

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

**THE WAQF BUILDINGS IN TRIPOLI IN**  
**(1711-1835)**

**DOCTORAL THESIS**

**Prepared by**

**Fathi ABUKRAA**

**Thesis Supervisor**

**Assoc. Dr. Barış SARIKÖSE**

**KARABUK**

**June / 2019**

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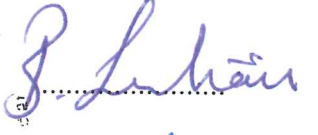

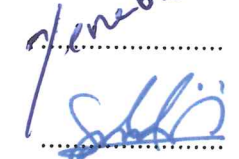
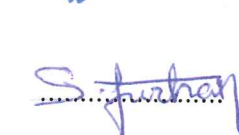

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## THESIS APPROVAL PAGE

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

This thesis entitled "The Waqf Buildings in Tripoli in (1711-1835)" submitted by Fathi H. Omar ABUKRAA was examined and accepted by the Thesis Board unanimously/by majority as a Ph.D. thesis.

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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 thank the almighty Alaah for his mercy and grase, which enable me to complete this work.

I would like to express my sincerest thanks to Supervisor: Assoc Prof. Dr. Barış Sarıköse for his guidance, support and valuable contributions throughout the preparations for this thesis.

I express my deepest gratitude to my family for their encouragements throughout my education life, and to my wife and my children for their support, effort and their patience during my study ,Their care and encouragement has given a great inner strength to success . This work is dedicated to them.

**Name Surname** :Fathi ABUKRAA

**Signature**



## FOREWORD

Tripoli have had experienced a turbulent period of security chaos and economic depression in the late 15th century during the Reign of Othman al-Saqzeli. As a result of this miserable situation, the population was forced to resort to Ahmad al-Qararmanli, City of Qaraman of Turkey.

After correspondence of the Sheikhs of Gharyan to the Diwan of Tripoli with the purpose of deposing Abi Moyes and appointing the Qaramanli and under the pressure of the Krugal leaders, the pledge was made to Basha Agha Ahmed Al-Qaramanli on Tuesday, July 27, 1711 AD and he was 25 years old and was characterized by good manners,

Ahmed Qaramanli's first work was to get rid of the soldiers of the Ansarism, because they were the cause of the scourge in the country. Ahmed Pasha set up a party in his palace called by the heads of the Anshariyah which numbered about 700 people and killed them at the concert until the next morning.

Many writers and bloggers did not provide the Quranic family with their right. Their books only dealt with the harming of this family, which was living in the case of internal and external coups. However, we have here as scholars and seekers of the truth to mention the beauties of this family and its work.

It pleases me to say the truth about that old Libyan portion about historiography in the Al-Qaramanli Era 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 1711 AD entered new era, the era has changed the patterns of life, architecture markets have become full of goods, and architecture has become the most beautiful solution, especially when we know that the religious architecture of mosques did not care about the exterior and interior of the buildings, but in the era of the Al-Qaramanli Family changed the situation, especially in the buildings of the waqf, such as mosques and schools which began to appear in a different appearance made the architectural identity of Tripoli until the present time.

From this perspective, the study seeks to address it and the waqf bildings in the Al-Qaramanic state which took place in Libya between 1711 and 1835. I will present the positive economic, political and social influences that the waqf buildings built by the Al-Qaramanli Family such as the schools, mosques, masjids, markets, hotels, the



monuments, etc. Libya especially Tripoli. It will not be overlooked that architectural and artistic characteristics of the buildings that deal with all these things.

The research will be divided into three chapters

Section I: Speaks about the waqf and its definition, types and methods. The Economic Impact of the waqf, waqf and education, health.

Section II: The geography and the History of Libyan .

Section III: Al-Qaramanli family, Al-Qaramanli governor of Libya,

Economic and administrative considerations, the waqf buildings during the Al-Qaramanli Family.



## ABSTRACT

The main objective of this thesis is to study ‘the lack of innovation ‘ in waqf building architecture , especially during the El Qaramanli Era in Tripoli case , The thesis investigates the factors which may have caused this phenomenon and attempts to explore whether there is possibility to innovate waqf buildings architectural and performance properties of the existing waqf buildings in City of Tripoli in Libya. The result of which are expected to help architects and the the researchers developing the innovation in waqf building’s design and importance .

The waqf is one of the systems that has left it’s mark on the life of the Islamic society since it’s inception to the present day, through its various social and economic effects in Muslim society. I considered it appropriate to address this system with some research in which the buildings of the waqf were built during the Al-Qaramanli Period (1711-1835) and some of the prominent economic and developmental monuments in Libya and Tripoli, especially through a review of some buildings such as masjids,mosque s, markets, schools, castles. ...) etc. The importance of the buildings of the waqf in this period in social life, economic and political .Not to overlook the architectural side of these buildings and an attempt to document some of the most important buildings in terms of architecture and arts .

And through the studyThe researcher studied many places belonging to the waqf. First of markets .

The researcher was able to collect information on the number of 13 markets within the City of Tripoli, including the old four markets were built in the Al-Qaramanli Era

- Al Qazdara Market
- Al-Sagha Market
- Radawt Market( The Robe)
- Vegetable Market

Second Hotels

The researcher enumerated a number of hotels built during the period of the Al-Qaramranli Family Era. The number of hotels was seven, most of them are not used. Only two hotels were used as hotels at this time.

Third: Mosques and Masjids

Mosques and Masjids are considered to be the most beautiful objects that were furnished by the City of Tripoli from the Era of the Al-Qaramanli Family which

despite its religious role has a great social, cultural, artistic and architectural role in the general appearance of the city of Tripoli.

The most important where the research listed a number of mosques and reached to the number of Fifteen Masjids in the City of Tripoli. And the number two of largest mosques in Tripoli which are ,Ahmed pasah Al-Qaramanli mosque , Mustafa Gurji Mosque.

The researcher did not find any zawiya had been built within the City of Tripoli in the Al-Qaramanli Era , but was all built by the family outside the City of Tripoli in the neighboring cities.



## ÖZET

Bu tezde, Trablus'taki Qaramanlı Dönemi vakıf binaları incelenektir. Bu olguya neden olmuş olabilecek faktörler araştırılmakta ve Trablus şehrindeki mevcut vakıf binalarının mimari ve performans özelliklerinde yenilik yapma imkânının olup olmadığı keşfedilmeye çalışılmakta olup sonuç olarak, mimarların ve araştırmacıların vakıf binalarının tasarım ve etkisine yenilik getirmesine destek olunması amaçlanmaktadır.

Vakıf islam dünyasındaki çeşitli toplumsal ve ekonomik etkileriyle İslam dünyasının yaşamına damga vurmuş olan sistemlerden birisidir. Bu sistemin, Al-Qaramanlı Döneminde (1711-1835) inşa edilen vakıf binalarıyla. mescit, cami, pazar, okul vekale gibi bazı binalar başta olmak üzere Libya ve Trablus'ta bulunan bazı önemli ekonomi ve kalkınma anıtlarıyla ilgili birtakım araştırmalarla ele alınması uygun görülmüştür. Dönemin toplumsal, ekonomik ve siyasi yaşamında vakıf binalarının önemi araştırılırken bu binaların mimari yönü gözden kaçırılmamış ve mimari ve sanatsal açıdan en önemli olanlarından bazıları belgelenmeye çalışılmıştır.

## ARCHIVE RECORD INFORMATION

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## ARŞİV KAYIT BİLGİLERİ

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<b>Anahtar Sözcükler:</b>	Vakıf Binaları, masjid, cami, zaviye, okul, oteller, pazar, Trablus şehri, Libya Mimarisi.

## **1-SUBJECT OF THE RESEARCH**

This study comes as an irrefutable response to some of the Arab nationalist authors which have stated that Al-Qaramanli family came as an occupation and did not leave a positive influence inside the cultural , social and architectural lifestyle, and from here comes my two query:

- Did the waqf buildings of the Al-Qaramanli Family 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?
- Was the success of the waqf institutions in Libya during the Qaramanli rule in the period 1711-1835 due to the many wakf's that were endowments, or due to the proper administration and the correct and orderly disposition of the waqf ?

## **2-THE IMPORTANCE OF THE STUDY**

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 it's 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 it's characteristics and it's 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.

## **3-METHODS OF THE RESEARCH**

The researcher depended in his study on different and widespread authorized data which comprise the resources, Arabic and foreign references, books and workshops. As well as, take benefit from many articles which associate to this topic.

#### **4-HYPOTHESIS OF THE RESEARCH**

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 Al-Qaramanli Family.
- b) A documented contribution to the preservance 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 Al-Qaramanli family.
- d) An attempt to enrich the research on the topic of historic architecture.

#### **5-SCOPE AND DIFFICULTIES**

The study covers the waqf assets in Tripoli and it's suburbs during the period of the Al-Qaramanli Family Era to define and reflect the roles the system and it's assets played during that time.



