, Andrea Correa and others. "The result of the Ottomans emergence as an influential political and military force in the events of the sixteenth century to damage the economic interests of the Italian republics such as Pisa, Genoa and Venice. On the other hand, the cities and coastal ports of North African countries, such as Oran, Algeria, Tunisia, Tripoli and Benghazi benefited economically from these events, one of the events that emerged in the sixteenth century and had far-reaching consequences for cultural, artistic, architectural and industrial life is the influx of immigrants and the Andalusian oppressors and their stability in the cities of North Africa, especially those waves of immigrants and dispossessed after the fall of Granada in 1492 Islam ruled Andalusia and the migrations of 1502 when the Muslims were subjected to Spanish persecution after the revolution of the Muslims in Granada and the migration waves that occurred in 1609, "when the expulsion of the remnants of the Muslims a final expulsion from Andalusia these migrations and successive waves of Andalusians affected the cultural and artistic life and architecture of the countries of North Africa.(Altelisy,1995:55,57)

In a natural age, any study of the development of art and architecture in Libya should emerge in the political, military, spiritual and economic backgrounds mentioned above, which made Libya in this period an integral part of the Mediterranean Region as a whole.(Altelisy,1995:55,57)

The Ottoman Empire in Algeria, Tunisia and Libya the Ottoman States of North Africa underwent similar political and administrative stages during Turkish Ottoman rule. The administrative system of the Ottoman Empire was established by the highest authority, the sultan and the wali who is often given the title of pasha administration in the Ottoman Empire, appointed by the sultan, he was assisted by

the members of the chamber or senate, who were chosen by the elders of the state. The pasha in the Ottoman state represents the executive authority of the sultan. "The mufti and the judge represent the judicial and legislative authority which in turn is appointed by the sultan.(Altelisy,1995:55,57)

The separation of the executive, judicial and legislative authorities from each other was necessary to create a fair administration in the state. "Another officer, al-Bay, who heads the bureau, whose command was to command the Ingushetian forces and for the military formations, Turkish forces in North African countries consisted of three teams Key:

- The cavalry forces.
- Naval forces.
- Infantry soldiers or militia.

The forces of Ingushetia were the most important and strongest and most dangerous Turkish military teams in North Africa. Anarchist forces were headed by an officer called Aga Obei and infantry divisions were divided into units or pollock consisting of 100 soldiers, the group is headed by bulok bashi and there are smaller units called Odas, consisting of 25 soldiers headed by Oda Bashi. The chiefs of these teams (the Bashi and Oda Pasha) are the diocese he was assisted by the commander of the Ingushetian forces (the Aga Obei), his deputy (Kittikha), eight assistants (Shawas), two clerks, an interpreter and this structure of the Ankhariyah, the affairs of the Ansari sect.(Altelisy,1995:55,57)

The highest in the state the pasha dean had to cooperate with the inquisition. Each state was divided into a number of conductors headed by sanjak. As for judicial and legislative matters, it was represented by the chief justice appointed by the sultan, this judge, in turn, appoints magistrates in each metropolitan area where judicial, legislative and religious affairs are exercised. "The importance of the Anshariyah forces in an Ottoman State in North Africa shows that their leader not only competes with the chief of the court but also competes with the pasha, the character, skill and administrative competence of the pasha or the Dali Oulbi determine the fate of this

rivalry, but the character and role of the commander of the Ansarist forces was the dominant ruler at the beginning. (Altelisy,1995:55-57)

At the beginning of Ottoman rule, the rulers of North Africa, in the name of the sultan, exercised some authority over the armies of Tunisia and Tripoli in the west, as reported by European sources in 1587, which continued to kill Kalaj. Many times, North Africa was ruled by powerful governors, with strong control over all elements of the Ottoman administration and various military elements, the dynes, the dynasties, the cavalry and the naval forces. The Ansarist forces were of great internationalism, as the pasha could control the tribes, collect taxes and maintain peace and security throughout the country but sometimes he comes to power and the Ottoman administration, in these Ottoman states, is weakly personal, lacks managerial qualifications and becomes the sole concern of raising money and wealth in the shortest possible time. "This was the main cause of economic decline, (1551 - 1553) and Darghut Pasha (1553-1565): After entering the city of Tripoli under the reign of Sinan Pasha Commander of the Ottoman fleet , to Murad Agha Trabelsi Western Administration, "which almost took the city of Tajoura (17 km east of Tripoli) was the center of his military activities since 1539, which was launched in cooperation with the local tribes, to attack the Knights of St. John to try to control the city of Tripoli.(Altelisi,1995:57-63)

Despite his short reign in the city of Tripoli, Murad Agha was able to control the situation there and the nearby provinces. He repaired the walls and built new towers, fortifications and reinforced the fortifications of the castle, the center and headquarters of the department for fear of the city being attacked by the Knights of St. John and in 1552 the cavalry attacked the city of Zuwara (about 120 km west of Tripoli) and fled on the other hand encouraged Murad Agha The people who fled the city during the Spanish rule and the Knights of St. John (1510-1515) to return to live there, and Murad built many new houses, he repaired the destroyed buildings to house the returnees, encouraged agriculture and commercial activities and revitalized the country. The historian of Marmol, who visited Libya in about 1567, gave some information about the economic and urban recovery witnessed in Tripoli and its

environs. He also gave information about the mosque built by Murad Agha in Tajoura. He also gave information about the commercial activity between Tripoli, Malta, Sicily, Halwa and Venice. And was affected by the rapid recovery of the city of Tripoli in general and the flourishing of the textile industry in particular. Marmol estimated the textile factories in the city about 150 nautical silk and other types of fabric.(Altilisi,1995:57-63)

In 1581 Darghut Pasha took over the rule of the country after Murad who became the policy of his predecessor in polishing the economic, cultural and architectural revival of the city of Tripoli and other provinces. He forced the Arab tribes to recognize the Turkish authority and the character of courage and skill. His name became associated with the maritime activities of the estate in the middle of the Mediterranean basin, where he was a prominent maritime figure in this sultanate for more than a decade.(Altilisi,1995:57-63)

Fearing the attacks of the Christian Marines, Darghut strengthened and reinforced the fortifications of Tripoli and the information given by Nikilomari Crakiola, the priest of the city of Catalonia (1537-1567) which was captured by Darghut in July 1551 near the islands of Lipari giving us a picture of what these fortifications were Baha Darghut around the city of Tripoli as a result of the accumulation of the money he received from maritime activities and the ransom he received from the Christian prisoners, he enabled the governor to build many houses to enable families fleeing the yoke of Spanish persecution and the Knights of St. John to return and settle. In Tripoli, and built a palace for himself. In 1561 Darghut Pasha built a mosque and a mosque adjacent to the mosque. (Altilisi1995:57-63)

In order to expand and expand the country's commercial, industrial and cultural activities, Darghut, after the annexation of southern Tunisia to the western part of the city of Tripoli, left some 50 families from the city of Sfax to settle in the city of Tripoli. Diwan, less than a generation has become this family of prominent families in the cultural and political life of the Trabelsi community.(Altilisi1995:57-63)

The political situation and the administrative system since the death of Darghout to the Karamanic Era (1565 - 1711), the rule of Libya during this period were forty-one years. Most of them ruled for a short period. Since the death of Darghut Pasha 1565 to 1595, the pasha was sent from Istanbul and assisted by the diwan council in control and some of these governors (the Berriatians, the standard expression of the Ottoman administration's administration for the post of this office) were capable of administrative efficiency and controlled the Ansarist forces. However some of them were powerless or ascetic in management. Their main aim was to raise money.(Altilisi,1995:57-63)

Especially that in this period was the treasury of the country under their direct supervision it is noted that the problems of Anaksharip at the end of the sixteenth century were exacerbated affected by what they heard about the administrative changes in Tunisia and the achievements of the forces of the Anscharia participation in the system of governance and administration in the region of Tunisia as a result of their interference in political and administrative life, these changes made the militia in the West Ilea, imbued the Anarchist in Tunisia and formed the diwana of the adult officers (or the adult council) this council has a special possession in the ruler. The conservatory director of the travel for the companion's super power. (Altellisi, 1995:58-59)

The Ottoman governor was informed of all these matters, but he had to approve them. Thus, the diwan left the pasha with few duties and his authority became merely a formality. The attitude of the Ottoman Sultan Mehmed the third (1595-1603) of these things it is clear that as long as the Ottoman sovereignty did not tend to easy, and as long as the abscess pays and the system is settled, the North African elites must live the way they love and want them. This change in state administration has generally proved to be a practical change and it has produced fairly good results.

This led to the non-provocation of the people of the country did not raise their revolution and the control of the court on financial matters and avoid financial mishandling and flourished trade between Libya and Europe. As a result, the people



supported the Diwan and this relatively quiet period lasted until 1609, then another period of chaos and power struggle. In 1609 Bolsh Bashi Suleiman tried to re-elect him as head of the tribunal after six-month term of the presidency ended. His attempt failed, but his successor, Safaradi, succeeded in re-election as president in 1611. A new era in the Ottoman administration, the system of the Daiyat and the combination of the post of the pasha with the presidency of the office, Saqr Dai at the same time became commander of the cavalry and the forces of the Ansar and the naval forces and aga commander of the forces of the Ansary in the capital. (Altilisi, 1995:61)

#### **2.4. The Tripoli Politic Situation in the First Ottoman Era:**

This era begins with the expulsion of the Knights of Malta from Libya following the land and sea blockade that took place in August 1551. The attack on the fortress of Tripoli, the stronghold of the Knights of Malta, began on August 8, after all military operations were coordinated between the commander of the Ottoman Fleet Sinan Pasha and Murad Agha. The siege lasted several days during which the castle was heavily bombed and the Knights of Malta were forced to surrender. The Turks then entered the city and the castle on 14<sup>th</sup> of August 1551 and held a large celebration in the trench opposite the castle ruins. Murad Agha was the first to hold the position of the Turkish governor on the country and faced at the beginning of his reign many problems, most notably the work on the reconstruction of the city and the restoration of the castle and revitalize the public life in the country after the severe damage suffered during the Spanish Era and the Knights of Malta. And the restoration of Islamic sovereignty returned to the occupation of it's status as an important base of the Ottoman navy in the Mediterranean and emerged in all the events that took place in this period, either in the recovery of sites occupied from the Tunisian territory, or the raid on hostile sites on the European coasts or counter attacks or in the major battles that took place around Malta, the Battle of Bantu.(Altelisi,1992:43-44-45)

Murad Aga took a defensive interest in the city and the castle. He restored the castle and converted the church that was dedicated by the Knights of Malta in the citadel in

the name of St. Leonardo to a mosque and continued Murad Aga in the rule of Tripoli in 1556, where he realized the old age and withdrew to Tajoura and established his famous mosque is said to have been used in the construction of the prisoners who had then best for them and released and moved them to their European countries, after the completion of the mosque, which he built on 48 columns. He erected it as a fortress. Murad Aga died in Tajoura and his tomb is famous. Mourad Aga's name in the field of architectural construction and its history in Tripoli have emerged in this mosque which is still one of the most important Islamic monuments in the country and was succeeded by Darghut Pasha. He was more interested in the architectural aspects of the city he loved and made it his capital in North Africa and the major base of its maritime operations directed to the central and western regions of the Mediterranean. The reigns of the powerful Ottoman rulers represented a period of growth and prosperity in the city. The center of this city greatly magnified this important personality that had taken full control of the Mediterranean and its history during this period brought back to mind the biography of some great men such as Khairuddin Barbaros and if the power of Khairuddin has created great importance on the city of Algeria and introduced by history, the power of Dargut's personality has created the same importance on the city of Tripoli which took the base of his work directed to the Christian countries and the threat to the land of Islam and the extraction of Islamic sites under foreign occupation. There is no doubt that the city has seen a revival of the return of Islamic sovereignty to it has returned to its inhabitants who had abandoned them and moved to the suburbs during the Spanish occupation and the Knights of Malta and returned to life as a result of the prosperity of the maritime movement and the transfer of some of the soldiers stationed within the Ottoman forces. The Ottomans were keen to make it a prominent base for their fleet, where booty, captives and sabbaths were established and returned to contact the Islamic cities, although their relations with the Christian countries had been disrupted, but the movement of exchange and communication had not been completely disrupted.(Altelisi, 1992:43-44-45)

The Ottomans were particularly interested in fortifying the city for the possibility of a Christian invasion and returning to its occupation. The Malta Knights tried to return to the occupation of the city from which they had been expelled and

throughout the following periods provoked trouble and harassment against the Ottomans and encouraged them to encourage unrest and internal revolutions.

Darghut's attention shifted from the first moment of his mandate to fortification of the city. He worked to strengthen the towers and establish a tower known as the Dargut Tower, which oversees the port and the sea side of the city. (Altelisi1992 :43-44-45)

Darghut also established his well-known mosque which still exists in 1554 it was one of the largest mosques in the city in that period and it includes his remains and is said to have established it near the Grand Mosque and built himself a large palace decorated balconies and galleries surrounded by beautiful gardens has been obsolete and left no trace. Dar al-Baroud has also established its effects so far in the corner between the market and the field of martyrs and the field of martyrs, has now used its space to establish some markets for local industries, Darghut also built a tower of dirt in the high known as the dome and authorized the Christian prisoners to establish their own cemetery, the first Christian cemetery has remained in place until the Italians in 1922 instead, they created the memorial for their fight in the Italian-Libyan war and the double-rising road towards it, Darghut also modified the western fence of the city and thus secured it against naval attacks and despite the military circumstances that were facing Darghut and expanding his efforts between suppressing the strife and confronting the external Christian challenges he was able to find time to help him to work to beautify the city and develop it using the large number of Christian prisoners who were captured in his campaigns and naval invasions so that it can be said in a lot of reassurance that the old city in Tripoli as they appear in the form of the rest is to create Murad Aga and Darghut were the first to lay the foundation stone after the former city was completely destroyed in the Spanish Era.(Altelisi,1992 :43-44-45)

As evidenced by the Turkish documents and supports this view that the remaining features are due to those covenants and subsequent periods where it was occasionally a strong personality behind the impact in the architecture as is the case in the Era of Mohammed Saqsali and Osman Sajzali and Mohammed Pasha Imam and others, It is a historical fact that this city has been provided in various periods by Arab reports contained in the statements of historians, geographers, Arab travelers and the

impressions of the prisoners, missions and foreign travelers which in turn constitute consecutive successive pictures of the different spans experienced by the development of the city. During the reign of Darghut, the Bishop of Catania was taken captive and transferred to the city of Tripoli, where he lived for a period of time. This Bishop wrote a report which is one of the most important historical documents on the city of Tripoli in that period, it depicts the general situation in the city of Tripoli in 1561 and tells of the tower of dirt that was built by Darghut (that if the achievement of this immunization will require a great Christian force to take over the city has taken work in the tower of dirt two years and was carefully constructed and care did not spare the effort and means, surrounded by a high wall the tower remained until the Turks left for Tripoli in 1912 and reached a height of 27 meters above sea level. They had identified it in 1880 and called it Al Manar Tower. It was located in the place formerly known as the dome where the water reservoir is currently under the protection of the sea sider. It seems that Darghut Pasha had taken care of the northern areas of the city and examined it with strong protection which led to the Bishop of Karachulo mentioned that the deputy king advised to take down the force in the eastern areas and then crawled on the city and felt that this campaign is necessary and urgent and that and ignoring it cannot be done (without exposing the kingdoms of sicily and Naples to permanent ruin and exposing all Christians to humiliating the great humiliating). The Knights of Malta realized this new power in the fortifications of the city and did not return to attacking or contemplating its direct invasion. When they thought of returning to Tripoli, they chose to take off a coastal spot at Zuwara and only in the following stages were encouraged by the encouragement of the revolutionary movements and subversive acts, whether in Tripoli or Djerba. He was succeeded by Ajlali, as some sources say, and some others doubt that and does not seem to have cared for the city or stayed for a long time he was guarded by his prominence and nobility in the naval command to the succession of Darghut in the command of the Ottoman fleet and was preoccupied with maritime interests he was one of the great Ottoman leaders and had the privilege of saving the Ottoman fleet from the disaster that took place in the battle of the famous Bantu. Ajlali completed Dar al-Baroud which was initiated by Darghut and shows no other impact in the architectural history of the city. The siege of Malta and the defeat of

Bantu and the Tunisian campaign have had a strong impact on the public potential, limiting the urban activity of some leaders and governors and making efforts to rebuild the fleet which was the main supplier of money. Jafar Pasha, who came to power after 'Alij Ali, restored and reformed the door of the Manshiya. The country was governed by rulers who were less fat and weaker than the great rulers who preceded them to power. The successive rulers faced a series of constant upheavals and revolutions provoked by parents who rejected Ottoman rule and paid taxes which required military campaigns against the insides and in some cases led to the encirclement and encirclement of the city. At this stage, the governors were interested in collecting wealth and transferring it to their countries after they left the country and completed their duties there. (Altelisi,1992 :43-44-45)

### **3.CHAPTER THREE: THE ROLE OF WAQF ASSETS DURING THE FIRST OTTOMAN REIGN**

#### **3.1. The Role of Waqf in the Scientific and Cultural Renaissance in Islamic Civilization:**

The waqf has contributed to the life of people and has been the focus of the Arab and Islamic scientific and intellectual renaissance over the centuries. It serves as the cornerstone of its structure where the contributors of the rulers and ministers, scientists and individuals in support of the scientific process and thus to provide knowledge to all levels of society without discrimination and perhaps the most important manifestations of that support:

- 1- The construction of schools, the recruitment of teachers and the expenditure on students.
- 2- Benefit from mosques in education by finding the corners of the science and the lessons.
- 3- To provide sources of information in schools, mosques, lattices and marinas.