## CHAPTER ONE

### WAQF SYSTEM

#### 1.1 Definition of Waqf

The fuqaha mentioned different definitions of the waqf based on their views on his partial questions, but the most comprehensive definition of the waqf is:

«Thabees the origin and give benefit. It was narrated that 'Umar ibn al-Khattab (may Allah be pleased with him) said that the Prophet (peace and blessings of Allah be upon him) said to him:" O Messenger of Allah! "I hit a land in Khyber I have never owned money from myself, what you order it? He said: "If you want to have a foundation for it and you have ratified it," and in the narration: "thabees the origin and give benefit". (Ibnmadur, 1998:508)

His saying: (Thabees) of imprisonment in the sense of prevention and is intended to capture the property and prevent it's ownership for any reason of ownership.

And say (the origin) any property suspended. The release of the benefits of the property suspended and it's return to the destination of the Waqf and concerned. (Ibnmadur, 1998:509)

#### 1.2 Legality of Waqf

The shar'i texts of the sunnah indicate the legitimacy of the waqf and the narration to it, and that it is for the sake of Allah, among these texts:

1. It was narrated that Abu Hurayrah (may Allah be pleased with him) said that the Prophet (peace and blessings of Allah be upon him) said: "If the son of Adam dies, his work is interrupted only by three A righteous charity, a knowledge that benefits him, or a good son who prays for him. The Prophet (peace and blessings of Allah be upon him) urged in this hadeeth that Muslims should make a charity for themselves after their death and return to all the Muslims with benefit and they will be rewarded even after their death.
2. It was narrated that 'Abd-Allaah ibn' Umar (may Allah be pleased with him) said that Omar hit a land from the land of Khaybar. He said:oh Messenger of Allah, I hit a land in Khuber. He said: "If you want to have the original, and you have ratified it," then Umar will give it away, so that it will not be sold,

nor given or inherited, to the poor, the relatives, the necks, the guest and the son of the path. A friend, not fined money.

3. Arm ibn al-Harith ibn al-Muzallaq (may Allah be pleased with him) said: "The Messenger of Allah (peace and blessings of Allah be upon him) left only his white sheep, his weapon and a land that he left as charity."
4. It was also reported that a large group of companions they have put their own money for the sake of Allah as Waqf, including Osman, Ali, Zubair, Abu Talha, Amr bin Aas and others.

Imam Ahmad (may Allah have mercy on him) said in Hanbal's narration: The companions of the Messenger of Allah (peace and blessings of Allah be upon him) have waqfs and their waqfs is apparent in the city, it said: he refuses of the waqf, the rejected of Sunnah. (Al-Zarkashi, 1991:353)

### **1.3 The Ruling on Waqf**

The scholars differed concerning the ruling on waqf, is it obligatory or permissible? On two points:

The first is that the waqf is necessary as soon as it is issued by the person of waqf and he has no recourse. This is the view of the majority of fuqaha '.

The second view is that the waqf is not required to be repeated and it is not permissible to recite it, unless it is recommended after his death. This is the view of Abu Haneefah and Zafar Ibn al-Hathil. The Sahaban understood with the public. (Ibnmadur, 1998:510)

And also the Prophet (peace and blessings of Allaah be upon him) said in the hadeeth of 'Umar: "It is not sold, nor is it given or inherited." , This is a statement of the nature of the entrapment ordered by Omar, and this necessitates the necessity of the waqf and non-revocation of the prohibition, in which it cites the prohibition on the actions that the owner acts in his sole right of sale, gift and inheritance. (Al-Zarkashi, 1991:368)

What may be waqf and what is not permissible and it's legitimate destinations?

The scholars differed concerning what may be waqf and what is not permissible:

The first view: It is permissible to waqf all that is permissible to sell and to take advantage of it while keeping the property and it was originally staying connected. Such as drugs, animals weapons, furniture and the like. (Ibnmadur, 1998:509)

This is the view of the majority of scholars from the Maliki's, Sheaf's and Hobnails.

The second view is that it is not permissible to waqf what is being transferred and what is forbidden from what is not dealt with in order to waqf it, such as clothes, animals and slaves. But if what is being dealt with is permissible, it is permissible to deal with it like the arrival, the ax, the weapon, the prostitute, the dirhams and the dinars. -. This is the view of the Hanafis.

They authorized the imprisonment of horses for the sake of Allah and they were pleased.

Evidence:

The proponents of the permissibility are as follows:

1. What the Prophet (peace and blessings of Allah be upon him) said was that he said: "As for Khalid, you are unjust and immortal. As he kept his shields and weapons for the sake of Allah".
2. It was narrated that Ibn 'Abbas (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) wanted to do Hajj. A woman said to her husband: "Argument me with the Messenger of Allah (peace and blessings of Allah be upon him). He said: "I have nothing to do with you." She said: Arise me on your camel so. He said: "He is imprisoned for the sake of Allah." Then the Messenger of Allah (peace and blessings of Allah be upon him) came and said: "My wife is reading peace and God's mercy on you. She asked me to do Hajj with you." She said: "Argue with the Messenger of Allah (peace and blessings of Allah be upon him)." I said, "I have nothing to do with you." She said: Omani on your camel so. I said: that is locked in the way of God. And he said, "But if you had argued against it, it was in the way of Allah ..." <sup>1</sup> His saying: "That is waqf in the sake of Allah" and the approval of the Prophet (peace and blessings of Allah be upon him) is proof that it is permissible to waqf movable animals and others <sup>2</sup>.
3. It was narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever keeps a horse for the sake of Allah is believe and calculating.

---

<sup>1</sup> Narrated by al-Bukhaari in his Saheeh, the book of conditions - conditions of the waqf 2 / 982- No. 2586, and in the commandments, the door of the waqf how to write (3/1019 - No. 2620)

<sup>2</sup> Narrated by Muslim in his Saheeh, the book of the will - the door of what is inflicted on the person of reward after his death 3/1255 - No. 1631.

Imam al-Shawkani says: "There is evidence that the animal may be stopped."  
And the animal of the movable property, which remains the same after the use of it often, even if it is not permissible to stop it because the Prophet peace be upon him that great reward.

4. And because it takes place in which the origin of the company is acquired and the benefit is granted, then it is forbidden to stop it as the property and the captive horse.
5. And because it is correct to stop it according to others and then stop it alone as a drug.

The Hanafis said that the condition of the waqf is permanent and the takbeid is not achieved in the movable, but the gasification of stopping the kaafir - horses and weapons - is for the sake of Allah<sup>3</sup>.

They replied to the hadith of Khalid saying: It is probable that he is imprisoned in the sense that he held it for jihad, not for trade.

It is stated that the word of the meaning of the survival of the meaning of the endowment; the words of the Prophet peace be upon him in the hadeeth of Omar: "the imprisonment of the original", said the word in it that the imprisonment in the sense of the endowment, the common denominator in the meaning of one meaning, unless evidenced by a similar argument, endorses the meaning of the waqf, because it is made in the way of Allah, which is the end of the waqf and Allah knows best.

It is also said that the Prophet (peace and blessings of Allah be upon him) spoke about their injustice to Khalid. The context of the zakaah on these hadeeths was that the Prophet (peace and blessings of Allah be upon him) dropped the obligation to pay zakat on it as being suspended and locked up for the sake of Allah. In order to pay zakat as the owner of it and when he gave up his zakat, we learned that he did not own it and that it became the property of Allah<sup>4</sup>.

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<sup>3</sup> Narrated by al-Nasaa'i in Sunan, al-Ahbas, chapter of the prison of the congregation, 6/232 and Ibn Majah in Sunanah, al-Sadatah book, section of the hadeeth 2/801. It is true attribution to the condition of the two Sheikhs. See al-Albani: Irwa 'al-Ghaleel 6/30, No. 1583.

<sup>4</sup> Narrated by Muslim in his Saheeh, the book of the will - the door of what is inflicted on the person of reward after his death 4/1255 - No. 1633.

### 1.3.1 Weighting

Which shows from these statements what the public went to the issuance of the waqf permit in all that benefits it with the survival of it's origin and it may be sold, whether in real estate, movables or animals, to the correct texts fixed in that, which is not opposed to the opposition against it as evidenced by the mental evidence. Rather, there is no reason to be appreciative here, because proving the evidence in the place of dispute is an original and not an exception to the original and Allah knows best. (Barghouthi. 2/490)

### 1.3.2 The Parties to Which the Waqf is Valid

The scholars agreed that the waqf is valid for children and relatives, for the poor, for ways of righteousness from building masjids and arches and for books of knowledge, jurisprudence, Qur'an, graves and water, and the path of God.

We may offer some clarification regarding these entities.