The history of Islamic education has been filled with the record of this distinctive role of the waqf, which has preserved the value of science and scientists and the advancement of students and their culture.

Makkah and Madinah received such a great share of the waqf as a destination for all Muslims.

In Mecca, in addition to forty schools around the Haram, there were fifty-one schools of boys scattered here and there, and the number of schools in Medina is one hundred and ten, and seven schools of the Koran, and similar to the hadith and sunnah. (Alsaadawi ,1999: 3)

### **3.2. The Economic and Development Role of Waqf in Islamic Civilization:**

The historical experience over the past Islamic centuries has proved the great role and outstanding contribution of the waqf foundation in financing economic, social, scientific, health and community development which has contributed to the growth and spread of Islamic civilization, Where because of waqf it spread schools, libraries, ligaments and rings of science and authorization and improved support for the health conditions of Muslims and flourished the science of medicine and improved the support of the health conditions of Muslims and flourished the science of medicine, in addition to the role of this institution in support of commercial movement and agricultural, industrial revival, the provision of infrastructure of roads and bridges.(Alsaadawi, 1999:3-4)

As well as the methods of economic use of the waqf institution in the early Islamic Eras, it included various types of sources of wealth of the society were in agricultural lands, gardens and orchards, to various real estate, shops and production tools as well as commercial vessels and cash.(Alsaadawi, 1999:3-4)

The buildings of the endowments played a direct economic role where they were allocated rental facilities used by the people for rent as commercial purposes in shops and the annex at the end of the research shows some archival documents and records that were dedicated to recording the income of some mosques which is receiving rents from some merchants.(Alsaadawi, 1999:3-4)

As for the developmental effects of the waqf foundation, which appear in the life of the society there are economic effects, most notably: impact on employment, employment, distribution of wealth and encouragement of local investments.

It also has social effects, the most important of which are: achieving social solidarity and family cohesion, building housing for the weak, helping the needy, marrying the youth, caring for the handicapped, the disabled, building the graves, supply of washing and coating materials for dead.(Alsaadawi 1999:3-4)

The economic role and contribution of waqf assets is clear and noticeable through the waqf documentation, either if such role were direct or indirect; those assets remain a strong link in the chain of economy through that time. Summarizing a count of 609 assets as a waqf property counted during the First Ottoman Reign of Tripoli, this

number indicates a substantial contribution and roleplaying in the city's economy. As most of the assets consisted of huge market portions which provided chances to small and big merchants alike to trade openly in waqf-related markets.

As waqf edifices and buildings contributed by increasing employment in society, especially when these assets required renovation and maintenance works, which required a reasonable amount of craftsmen from blacksmiths to carpenters and builders.(Alsaadawi ,1999:3-4)

### **3.3. Social and Human Role of Endowments in Islamic Civilization:**

Islamic endowments have a great role in providing the humanitarian and social side to serve the individual, the community and the nation. This is confirmed by Professor Hashemi Filali, former Minister of Awqaf and Islamic Affairs in the Kingdom of Morocco, he says: “The talk about the waqf foundation in the Arab and Islamic world is related to a socio-economic and religious institution that played an active role in organizing the Islamic community, forming its empire and building its civilization, and conduct its affairs through:

- 1- Endowment on humanitarian institutions, such as hospitals, orphans and the infirm.
  - 2- Endowment on public utilities, such as: drilling wells and vowing.
  - 3- Waqf for the construction of mosques, schools, scientific institutes and others.
- (Alsaadawi, 1999:4)

### **3.4. The Health Role of Endowments in Islamic Civilization:**

Muslims have paid great attention to public health and this represents the funds they have set up for the establishment of hospitals and the healthy role of human and animal care. At a time when Muslims were endowed by hospitals, doctors and medicines through the endowments, Europe did not know hygiene or health, as history and the Western intelligentsia themselves tell us. During the reign of the Tulunian State, Ahmad ibn Tulun established a hospital as he used it as an endowment for some buildings. Egypt also witnessed in the Ayyubid Era the



establishment of endemic hospitals dedicated to skilled doctors, supervisors and ministers in Cairo and Alexandria and spending it from the Office of the Ahbbas; on the grounds that the health care in that era of philanthropy more than the functions of the state. (Alsaadawi,1999:4)

### **3.5. The Military Role of Endowments in Islamic Civilization:**

In addition to the great role of waqf in which the Islamic civilization served economically and socially, it also had a very important military role in favor of it, the following are honorable examples of the periods and assistance with money, weapons and men provided by the Islamic waqf to Islamic civilization in times of need and crisis:

- Mansour al-Saadi used the funds of the endowments to conduct a military campaign to suppress the rebellion broke out inside the country and the cost of that eighty thousand dinars.
- since the end of the era of the Marines, as intensified Crusade on the shores of Morocco, and there were many prisoners, here is Sultan Abu Fares Abdulaziz bin Abbas al-Marini recommends at the time of his death a fixed money to be released by the imprisonment of those who fall in captivity.
- As well as the last of the Marinite Sultans Abdulkhak bin Abi Said recommends the same goal.

And the endowment of the prisoners' abduction was available in the hot spots of the Crusader Jihad. For example, it was found in Sham during the Crusades and it has a public body that supervises the prisoners' wards, known as the Prisoners' Bureau.

Dr.Al-Sibai added about the role of the military endowments, saying: "Among them are places on the stakes to face the threat of foreign invasion of the country, there were institutions for the mujahideen in the battlefield, where the mujahideen find all they need from food and drink. This had a significant impact in repelling the invasions of the Romans during the Abbasids and repelled Westerners in the Crusades from the Levant and Egypt. This is followed by the endowment of horses, swords, darts and tools of jihad against the fighters in the name of Allah Almighty. This has had a significant impact on the popularity of the military industry and the

establishment of large factories, so that Westerners in the Crusades to come to our country - days of truce - to buy arms from us.(Alsaadawi,1999:5)

Dr. Sibai adds in the role of waqf and promote jihad in the name of Allah as saying: “This is followed by special waqfs that are given to those who want jihad and to the fighting army when the state is unable to spend on all it’s members, thus, the path of jihad was a facilitator for every fighter who would like to give his life in the jihad for Allah to win a paradise that it’s width equals the skies and the earth.

All this has made the civilization of Islam precede many others in the manufacture of weapons and factories which endowments provided with a lot of money to meet religious duty imposed by Allah on Muslims. (Alsaadawi,1999:5)

### **3.6. Social Role of Waqf Assets:**

The waqf system and its assets had never been a rigid system, in contrary proving to be an honorable body on the social side, a mere example is in how these assets provided social service to its society during that time, a service which contributed to the social, cultural, educational economical heritage, as well to the citizen of healthcare, education, religious and other services. Such services would not be possible to exist if not for the establishment of waqf and its assets.(Alhimmali 2010:190)

On another aspect, the wealthy put their asset under mortmain in favor of charity associations and committee to forbid the state from confiscating these assets, in which a person can gain three benefits of waqf, protecting his properties from confiscation, gaining the love and affection of citizens for such philanthropy, and finally gaining the favor of Allah being concerned in a good deed.

Waqf assets were and still accounted as merit in the components of Islamic culture, especially on the social spectrum, in which waqf institutions palpates the needs of society and works on delivering it. (Maskawi,1974:154)

Through the pace of history, the assets of waqf helped decreasing unemployment levels to some and raised revenue levels to some being benevolent to citizens of all classes.(Maskawi, 1974:154)

### **3.7. Religious Role of Waqf Assets:**

Mosques considered waqf in definition is prohibition of property a state where no owner exists and such state were always direct to religious aspects in Islam waqf system were always interested in building and maintaining places of religion mosques. (Mohamed ,1997:179)

Mosques did an educational role plus the religious role, as schools, to educational centres and institutions commencing their duties inside mosques. (Saadawi, 1999:476)

During that time and according to Ahmad Nayeb Alansari's records, the waqf-related mosques were about 178 mosques.(Janzou,2003:42)

It is worth mentioning as well that the waqf proxy overseer of each mosque, were the actual manager of the place. (Altwear, 1988: 217)

The inhabitants used to send their offspring to mosques for the purpose of literacy, learning how to read write, reciting and memorizing Quran under the supervision of sheikhs in study circles, as well as they take lessons in jurisprudence and hadith in advanced levels, such study circles commenced in time between morning and noon prayers.(Alhashashi, 1965:41)

Adding to that, mosques were a haven for enemies and rivals to reconcile, Darghut Pasha Mosque was a famous place for such events, as many conflicts were solved, and the city has witnessed an enormous increase in mosques, as Hashaeshi indicated: *inside the cities stand many mosques, almost equal to houses in numbers.* (Alhashashi, 1965:40)

Of course this is a bit of an exaggeration, but it is a clue of the abundance of mosques in waqf logs of Ahmad Altayeb Alansari shows a stunning number of 178 mosques within the city walls. (Janzouri,2003: 204)

Each religious waqf asset were funded by revenues of a set of auxiliary economic assets, for purposes of maintenance and development, I will be listing a summary of popular mosques which were under the waqf institution.

Kutab which are places of study attached to mosques or inside it, in which one room or more is kept for educational purposes, it can also be in Islamic nooks, or in the residence of the teacher itself, or in waqf-related assets and numerous schools were available all over the state. (Saadawi, 1999: 309)

In these kuttabs the child receives elementary education, consisting of writing and reading Arabic, on the hands of a teacher which locally under the name of faqih or sheikh.(Saadawi, 1999:309)

Education in these small institutions was often free especially if it was built under sponsorship of wealthy merchants or statesmen, or if it were attached to other waqf-related assets, sponsorship funds were spent over the maintenance and kuttab expenditures. (Saadawi, 1999:309)

If the sheikh himself established this kuttab, he would take an insignificant fee from his pupils every Thursday, known as *khamisia*, this fee may vary in items as eggs, beans, wheat etc, and sometimes can be coin.(Saadawi, 1999:309)

The Ottoman authority however gave some attention to these kuttabs, such thing is identified through the inspection of an Ottoman Notice 'Faraman' from the governor to the state judge demanding the designation of a committee concerning regulating kuttabs and maintaining them. (Shelli,2005:doc Nu 1782)

It is clear that the Ottoman authority have issued laws and regulations to optimize kuttab education even though they were not applied strictly.

Tripoli has known during the first Ottoman reign a decent number of kuttabs; most attached to mosques. (Shelli,2005: Doc Nu 1782)

Sufism is natural for the waqf institution to affect the spread of Sufism substantially, to the point making Sufism as a Libyan tradition during first Ottoman reign. A great portion of waqf revenues were distributed on mystics as well as it gave them a lot of attention. Such attention is clear through the directed sums to sufis and privileges sufis enjoyed. In that time waqf institution provided accommodation, catering and clothing services to mystics which led to the multiplication of mystics driven by these privileges.(Ghanimi,2006:27)

Nooks were put under waqf in favor of poor sufis. A sheikh or more were assigned to each nook, as well it was habitual for sheikhs to decide who has the right to accommodate periodically in the nook, as well inside these nooks. A sheikh or faqih teaches Islam theology on one of the four Muslim doctrines.(Ghanimi,2006:95)

As those sheikhs had rights to teach in kuttabs, awarding their students with 'diplomas' allowing them to function in education in any mosque, institute, nook, or kuttab later on. (Ghanimi,2006:95-97)

Nooks were recognized as a part of education system, but being different from schools and institutes, the tradition of establishing nooks were inherited by the Ottomans from centuries of tradition during the Islamic Era.(Saadawi, 1999:14)

All of these factors contributed in the increase of nooks throughout Tripoli in The First Ottoman Reign which we mentioned.

### **3.8.These are Models of Religious Architecture in the First Ottoman Period**

#### **3.8.1. Darghut Pasha Mosque**



\*

Pic(1)\*Picture of Darghut Pasha Mosque in Tripoli.

After taking over the state of Tripoli from 1553 to 1565 and after he participated with Sinan Pasha and Murad Aga in the expulsion of the Knights of St. John took Droghut works to repair what was spoiled by the Spaniards and the Knights of St. John was concerned with the rehabilitation of the country's facilities, foremost the fleet and the army became the first priority of the fleet Trabelsi in the Mediterranean Sea.

One of the most important constructions of Darghut is the construction of the mosque, now known as the Mosque of Tripoli and it is the first Turkish mosque in the ancient city of Tripoli.

([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(2)Picture shows the location of Darghut Pasha Mosque

**-1 Location /**

The Darghut Mosque is located in the Bab al-Bahr Area in the old city of Tripoli. It is bordered to the north by Sidi Darghouth Street. It is the façade overlooking the sea and west of Darghut Mosque. It is the facade with the main entrance to the mosque and east of Hayes group and shops.

([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(3)Picture shows the entrance of Darghut Pasha Mosque.

## **-2 History of the Mosque**

It was built by Darghut Pasha during his term of office in Tripoli (1553-1565) and specifically around 1560 AD. In his book "The Islamic Architecture in Libya", which was written by Professor Ali Al-Sadeq Hassanein, Maysana says: "Darghut was accomplished during his reign in a famous palace which has a picture of him in the seventeenth and eighteenth century publications and the mosque which he named (about 1560) a kindergarten embraces his mausoleum.