1. **Masjids and Mosques :** The masjids and mosques in the past time a beacon of science in addition to it's role as places of worship and perform the rite of prayer. The waqf was not limited to the masjid as a building only, but included all those who frequented it and worked in it from worshipers, scholars and servants. It allocated large waqfs and used it's proceeds to provide an educational body to teach in the masjids, which highlighted the role of the mosque as a lighthouse. In Libya, for example, the mosques have witnessed great attention by the princes and sultans. The Qaramanlian family has made the most important mosques in the city and other nearby – masjids and mosques. (Barghouthi,2/491). The contemporary evidence on such endowments, those endowments that were established on the Grand Masjid and the Prophet's masjid's.( Alsoiei,1985:49).
2. **Schools:** The wide demand for students of science at the masjid workshops after the expansion of the territory of the Islamic State role in finding scientific schools to teach the science of sharia and this in turn opened the door to the people of credit and good to take advantage of the legitimacy of the suspension in the construction of schools and stop the demand for science and study. And the sultans to the establishment of such schools; for example, we find that Ahmed Pasha al-Qaramanli worked on the establishment of

schools in most of the cities of Libya which was under his authority. The schools where the optimists stopped their money were not limited to schools that dealt with forensic science, but also other schools that meant science. Just as the stay in the masjids included construction and workers, so did the schools, where the waqf included all students from different countries and their races and even religions and also included satisfying the needs of food, housing and treatment and other requirements of life. In addition to the end of the libraries that were attached to those school's service for science and it's people.

3. **Hospitals:** Hospitals were not only places of treatment, but also centers of science and research in medical and pharmaceutical matters. But the waqf in hospitals treated the human to take care of the science of veterinary, and stop the construction and staff. Al-waqf funds extended to the establishment of specialized educational hospitals. In Mustansiriya, a medical school was installed. The waqf established the college. The doctors and the students asked their patients to go to the hospital every morning for treatment. It also stipulated the existence of internal departments for students with monthly allowances paid to medical students, not to mention in-kind materials. (Al-Zarkashi, 1991: 546). Ibn Jubayr said in his journey: that when he came to Baghdad , he found a neighborhood of it's neighborhoods called the market of the Marstan, all the facilities and buildings of awqaf to treat the patients, was a medical neighborhood and this neighborhood was a kiss for every patient, where he finds the students of medicine and doctors and pharmacists who they took upon themselves to provide their services in return for the services and expenses incurred by the waqf funds<sup>5</sup>.
4. **Infrastructure:** In addition to public utilities, other types of endowments have been carried out, such as the moratorium on roads, bridges, wells and cemeteries which is the infrastructure of the state and society. Perhaps in the purchase of Osman may Allah be pleased with him to the well of Rome and make it a way and stop the Muslims that he drink from them as drink which indicates the legitimacy of the cessation of such services and infrastructure

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<sup>5</sup> Narrated by al-Nasaa'i in *Sunan, al-Ahbas, chapter of the prison of the congregation, 6/232, And Ibn Majah in Sunanah, al-Sadatah book, section of the hadeeth 2/805.*

for the benefit of all Muslims, and this is understood by Imam Bukhari God's mercy where chaptered on this: "a chapter if he stops a land or a well or a condition for himself like the buckets of Muslims." Then he mentioned a hadeeth from Abu Abd al-Rahman that 'Uthmaan (may Allah be pleased with him) was besieged. He supervised them and said, "I ask you to Allah. I only appeal to the companions of the Prophet (peace and blessings of Allah be upon him) The Messenger of Allah peace be upon him said: «He who digs a well of Rumah has Paradise» and dug it, do you not know that he said: «He who equipped the army of Al-Isra has Paradise», said: Imam al-Bukhari what he said. In some of his novels, he stated that he made it a path for Muslims. Imam al-'Eini says: "Graves shall be waqf from the dead of the Muslims to bury their dead. No one shall possess them<sup>6</sup>.

5. **Factories and Productive Institutions:** such as stopping the paper mills, astronomical observatories, and water basins.

Thus, we observe that all things that are suspended or suspended are a matter of worship and righteousness, or of the basic elements on which civilized societies are based, and which have a profound impact on the development of the state economy.

#### **1.4 Economic Impact of Waqf**

Before discussing the economic aspects of the waqf, we should stand on some of the targets for which the waqf has been established. From these objectives we can draw some aspects that Islam has sponsored through it's legislation of waqf.

Accordingly, the objectives of the waqf are summarized as follows:

1. The first target of the stay and called the arrangement of the reward and the continuous reward of the slaves in their lives and after their death, through spending and charity and make in the face of righteousness. This is a path to the pleasure of God and His Messenger and a way to win the paradise and escape from the fire. Waqf is a type of kinship that continues to be paid as charity is going on until the judgment day.
2. Achieving the principle of social solidarity among the members of the nation and finding a balance between the rich and the poor in the Muslim

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<sup>6</sup> Narrated by al-Nasaa'i in Sunan, al-Ahbas, chapter of the prison of the congregation, 6/232, and Ibn Majah in Sunanah, al-Sadatah book, section of the hadeeth 2/801. It is true attribution to the condition of the two sheikhs. See al-Albani: Irwa 'al-Ghaleel 6/30, No. 1596.

community. The waqf works to regulate life by providing a decent life for the poor and helping the disabled people of the nation and preserving their dignity, without harming the rich. Affection and familiarity, prevail brotherhood and stability. Thus, the endowment affirms the bonds of love, closeness and Islamic brotherhood when it is on the offspring, relatives and wombs or aspects of righteousness and charity.

3. The stay shall ensure the survival and protection of the money, the continuous use of it, the utilization of it as long as possible and the preservation of it from tampering with those who can not act in it. This would guarantee the nation a kind of economic prosperity and a guarantee of living.
4. The waqf achieves broad and comprehensive social objectives and provides scientific and practical development for the Muslim community, as well as stopping all types of the role of science and it's students for the benefit of all Muslims.

The role of the waqf in meeting the needs and urgent needs of society any economic system aims to achieve two things:

- a) Achieving social welfare.
- b) Achieving economic development.

Each of the existing economic systems has it's different means of achieving these two objectives. We find that the Islamic economic system also used it's own means to achieve this and these means are:

First: free means of financing which in turn are divided into two types:

1. Voluntary means, such as: charity, donation, sponsorship orphans.
2. Compulsory means, such as: zakat, expiation, abscess, tithes.

Second: means of financing investment, through contracts and concessions, such as speculation, company, peace and others.

As the members of society are different in terms of their standard of living; between rich, needy poor and middle-income people. We find that Islam sought to bring these groups closer together and reduce the social disparities between them. As an economic system, it sought to achieve social solidarity among it's various groups by caring for the poor, the needy and the weak so that they had a decent standard of living.



The waqf had a prominent role in achieving this great target. It included many types of land, necessitated by the various conditions of society, such as stopping the children and the poor, the needy or the way out, or stopping schools, masjids, hospitals, land and real estate. Private homes for the poor, restaurants where food is distributed to the needy and the poor and the houses of the pilgrims in Mecca are cut down during the Hajj and the wells are closed. There is no doubt that this all achieves a unique social cohesion, because the owners of the capital ridiculed the money that they stopped in meeting the needs of the needy members of society, so they ensured a dignified life and preserved their humanity and dignity without throwing their faces in the people's question. Thus, Islam has created a way to remedy one of the economic problems facing the world which is the problem of poverty and unemployment. The endowment is a cycle of solidarity and solidarity, especially since it is characterized by its continuous role in giving and spending, since the eye is not consumed, which in turn guarantees us, within normal conditions, the possibility of meeting the urgent needs of society.

Al-Dahlawi said: "The Prophet (peace and blessings of Allah be upon him) devised the waqf for interests that do not exist in other alms. The man may spend a great deal of money in the cause of Allah and then he will be destroyed and those people will sometimes need other people to come from the poor. (Bukhari, Muslim, 4\425).

### **1.5 The Role of the Moratorium in Trading**

The term "trading" is used to denote two meanings, a physical meaning and a legal one.

Dealing in the physical sense: moving things from one place to another.

The legal meaning of this is: the sum of the trade operations carried out through barter contracts of sale and the like.

In view of the contents of the two previous concepts of trading, it is clear to us that trading indicates the movement and movement of money, and the prevention of its freezing and consolidation in one place so as not to be used; because this meaning applies to wealth.

Islam has directed, mobilized and revitalized the nation's wealth, both through free and voluntary funding or through investment finance, in the service of the nation's economy. All the money that was in the hands of Muslims was traded and promoted

to achieve the public interest that the sharia seeks to achieve through its financial policy.