Misannah considered the design of the Darghut Mosque unusual and similar to the Anatolian mosques designed in the form of the letter "T" and put the fundamental differences between them.([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(4) Architecture plan of Darghut Pasha Mosque.

Charles Ferro confirms in the Tripoli diaries that the Emir of the Turkish Sea took over a Christian chapel that had already been built by the Knights of Malta and took from it the mosque that bears his name today, after adding two buildings to the right and north with some rooms in the cemetery. Vero, who wrote his blog in the period between 1871-1878, he declared that according to local accounts, the chapel remained unchanged. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))

The following is study of the Central Bloc, Misana sets out some facts that support the following views:

First: The installation does not match what is familiar with the methods used in the designs of mosques, as it should be in fact that the smaller rib of the rectangle perpendicular to the hand of the Qibla, but the largest rib of it.

Seconded: It is quite possible that the central bloc was originally a Christian chapel, since it was actually divided into an odd number of long-standing tiles, but one does not believe that the ceiling of the chapel was cast.



The transformation of the Christian chapel into the mosque of the Aban Dynasty of the State of Darghut was a major transformation, as it included the undermining of the old roof and its replacement with domes that form the distinctive element of local mosques. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(5) Picture from the above of Darghut Pasha Mosque

The other source that guides us to a date contrary to the above is the lexicon of the countries of Sheikh Tahir Zawawi, where he says (and built this mosque in 1013 H and if true history of the construction of the mosque of Darghut, the mosque built after the death of Darghut about 42 years) indeed, this date referred to by Tahir angular is the roof of the mosque was renewed by Ali Bey in 1013H. Corresponding to 1604AD on this date was found on a marble plaque in Turkish on one of the entrance to the mosque. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))

When you see the ceiling of the mosque from the top of the minaret, you notice the difference in height between the roof of the two blocks added, and this actually indicates the restoration of the roof of the mosque (House of Prayer) in 1604. This was not noticed by Misana, where he did not mention it, while referring to the

minaret. He said: "The Ottoman type is cylindrical and is topped by a prince in the form of an octagonal pyramid which was built by Iskandar Pasha in 1602 AD.



Pic.(6) Picture from the side shows the Darghut Pasha Mosque

In the Second World War, the mosque was badly damaged, especially the prayer house and the site of the old prayer house.

In 1946 the Endowments Department entrusted the contractor Abu Zayyan al-Sharif, a Libyan citizen, who carried out large-scale repairs, which resulted in the increase of tiles from three to four. In the course of these works, the wooden trenches that supported the old flat roof were identified. Back to many of the Roman Period dates which were broken or fragmented they were replaced with concrete pillars of an appropriate length. The mihrab was reconstructed and the pulpit was also rebuilt from its foundation.

These renovations were overseen by the Department of Endowments which was administered by Mahmud Al-Montaser. At that time, the Libyan builders contributed to its implementation. They were Abu Zayan Ali Al Shareef, Mahmoud Al-Hamal, Ramadhan BENGHAZI, Al-Naji Al Najjar and Jamil Al-Qadi. 1947 and this

information is located on a marble plate at the entrance to the prayer house written in Arabic. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(7) Picture from inside Darghut Pasha Mosque

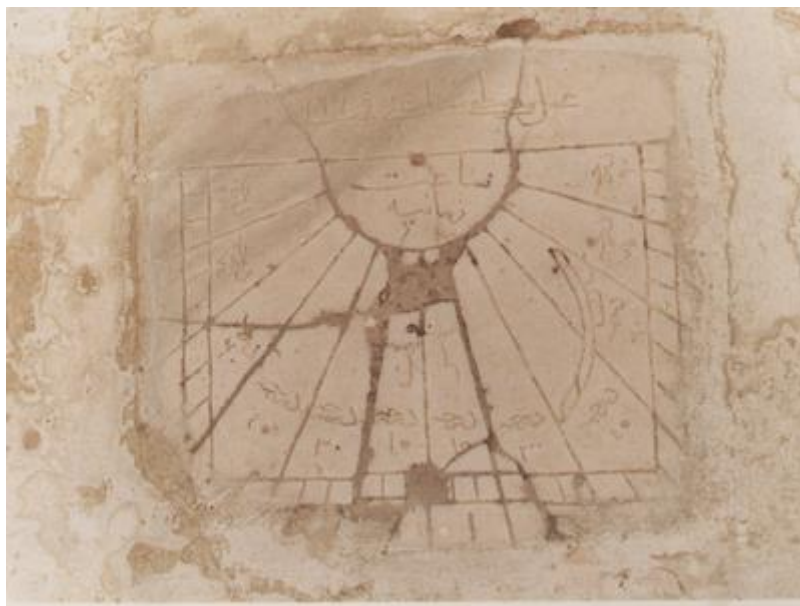
The damage caused by the Second World War to this mosque did not include the house of prayer only as mentioned by Missana and reminded him of the Encyclopedia of Islamic Antiquities, but went to the minaret of the mosque and to stop at Mile Todd when she visited Tripoli in 1859. Where she said: (It is said that the mosque of Sidi Darghut contains some remnants of the prophet peace be upon him and that the most beautiful minaret eight shape high, which oversees the mosque, which we visited before, the mosque Haj Mustafa Qurji).

It is clear that the minaret is eight in shape, but the visitor to the mosque at present observes that the minaret is cylindrical and has a single balcony. It is therefore possible to say that the minaret was severely damaged and rebuilt with one balcony. Most sources gather that mosques and mosques were neglected The Italian occupation, even the Darghut Mosque, was neglected in that period and even if there were works of maintenance, it did not exceed the work of painting.

The most important collection of the mosque is said to be the Ottoman sultan gave Darghut Pasha one of the poems of the prophet peace be upon him and is now kept in a safe in one of the rooms overlooking the house of prayer and in the past years was

the graduation of this hair on the night of Isra and Maraj every month of Sha'ban to be blessed, almost years have not been opened but it is strange that the safe kept by the hair carries a very fine smell. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))

There is a solar clock on one of the graves in the unbroken soil of the work of Mustafa al-Sa'ati in 999 / e corresponding to 1590.



Pic.(8) Picture shows a solar clock from 1950

There is also a marble plaque on one of the tombs inscribed with decorations similar to the decoration inscribed on the old Ottoman tapestry.



Pic.(9) Picture from inside Darghut Pasha Mosque shows the mihrab

The study prepared by Missana on the Mosque of Darghut and wanted to confirm that the mosque was originally a Christian chapel. This is also confirmed by Vero, despite his reliance on local oral accounts, knowing that the period that separates Charles Ferro from the period of Darghut more than three hundred years.

Despite the good study prepared by Missana, he did not mention the site before it was a church, despite the short period that the Knights of Malta stayed in Tripoli. Hence, it is worth looking for the location of the mosque in the Islamic Period. The most important source is an eyewitness in the Late Islamic Period Tijani.

Al-Tajani, who visited Tripoli in 707 AH (1307 AD), spoke about a group of mosques, including four mosques, which were located, among them the door and the green door of the sea and a mosque adjacent to the wall of the city. And empty but in front of the green door.

And through the fossil established by the Department of Antiquities 1964 Parts of the city wall were found about one and a half meters from the Darghut Mosque building. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(10) Picture of the entrance of Darghut Pasha Mosque the sea side on the right

Through what Tajani mentioned the existence of a mosque adjacent to the wall between the door of the sea and the green door which is often located at the wind of the wind and through this we can determine the location of this mosque in the place of the Mosque of Darghut currently Spaniards destroyed during the Crusader invasion could be the Knights of St. John. They took advantage of the Roman columns and built the church in question. It may also have remained in ruins until Darghut came and rebuilt it using the Roman Columns.

In general, if we recognize that the Mosque of Darghut built on the ruins of a church in the period of the Knights of St. John and even the Spanish by them, they could not seize the sites close to the wall of the city, how can I get Roman Columns from the heart to build a church and it is also possible to be the Roman Columns originally in Tripoli since the time of the Romans remained throughout the Islamic Period without

exploitation until the Knights of St. John and the Sons of the Church are indications that there is a mosque as mentioned Tijani built on the ruins of a church. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(11) Picture show the Minaret of Darghut Pasha facing the sea.

It can be pointed out here that most orientalist scholars sometimes seek to conceal information and attempt to return the origin of Islamic buildings to churches or Christian Temples. In order to prove this or that, it is necessary to carry out probes on the Roman columns, knowing that there are two columns, one of which is the Zagora Mosque of Darghut opposite the mosque and the other by the inner courtyard leading to the Tomb of Darghut which has no function. The original and built on the ruins of a mosque in the Period of the Islamic conquest and was converted to a church after the destruction of the Spanish and after the expulsion of the Knights of St. John restored Darghut Pasha building the mosque and known in his name to the present. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))

The necessity of using sensors with modern techniques of Roman Columns to reach evidence that confirms the date of construction of the building and the stages it passed from the Roman Period until the independence of Libya. These sensors may lead us to information that is very important to us.

Preparation of a detailed historical and architectural study on the Darghut Mosque, including the study of decorations, architectural details and building materials used in the construction of the mosque. ([http://mirathlibya.blogspot.com/2012/10/blog-post\\_5.html](http://mirathlibya.blogspot.com/2012/10/blog-post_5.html))



Pic.(12) New picture shows the Domes of Darghut Pasha Mosque





Pic.(13) New picture shows the minaret of Darghut Pasha Mosque



Pic,(14) Picture shows side of Darghut Pasha Mosque

### 3.8.2. Murad Aga Mosque



Pic.(15) Picture shows Murad Aga Mosque

Aga Mosque is located at Tajura that reflects in the way its construction for superior design and suggests that it was used as a binder struggler in that period of history that was characterized by maritime piracy Christianity on beaches so that Islamic Mosque was not a stranger to the fabric that is widespread in North Africa, but he was a giant of these bands for proximity to the seashore and constructive way and this is what you'll pin down in the following paragraphs.

(<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

#### **-1 Brief History:**

There are different historical references about the history of the founding of the mosque appeared in several ancient sources and modern references, these references offer chronological and historical period in which he wrote these historians about the history of the mosque so that we can draw conclusions determine the true history of the mosque. ( <http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

The oldest historical sources mentioned the establishment of a Swiss Doctor Gerard returns mosque which was owned on Tripoli from year 1668 AD to year 1676 AD which he resided in Tripoli around after more than 100 years of history of the construction of the mosque where he says Gerard (Murad Aga number recover sovereignty over Tripoli in one day to build his castle, as suspected Darghot in his asking him to cancel his plan and Murad find himself must comply).

At the end of the 19th century and during the second Ottoman Ansari said in his fresh spring in the history of Tripoli (Tripoli besieged and then could not be opened by its soldiers in years fifty-seven seek support and then founded a small wetagoraa Tripoli Bishop pleads and drew his attention to boot home the full packages, email, and security workers, and extend the people justice and he did it better than that, and founded (the great mosque) mageb and (school) known as the great foundations suspended. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

In the nineteenth century also wrote the French Consul Charles Farrow on the indispensable book the Tripolian topic refers to Murad Aga took the advice of murabet Abdel Salam cleats Alasmar and built Tajura mosque in (1552 AD).

Murad Aga born in Rakosia of the country Italian and captured by pirates and sold it in the market of black slavery, and ordered him to the Palace of Sultan Selim and underwent surgery castrating, proceeds serve women in royal palaces. Then he became waly on Tripoli and impeached a year 960H, and remained at Tajura. In the early twentieth century, Aziz Sameh says (Murat Aga fortress established a small outpost among the Tajoura, Tripoli. He built in Tajura, inclusive school greatly adorned with poles Alabaster). (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

In the twentieth century Italian scholar commented Bartochini on previous novel mentioned by Gerard said (not the adress of Gerard whether castle in the planning stage or not, but we believe it whole situation today makes us think that the cancellation was made after what amounted to fences around architecture amount of height above foundation. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

It seems that the engineer Ghasbri Messina satisfied went to Gerard Webartochini about the history of the construction of the mosque where he says (he was Turkish

naval officer Murat Aga and who participated in the campaign by Barbaros Hayreddin Tripoli years 940H /1532 AD.

That campaign failed but made the Ottomans occupy the Tajoura oasis located 16 kilometers east of the capital Tripoli. He settled in this Oasis and Murat declared himself king on trying all nineteen years expanding his kingdom. Finally in the year 950 H/1551AD subscribe to along with Darghot and under the command of Sinan Pasha, in battle on Tripoli where he remains wali on country, two years later, replaced Murat Aga in office with his companion in arms Darghut withdrew to Tajura grim in pain but without surrendering to hopelessness and despair. This circumstance will help to absorb the ordinary strange configuration phenomenon who wanted Murat residence in Tajura).

On the same topic says one the researchers redefined Najmuddin Ghalib Alkeeb (when Murat Aga was interconnects in Tajura with who emigrated from Tripoli, fleeing the rule of the Spanish thought the great mosque-building and was assisted by Christians who were arrested during the battles between the Ottoman Navy and Navy Christian). (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

Then Ph.D. Ali Ballushi said in his analysis of Baluchi Mosque before addressing the building description and analysis, we review the historical circumstances surrounding the construction of the building itself, Historical sources indicate that a struggle occurred between two Princes Rachid Havsein and Ahmed, the latter sought refuge to the breakdown with some of his supporters and gave them Kheireddine Barbarossa agreed to stay at Tajura Tripoli east about 20 k m which was a Turkish Naval activity since the year 1531 AD. Murad Aga was cooperating with maritime activity Berbarosa Khairuddin and became governor of the Tajoura Region year 1539AD, which was doing raids and attacks on the City of Tripoli which was under the control of the Knights of Saint John. In the year 1551 AD into Murad as the first Turkish Governor of Tripoli and at that time he began the construction of his Murat Mosque which means that Balushi defined the date of building the mosque during the reign of Murad Aga and not during his staying in Tajura or after isolation.

From the above we can sum up historical periods identified by these historians to build a mosque in three periods: The stationing period Murat Aga in the breakdown

of the year 1532 to 1551AD, also the Reign of Murad Aga to Tripoli from 1551 to year 1553 AD and post isolate Murad Aga and took power after years 1553AD Turgut Reis Pasha. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

During analyzing the opinions of these historians conclude that Murad Aga he established the fort first in the first period while stationed featuring period skirmishes with Spaniards in Tripoli and ready to attack. Which justifies that Murat Aga fortress erected because in war to assemble the Mujahedin forces in Tajura, where Spaniards and Knights Malta within the walls of the old city and while it was happening now and then skirmishes and attacks from the Spanish countryside only the breakdown area, area Tripoli Janzour, still to this day there is an area called (Spain) situated on a beach in Bali? sea entrance Tajura Tripoli area west, it is not surprising that the name is linked to the history of the Spanish attacks on Murad Aga and the Mujahideen in Tajura.

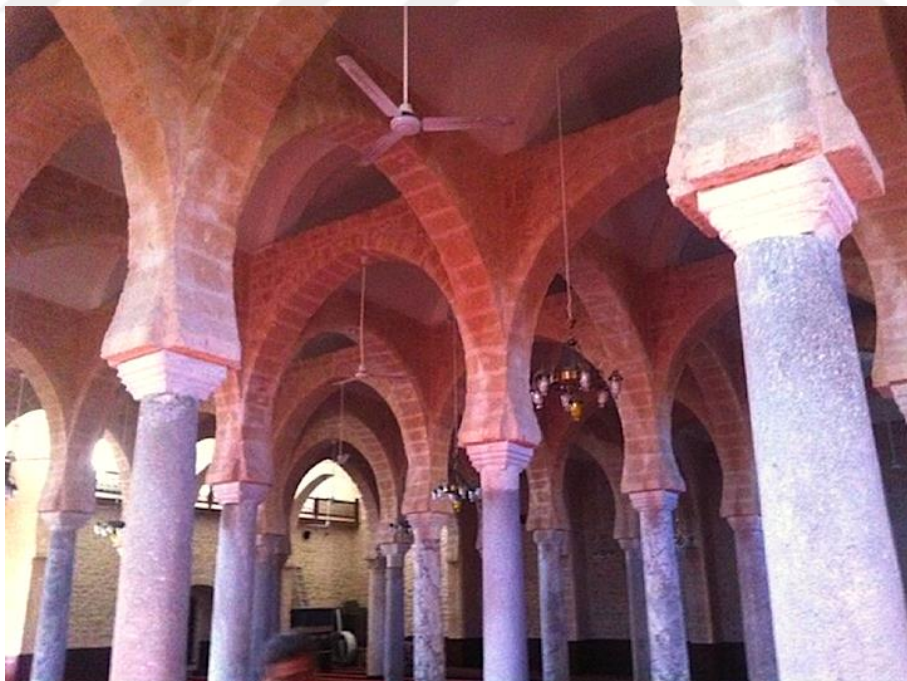
Either build a spacious Grand Mosque in this size and how the fort was converted into a mosque, it seems likely that began in the second period during Murad Aga referee 1551 AD and then in the third period after isolating Murad Aga from power after a year 1553 AD. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

Where old age and his inclination to charity and being his fortune and end of hostilities, compelling reasons to convert this fort into a mosque and this is confirmed by Charles Farrow says in the indispensable year books (Sultan Murad Aga was "heir" owns a fortune when he became this intensive treatment an elder hierarchy no longer cares about nothing but good deeds and charity, and took the advice of Abdel Salam Alzlitani Alasmar "cleats" it stopped all his possessions to build mosques, dargahs and Qoran schools, The breakdown of large collector, he entrusted in constructive 1552 AD to 300 of Christian captives and builders of stones brought from the old mane effects and he promised those Christians release if Mashidwa Omnibus best model quickly and has fulfilled his promise already and sent them to Europe in recognition of their services, Murad Aga died three years after completion of the construction of the mosque where Lori's corpse in the soil around the year 1555 AD and located his gravestone at the south side of the fence).

Through it can be seen that the combined establishment date or convert Mustangs to a collector who said Charles Ferro is 1552 AD applies with the history of the reign of Murad Aga which proves as we went.

Either what of Gerrard and Barochini analysis and alleged that Murad Aga had wanted to establish the fort after isolation and Darghut Pasha prevented, This novel incoherent even if desire Murat Aga to return to rule, he knows that this is impossible because Pasha Darghut was appointed by sultan himself, Besides, it is unlikely that Murad Aga maintains a bulwark at Tajura to fight the sultan-appointed governor of Tripoli, opinion is probably what all of Charles Ferro and Ansari, to establish that the fort was in response to objective conditions characterized by finding the front to fight the Spanish Castle and Knights of Malta in Tripoli.

In the paragraph on architectural analysis of building elements, we will demonstrate how the underlying construction of the mosque was originally a fort or house of prayer or persistent before turning to the mosque, this endangered species lesson and analysis in that paragraph to prove what went on his analysis of the conditions of establishment of the mosque and support history prove an engineering technician.



Pic.(16) Picture shows the columns from inside the Murad Aga Mosque

## **-2 Geometric Description of Mosque Building:**

Murad Aga Mosque is constructed on a small high in the central suburb of Tajura and mosque consists of a house of prayer and separate external minaret height of about 24m other hand constructed minaret separate from the mass of the building and the current modern minaret the original minaret saluting relatively mosque collapsed following an earthquake occurred years 1901 AD in the region, and the current minaret from Kairouan Mosque minaret model are square minaret Moorish style (Murad Aga mosque minaret was separate from the main cluster of architecture and quad base taking the diameter decreasing from bottom to top the minaret ends at the top with a small cabin roof it kobibh. However this minaret was destroyed in the year 1901 AD. And no longer only recently built structure longer and perfecting the finest). (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

A large courtyard mosque components around the mosque, the dimensions of the prayer house ( $38.50 \times 33.00$  meters) through the plan shows that the whole length of the rectangle built Qibla wall (33 m), which is less than the length of the walls perpendicular to the Qibla wall of the mihrab (Murat Aga mosque was originally free of internal and external decorative features but on the occasion of the recent repairs have been reconstructed and the clothed buttocks) Mihrab Alabaster plaster carvings door openings also informed ceramic bars). And the width of the outer walls of the mosque (1.30 m from below) Decreasing conically whenever we climbed to the top until you reach the 0.7 m rising 8.60 m at ceiling level and supports the ceiling forty-eight columns, high walls (3.36 m), and on the walls there are interior corridors of 5.12 m altitude no more than 0.50 m width along the length of the bars and a black cross on the Qibla wall these corridors can be accessed via a ladder Qibla wall area.

On the other hand there a bunch of small cabins numbering 14 7 compartment right niche and 7 left up its dimensions ( $1.50 \times 0.90$  to 1.40) running along the Qibla wall floored altitude (0.90 m) from ground level for contracts (the brackets that hold the Bishop consists of several spatial units systems formed bows suit Persians (bow apostate), striking that there are other arches above the arches that rested on the lower level is concentrated on the columns and the distance between a vicious

decades to ease cargo linking between columns in these endings based parties contracts on the side walls, says Messina in his description of the mosque (Indicating that  $\mu\epsilon\alpha\chi\epsilon$  parallel rectangular ceiling and arches of the same horse and horseshoe form niche interface also Mare wemtrkbh of weights of successive black and white. This engineer is forced to confront another dilemma was the conversion of rabat to the mosque.(<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

The cabins surrounding the regular walls were in themselves constituting elements of design specific fonts to new call signs for a network of squares. Palm has put the columns in these boxes headers and set up a series of bows from east to west.

These six arches of the ceiling is based on a composite of five  $\mu\epsilon\alpha\chi\epsilon$  parallel rectangular kilometer length of the mosque itself. Accidental eight arches and it-on the contrary-stretching between the separating wall and another for him during this distance-based on six pillars to mitigate construction sectors latch onto these brackets have made holes in the form of a circular piece looks so alkboat their bellies of longitudinal like arose with the kind of huge ribs.

Technical analysis of elements of the mosque (architecture and construction): Through the previous description it seems clear that the mass of the building is a huge mass compared to all the mosques built in Libya, planning hand he notes that the removal of the Qibla wall less perpendicular walls of this graphic hand is usually done in mosques so that graphic base in mosques to the length of the Qibla wall is greater than the length of the perpendicular walls on the Qiblah it explains that the beginning of the foundation of the building was a giant (a military fortress) and the thickness of the walls of the building and constructed that way to the need to resist lateral forces result big loads from the height of the building,

On the other hand it seems that flyovers on either side of the long sides in the building above the Qibla wall would not be justified if the building's original use was the only mosque but it seems the lanes used for military movement stationed on the walls when it was building a fortress and along the Qibla wall there are booths with doors opening onto the prayer house is located on the ground level almost 0.9 meters of house and land was lifted in the phase of maintenance of the mosque it seems clear that these cabins used as stores or used as places to rest and likely the first



possibility for small dimensions but don't forget that the building constructed for more than 450 years there are several changes to its components during maintenance operations every time and strongest evidence which confirms that the omnibus initially used military bastion is the well which still exist up to the present, the well inside the house of prayer is a strange and doesn't explain his presence but that well was the source of water for the soldiers stationed at the fort as usual to provide water source forts in this context says Messina (omnibus design itself seems more significant and meaningful, let us close our eyes a bit about the columns and the roof to see what was left of the edifice is hardly just any bond structure that mainly component of fortress fence with a variety of cabins along the surrounding surfaces to serve as Sentinel patrols serve as an arena for fighting. In the middle there is a patio what remained in the status quo of the completed building and rooms adjusted naturally in the past are those in whom there is also a small ladder tribal bidden to surfaces of these closets. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

And as far as we know of no other mosque features a detail of this kind, the columns are relatively meager big aperture bows and high altitude of alkboat meters at nine knots bow all those ancient architecture retains spacious inside and very valuable rhythm makes them one of the most important achievements of Islamic architecture's boasts in Libya. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

Graphical and functional terms defined in the North African Region dual functions of mosques and there are evidences that possible to find it on the coast of Morocco, Arab countries in Jerba (Tunisia) and is as we have links and historical relations with Tripoli and had attacked too freely from the Spanish and European allies. This warlike circumstances necessitated the spread type of mosques called ligaments or *almhars* these mosques played important during wars are adding worshipful role provides a refuge for the population in the surrounding area.

It seems clear that the design of these mosques with high walls and a (latches) top doors and slots are used for pouring boiling oil and drop stones on attackers and had known all the castles and forts of old examples of these mosques collector (tagdit) in Jerba in the city of Sousse and Monastir, there is still evidence of Rabat is fortified castles Muslim was used as Jihadist

bonds in that historical period which was subjected to the same conditions experienced by the Libyan coast and was due to the construction of these bands including ligament collector breakdown (Murad-Aga Mosque), and surprising that the Libyan coast found traces of these bands except Red platoon Castle undoubtedly used as a defensive bond, East of Tripoli highlights the importance of bond collector Murad Aga and that confirms the existence of these ties one day and along the coast even if most perish. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

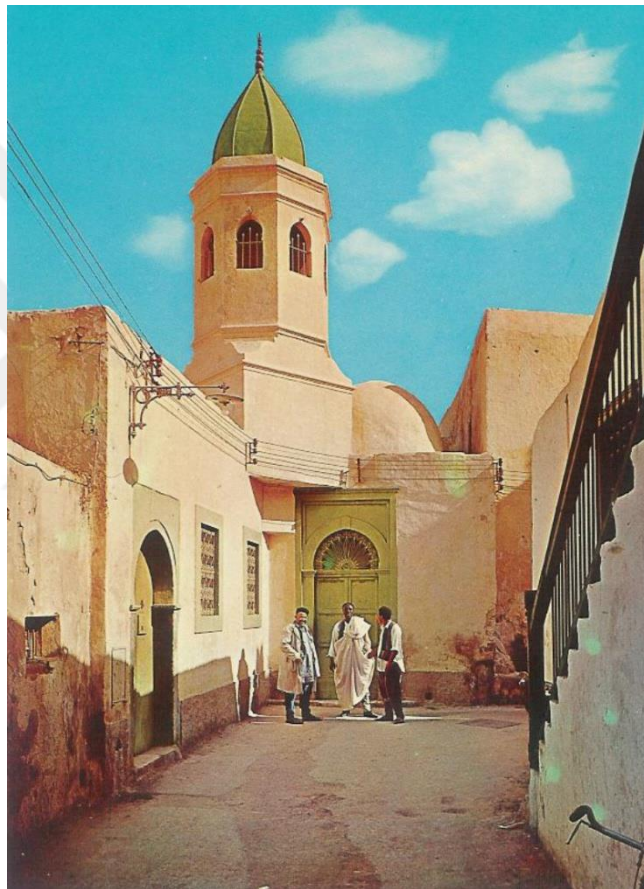
Through the foregoing conclusion that Murad Aga Mosque was built originally to be a military fort and militant. And sum up the previous evidence as follows:

- \* Planning terms, we find that the shorter the Qibla wall dimensions perpendicular walls.
- \* The height and thickness of the walls of the building and the huge mass exceeds the applicable specifications in mosques in the region.
- \* High corridors the inner walls.
- \* Booths along the wall of the Qibla.
- \* Having a well inside the House of prayer. (<http://mirathlibya.blogspot.com/2014/03/blog-post.html>)

### 3.8.3. Shayb Ain Mosque:

#### -1 History and Foundation:

Shayb Ain Mosque is the most prestigious and oldest mosque in the old city (Tripoli) and that wasn't it statelier or most art and magnificence in masonry and ornamented but great advantage in its simplicity and apparent humility, in fact what they sing about all the fancy decorations and his excellency to Tripoli.



Pic.(17) Picture of Shayb Ain Mosque in Tripoli.

Foundation year combined building dates back to the period where Mohammed Pasha. Shayb Ain ruled Tripoli (1098 –1112 H) and (1687-1701AD) and as he was a man with good clean honest self capacious and firmly and deliberately and would love to translate his love to this morals, he built a mosque which has been named after him for nearly three centuries.

Location of the mosque Shayb Ain Mosque located inside the old city (Tripoli) in the northern part of the Turk Market Industrial and Commercial district.. ([https://ar.wikipedia.org/wiki/%D8%AC%D8%A7%D9%85%D8%B9\\_%D8%B4%D8%A7%D8%A6%D8%A8\\_%D8%A7%D9%84%D8%B9%D9%8A%D9%86](https://ar.wikipedia.org/wiki/%D8%AC%D8%A7%D9%85%D8%B9_%D8%B4%D8%A7%D8%A6%D8%A8_%D8%A7%D9%84%D8%B9%D9%8A%D9%86))

## **-2 Architectural Form:**

A large mosque in size so that oversees neighborhood ocean from its three and four doors of the most important door and side door and they both lead to the Turk and includes a house of prayer for the whole nine columns appear in overall appearance inconsistent sizes surmounted by crowns with decorations and bright colors as all columns are covered with cover painting from top to bottom it would be difficult to determine the origin of their stones between the column and the other rising circular arcs form a cavity of the domes of the mosque and the dome of the whole twelve power top for women, overlooking the prayer house by one and there's this whole striking motifs except holy verses etched various lines on the front of the mihrab or the inscriptions inside him above the entrance to the prayer house overlooking the Turk Market and exactly on wood door where it seems the inscription etched on the door is fronted to Islamic art piece unit brilliantly performed by hands testify to a separate minaret mosque eight figure one balcony and include no more than approximately 14 meters minaret height.

([https://ar.wikipedia.org/wiki/%D8%AC%D8%A7%D9%85%D8%B9\\_%D8%B4%D8%A7%D8%A6%D8%A8\\_%D8%A7%D9%84%D8%B9%D9%8A%D9%86](https://ar.wikipedia.org/wiki/%D8%AC%D8%A7%D9%85%D8%B9_%D8%B4%D8%A7%D8%A6%D8%A8_%D8%A7%D9%84%D8%B9%D9%8A%D9%86))

### 3.8.4. Osman Pasha School/ Madrasa Osman Pasha



Pic.(18) Photo of marble on the wall written on it the name of Osman Pasha School and the date of established and the purpose of teaching Islam, the repairing date also was shown.

In Darghut Pasha, Bab al-Bahr neighborhood, in front of it, was the school of "Osman Pasha al-Sakizli" or later known as the "Shaykh Omar al-Ganzouri", one of the great scholars of Libya.(Allafi,2013)

This school was established by the Ottoman Governor Osman Pasha in 1654 for the purpose of teaching Islamic sciences in Tripoli after the destruction of the Spaniards and the Knights of St. John for all the vital facilities of the city, including ancient religious schools such as the Mustansiriya School founded by the "Ibn Abi Dunya" in the Hafsi period.(Allafi,2013)

Until recently, Osman Pasha's school maintained religious education according to the system of seminars in various Islamic sciences on a regular basis, the teachers who followed the teaching were among the most important scholars of Libya who graduated from the first generation which gave them the character of old age.