And the waqf as a kind of funding that the system came to Islam, can be used to move money and circulation; because the money saved by the rich if they stopped to exploit the commercial exploitation of profit on the arrested, we are commercial exploitation directed part of the money to the commercial market, which will lead to an increase in demand. When the increase in demand results in an increase in production to meet the desires of the students, the increase in production leads to low costs as well as two-way competition, competing for quality and competing for quantity. This rivalry results in the establishment of commercial establishments, factories and hospitals and therefore we have a labor market to meet the needs of these businesses, resulting in the employment of workers who were previously unemployed and lack of work and this labor is in the hands of money and needs, demand for goods in the markets because of the availability of cash and so we note that the process has become continuous and active.

Dr. Shawqi said: "The prevalence of the phenomenon of waqf in the Islamic society, the great diversity of the suspended funds and the arrested parties, generated a comprehensive investment movement through the establishment and development of many industries that serve the endowment purposes.(Said,1999:210). These industries, which flourished as a result of the process of stay and the resulting industries of the maid and complementary and the work of the workers and technicians and the resulting income, salaries and prices, all are continuous additions to the existing production capacity, or in other words: more investments productivity, which is a pillar for any economic progress .

Thus, the Islamic economic system of the waqf legislation has achieved the element of balance through the equitable distribution of wealth and worked to re-circulation of the movement of money and money in the hands of the people.

However, the waqf funds must be properly directed towards projects of public interest and for the benefit of the entire community. If the nation needs a specific type of project, such as agricultural, industrial or commercial projects, the funds should be directed to invest in these areas.

In this way, we see how realistic the view is that if the waqf is ruined or is not useful, it is sold and converted to what is useful. The purpose of the waqf is to meet the needs of those who have been arrested and to take advantage of them. Nation and

Islam came otherwise. If this is in the interests of certain individuals, what is in the interest of the entire nation is first and foremost applied and observed.

## **1.6 The Role of the Waqf in the Development of Human Capital**

Human capital: All human assets have the same components that contribute to and develop economic activity, such as: experience, skill, knowledge and physical ability.

These fundamentals of human capital are no less important in economic development than financial fundamentals, especially if we know that contemporary economic thought considered spending on education and health investment spending.

As we know, the waqf included various aspects, including education and health, through the suspension of schools and various educational institutions, clinics and hospitals.

### **1.6.1 Endowment and Education**

The waqf was not limited to education at a specific science, but included different types of sciences and colors of knowledge, both legal and secular, from demand, astronomy, pharmacy, etc., which made the waqf a prominent role in bringing about a comprehensive scientific renaissance of all types of knowledge. (Al-Zarkashi, 1991:89)

Waqf services have been diversified to the role of education and learners, providing teachers and learners with education, accommodation, food and treatment and even accommodation for travelers to seek knowledge. This will provide the means of education for all groups of the same society and thus lead to the presence of large numbers of learners and different disciplines. (Said, 1999:215)

But what is the economic effect of this outcome?

(The studies in this regard prove that these were evident in the arena of economic activity of the Islamic community; they worked as traders, clerks, accountants, cashiers and other professions known in the community).

### **1.6.2 Waqf and Health**

Proper nutrition, sanitation, hygiene and treatment are elements and components of health. The waqf has focused on these elements, which has had a significant impact on economic progress.

In this regard, the Muslim community has been standing on many hospitals and public clinics, ensuring that they have treatment, food and all that is necessary to maintain their health and prevent them from contracting diseases. (El-Sertav, 2007:101)

As labor is one of the basic elements on which production is based, the activation of this production has to increase the efficiency of the labor force and its ability to produce larger quantities and in less time and this productivity efficiency depends on the degree of several considerations, including: social services that include providing the basic needs of individuals to secure healthy food, provide health housing and attention to health and medical care, in addition to interest in educational affairs.

### **1.7 The Role of the Waqf in Public Finances**

I have already pointed out that the waqf has worked to meet the needs of society and its urgent requirements and even contributed to the formation and development of infrastructure through the moratorium on roads, wells, bridges, castles, water stations and others. The spending on these multiple services has had a significant impact on public spending and this effect is highlighted in that it has significantly mitigated the pressures that the state may have to finance these multiple services.

On the other hand, if we look at the size of the educational and health processes and the accessories of each, we find that they consume a large proportion of public spending. The suspension of educational and health affairs also has a clear effect in reducing the burden on the general budget of the state.

As well as the case with regard to the military expenditures that weigh heavily on the state, we find that the stay may be ensured by this type of expenditure by stopping the real estate and agricultural land, which is paid to the Mujahedeen for the sake of God. (Barghouti, 1971:96)

This is on the expenditure side.

On the revenue side, the statement that zakat must be paid in the monies of the waqf once it has reached the quorum and that it has been stopped by some of its members provides the state with a portion of public revenues. Some sources indicated that the amount of collection from the waqf lands in some areas was abundant, reflecting the high productivity of these lands.

- a) **Waqf Document:** It is an instrument in which the waqf writes the statement of his confiscated property, its limits and the suspended party, its conditions

in the disbursement of a quarter of the waqf, the type of management that the person standing, the name of the assignor.

- b) **Al-Dafdir Al-Khakani:** While the Ottoman State known another type of restrictions called the Khafani book and was established in the reign of Sultan Suleiman and Sultan Murad III and recorded all the lands and villages and the private and public farms and all its money is linked to charitable work, in which all data relating to the property are recorded, even if they are partial. (Khadri, 2008:125)

The Ottoman authorities issued tax exemptions for real estate properties in the State of Tripoli, which helped to increase the size of the waqf properties, by resorting to a large part of the farmers to give their land to the waqf institutions, such as fleeing from paying their taxes. It is one of the documents states that trees The sons of one of the righteous men from the old days were in the records of the endowments and are not given taxes and no tenths, but they and their grandfathers for the year 1873 are located in the required book and so they complain to the governor in this regard and ask the governor to return their trees to the book of endowments. They did not wait for Wala'a's decision They gave the proceeds of their yields in favor of the waqf. Tripoli was sent to the Ottoman capital annually worth 90,000 (Turkish lira) in that it was deducted from the funds of endowments. As for the income of farms and orchards, they are often in kind Halbh, olives and vineyards and then offered for sale. (Ahmeida, 1985: 26).

### **1.7.1 Masjid and Mosque**

That the origin of the waqf in its general sense is linked to the places of worship, since the temples have never been the property of any of the worshipers in any religion had been and has emerged since ancient times the shares of rents to spend on places of worship. The system of endowments in Islam has been linked to the masjids and their establishment and reconstruction God Almighty said: "But the masjids of Allah will build the security of Allah and the last day and the establishment of the prayer, and the zakat will come, and I will not be afraid except for Allah, so that these may be among those who are guided. I made the watering of the pilgrim and the building of the sacred masjid as one who believes in God and the other day. God does not stand up to God and God does not guide the wrongdoers, in addition, there were institutions and educational centers that practiced their

educational activities, such as mosques, takaya, ministers' houses, wealthy people, scholars, scholars, and others.( Barghouti,1971:154)

The number of masjids, mosques and schools followed by the endowments of their own and practicing the educational activity as recorded in the records of Dar Ahmed Al Ansari about 168 places. It should be noted here that most of these places are mosques and the endowments in the Ottoman Era of the most important resources of education in mosques in Tripoli and was the supervisor of the suspension of the mosque is the actual director of it. (Al-Tuwair, 1998:58)

And the parents were sending their children to the mosques of the city for the purpose of learning to read and memorize the Koran, by scholars, scientists and teachers and often the period of study of these children in the afternoon and usually sit children on the ground forming a semi-circular ring mediating this ring faqih to teach them the basic principles in the Koran and writing, and then moves with them then to memorize the Koran verses where the student can save some parts of the Koran or all. (Al-Tuwair, 1998:59)

These workshops were held in mosques and masjids. Teachers taught different classes to students in faqih, language, hadith and other subjects through seminars similar to the one in which students gathered around their teachers and their sheikhs after the morning prayers. This episode until the noon prayer and may resume lessons after the evensong prayer. (Barghouti, 1971:155)

This type of education differs from the previous in terms of the age of the learner and the study period. In the first type, the age of the learner is small and is a child. The other type is the age of puberty. In terms of time, the child is taught in the mosque in the afternoon while the adult in the mosque teaches the morning prayer. Until noon, so both the mosque and the faqih are busy education throughout the day. (Barghouti, 1971:154)

The mosque were not only places of worship and education, but were councils for the meeting of the various classes of the people with scholars, jurists, princes and judges, and the masjid and the mosques in the Ottoman Era are an institution to provide various aid to the poor, needy and needy of travelers and others .

In addition, the masjid and the mosques were the task of reconciliation between the opponents of the people in the Mosque of Turgut Pasha was holding a large council to make reconciliation between the people of the establishment and the coast on one hand and the people of Tripoli on the other, because of wars and conflicts and

problems that were occurring between the parties, where this reconciliation was initiated in 1935. (Bin-Mousa, 1985:46)

It is the first waqf in Islam where it was performed in prayer and all other aspects of social life.