The most prominent of these scientists: Mohammed Kamel bin Mustafa, Omar Ganzouri and Abdul Salam Al-Basnati who continued to teach the Maliki

Jurisprudence and the Doctrine of Ahl al-Sunnah and Jamaa, and despite the smallness of the school, it was able to preserve the cultural and Islamic heritage of Tripoli, and to transfer it through the generations in the form of Western Tripoli (Magharebia), with all that means the originality of the history of the city and the high degree of its scientists.(Allafi,2013)



Pic.(19) Picture shows part of the Bab Al-Bahr neighborhood in the Old City where the Domes of Osman Pasha's School appear at the bottom of the picture and the Darghut Pasha Mosque appears on the right of the picture.  
(photo from the 1920s).

### **-1 Brief History:**

The School of Osman Pasha was established in 1065H, 1654 AD and was founded by Osman Pasha al-Sakizli during his reign of Tripoli between 1641 and 1672. This is what we find in writing on the marble memorial plaque at the top of the main entrance to the school. Osman Pasha was characterized by justice and fairness among the people at the beginning of his reign. He has established many civil and military facilities in Tripoli, including Al-Rabaa market, the Grand Hotel, the new hotel, or a science school or mosque. And then his attention went to as stated by the writer Ahmed Bak Ansari in his book "Fresh Manhal in the History of Tripoli West" renew the castles and the work of the fleets reached the benefit and mastery and readiness,

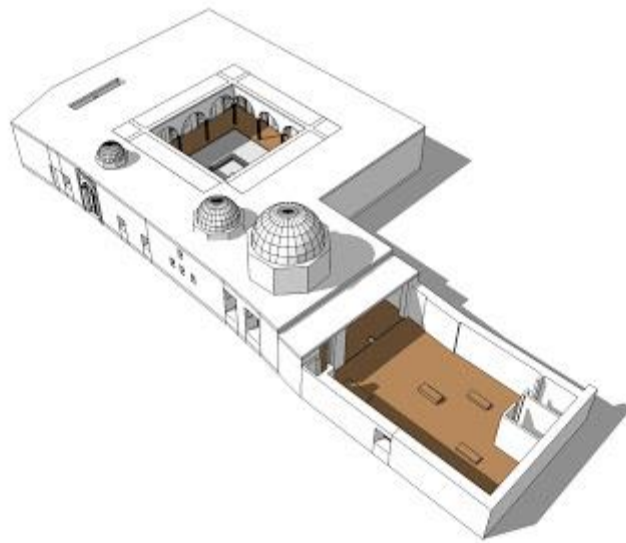
unless the fleets reach him before them, their access was increased and their wind strengthened by the means of this sea, and extended their control and the state did not misuse the biography and cost people over their capacity of tax types and the imposition of goods money spoils them to raise the price of anger and forced to buy and sell and ended up to be surrounded by soldiers in the castle and met him from the tower of dust and the war lasted eight days until he surrendered himself on the ninth day and died.(Allafi,2013)

### **-2 Location:**

The importance of the school in it's location which is an important point within the architectural components of the city of Tripoli, shows that the school is located within the general maritime area and has wide areas in front of it. It is located on one of the important axes of one of the public entrances to the city from the sea side is Bab Darghut, which was recently called the door of Muammar and the building overlooks the Square of Mary with its commercial and religious facilities. The school shares with the Darghut Pasha Mosque the main axis leading to the city and therefore considers the mosque and the school is two main components of this general axis. As we observe in most Islamic cities, schools are concentrated near commercial, cultural and religious centers, it is likely that other important facilities (commercial or cultural) surrounded the building in the past that the sources, including Tijani in his book "Journey Tijani" refers to the existence of important buildings such as the Great Mosque and the Mustansiriya School and others in the same area.(Allafi,2013)

### **-3 The Building:**

The school was built on the basis of the idea of inner courtyard square surrounded by corridors and retreats and then the mosque, which came in one corner of the box and as shown in the shape of the horizontal projection, the main entrance of the school directly overlooks Darghut Pasha Street. The most important and visible element has emerged in the simple facade of the formation of a 2.62 meter long marble frame with a width of 1.41 meters. In spite of the simplicity of the facades. This is evident in their large size and decorative elements which contain ribs, arches and columns.



Pic.(20) Photo of the building components seems to be contains many parts

### **1. The Lobby Entrance:**

Is a square vacuum figure 3.20 m x 3.20 m roofed with a height of 6.50 m based on the form of eight and four corner columns, The entrance hall is directly connected to the inner courtyard by a hole with a single tetrahedron frame in its form at the school, on both sides of the entrance there is a session with four lower cavities in the form of an arch. There is also a rectangular wooden panel with a door showing a vegetal decoration at the top, and there is a similar decoration in all the doors of the school.(Allafi,2013)

### **2. The Patio:**

The center of the spaces consists of four arches with arched ceilings (semi-cylindrical) as shown in the attached sections. At the point of view, there is a small dome, surrounded by a lotus-shaped grotto, two crowns on the periodic form and the other a corner column without a crown on the edge of the wall of the prayer house. In the middle of the courtyard is a stone block with wooden boards measuring 3.40 mx 3.10 m. The tree of henna is very old and it's existence was associated with the school in people's minds and became a landmark of the region. Ghassbari Maysana reported in the above mentioned that Othman Pasha School is the only one in Tripoli



that has a pool in the center of the courtyard and originally composed of high-quality marble, but today it has become just a basin made of stone construction.(Allafi,2013)

### **3. House of Prayer:**

The prayer house is located in the right corner of the courtyard and is connected by a formidable lobby with a simple dome which is based on four corner gardens. The prayer house consists of a square space in its dimensions (5.00mx 5.00m) with a central dome based on an Ottoman-shaped transition area (0.93 × 1.60 m) and four small upper windows at the top of the mihrab. There are also three wall safes to keep the books and the ground is covered with wooden boards and during maintenance has been detected and found the pieces of stone in a regular format, because the house of prayer is the place where the five prayers are held, it is also used to give religious and educational lessons and to teach Islamic rules, many of the well-known sheikhs such as Sheikh Omar al-Ganzouri who died in the past few years and other sheikhs who were educated at the same school, were educated in schools and mosques in neighboring countries (such as Al-Azhar University in Egypt and Zaytouna Mosque in Tunisia) .(Allafi,2013)

### **4. The Kottab (Quran School):**

The kottab is located in the left corner of the courtyard and at the end of a vaulted corridor with a rectangular cylindrical vault of 6.600 \* 3.30 m, with two windows, one overlooking the Square of Mrs. Mary and the other on the path leading to the kottab, the entrance is a contract in the shape of the horseshoe which is the only one in it's form in the school. The kottab has been used to this day in teaching children the principles of religious rules and memorizing the Holy Quran.(Allafi,2013)

### **5. Khelwa:**

The school has 15 spaces and as shown in the horizontal plan, most of them overlook the inner courtyard, except for one in front of the kottab. All of them are uniform in shape with semi-circular marble doors around a prominent frame topped with a red-colored varnish, with a single acreage area of about 3.20 m \* 3.20 m. It has a dome shaped ceiling in a direction that is perpendicular to the sides of the courtyard and with all of its basement and most of them also contain an upper cushion and the lower saddle occupies more than half of the recessive area at about 1.00 m height, the

upper part of the entrance is occupied by the upper part of the entrance and is accessed by means of a wooden plank with wooden beams between one distance and another at the top.(Allafi,2013)

In most of the spaces, there are two windows, one lower and the other upper, along with some overhead plugs used in lighting lanterns. And wall cabinets for books. The bottom space of the shed is usually used for storage by students who receive education at the school or nearby schools such as the Ahmed Pasha Mosque in Qara Mani because students usually come from far away and from the outskirts of the city to stay in the confinement. (Allafi,2013)

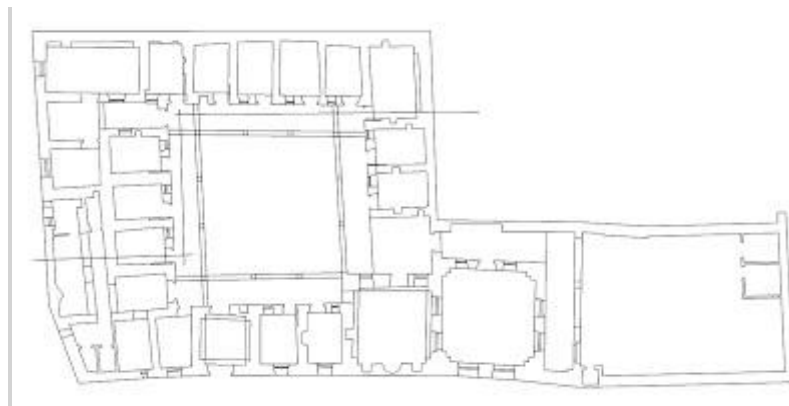
There are also service facilities at the school, such as the place of ablution, which is located on the left side of the entrance and contains two toilets and on the other side there is a rectangular water tank installed on its walls a marble piece with carved vegetal decoration, it is perspective on the entrance and has water taps for ablution.

And another room used for bathing connected to a small room where the well in addition to ablution spaces, there is a room used as a kitchen for students who have a small window overlooking Darghut Street. After discovering the old maps and photographs found in the Antiquities Authority, it became clear that the kitchen vacuum had been removed from the bathrooms in the Italian Era and that the kitchen had been developed and had four toilets in its place.(Allafi,2013)

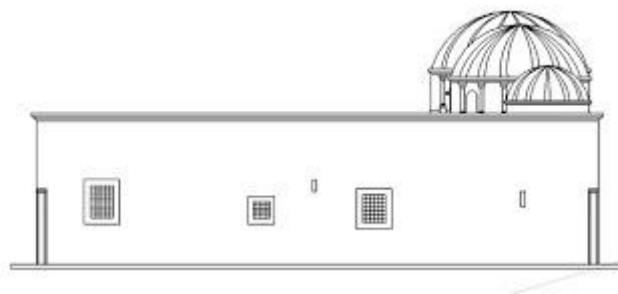
One of the components of the building is the tomb of the founder of the school adjacent to the prayer house which also includes the graves of some members of his family (12 graves). And the shrine square shape dome dome dome-like prayer house except that one of the openings are open for lighting and ventilation, the room contains eight lower windows with a similar dimensions of 2.10 \* 1.30 m the entrance is marble and in the shape of a circular, non-integrated circular with three decorative parts. All the tombs are surrounded by marble panels with carved vegetal decoration, topped by a marble pedestal topped by a marble turban.(Allafi,2013)

The chamber of tombs is followed by an open cemetery with dimensions of 8.80 m \* 15.00 m some of the loaves have a large olive tree and appear to be very old and the date of their construction may be back before the establishment of the school. Next to them are two rooms that were added in the last period and after the inspection of their components and listen to the conversations of old people in the school. It turned

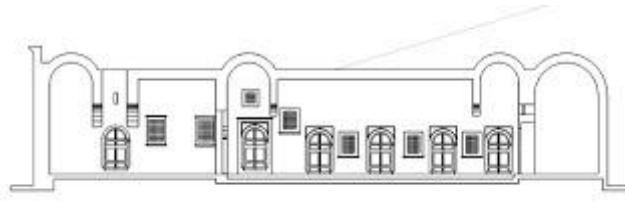
out that they were used to wash the dead and on the other side and the courtyard view there are three stone contracts of different sizes, one of them directly opposite the entrance to the courtyard. In addition to the presence of two windows, one overlooking the street Darghut and is identical to the shape of the windows of the shrines in the main facade and the other window opens directly on one of the rooms of neighboring houses. What draws our attention here is that communication between houses - which have their privacy - and public buildings is not recognized in the Old City.



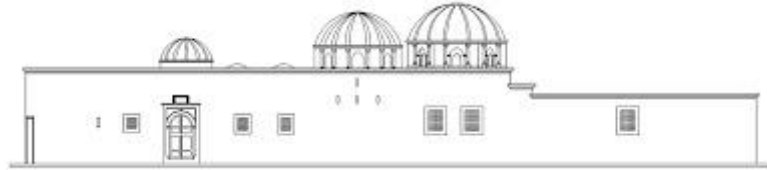
Pic.(21) Graphic design from side one of Osman Sakizli School



Pic.(22) Graphic design from side two of Osman Sakizli School



Pic.(23) Graphic design from side three of Osman Sakizli School



Pic.(24) Graphic design from side four of Osman Sakizli School

The workshops were organized in various places such as mosques, the houses of scholars, shops of poets, writers, palaces and councils of literature, for ideological reasons, the idea of establishing schools in the Mashraq was aimed at resisting the Shiite call that was broadcast by the Buhayun in Iraq and Persia and the consolidation of the rules of the doctrine of Ash'ari and the Ayyubids after they have taken over the Shiite rule in Egypt as they established schools to spread the Sunni doctrine among the people in a short time. Therefore, these schools began to spread and prepared for good conditions to teach the forensic science and accepted by the teachers to ensure the material salary and students for their potential in education, housing and food, so that it penetrated its place in the public soul and allowed the introduction of other sciences such as medicine, astronomy, mathematics and others.

By comparing several Arab schools, the following were found:

Where the school is a public function and leads the education service to the community and then a presence linked to places of concentration of the population. That the school and as is evident in most Islamic cities and is a component of the composition of the city center, such as canteens, agencies, markets and mosques, which are often directly related to them. (Note this clearly in the plan of the city of Isfahan as stated in the book sense of unite which belongs to Nader).

The school has major spaces consisting of iwans, where the reading takes place, classes are given as groups and in some schools there are reading rooms instead and be clear in the horizontal projection and also visible and clear to the user. The house of prayer or the mosque is often an important element and functions as a major and obvious part of the landscape and the facade, there is also a clear relationship of the axis begins at the point of entry and ends with a major block and usually be the house of prayer or iwan or reading room. (Allafi,2013)

And from the other main spaces the retreats are small rooms used for housing students living outside the city this is in addition to service spaces that vary from school to school. It is worth noting that Muslims have been interested in coordinating the courtyard (the courtyard) and the use of plant and water elements and also the use of levels in analogue distribution, following the distribution of surrounding spaces, as are evident in Ferdous School in Iraq. Ottoman Muslims also took care of the motifs created by the Persian-Iraqi style and the construction of multicolored domes, which were used by the Byzantines.(Allafi,2013)

Osman Pasha School is the only one in Tripoli in terms of its independence, clarity of relations and simplicity of architecture. Education was previously based on the method of discussion (Sections), so we find reading rooms and iwans which are receiving lessons, which differ in size from the rest of the other spaces, from this result, it became clear that the Khelwa in the right corner (as shown in the second place) and the size of the larger than the rest of the Khelwa was previously a kottab (to teach the Quran) which is confirmed by one of the pioneers in the region.

The square shape of the courtyard was not completed in the right corner of the entrance to the opening of the prayer house block. The small dome was located in the four corners on the end of the corridor by introducing us to the old documents and the photographs in the antiquities authority it became clear that there have been some changes to the school during the period of the Italian occupation, including:

- a. Took two toilets and made kitchen instead.
- b. The water tank occupies more space than it currently has. This explains the position of the marble panel opposite the entrance, as it appears different from the rest in terms of shape and location.

c. The luminous space and the well chamber were one vacuum and there was no separating as it is now.

d. A slight change to the henna tree basin.

After the abrasion of part of the walls of the school during the period of maintenance carried out by the project it became clear that the effects of some of the openings along the length of the wall in front of the chamber of the shrines and adjacent to a residential building and it is possible to have a relationship between them in terms of the distribution of spaces and arches within the rooms of the house and also similar to the building materials and the thickness of the walls and the low level of the floor of the house, which shows how old this construction was.

As well as the existence of small rectangular openings in the walls of the school and compared to the thickness we find it up to 80 cm and is a relatively large thickness for a building consisting of a ground floor only, while the internal walls are between 56 - 75 cm.

From the above we conclude that the school was built on the ruins of another building that is not known.(Allafi,2013)

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Legitimate schools including antique like Mustansiriya, which was founded by Ibn Abi Eldonia at the Hafsi period which was in turn a continuation of teaching Islamic sciences since enter the bin Ziad Trabelsi (Emam Malek student) book Al-Muwatta to Muslim Morocco through Tripoli and Kairouan where Imam Ali ibn Ziad Professor of Sahnun Ben Said Takhnoni owner of this blog.(Allafi,2013)

Maintained School Osman Pasha until recently on religious education according to the system in various Islamic sciences regularly, as teachers who teach invaders, were from Libya's top scientists who graduated on pioneers, giving the old nature, prominent among these scientists: Mohamed Kamel Ben Mustafa, Omar Al-Ganzuri and Abdul Salam Albeznti who continued to teach doctrine, the doctrine of Ahlus Sunnah Wal Jamaah and despite the smallness school but it managed to preserve the Islamic cultural and scientific heritage of Tripoli and that move through the generations in the Maghreb. Tripolitania flavors all it means that the authenticity of

city history and altitude for that scientists measure wasn't surprising chose Tripoli in 2007 a capital of Islamic culture.(Allafi,2013)

School grounds Osman Pasha school meets the isnaads of the entire Islamic nation from Egyptian arguments (cryptogams) (olive) and Moroccan Weshnkitih and Hejaziah, Indian, Yemen and Turkish.(Allafi,2013)

Since adages scientists of Tripoli took care of novel Monanaa and as soon as these predicates, predicates that met through mark remade modern school Sheikh Mohamed Kamel Ben Mustafa (Mufti of Tripoli) who teaches forensic science early 20th century talking about mshaekh have set the nation of his era including Sheik Ahmed Abdul Rahim Tahtawy, Shaykh Muhammad Alish Sheikh Mohammed Ashmouni, Sheikh Hassan, Sheikh Muhammad Al-Mahdi Ibn Sawda, Shaykh Ibrahim Saqqa, Sheik Abdulhadi Elebiary, Sheikh Abdul Qadir Al-Rimawi conclave Hanafi, Shaykh Ibrahim Bin Mohammed Al-Sayani, Sheikh Mukhtar Altosri Tunisian Shwaikh, Shaykh Muhammad Tahir Ghedamsi and Shaykh Abu Al-Qasim Al-Issawi.

The school also collected between Tripoli, Libyan areas surrounding grounds such as Sheikh Mohammed grounds Secretary of Shatt Al-Alhenshir, Sheikh Ali Ghariani arguments from Tajuraand Sheikh Ahmed Abutabl Arguments of Bani Walid, Shaikh Muhammad Zafar from Misrata (related to underlying Sheikh Ahmed Zarruq).(Allafi,2013)

School scholars forensic science sequence Almanan at school by students of Shaykh Muhammad Kamel Ben Mustapha like Eagle scholars: Ibrahim Mustafa Bakir (Mufti of Tripoli), Ahmed Albekbak, Ahmed Alsharf, Ahmed Ahaqroun, Ahmed Bin Abdul Salam, Ahmed Bin Abdel Aal Ahmed Hassan Faqih (grandfather), Ahmed Bin Mahmoud, Salem Bin Blorshvani Carp, Abdul Rahman Al-Busayri (The Mufti of Tripoli), Abdallah Abu Green, Ayad Ali Gadour Effendi, Mohammed Alzmerli, Mohammed Al-Busayri Mohammed Saeed Mohammed Aldaui, Mohamed Messaoudi, Taher Mohammed Alkrati, Mohamed Farahat Elzawi, Mohamed Hassan Faqih, Mokhtar Alshakshoki, Mustafa Alkhazmi, Moustafa Ben Zachary, Mustafa Hun, then through the disciples of his disciples like scientists mashayekh: Ghariani

and Elmessallati, Mahmoud Elmessallati, Mohammed Khalil Ka, Mahdi Abu Shaalh, Omar Al-Ganzuri, Salem Poker and others.(Allafi,2013)

School library Osman Pasha Sakizli stopped many valuable books in his school since it's founding, weathered some folders and manuscripts reserved documents and manuscripts division is now at the (Libyan Jihad of Historical Studies Center).

After being transferred from the school to library, it established that library. The library was provided important sources and references in Islamic sciences and especially Maliki Fiqh and fiqh books three bears its name.(Allafi,2013)

#### **-4 Architecture of The School:**

When you get into the school you will face inside school yard square shaped opened in doors in room 14 (khalwat) each column decorated by coloured marble columns rise them semicircular arc color bright. As a regular Arcade arena surrounded by marble columns over multiple source surmounted by crowns Hafsia and Ottoman (Reinforcing the hypothesis that the school was built on the ruins of Mustansiriya antique). Superior school domes Ottoman shape, easy now.

The yard opens a separate district school facilities and exquisite bearing inscriptions midah with Ottoman taps also on the opposition side the yard opens on an old cemetery which was transformed into a flower garden and a place to erase board's memorization. With the school mosque for the times also used for teaching and it also has a library, a vast room now used as Koranic school after it was a fatwa on a Mufti Mohamed Kamel Ben Mustapha, in the middle of the school yard a marble basin decorated with shrubs and flowers mostly henna tree.(Allafi,2013)

The school history contributions to Ifta the school play (Mufti or Mufti headquarters) in Ottoman and Sheikh Mohamed Kamel Ben Mustapha who was issuing edicts to Tripoli from the most important sheikhs in modern school, graduated on his hands at this school, Libya's top scientists who mentioned.

Quranic party and most well known scientists of the school Sheikh Omar Sheikh Abdul Salam Missaoui Alzentani and Sheikh Mohammed Mosrati who contributed to the founding of reading Quranic party in Tripoli the party is considered Qur'anic alhbeti suspension that reads every day after Morocco prayer of distinctive ancient nature activities for school, this daily party lasted more than half a century ago.



The school also had important contributions to cultural life in Tripoli, including editing and issuing the lookout newspaper from a cabin (khalwat) between 1910 AD and 1911 AD by Ahmed Mohammed Alvesatoi Trabelsi.(Allafi,2013)

### **3.8.5. Sheikh Mohammed El Fassi Zawia (Alkbeera Zawia):**

#### **-1 Location:**

It is located at the Gate of Liberty on the Zawia Alkbeera Street inside the old city of Tripoli.(Alshal,2005:31)

#### **-2 Proportion:**

It is attributed to its founder, Sheikh Mohamed Bannoun El Fassi, Moroccan origin, a sheikh of the 10<sup>th</sup> century H/16<sup>th</sup> AD called Zawia Alkbeera distinguished from the small nook (corner of Sheikh Yacoub) in the same area.(Alshal,2005:31)

#### **-3 Date of Establishment:**

It is most likely that Alzawia dates back to the 10<sup>th</sup> century H/16<sup>th</sup> AD depending on its proportion and its designation to Sheikh Mohamed El Fassi, who may have lived there for some time and some claim that he was buried in an area close to this zawia.(Alshal,2005:31)

#### **-4 Architectural Description of the Zawia:**

It consists of a rectangular area measuring 16.30 at 19.70 m, extending parallel to the Qibla. It includes an inner courtyard where the prayer house is opened from the north-east and the ablution is located in the north-west and the Khallawi group is located on the south-east and south-west sides.(Alshal, 2005:31)

#### **-5 The Internal Courtyard:**

It is located in the center of the zawia and occupies a rectangular area measuring 7 at 8.40 m, open to the sky, it is opening to the doors of the khelwa and the halls and the house of prayer and the place of ablution and reach it from the corridor entrance of the corner that pours in its western corner. (Alshal 2005:31)

#### **-6 Prayer House:**

The prayer house is located to the northeast of the prayer. It includes a rectangular area measuring 5 by 15 meters. It stretches in parallel to the saucer and is vertical on

the qibla side. It opens with six windows with its north-east wall overlooking a garden and two with its north-west wall overlooking the outside and two with its southwestern wall overlooking the courtyard and enter it from three entrances, the main one opens on the courtyard and the second on the orchard and the third on the outside from the north-west and the roof modern reinforced concrete. (Alshal,2005:31)

**-7 The Mihrab:**

The mihrab is located in the center of the qibla wall which is a slightly protruding flat slab inside. It is a unique example and may also be introduced on zawia. (Alshal,2005:31)

**-8 Pulpit:**

There is no pulpit in the house of prayer.

**-9 The Ablution :**

It is located northwest of the courtyard and occupies a rectangular area of 3.5 meters at 7.30 meters. It includes disinfectant and crockery which was replaced by a modern water pump. It is accessed from an entrance that opens on its south-east wall and is covered by a modern roof of concrete. (Alshal ,2005:31)

**-10 Minaret:**

Alzawia does not have a minaret and it is likely to enter the prayer from the top of the entrance, such as the small zawia. (Alshal, 2005:31)

**-11 Nook Hall and Lounge:**

There is no hall or hallway, perhaps this role was the prayer house.

**-12 Alkhelwa:**

Alzawia includes five khelwat which opens on the external courtyard on three sides except the north-east to the prayer house and the Khallawi ranges between 2.30 to

4.50 m, all rectangular, with windows that open on the plate looks modern, especially those that open on the main facade. (Alshal, 2005:31)

**-13 Dome of the Patriarchs:**

The shrine has no mausoleum. It is noteworthy that the sheik (Muhammad al-Fassi) may have had a mausoleum outside the zawia, as the area outside from the south-east had an ancient cemetery earlier, as did many Libyan Zawias. (Alshal, 2005:32)

**-14 Entrance:**

The only entrance is it's southwestern facade, which is encircled by a horseshoe decorated with a set of ceramic tiles which leads to a straight corridor of 1,50 m and an extension of 2.80 m and is placed in the enternal courtyard.(Alshal 2005:32)

**-15 Renovations:**

At the end of the twentieth century, many renovations and renovations were carried out that clearly overshadowed its originality. This is especially true in the house of prayer and khallawi. (Alshal,2005:32)

### **3.8.6. Al Qadiriyah Zawia:**

#### **-1 Location:**

This zawia is located in the Phoenician Tower facing the Al-Naqa Mosque in the western part of the Old City of Tripoli. (Alshal,2005:38)

#### **-2 Proportion:**

The zawia is attributed to the way Qadiriyah one of the methods of sufism known as (Abdul Qadir Jilani), the sheikh of the method responsible for this Zawia Sheikh (Ali Sayala) and appears to have been renovated and renovated several times and even added some new sections and the old section is the house of prayer, and was held zawah rings of memory and mysticism. (Alshal, 2005:38)

#### **-3 Date of Establishment:**

The most likely date back to the 10<sup>th</sup> century AH / 16<sup>th</sup> century AD it is similar in the layout of the prayer house by the angle of the ridge, which dates back to the same century and is about 17 km away.(Alshal,2005,:38)

#### **-4 Architectural Descriptions:**

The zawia occupies an irregular area with a maximum extension from east to west 20 m and from north to south 11.0 m, with a courtyard in the middle of which is a prayer nite located on its southeastern side, the place of ablution is located on the northwest side and some of the khalawy on the north-east side and enters it from the main entrance located on the southern side of its south-eastern destination. (Alshal,2005:38)

#### **-5 The Courtyard:**

The courtyard is located northwest of the prayer house and occupies a rectangular area of 6.50 meters at 14.00 m a modern flat wooden roof was added to it after it was exposed and accessed directly from the main entrance. (Alshal,2005:38)

#### **-6 Prayer House:**

It is located to the southeast of the courtyard at its eastern end and occupies a square area of length 6 meters divided from the inside to two parallel tiles of the Qibla cut by two vertical tiles, by means of a middle column starting from the four half-circular contracts based on the sides on the square shoulders and integrated with a wall half-circular contracts of two decades each wall and open with a northwestern wall window overlooking the courtyard, and covered by four domes sector, a half-circular free of decoration inside and outside, and sprang out of the spherical triangles enter two entrances, the main one opens on the western side of the southwestern façade. It is surrounded by a semicircular contract and the other is on the western side of its northwestern wall and opens onto the courtyard. (Alshal, 2005:38)

#### **-7 The Mihrab:**

The mihrab is located on the axis of the entrance leading to the prayer house from the courtyard. It is a semicircular niche slightly removed from the center of the Qibla wall to the south. (Alshal, 2005:38)

#### **-8 Illumination:**

It was located northwest of the courtyard but was demolished and replaced by nothing. (Alshal, 2005:38)

#### **-9 Minaret:**

The minaret is located adjacent to the south-eastern side of the courtyard in front of the winepress and on the right inside the prayer house from the entrance overlooking the courtyard where it has an iron staircase. It may have been wooden and replaced, the staircase leads to the top of the surface where there is a short base with a height of only 1.00 m and a square of 2.00 m with its corners at its top rinsed in the form of an inverted triangle starting from a short hull not exceeding a height of 3,00 m an octagonal shape with its eight ribs opened with windows with a curved border, and a

semicircular crest facing the appearance of renewal. There are no halls or corridors now and perhaps they were destroyed. (Alshal, 2005:39)

**-10 Alkhalwa:**

On the northeastern side of the courtyard are two adjacent semi-equal spaces in the area, each of which is rectangular lengths 2.00 in 3.00 m, it opens its entrance to the courtyard and states that one of them is dedicated to keeping Alzawia tools, it is likely that it was a khalwa of the deceased who came to Alzawia and then used after the breakdown of its function to store Alzawia goods. (Alshal, 2005:39)

**-11 The Shrine:**

There is no mausoleum. (Alshal, 2005:39)

**-12 The Main Entrance:**

Two entrances are opened on the corner from the outside, one leading to the prayer house and the other leading to the courtyard, both are knotted, and the first with a semicircular knot and the main contract is liquefied and lead directly into the interior. (Alshal, 2005:39)

### **3.8.7. Sheikh Attieh Al Falah Zawia:**

#### **-1 Location:**

This zawia is located in the Lane Znqa Halaka in the old city of Tripoli.

#### **-2 Proportion:**

The zawia is attributed to Sheikh Attia the peasant and buried in the corner.