The city of Tripoli has witnessed a significant increase in the number of such masjid and mosques to the extent that weeds and described many of them saying: Inside the city many masjid and mosques are almost equal with the number of houses.

Although this description is somewhat exaggerated, it shows clearly that the number of masjid and mosques in the city of Tripoli was large. However, the number of mosques and masjids in and around the city of Tripoli and its environs is about 178. And a mosque of 71 Masjids and 107 Masjid and mosques according to what is found in the records of endowments in Dar Ahmed Ansari. (AlBallush, 1984:75)

And the endowments are the only source of drainage on the masjid and mosques where it was stopped on each masjid and mosques of several of the endowment of agricultural lands and the role of real estate and the proceeds of which are allocated to spend on what the masjid and mosques needs, and the following are some masjid and mosques in the city of Tripoli and the endowments were handled by care, maintenance, attention and supervision. (Bin-Mousa, 1985:47)

## CHAPTER TWO

### LIBYA'S HISTORY AND GEOGRAPHY

#### 2.1 The Control of the Phoenician Carthaginian

The appearance of Tripoli in the West coincided with the confirmation of the Phoenician Domination (7th century BC) and the subsequent expansion of Cartagena, which in the 10th and 9th centuries BC extended its control over the centers that had acquired its great commercial significance, later called the Greek word "Amboria" "At the same time, the Greeks appeared at the same time (621 BC) in the colonization of the coasts of Barqa and established Qurena and therefore the present region of Libya was divided between two different authorities and civilizations and the boundary was almost identical to the borderline (currently) between Tripoli West and Barqa . It is based on historical traditions and natural and geographical conditions. " The Phoenicians (or the Phoenicians) whom we can call the Carthaginians on the one hand and the Greeks on the other, did not agree in a short time to divide the areas of power and influence. We know that in the year 517 BC the Greeks established a colony in the Mouth of the Valley of Cinifo, the valley of Ka'am, near the city of Lebda which was then the colony of Carthage. Cartagena intervened immediately and destroyed the cyclical colony with the help of the population. The Libyans who were known as Macae, agreed to divide the spheres of influence, telling us a heroic myth of the sacrifice of the two Carthaginian brothers known as the "Arae Philenorum". (Mahmmud, 1969:263).

It is probable that Cartagena would not have captured the other Punic colonies in the Sirte Bay Region by force of arms. But its sovereignty was merely a phenomenon of commercial and political absorption arising from the growing strength of the privileged main colony and the need to obtain its protection and aid against the Libyan population Coasts and insides and protect them from the potential threat of Greece. (Abdul-Alim,1965:321)

Cartagena flourished between the 7th and 4th centuries BC. It controlled the African Coast stretching from tender to the Straits of Gibraltar. It disseminated geographical knowledge, established trade relations between the Atlantic Coasts of Africa and



Spain and Gaul. In the 6th century BC, one of its kings, Hanon, sailed along the African coast stretching from the columns of Heracles to the Gulf of Guinea. In the Mediterranean, Cartagena was fully controlled, without harassment from anyone. It also had sovereignty over the Balearic Islands and Malta Sardinia Kuriska as of 545 BC. It lacked control over Sicily until it had absolute monopolization of the Mediterranean. It has existed since ancient times - probably since 9 before – agreements between Rome and Cartagena, the spheres of influence which were confirmed in 279 BC. But a kind of alliance against Piro was at the time provoking harassment and concern for the Romans and the Carthaginians alike, but the suspicious path taken by Cartagena in 265 - 264 BC to build a garrison in Messina and to prepare for intervention . (Abdul-Alim,1965:322)

In the affairs of Italy, the Roman-Carthaginian conflict was inevitable.

The population of Massena in Rome was the beginning of the Bronze War (261-242) BC. A war that ended with the confirmation of Roman sovereignty over Sicily. In the Second Punic War, the Romans became a priority in the relations with the inhabitants of Africa and moved (Sevax) and then (Minsha) alongside the Romans. Finally, the Third Punic War was the end of Carthaginian domination. In 146 BC, in which Cartagena was destroyed, the Roman province of Africa was also established and it's capital Uttica.

The Libyan Monarch of Numidiacan was introduced during the Second Punic War of Cartagena (Ampurea) in the Sirte Bay Area which also includes the town of Lebda. It can be said that since the third century BC the Carthaginian rule over the territory known as after a period of semi-independence and autonomy for local kings, Rome extended it's sovereignty and removed them from positions of power and sovereignty. (Ahmida, 1995:121)

Sabratha and Oia (Tripoli) were founded during the first Phoenician migrations from Palestine. These countries later became Carthaginian colonies. It seems that Lebda has collapsed after a period of independent development. And that Cartagena had given it a new prosperity after it had intervened by force and expelled the Greek colony at the mouth of Eddie (Cinifo) and Ain Ka'am.

The most important centers and colonies (amphores) located on the coast between the Gulf of Sirte the Great and Sirte the smallest are:

Tacapes is a current plug. Cercina is the island of Kerkennia. Zuchis is located in a vast lake that may have been Lake Bayan which was the border between Tripoli and

Tunisia in 1910. Sabratha, whose current ruins remained near Zwagha, was an important city with its ports and its connection to Mount Ghadames. (Ahmida, 1995:123)

It is believed that the three cities (Lebda, Ossetia and Sabrata) were formed during the Carthaginian control. While these three colonies and other colonies scattered between the Gulf of Sirte did not unite, the Carthaginian network was not united around the Carthaginian enclave and it intervened to defend it when needed. The trade of these colonies was with external countries subject to the organization and control of Cartagena.

There were also officers appointed by the central government, known as Sufeti, who handle the administrative affairs of the colony and the collection of taxes and abscesses. Carthaginians also had the right to conscription. Tribes living outside the protected center were independent of the Carthaginian government and were often linked to alliance and agreement. (Ahmida, 1995:123)

There were still clear traces of Carthaginian civilization even after the fall of Cartagena, such as the numerous Punic writings, in addition to the use of Punic as well as Roman and Greek. The influence of Carthaginian civilization has also been influenced by names, clerical functions and religious beliefs. In the fourth and fifth centuries, St. Augustine attests to the spread of the Punic language in the present regions of Tunisia and Algeria and we also know that in the second century AD. The Punic and Punic language have penetrated the Carthaginian colonies of North Africa and spread in the surrounding countryside, even Procopius confirms from the 6th century AD that the Maori people spoke Punicic In the interior of the country the continued existence of the Punic language, a Semitic language, helped to spread the Arabic language which in a few centuries managed to occupy the place of Barbarism, which left only isolated islands isolated in the desert. To the idea of monotheism, had prepared Africans to accept the Christian religion and then compatibility with the Islamic religion after the Arab conquest. (Abdul-Alim,1965:352)

## **2.2 Romanian Control**

The Roman intervention in Africa after the Second Punic War and the destruction of Cartagena in 146 BC, was not the desire to crush and eliminate the old rival, as much as the fear that the political and military ruins of Cartagena were national

sovereignty. The same concerns that later led Rome to extend its direct sovereignty over Africa and all the provinces stretching from Tangier to Sirt.

When (Messinesa) died in 148 BC - two years before the destruction of Cartagena - he was succeeded by his son Micipsa , who ruled the vast territories that Cartagena itself could not control. It had not yet entered under the direct sovereignty of Rome. When he died, he passed judgment to his two sons who were driven by ambition (Giugurta), the cause of the war against Rome.

During the Uyghurite war, Metello, who "occupied Thala in the year 107 BC, received a delegation of residents of Libdeh asking him to send support to this city. The delegates stated that Amlakar controlled the city and made it ambitious and exploitative. Salsteussen tells us that, since the beginning of the war against Uygurta, the inhabitants of Lebda had forged an alliance treaty with the Romans. Since then, they have remained loyal to the Romans, responding to everything they are asked to do. Metello responded to the delegation's request and four regiments were sent to Lebda under the chairmanship of Annio G. Annio. This force was the vanguard of the Roman Live in western Tripoli. Sabratha and Outhiyat appear to have been of poor importance in the era of that historian, as we see them neglecting them when he says (between Lebda and Numidia that stretches vast deserted land). The year 107 was recorded before the beginning of the era of the entry of the territory of Sirte in the circle of Roman history and in the following periods, until the Era of Caesar, there is no reference to this area as written by historians. However, trade between the two empires was certainly still active. Roman traders were stationed on its shores. With the advent of the empire at the beginning of the Christian Era, these relations became stronger. It has evolved to the establishment of real colonies. (Ansari A. A., 1984: 250)

At the same time, Numidia's independent rule ended and became a separate province. An African region that matches the ancient Cartagena Region takes care of what is happening in the neighboring Sirte Region. In 69 BC, during the reign of Emperor August, the Campaign of Cornelio Balbo was conducted on the province of Fezzan. Belenio who lived under the reign of the empires (Vesiasiano), refers to the campaign of Cornelio Balbo and mentions Fezzan, its location, its inhabitants and its countries.