#### **-3 Date of Establishment:**

It is likely that it dates back to the 11<sup>th</sup> century H /17<sup>th</sup> century AD, depending on the percentage of Sheikh Attia the peasant who knew him and is still known and buried. (Alshal, 2005:59)

#### **-4 Architectural Description of the Zawia:**

The zawia consists of a semi-rectangular area of 11 meters at 31 meters. It includes a middle courtyard that opens the prayer house on its northeastern side and a corridor on its south-eastern side, the dome of the mausoleum is located behind the ablution place on its southwestern side and enters it from a single entrance with its southern side. (Alshal, 2005:59)

#### **-5 The Courtyard:**

The courtyard is located in the center of the zawia. It is open to the sky. It occupies a rectangular area measuring 7.00 in an area of 8.00 m. The entrance to the prayer house is open on its northeastern side and the porch of the portico overlooking the south-east side is reached from the only entrance corridor to the zawia and finished at its southern corner. (Alshal, 2005:59)

#### **-6 Prayer House:**

The prayer house is located to the northeast of the courtyard, taking a rectangular area parallel to it, length 7.00 at 11.00 meters divided into three vertical tiles on the wall of the Qibla cut by two parallel tiles with two columns in the center, starting from each column four semicircular contracts in the four directions to focus on the



shoulders built into the walls, It should be noted that there are shelves for the development of books and the Koran. The tiles cover six domes spread in three vertical rows on the qibla wall, with two rows in each row. (Alshal, 2005: 59)

#### **-7 The Mihrab:**

The mihrab is in the center of the qibla wall, with a circular half-circle with two 18-meter-high pipes on both sides and a circular, half-circular volcano based on two built-in columns. (Alshal, 2005:60)

#### **-8 Pulpit:**

There is pulpit in the prayer house. (Alshal, 2005:60)

#### **-9 Place of Ablution:**

It is located in front of the inside of the entrance to the corner and opens its entrance to the end of the entrance corridor and includes a rectangular area lengths of 4.50 in 3 meters which included pottery dishes and well water and disinfectant it was replaced by a modern ablution in the renovations and was covered by a flat wooden roof. (Alshal, 2005:61)

#### **-10 Minaret:**

The minaret was on the southern side of the zawia, a square-shaped hull with a length of about three meters from one floor, opened with windows for lighting, and decorated with balconies and inside a staircase leading to the balcony of the muezzin, and enter it from the entrance to the vicinity of the entrance to the zawia has been demolished this minaret to crack and fear of falling on neighboring houses.

#### **-11 Hall and Corridors Zawia:**

There is no hall, but one gallery is located on the south-east side of the courtyard and includes a single tile overlooking the courtyard Bnakha trilogy, pointed contracts centered on the columns in the middle and shoulders two sides, , the depth of the gallery is 2,00 meters and its length is 9,00 meters and its roof is modern reinforced concrete. (Alshal, 2005: 61)

#### **-12 The Khelwa:**

There is no khelwa in the zawia for overnight. It is clear that there is no desire to appoint residents where there is a suitable place for the courtyard, which is the north-west side, but there is a single room that opens on the entrance corridor which is approximately square with a length of 2.00 meters. This was allocated to save the zawia and another room in the western corner of the dish is likely to have been sweet in the house dedicated to the house and such a single room was allocated to the residence of the two or strangers. (Alshal, 2005:61)

#### **-13 Dome of the Patriarchs:**

The dome is located southwest of the courtyard and occupies a square area with a length of 2.80 meters, its center is decorated with a wooden combination of Sheikh Attia Al Falah, with its four walls with integrated semi-circular contracts. The transition zone is a spherical triangle and enters from its door, which opens on the entrance corridor and is joined by a rectangular chamber with a length of 1.40 meters in 2.70 meters, was used to bury one of the sheikhs who were living with it and the teacher is Sidi Ramadan, and opens the door to enter the courtyard from its western zawia. (Alshal, 2005:61)

#### **-14 Entrance:**

The zawia has one entrance with its southern side, adjacent to the entrance of the minaret which is attached to a contract and leads to a corridor with a width of 3,00 meters and an extension of 4,000 meters, it ends in front of the inside of the place of ablution and then we will break right at a width of 1,50 meters and an extension of 3.70 meters, where the opening of the dome and the room is opened and covered by a flat wooden roof replaced by reinforced concrete. (Alshal, 2005:61)

#### **-15 Renovations:**

On the corner were some renovations in the late twentieth century and this is shown in the floor and some of its ceilings, such as the place of ablutions, the entrance and its corridor and the hallway. (Alshal, 2005:61)

### **3.9. The Features and the Artistic Values Criteria for The First Ottoman Period Mosques in Tripoli:**

This collection of the above mosques established by the governors of attendants and treasurers and wealthy country from 1551 AD until 1700 AD it is also this period some renovation and expansion has been made particularly on the big ones like Darghut Pasha Mosque and Shayeb Eien Mosque started to form the whole coordination appears particularly prayer house and it takes square shape more than a mosque which runs with Qibla wall, also appeared in these mosques tall columns and coordinated round ended top of Islamic crowns.

Most mosques also included other facilities markets of midat wemtahr and toilets and some of them were made of cylindrical (mazenha) were mostly's biographers also appeared during this period mosques embankment and the largest one was Shayeb Eien Mosque. ( <https://www.al-sabil.tn/?p=2758>)

It is worth mentioning that the Ottoman school produced a distinctive personality and Islamic architecture influenced the new city of Tripoli and mosques that were built during the Ottoman and Karamanli Era, as well as the renovation and restoration of many ancient mosques, observe the technical richness of ornamentation used away from the minarets and silos of Morocco and the Ottoman minarets of eight use or cylinder, as well as find the influence of local materials had acquired distinctive character for roofing system with equal domes which differs from roofing system of Ottoman mosques from a major dome or mosques with domes and roofing to wood which is the flat roof with a major dome and it this system of roofing in the mosques of domes named by Eng. (Masana) Consider a model for the building of mosques in this distinctive nature, Libyan and the mosques of this weary is characterized by a low ceiling and the thickness of the walls and few windows and openings integrates and deals with the environment in terms of simplicity and white lighting on walls and roofs and domes of all the above mosques mosques in Tripoli architecture has found marked inside either the simplicity of antique mosques and mosques with royal. Many also acquired a rich suit of decorations walksiat and columns and beautiful crowns, but most are Alkobibat Mosque from the outside and few of them have minarets Moroccan mostly cylindrical minarets or eight ribs.

Also, the minarets of mosques in simple neighbor hoods and not rising from the roofs of houses surrounding the most corner minarets in one corner of the mosque, perhaps not to rise the minarets of mosques in residential areas due to privacy and non disclosure housing indoors from the minarets and consequently to housing and respect denied him and not even one of the most important elements of the city's main mosque.

Notes additions on some of these mosques and cannot define the implemented date, such as the east wing of the Mosque Darghut and Shayeb Ein and some of them found with the mosque. This collection of the first development phase represented mosques in the city followed up a second period included two mosques were complementing this development are Karamanli Mosque and Ahmed Pasha and Mustafa Korgi Mosque.( <https://www.al-sabil.tn/?p=2758>)

### **3.10.Characteristics of the Ottoman Architecture During the First Ottoman Reign:**

Nearly all of the existing architectural works in Libya belong to the Ottoman Period. Due to its geographical location, the Libyan architecture was influenced by the Muslim Arabs in the east through the Ottomans, on the other hand by the Andalusians who migrated there, and Tunisia, which was a unique place in the Maghreb countries. The construction activities of the Ottomans in Libya were initiated by the first Governor Hadim Murad Aga. Murad Aga built an administrative center in the fortress, mosque, school and water well was built. During the four centuries between 1551 and 1912, the Ottomans built many mosques, schools, bazaars, khans, baths and hospitals, castles and bastions to the province of Tripoli. In the days of the holy days (1603-1711AD), importance was given to the fundamental reconstruction of Libya. Mehmed Dai and Osman Dai time were fortified and two-storey buildings were built. The construction of the Turkish Bazaar was completed durring the Reign of Mehmed Dai. A new mosque was built in the city and other bazaars were organized. During the Karamanlı Period (1711-1835AD) many architectural works were built in the province of Tripoli. Ahmed Bey who started this period, brought drinking water to these places as he built mosques, schools and hostels.( <https://www.al-sabil.tn/?p=2758>)

There were eighteen mosques and twenty-two lodges in the province of Tripoli in 1890AD within all mosques such as Osman Buklavuz and Atik Mosque in Benghazi, which were built in the second half of the century are distinguished by their central single domed structures. In this province, the most important mosques of the pre-Ottoman Period were the two domes and the mihrab on four pillars and the Harube Mosque in Tripoli which reflects the beautiful example of the Maghreb architecture. The main mosques built or repaired during the Ottoman Period are: Naka Mosque it was completely destroyed by the Spaniards in (916H/1510AD) and rebuilt by the Beylerbeyi Sefer Dayı in forty-two domes in (1019H /1610AD) Murad Aga Mosque. Hadım Murad Ağa built the mosque in Tajora. It is the largest mosque in the region, mixed with its magical architecture and numerous domes. Darghut Reis Mosque in (958H/1551AD) Darghutt Reis built a complex of mosques, baths and shops in

Tripoli. The mosque was first rebuilt by Ali Bey in 1013 (1604). However, it represents an example of Anatolian mosques, which was destroyed during World War II, lost its architectural features during the restoration works after the independence. The mosque today is extremely neglected. The Tomb of Turgut Reis located in the cemetery was one of the most important places. Osman Pasha School and Mosque: The school and mosque located on the street where Turgut Reis Mosque is located, was built by the governor of Tripoli, Sakızlı Osman Paşa, in 1065 (1655). It is a complex with its bath, tomb, cemetery and other foundations. Mehmed Pasha Mosque in (1110H/1698-99AD) was built in Tripoli, the doors of the mosque is one of the finest examples of fine stone work. Karamanli Ahmed Bey Mosque and School. The mosque built by the founder of Karamanli, Ahmed Bey in the years 1736-1738 in Tripoli, together with other elements were complex. Today it is the most beautiful mosque of the capital. (<https://www.al-sabil.tn/?p=2758>)

When the Ottomans took control of a large part of the Maghreb in stages throughout the sixteenth century, they were able to impose their authority on Algeria (1518), then Tripoli (1551) and finally Tunisia (1574), they established a central authority that contributed to the reunification of these territories and their integration into the Ottoman Empire. These factors have helped to extend some kind of security and boost the movement of construction and construction. The Maghreb countries also benefited from the stability of important human groups and accompanied political changes. The various countries of this region opened their doors to receive the Orientals, Europeans and Andalusian migrations which led to the revitalization of the reconstruction movement in various countries.(Albahnasi,1984:61-83)

The attachment of the great architectural projects during the Ottoman Era to the waqf foundation was closely related. The appellation of the three imams in the Ottoman Empire was associated with the spread of the Hanafi Doctrine at the expense of the Maliki doctrine adopted in these countries for centuries. This resulted in the establishment of religious institutions following the official doctrine of the Ottoman authority from mosques, mosques and schools. The Hanafi Doctrine which is flexible in waqf, has played an active role in facilitating the adoption of imprisonment in support of the reconstruction and construction movement, in the absence of a municipal administration or authority, the waqf was relied upon to organize and

manage cities. The role of the institution of detention is reflected in the large establishments that sometimes formed large real estate transactions. In this regard, the waqf will correct the shortcomings of Islamic legislation in the fields of city regulation. The achievement of many of the achievements required by the city enables the creation of integrated architectural complexes. These projects sometimes affect whole neighborhoods where the religious teacher Qutb Tameer and thus contribute to the great endowments, established by the Turkish rulers of the country, in the formation of urban space and in the development of the city and equipped with the necessary buildings. The texts of the waqfs reveal a lot of data related to major religious and educational projects, which indicate the purpose of such projects and the political and social contexts within them. Our documents provide us with a lot of information related to the order of posts and the establishment of rituals within mosques and mosques, including the function of imamate. It is stipulated that the imam should be Hanafi. The imam of the mosque arranges two imams: an imam for the five prayers and one for Friday prayers and chastity and sets their salaries.

Major schools usually have student-run schools and the Turkish rulers employ these modernized or renovated schools to spread Hanafi Doctrine. And they appointed to teach there elders of the Hanafis brought them from Istanbul and from Egypt. The effect of endowments is also evident in terms of conditions set by the waqf, it belongs to the process of education or what we can call the methods of education and the conditions that must be available in the teaching staff and the dates of the various lessons and other administrative and financial regulations. These institutions have the function of forming the frames that occupy the various political, educational, religious and judicial functions of the Ottoman administration (such as judges, muftis, preachers, imams, apostates, writers and teachers). The Turkish rulers are keen to appoint senior scientists in the important plans associated with these institutions, namely rhetoric, imamate and teaching. (Albahnasi,1984:61-83)

By studying the many architectural achievements of the Maghreb dating back to the Ottoman Period, it is clear that they are often closely linked to the local, medial heritage in its African, Maghreb and Andalusian dimensions. Most of the new mosques built by the Ottoman administration belong in terms of the general form and in terms of architecture to a classic local style where we find that the mosque or

prayer hall is the most important elements of the mosque, divide from inside to several tiles with a grid of columns. We have noted that these columns in some of these mosques, such as the Murad Aga Mosque in Tajoura near Tripoli (1553) or the Mosque of Joseph in Tunis (1615), taken from ancient sites and monuments, according to the classical African architectural tradition represented by the Grand Mosque of Kairouan or the Zaytouna Mosque in Tunisia. This gives some of the first mosques built by the Turks an old local character.(Albahnasi,1984:61-83)

The second stage was the use of columns of white marble which was filled with Carrara pieces, such as Hammouda Pasha Mosque in Tunis (1655) or Ahmed Pasha Karamanli Mosque in Tripoli (1637). These marble and stone columns in the Tunisian mosques often carry cross or long vaults that cover the whole house. In the mosques of Tripoli, the coverage is equal to the domes of the country according to a localized method. There are also elements that distinguish the mosques from the monarchic mosques. We can emphasize that, despite the strong will of the Turks to distinguish their mosques from the local mosques, the major landmarks whose architecture was inspired by the center of creativity is few in the Maghreb. Some elements inside and outside the mosque were used to confirm this difference, perhaps the most important of which is the minaret in the Ottoman mosques of the Maghreb countries, the cylindrical minaret and octagonal minaret were adopted for the distinction and distinction between the tapered mosques and the monarchic mosques with square-shaped minarets, we find the cylindrical pencil lighthouse of the shape of Ottoman origin in some mosques, including the Mosque of Darghut Pasha in Tripoli or the mosque of the Turks in Djerba. The most widely used form of the official architecture of the Maghreb was the octagonal shape, first discovered at the Mosque of Youssef Dai in Tunis (1615) and later found in many mosques in Tunisia, Tripoli, Constantine, Annaba, Algeria and other three Nile cities. This type of Maghreb minarets is characterized by an octagonal body topped by a shaded terrace; an octagonal or octagonal jasmine is also raised above the balcony, covered by a conical wooden roof covered with lead, the balcony is sometimes bare, not covered with a shade, as in the Tripoli mosques. This type of minarets, which is specialized in the architecture of the Maghreb in the Ottoman Era does not really belong to the classical Ottoman architecture, but find its source in the Levant. These minarets built



on the eastern taste, became the hallmark of the top mosques, this indicates that the Ottoman Turks were very careful to separate their mosques from the mosques of the people, and thus show their superiority and prove that they are the owners of power and have the right to preference.