In the triumphal celebrations of Cornelio Balbo on his return to Rome, the symbols and names of the following towns and castles appear: Cidamo, Garama, Miglis,

Tabudium, Buberum, Thuben, Rapsa, Debri, Thampsagum, Boin, Pege, Baracum, Buluba, Alasit, Balsa, Galla, Maxala, Nitcris, Enipi, Discera and Mannagi Niger.

How can these names be achieved - no doubt - the distortion in Latin writing or by the enactors? Belenio himself admits that the names of these peoples and cities are so difficult that they cannot be spoken. Mons Niger is probably the Black Mountains, and (Brakum), the town of Brak in Fezzan and Siddamos that it is definitely Ghadames certainly. The Palabo campaign did not succeed in subjugating the Garmant and when the barbarians (Takfarenas) revolted against the Romans during the years 17-24 BC years before the Emperor Tiberius who had committed their armies and guerrilla warfare against the Romans but confirmed that the revolution was defeated and won right the Garmant wanted the peace. Some of the delegates from the population of Fezzan arrived in the Roman capital with astonishment and surprise. Tacitus said: "We have seen such people (raro Urbe visa)". In 69 BC, Valerius Festus, the leader of the Roman army in Africa, intervened to quell the conflict that broke out between the two nations. The two cities fought and resorted to force because of the dispute over the theft of cattle. The inhabitants of the first few cities resorted to the Garmant and used them, the warring people have invoked the invasion and raids and therefore caused the town to a bad situation. Residents who had closed the city were damaged and destroyed. While the Garmantas were living on the ground and destroying the territory. And here the intervention of the Roman Lords and the Knights and defeated the Garmant and retrieved them all spoils except what sold to the inhabitants of the interior. After a few lapses, during the Reign of the Emperor Domitian in 68 BC, the inhabitants of Sirt (Naseem) staged a revolution. They killed Roman delegates. They were consequently subjected to a severe retaliatory punishment (Flaco) which subjected them to Roman domination again. In the second century AD, during the many Libyan revolutions that spread in Mauritania, the Sirt Region seemed to enjoy a relative peace. This period has been associated with the creation of new identities. The Roman Consul in the nineties of the year 193 AD. (Latif, 1972:268)

The construction of the Marcus-Orillius Arch is an analysis of the entire history and modernization. The square arch that is still the greatest witness to the greatness of Rome in these areas.

" Capurnio Celso " was generously spent on erecting this arch and the words of the emperor glorifying these faculties were sealed.

In April 146, Septimos Severus he was born in Lebda, between 164 and 170 He went to Rome where he studied law and was appointed a member of the Senate during the Reign of Emperor Marcus Aurelius and held several positions and spent a long period of his life at the periphery of the empire in Spain, East and Gallia.in Sicily in 189. He was in Pannonia when the Emperor Comodo was killed in 192. He returned to Italy at the time when the empress he was able to seize power in 193. He remained faithful to his African origin, maintained his dialect and pronunciation and did not forget his birthplace to which he was referred and he established fortresses in Tripoli and the West. "The city of Lebda and some African and Eastern cities rose to the rank of in the third century, Tripoli had it's own financial institutions and financial system for it's private directors (Procurator Private) and perhaps also it's military headquarters. At the end of that century, the Emperor Diocleziano who established the province of Tripoli. (Wright, 1972:158)

Created the birthplace of the Emperor Constantine in 324 on the divisions he established Four Prefectures, one of which was Italy and Africa, were established. The former African province which was already divided into Africa, was divided as follows proconsular:

1. Numidia
2. Africa
3. African consulate
4. West Tripoli , with it's capital, Takbas (current Gabes).

In the Reigns of the Emperors Gioviano -363-364 and Valentino (375-364), Tripoli was attacked by the Libyans who looted the suburbs of Lebda and killed the aged. In addition to the events that have gripped the country, the rivalry and dissension between the African government and the national groups in West Tripoli, this dispute has led to a series of interventions and political corruption in Rome, Amirio Marcello. Until 400 years ago, the district administration remained unchanged, although in essence it was shaken by population revolutions and the collapse of the government's weight and weight. Since then, the entire framework of the political and military organization in Western Tripoli has been represented by the Notitia Denotatum (including the list of civilian and military positions) of the Eastern Empire as commander-in-chief of Italy, followed by the African governor of the Republic of Africa (Bizacene) and Numidia Consuls (Tripoli West and Mauritania Stevens) and Mauritania Chizanci. (al-Zaydi, 1974:354)

### 2.2.1 Roman Colonization in West Tripoli

The first thing the Romanians cared for in the second century AD was to ensure security on the coastal road from Gabes to Lebda. A number of fortresses and observation posts have been established for this purpose at close distances, especially in the high ground and the road junction. The plans of the (Antonino) remind us of these sites, even today along the coast, has been mentioned by Arab travelers in recent times such as Tijani and Alayashi, because not yet identified all these sites, but we have certain facts and reliable about them. The old Pesida is the head of the bakery (farwa). Sabratha retains it's old name and Turrus ad Algama is the most powerful of all the capitals of Tajoura. The most famous of these are the Roman ruins Saffron Palace (Turrus Euphranta).(al-Zaydi, 1974:355)

It should be noted that the same defensive reasons have led the Arab conquerors to establish in the same locations - often - control sites match the towers and fortresses and Roman castles.

In the second and third centuries, an external belt of fortifications called the (Limes Tripolitania) was established. (see the Figure No: 2.2 )

The boundary of the arch ends at the end of Tunisia and it's peak through the mountain. These limits were no longer sufficient in later times and in order to protect the Roman influence beyond these limits, it was necessary to establish advanced outposts on the main roads of the transport and set up centers in Ghadames, Qurayyat al-Sharqiyah, Qurayyat al-Gharbia and Abu Najim. These acts of protection, which extend beyond the border, were active during the era of the emperor Komodo 180 - 192 after the birth of the emperor of the emperor Septimos Severus (193-211) after the birth of his son, Karkla and Alexander Sviros (222-235). Along the border there were camps, small garrisons and the stone signs of the roads along the coast and in the interior attest that emperors (especially those who prevailed in the third century have paid special attention to the maintenance of the roads connecting the coastal ports, the border guards and extending inwards to Fezzan (through Gharian and Qurayyat). The most important coastal cities in the Roman Era . (Sultan, 2001:328)

**Sabratha** whose ruins and great theater still bore witness to it's greatness ancient glories. It was a major trade center and it's location as an outlet to the mountain and the interior of Africa helped it trade (Ghadames and Sudan). The importance of Sabratha is the name that has been stuck so far, the name of (ancient Tripoli) which

is likely to Italian traders have launched it. And belongs to Sabratha (Flavia Domitila) wife of the Emperor Vaspasiano. (see the figure No:2.3 )

**Oya** in the second century of the birth of a great prosperity and in this era (163) BC .Where the Arch of Marcus Aurelius was built. In the next few decades, the city may have been walled after being threatened by Bedouin attacks. The walls were certainly not fully surrounded by them, either in that period or in the Byzantine Era. In the seventh century - as we will see - the Arabs found the sea side exposed, irresponsible. Which is normal, as the city was not afraid of any threat or attack from that side. Some of the excavations and the removal of the western wall of the city indicated the presence of the main street of the Roman city of Ochia. One of the roads adjacent to the removed wall may have been secondary roads. The arch of Marcus Aurelius is likely to be the junction of the main roads of the main avenue, as evidenced by the modern road network. To the north-east of the arch were the remains of an ancient building dating back to the Ionian Period. Sir Salm. It was established that there was a structure of the God (Apollo) seen from the sea.( see the figure No:2.4 ) (Wright,1972:129)

**Lebda (Leptis Magna)** In the Roman Era it occupied an area of about 70 hectares and was walled on its southern, western and eastern sides. Overlooking it is a port with a number of sidewalks whose remains are still present dams to take advantage of the waters of Wadi Ka'am and direct them to the city where they are stored in reservoirs intended to supply the large number of people who lived there. The remaining landmarks of this city and it's institutions witness a long history of glory and prosperity. The remaining remains are the Basilica, the Terme and the square arch that were built for the glory of Septimos Severus. In the last century, Lebed enjoyed administrative independence and there is a Phoenician Latin inscription dating back to the present era, testifying to the existence of the Sulfeti until then. It was raised by the emperor Trajan to the colony of Colonia and named after Ulpia. Its collapse began with the end of the Roman Empire. This collapse continued in the Byzantine Era, and successive attacks by the Bedouins took place. The Byzantines established two frontal fortresses (the head of the observer and the head of the bathroom) to defend it. The city was abandoned after the Arab conquest and covered by sand. It should be noted that since the sixteenth century, parents and Europeans have taken large quantities of columns and marble pieces.(see the figure No:2.5 )

While it has been said that Rome did not affect the human composition of the country, nor did it leave the language and customs that it left behind in other countries, especially those called the new Latin - neo (Latina), it certainly left the features many are visible through military construction, public works, works of art and country names and dozens of sites in Tripoli and the West, known as the Qasr, Burj and Henshir, many of which suggest that they are older and more Romanian and along the coastline of the ancient coastal road stretching from Tunisia to Sirte. In the Jaffara Region along the Limes, especially in the mountains, caravans and Abu Njeim, near the year 200 BC, the third group of the entrance to the palace which is surrounded by the towers, attached a memorial plaque bearing the words of Dedication to Septimos Severus and Aurelius Antonino. Ghadames on a memorial stone carrying a gift from one of the Third Lviv teams stationed in a village to Emperor Alexander Severus.