The minaret is one of the most important elements that distinguish the Ottoman mosques in the country. The influence of the center, in addition to the shape of the minaret, in some details or partial elements that stand out mainly in the official buildings, especially the religious buildings prepared for the Ottoman community that ruled the country. These new elements emerged in the first stage when the formation of mosques and the allocation of the old prayers of the Turkish community. The new rulers seized control of the country on some mosques and mosques, and turned it into Hanafi Doctrine and made some of the reforms and amendments associated with the exercise of rituals according to the new doctrine, including the compensation of the wooden pulpit with marble and the establishment of a forum for foreigners or Turkish muezzins.(Albahnasi,1984:61-83)

All the mosques of the Hanafi and Almtah schools of the Turks are characterized by the gilded minarets which sometimes carry carefully executed decorations with colored marble. The forums are among the elements that characterize these mosques, and the forum is a square wooden bench based on four columns which are held in the middle of the prayer hall, in the direction of the pulpit. The forums have a special place in mosques of Hanafi, where kohajat will sit on it or the moazen of the Turks for religious songs, they call them Khuajat in their terminology and they have a head master, they call him Bashash Khoja. These Khujat have an officer's rank for their industry. The Turkish tongue and its followers used a variety of arrangements and rituals derived from the traditions of Istanbul. The documents of the endowments confirm the importance of this function and indicate that the number of khujas in each mosque is five Anfar, considering their elder and that their salaries are twice the salaries of the owners. (Albahnasi,1984:61-83)

Architecture in the Ottoman Era was characterized by the adoption of decorative arts that differed from the arts that were prevalent during the middle ages. These arts included various fields such as calligraphy, writing, engraving on stones, marble, ceramics, painting on wood, and engraving on plaster. The handwriting takes a

special place within the Ottoman arts. Most of the official architectural structures in the Ottoman empires, especially the mosques, schools, forts, and shrines, carried historical artifacts bearing the name of the founder and date of construction and various historical data. These texts were written in Arabic, Turkish or in both languages at the same time. We record the use of Turkish language late in some military buildings. Technically, these letters are often written in Oriental script, dominated by the pen of the third, published by the Ottomans in the region and prevailed in the three doors of the upper door. These writings are often performed in a distinct manner, in the engraving of marble-textured plates and filled with engraved etchings, the metal takes a prescription.

As for the expansion of the use of ceramic tiles in the buildings of this period were covering important areas of all types of religious and residential buildings. In this regard, we also monitor the use by Moroccans of Ottoman Iznik ceramics in limited quantities for example, the magnificent Iznik ceramic tiles representing the carnations flowers, safflower, and leaves that decorate some buildings in Tunisia or Algeria. These tiles are characterized by their variety and feature seventeenth-century earthenware tiles which use redish-tamarisk, Turquoise blue and green on a light white-blue floor. The high-resolution botanical elements are known for the serrated leaves known as saz, lutea, clove flower and flower primrose. (Albahnasi,1984:61-83)

The marble, the carving and the engraving on the marble had a special place in the decoration of the different types of buildings in the Ottoman Era, especially the official buildings. The Roman sites continued to be used as quarries for stones and marble, the columns and crowns taken from the ancient Roman and Byzantine monuments and Islamic intermediary monuments were used in the construction of religious and civil buildings alike. It was reused when the mosque was built at the beginning of the 17<sup>th</sup> century, on the other hand, marble was imported from European countries, especially from Italy, from the sixteenth century, and its quantities increased in later centuries and brought marble columns from Italy brought with it the famous crowns produced by the European Renaissance: Periodical, Ionic and Corinthian. It also adopted new techniques, including the exteriors of walls and

facades with engraved marble and home stones with multicolored stones, in accordance with the distinctive technique of Renaissance Art in Italy.

The use of labor of European origin contributed to the strengthening of European influences on the arts in the Maghreb for example Darghut Pasha adopted the European prisoners in the construction of his madrasah in Tripoli during the middle of the sixteenth century, as did the Ottoman rulers in Algeria when the new mosque was built in the next century. (Albahnasi,1984:61-83)

The local Italian marble artists also made tigana, columns and bases of a purely Moroccan character, particularly belonging to the Andalusian or Moroccan Hafsis. We note that the types of Ottoman crowns, especially the Crown Almqarns, decorated with geometric shapes, trigonometric and descriptive, with smooth and hollow surfaces, we found no trace of any teacher in the entire Maghreb.

The marble material, along with the carving of crowns and columns, was used in the cladding of buildings, paving floors and framing windows and doors, during the sixteenth and seventeenth centuries the Ottoman decorative themes were predominant, and then declined during the eighteenth and nineteenth centuries. The superiority of Italian art began and the marble inscriptions and decorations became very influenced by the prevailing arts of Europe in those times, especially baroque and rococo art. (Albahnasi,1984:61-83)

The study of the features of this period shows the limited direct Ottoman influences that we found in some rare unique models. In addition, some forms of architecture were adopted by the Turks, Turks as race or belonging, as elements to prove their identity (The central dome, the cylindrical or octagonal minaret, the marble illuminator, the forum, the third line, the general witness.). The aim is to emphasize the superiority of the sovereign and sovereign Turkish element. And helped them to follow the Hanafi Doctrine and prayer in the mosques of their own, have some elements that distinguish them from the mosques of the people of the Maliki schools. This study reflects the employment of architecture and art by the political authority. The great architectural achievements of the country carry a message that emphasizes the superiority of the Turkish element and its distinctiveness from the local element. And sometimes reveal the nature of the political system, so the major complexes

have always been the achievement of the defacto authority in the country.  
(Albahnasi, 1984:61-83.)



## CONCLUSION

The first period of Ottoman rule in Libya the Ottomans were interested in various cultural, social fields and the architectural level of the waqf buildings. It was the reason for the opening of educational and training centers. The waqf building was the establishment of an administrative structure that graduated teachers, doctors, imams and engineers. The first period flourished so greatly that this period was called the Holy Days.

This study theises divided into three mane chapters focesing on the waqf Ottoman biulding in Tripoli in The Ottoman First Era in (1551-1711). The first chapter defined the waqf in language, legitimacy, its purposes and conditions, also shows the History of waqf, the volution concept and types of waqf.

The second chapter talks about the Ottoman administration system, the state organization and dicribe the the politic situation of Tripoli in the First Ottoman Era.

The Third chapter focesed on the waqf multiple role in culture such as the scintific role of waqf, the economic role of waqf, the social role of waqf, the military role of waqf and the religious role of waqf, and how the waqf buildings contributed raising the level of the individual educational, jurisprudential and provided jobs to young people in various fields, also helped the state in managing special affairs as well as the provision of supplies of the army from their income, as was the role of the buildings of the endowment management of the country administratively and financially at the war days which is represented in religious architature biuldings; Darghut Pasha Mosque, Murad Aga Mosque, Shayb Ain Mosque, Osman Pasha School, Zawia Alkabeera, Zawia AlQadiriya Zawia, Sheikh Attiah Alfalah Zawia. Also in the third chapter the features and the artistic values criteria was mintioned the influence of the Ottoman on the waqf buildings in Libya in terms of sectarian affiliation. The naming of the imams in the Ottoman Empire was associated with the spread of Hanafi doctrine at the expense of the Maliki doctrine which was followed in these countries for centuries. This led to the establishment of religious institutions following the official doctrine of the Ottoman authority from mosques, mosques and schools, waqf depended on the organization and management of cities. It is required that the Imam Hanafi. The imam of the mosque arranges two imams: one Maliki imam for the five prayers and another Hanafi imam for Friday prayers and chastity,

there are usually major schools in student-run schools and Turkish rulers use these modern or renovated schools to spread Hanafi doctrine. They were appointed to teach there the elders of the Hanafi brought them from Istanbul and Egypt. These institutions have the task of shaping the frameworks that occupy the various political, educational, religious and judicial functions of the Ottoman administration (such as judges, muftis, preachers, imams, apostates, writers and teachers). The Ottoman rulers are keen to appoint senior scientists in the important plans associated with these institutions, namely, public speaking, imamate and teaching.

This indicates that the Ottoman Turks were very keen to separate their mosques from the people's mosques and thus show their superiority and prove that they are the owners of power and you have the right to preference. The minaret is one of the most important elements that characterize Ottoman mosques in the country. The influence of the center, in addition to the form of the minaret, in some details or partial elements, which are prominent mainly in the official buildings, especially the religious buildings prepared for the Ottoman society that ruled the country. These new elements emerged in the first stage in the formation of mosques and the allocation of prayers for the old Turkish society. The new rulers controlled the country on some mosques and mosques turning it into a Hanafi doctrine, some reforms and modifications related to the practice of the rituals were introduced in accordance with the new doctrine including the replacement of the marble wooden pulpit and the establishment of a forum for foreign or Turkish muezzins. All mosques in Hanafi schools are characterized by gilded minarets.

Architecture in the Ottoman Era was characterized by the adoption of decorative arts that differed from the arts that prevailed during the Middle Ages, the study of the features of this period shows the limited direct Ottoman influences some forms of architecture were adopted by Turks, Turks on the basis of ethnicity or belonging as elements of their identity (the central dome, minaret or octagonal minaret, marble lighthouse, forum, (tholoth) type of writing, public witness). The objective is to emphasize the superiority of the sovereign Turkish element helped them to follow the Hanafi doctrine and prayer in their mosques, and they have some elements that distinguish them from the mosques of the people of al-Maliki to the school, they also used their architectural styles to fill the mosques in terms of the polygonal mast and

made it an upper balcony that did not exist in the Libyan mosque before, they changed the mihrab from wooden to marble, and they incorporated stucco decorations also used the multi-domes. Ceramic scaffolds were also started at the end of the first Ottoman period, they used imported materials such as marble, and they used the old Roman columns that they brought from the ancient cities. This study reflects the employment of architecture and art by political power. The great architectural achievements of the country bear a message confirming the superiority of the Turk.



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14. Pic.(14)<http://2.bp.blogspot.com/-eu8xYMWLA0k/UG80aNbQtbI/AAAAAAAAAFz0/vjW2lsxDHxY/s1600/صورة26.jpg>
15. Pic.(15)[https://1.facebook.com/l.php?u=https%3A%2F%2Fi2.wp.com%2Fupload.wikimedia.org%2Fwikipedia%2Fcommons%2Fthumb%2F%2F%2FMurad\\_Aga\\_Mosque\\_Tajoura\\_01.JPG%2F800pxMurad\\_Aga\\_Mosque\\_Tajoura\\_01.JPG%3Fzoom%3D2%26fbclid%3DIwAR3ynjDSJpEg2iXM1XO0x0nYgq\\_iwisZHOzZBoLCZU4\\_ULEjZoRW1SKbhI&h=AT21HHJmZtYLGcZv0IDXrjjRMCnMnWwTW8sBFZBGDGR8rO\\_vSeUPeR6RA4DFDyuhLgsSmvEw484tU8\\_ouAqgINQNNQTcrvYcnGBgyX0UQ\\_FstyhdrvyiZ1-IZFbNCnOWHes](https://1.facebook.com/l.php?u=https%3A%2F%2Fi2.wp.com%2Fupload.wikimedia.org%2Fwikipedia%2Fcommons%2Fthumb%2F%2F%2FMurad_Aga_Mosque_Tajoura_01.JPG%2F800pxMurad_Aga_Mosque_Tajoura_01.JPG%3Fzoom%3D2%26fbclid%3DIwAR3ynjDSJpEg2iXM1XO0x0nYgq_iwisZHOzZBoLCZU4_ULEjZoRW1SKbhI&h=AT21HHJmZtYLGcZv0IDXrjjRMCnMnWwTW8sBFZBGDGR8rO_vSeUPeR6RA4DFDyuhLgsSmvEw484tU8_ouAqgINQNNQTcrvYcnGBgyX0UQ_FstyhdrvyiZ1-IZFbNCnOWHes)
16. Pic.(16)[http://archive2.libyaalmostakbal.org/uploads/images/%D8%AC%D8%A7%D9%85%D8%B9%20%D9%85%D8%B1%D8%A7%D8%AF%20%D8%A7%D8%BA%D8%A7%D9%A4.png?fbclid=IwAR0EVNfBW\\_i\\_4qt7Uqh3TEjvDRBIU8a-liAC0nIQ3Q0Ih\\_jehwhSKS4IEnM](http://archive2.libyaalmostakbal.org/uploads/images/%D8%AC%D8%A7%D9%85%D8%B9%20%D9%85%D8%B1%D8%A7%D8%AF%20%D8%A7%D8%BA%D8%A7%D9%A4.png?fbclid=IwAR0EVNfBW_i_4qt7Uqh3TEjvDRBIU8a-liAC0nIQ3Q0Ih_jehwhSKS4IEnM)
17. Pic.(17)[https://1.facebook.com/l.php?u=http%3A%2F%2Farchive.libya-al-mostakbal.org%2FHeshamTajouri%2FHnLC%2F70.jpg%3Ffbclid%3DIwAR2375Pn5-8ORBS0fPUxfhH\\_vACHPioRWxT19zntfPvgvPacOYPrp28Tk\\_Q&h=AT21HHJmZtYLGcZv0IDXrjjRMCnMnWwTW8sBFZBGDGR8rO\\_vSeUPeR6RA4DFDyuhLgsSmvEw484tU8\\_ouAqgINQNNQTcrvYcnGBgyX0UQ\\_FstyhdrvyiZ1-IZFbNCnOWHes](https://1.facebook.com/l.php?u=http%3A%2F%2Farchive.libya-al-mostakbal.org%2FHeshamTajouri%2FHnLC%2F70.jpg%3Ffbclid%3DIwAR2375Pn5-8ORBS0fPUxfhH_vACHPioRWxT19zntfPvgvPacOYPrp28Tk_Q&h=AT21HHJmZtYLGcZv0IDXrjjRMCnMnWwTW8sBFZBGDGR8rO_vSeUPeR6RA4DFDyuhLgsSmvEw484tU8_ouAqgINQNNQTcrvYcnGBgyX0UQ_FstyhdrvyiZ1-IZFbNCnOWHes)

18. **Pic.(18)**[https://4.bp.blogspot.com/pPn\\_87bUEPo/U63MtZSYnsl/AAAAAAAAAArU/1Z8vdewOR0Q/s1600/DSC\\_0814.jpg](https://4.bp.blogspot.com/pPn_87bUEPo/U63MtZSYnsl/AAAAAAAAAArU/1Z8vdewOR0Q/s1600/DSC_0814.jpg)
19. **Pic.(19)**[https://2.bp.blogspot.com/g9Nr7pnPmLM/2EphJBsllUo/s1600/Tripoli\\_old\\_mad%C4ABnd-1920s.jpg](https://2.bp.blogspot.com/g9Nr7pnPmLM/2EphJBsllUo/s1600/Tripoli_old_mad%C4ABnd-1920s.jpg)
20. **Pic.(20)**<http://3.bp.blogspot.com/4mS6SPALgFA/Uij6w3YdyrI/AAAAAAAAAINc/vZOWpMNW0/s1600/مجسم+مدرسة+عثمان+باشا.jpg>
21. **Pic.(21)**<http://2.bp.blogspot.com/IG6EbSPLoA/Uij8Tp6VbfI/AAAAAAAAIOA/KcU85VOViSU/s1600/1.jpg>
22. **Pic.(22)**<http://3.bp.blogspot.com/TXts1P97M0A/Uij8N4KZGZI/AAAAAAAAAINo/MPVso4fZSmw/s1600/2#1.jpg>
23. **Pic.(23)**<http://1.bp.blogspot.com/BSma2FFdUy4/Uij8QAS6III/AAAAAAAAINw/kEeduAHfPSA/s1600/2#2.jpg>
24. **Pic.(24)**<http://2.bp.blogspot.com/ufWrGdpYnM/Uij8Q1EOF0I/AAAAAAAAAIN4/jHnRE12krh8/s1600/2#3.jpg>

## **CURRICULUM VITAE**

This is Huda Abubaker Zghalei. I was born in Istanbul- Turkey 1968. I studied Primary in Alexandria-Egypt, Secondary and the High Education in Tripoli.

I graduated from Ceramic & Glass Department, Fine & Applied Arts, Tripoli University 1992 in (Good) average.

2005 was my Master Degree in Creative, Drawing&Forming Department, Fine and Applied Arts Faculty, Brno University in Czech Republic supported by Libyan government scholarship.

2005-2013 I was one of the Teaching Staff Member in Tripoli University.

2013 I had Libyan government scholarship I choosed Karabuk University in order to complete the PhD History Department.