Archaeological research has revealed important documents on Roman domination, which have yielded valuable results. The ruins of rural and agricultural houses were found outside the three cities. (Wright,1972:241)

Opinions on African land products clash. The controversy was echoed even in poetry. In order to avoid the many signs, we merely point out what hoars has been praising in the abundance of the crop.

This contradiction came from the fact that they were referring in Africa to the Roman province, now known as Tunisia which was prosperous and exploited in the best possible way. Arab authors testify to the splendor of the past that prevailed in these areas. Tijani says (historians say that the forest of Tripoli was extended to the mountain, then destroyed by invasions and expelled the population from them).

Ibn Khaldun speaks of the priestess who destroyed everything, and referred all he asserts that the land stretching from Tripoli to Tangier was shaded by trees and encircled by neighboring villages

Tripoli also spread the myth of the oil channel that carries the oil, this precious crop, from the mountain to Marsa Sabratha. Tissot noted that the same legend is echoed in Zarzis, Tunisia.

In any case, it is established that the olive, wheat and grazing crops have all been given to Tripoli in the west a certain prosperity witnessed by legends, chronicles and archaeological excavations. (Wright,1972:242)



### **2.3 Alondal: (439-535 AD) Byzantium (535-642 AD )**

In 423 AD , Anorio died and his son Valentino died. The rule was given under the guardianship of his mother Balchidiya the daughter of Teodosio. The elite commanders of the Vandal were the leaders (Ezio) and Bonifacio. The latter was led by an African woman and the ruins of Greta (Azio), who was captured to Balchidiya, were destroyed. That Bonifacio was acting in the affairs of Africa's conduct of the independent king. In order to prove the validity of this accusation, Balchidiya proposed his invitation to Rome, pointing out that refusing to come to the capital meant a firm affirmation of his disobedience and rebellion. At the same time, Azio sent Bonifacio secret letters, warning him against coming to Rome and responding to the call of the empress who was dying to destroy him. Bonifacio was deceived by the conspiracy of his opponent and he convinced himself that the empress's leg was conspiring against him and intriguing him. He sought to seek his support and allied himself with Vandals in Spain. (Alrapi,1970:89)

This is the story as reported by Bokipus. Perhaps in essence, it is only the repetition of proverbs of myths that express the desire to explain events that are absent from the real causes of the people and the Vandals were then formally condemned by Gunterico He was sent by Bonifacio, his messengers, with a proposal to divide Africa and distribute it in three parts, before the Vandals accepted and left Spain, which was invaded in 439 AD.

In the meantime, and knew the plot that he had managed and Queen Balchidiya attempted to resist the invaders and sent him support and help and Bonifacio tried to resist the siege of the Island of Japreon by the attackers (Pune or Annaba in Algeria), and the attackers were forced to withdraw Then he attacked them in an open field, but he was defeated in 431 AD .

The Italians joined the Emperor's service in La Guardia, while the Vandals remained in control of the country and with the Emperor Valentino in 435 years, he was overthrown by his son Henry, but in 439 AD he occupied Cartagena and made it the capital of the Vandals. The Roman Empire collapsed, killing (Azio). (Alrapi,1970:99)

Came to Italy in the year 455 the same gendarme looted Rome. When he controlled Africa, he attacked the Mediterranean islands. Rome is no longer able to stand in his face. Byzantium, the Eastern Empire, continued to claim Roman rights over Africa. All the walls of the cities scattered on the Coast of the Gulf of Sirte, except for

Cartagena, were destroyed by the Greeks, so that the Libyans would not occupy the Roman walls or stir up Disorder. And to prevent the forces sent by the emperor to occupy these cities and create trouble in the face of the Vandal.

"The action that seemed to them to be preventive at the time was later turned into a work of stupidity when Blizzarios managed to take over these wales cities," adds Porcius who tells us this story. (Oleg,1966:201)

Porcius says( that when the Greeks divided the Libyans, divided by spoils, into feudal fields and slaves of equal value (Henrico and Genzo) the rest of the Libyans were stripped of their lands that were divided into the Vandals ). So, the Vandal was applied in the African feudal system. But this method of divestment was practiced only in Africa Proconsular against the wealthy inhabitants and the landowners of the Romanians. Tripoli entered under the control of the Vandal, but was not subject to their direct authority. In the revolutions against the Vandals, Tripoli seemed to be at the forefront, in which Eraclio went down to launch his first unsuccessful campaign. Pudenzio called them the Byzantines. (Ahmeida,1985:385)

The Emperor (Leon), emperor of the Eastern Empire in 470 AD, sent Basilisco and Arcelius to Africa. Arglius sailed and occupied Tripoli, defeated the Vandal, seized the cities on the Gulf of Sirte where he left the ships and marched by land on his campaign to Cartagena. But Bazelisco who was in front of the capital, Bass, Tuani in Afgum, offered himself an easy opportunity to achieve the occupation. He seems to have been subjected to the influence of his accompanying footnote and before the truce presented by the gendarme who was waiting for the right opportunity, to hit it and attacked the fleet and slaughtered it.

The Vandal control of Tripoli lasted about a century but did not leave any trace. It is worth noting that Kabaon, one of the Libyan leaders who reside in the suburbs of Tripoli and calls them Proziosi: (Mauri), he almost knew the intention of the Vandal to move against him until the warriors gathered his men and directed some eyes to Cartagena to follow the movements of the Vandals crawling over Tripoli and informing him. He laid twelve rows of camels before his men. And thus, was able to append the mountain, at the plain between Tripoli and Gabes. "The Byzantines occupied Tripoli in the tent of Emperor Giustiniano and entered Tripoli under their control ever since, Procopius says (Bodnizio, a resident of Tripoli, revolted against the Vandals),he sent to the emperor to seek help and help, asserting his ability to occupy the area without any hardship and sent the leader (Tattimuth) at the head of a

small force, joined by Pudenzio and occupied the country that was free of the Vandal and brought it under the control of the Emperor in the year 531 – 532 AD, and to Bikin Imam (Gelimero) a time to think of punishing a pig, ÜUS his pronunciation of important issues including the revolution in Sardinia. In the meantime Blizzarios Byzantium left and came down year 22 AD and occupied Cartagena and forced Gliemiros to withdraw to the mountains. (Ahmeida,1985:386)

The Tripoli Governor, the Pudenzio, had always been in danger, forcing Blizzarios to send them an army to support them Libyans. The Libyans were defeated and the Byzantine control was concentrated in Tripoli. In the year 25 AD Gliemiros surrendered after heroic resistance. He accompanied Polaris to the victory celebrations in Constantinople.

He succeeded Pelararius in an African rule (Salomon Salmon) and had to resist barbarism with continuous resistance. In 42 AD, the eastern government divided between Sergio and Ciro, my grandson Salmon. It consisted of Shiro, the largest, Pentapolis (Alden Hams). Sergio was one of his deputies in Tripoli. "At that time, the Libyans (known as the" Maori), known as Lotte, were sent to Lebda to receive appointments and privileges that confirmed the peace and Sergio received the advice of Bodnizio. (Alrapi, 1970:354)

And the rest of the followers were stopped outside the city and these dignitaries were discussing it while they were eating at the table, protesting the looting of their animals. Sergio did not show much interest in what they were saying and he went up to the door, He was arrested among them the others gathered around him And one of Sergio's guards killed his sword and killed the barbarian and he was killed by all the dignitaries who were only able to escape and catch up with his people who told them what he had done with his comrades, so they gathered and revolted against the Byzantines who lived in Belba Sergio and Pudenzio attacked them, At the end of the night, Sergio was killed in the battle and Sergio returned with his army to Lebda, but Luata tried to get back to him and, in vain, Sergio tried to rescue Salmon who was busy with the rebels. He also died in battle. (Wright,1972:354)

The Revolution was a continuation of the revolution victory and defeat. "The revolutionary leader, Giovanni Troglitat was credited with defeating the revolution in the year 477 AD . The famous Libyan leader Antala, a well-known Libyans in the province of Bizacene was joined by the famous Luata Tribe. His poet, Corippo, sang in his "Johanne ide", which he described as "the most deserted part of which is

covered with sand because of its neglect." He ordered the walls around it to be narrower than the former area of the city so as not to become an easy victim of enemies and sand the west side has been neglected by the sand .He built four more churches, restored the basilica, the pyramids and the palace of Severus. The city was mentioned, but it was still an important place and Prokios spoke about it by talking about (Tripoli ) and the Byzantines took care to fortify the walls to defend the city against the attacks of the Libyans. Justinian raised the walls of Sabratha and set up a church.

The administrative area Tripoli was the west, during the Reign of Justinian, formed part of the seven African provinces controlled by the Consular is. The administration was not in good shape because of greed and corruption of staff. Tripoli had its own special military organization

Led by the leader (Dux) and his headquarters (Lebda). According to Dichl, the Byzantines did not occupy all the territory within the boundaries of the Limes, but they protected the coastal road from Gabes to Lebda. In the end of the sixth century, an important administrative reform was introduced, with the establishment of a system that was not joined by Tripoli and the west which included it and Pentapolis (Barqa) to the Egyptian province. In the year 641 AD . Emperor Orkulaios after losing in the eastern provinces of his wars with the Muslims. And his successor, Emperor (Constant II of Costante) and in the custody of the Arabs conquered Egypt, and then to Tripoli. (Makram, 1954:235)

## **2.4 Libya in the Islamic Era**

After the entry of Islam to Libya by the obstacle of Ben Nafi, the Islamic conquest exceeded Libya to Morocco and Andalusia. The population of Libya was calm in the Era of Hassan bin Noman when applied equality between the Arabs and the population of Libya Amazigh. Berber tribes interacted with the conquerors. The change of policy has changed the lives of the Lien from calm to revolutions, perhaps the most famous revolution Abi Khattab Abdel-Elaah took over west Tripoli. And expelled from the Abbasids and then moved to Kairouan and seized them and made it Abdul Rahman bin Rustam founder of the Rustamian State. (Ahmeida, 1985:214)

The Abbasid Caliphs tried to extend their sovereignty over the Libyan cities. They could not do what Haroun al-Rashid did, but he was satisfied with Tripoli's

dependence on the Aghlabid. The Aghlabids tried to please the people of Tripoli to change the rulers in their desire.

The people of Tripoli revolted against the governor of the Maghreb Sufian Ben Mdah and expelled him to Kairouan and chose the people of Tripoli instead of Ibrahim bin Sufian Tamimi. And came after Abdullah bin Ibrahim bin most in 196 AH / 811 AD. Tripoli played an important role in the conquest of Sicily in 212 AH / 827 AD. The situation calmed down in Tripoli in the Era of Muhammad ibn Zaydullah al-Aghlabi. In the late rule of Aghlabid Tripoli witnessed the campaign of Abbas ibn Ahmad ibn Tulunah in AH 265 AH (878). And defeated the Abbas in Tripoli and Tripoli was a haven to increase God the son of most who fled the Fatimids. (Ahmeida, 1985:215) "The Abbasid Caliphate continued to intervene through and to Egypt in matters of tenderness, while neglected by the majority of the sons."

## **2.5 Fatimid State in Libya**

After the establishment of the Fatimid State and their entry into Kairouan and revolted the people of Tripoli, 298 AH / 911 AD. And faced those revolutions Obeid Allah Mahdi and crushed.

The people of Tripoli staged another revolution in 300 AH / 912 AD. And killed the Fatimid garrison and attacked by the Mahdi by land and sea. It was entered by Qasim bin Khalifa al-Mahdi and captured the leaders of the revolution. Meanwhile, the revolutions were burning in a tender way against the Abbasid Egyptian rule. The Fatimids took advantage of it and were sent to Baraka Habasah ibn Yusuf in 301 AH / 913 AD. The Fatimid's avenged their imam from the inhabitants of Barqa, as they insulted him on his journey from the east.

The revolutions continued from time to time against the Fatimids in Barqa and Tripoli and the Fatimids tended to attract the elders of the tribes.

At the end of the Era of the Muzidin Allah Fatimi in Africa, Tripoli became a center for the supply of Sicily with money and arms. One of the most famous Fatimid rulers of Tripoli was Isma'ili al-Nu'man bin Muhammad

When the Fatimids left for Egypt, they separated Tripoli from Africa and created a new state that included Tripoli, Sirte, Ajdabia, and Baraka. It was appointed by Abdullah bin Yakhlif al-Katami. (Ansari ,1984:320)

In the Era of the ruler by the command of God sent an army led by Janis al-Sicali to return Tripoli to Egypt, but failed and fought the army of the Fatimids forces Ali bin

Badis, and defeated Ali bin Badis, and in 406 H / 1016 AD. The rule of Africa was given to the Mu'izz ibn Badis the Egyptian-Fatimid conflict increased. The call was made for the Fatimids, the Abbasids were called in Libya and Africa and the Libyan jurist, Abu al-Hasan, the son of the victorious general in Libya was incited against the Shiites.

Al-Mustansir al-Fatimi listened to the opinion of his minister Yazordi that the people of Libya and Africa should be called the sons of Hilal and Bani Salim. Indeed, through Bani Hilal and Bani Salim the desert to Libya. Some of Bani Salim settled in Barqa and merged with the indigenous inhabitants of the Amazigh while the sons of Hilal completed to Tripoli, Tunisia and Aljzair. (Ansari ,1984:320). Libya before the Otmaneens. ( see the Figure Map no.2.6)

Libya was exposed in 1146 AD to the Battle of the Normans took the Normans on Sicily and turned and took over Tripoli. In the 13-14 century Libya was subjected to Hafsin. Libya remained in ruins until the people chose Sheikh Abdullah bin Sharaf governor of Tripoli in 1492 AD, which was adopted on the reform of the state of the country and the people . The Spanish took over the city of Tripoli in 1510 AD and later surrendered the city of Tripoli to the Knights of St. John. This was in the Era of Charles V in the year 1530 AD and was opposed to the cavalry of his defense of Tripoli and its annexes. The Knights of St. John In Tripoli until 1551 AD, when the cavalry faced internal revolutions and a clear hostility from the Ottomans, who were lurking in the ships of the Knights of St. John, while the Knights lost any support that came from Europe but did not reach them. (Hassan, 1962:235)

Barqa :was In the Mamluk Era, each tribe gained independence under it's own hands.

Fazan :underwent a period of influence of the Hafs and then a local family known as Al-Khattab appeared, imposing its influence on Fezan and it's aspects.

## **2.6 The eEntry of Ottomans to Libya**

The relationship between Africa and the Ottoman Empire has not been adequately studied . Africa had a great impact on the Ottoman Empire : in fact the Ottoman conquest of Africa played a role in the transition of the Ottomans from a regional power into a major empire. ( Özbaran,2009:165).

The Ottoman presence in Africa began when Sultan Selim I destroyed the mamluks in 1517. The Ottomans would establish and administer eyalets in Egypt until the era of European colonialism in Africa.

(Cengiz, 1974:103).

The Ottoman Empire was able to conquer all of coastal North Africa, with the notable exception of Morocco, as a result of its strong navy, which would play a dominant role throughout Ottoman North Africa.

(Kavas, 2006 :38).

The Ottoman Empire also had impact on Tripoli and the Lake Chad region in fact, as a result of the diplomatic discourse between Emir Idris Alooma's diplomatic envoys and Sultan Murad III, the Ottoman Empire extended its influence the furthest south and deeper in the interior of Africa in its entire history. (İlter, 1937: 513)

It is noteworthy that the Arabs in Tripoli have reached their status as a result of their constant clashes with the Knights of St. John. The sheikhs in Libya asked for the victory of the Ottoman Empire, and there were different accounts about the arrival of the Ottomans in Libya. Murad Agha asked for help from Istanbul more than once. In the meantime, the Ottoman fleet led by Dargut Pasha was heading to Tunisia, and the people of Tripoli came to him and begged him for help.

(Aslanapa, 1971:157).

Although Charles Ferri believes that the Ottoman attack was arranged under the leadership of Sinan Pasha and Dargut Pasha, in response to the alliance of Europeans with Moulay El Hassan, Governor of Tunisia.

France intervened in the Ottoman Empire to encircle the two Athens on the seizure of Tunisia and already arrived to a French envoy to the shores of Tripoli and he met with Sinan Pasha and asked him to give up the siege of the city. Sinan Pasha replied that the Knights of St. John had handed over the city of Mahdia to the Spaniards. They also fought wars against the Arabs, so they had to be driven out of Tripoli. (Breina, 1969:302)

The Knights of St. John surrendered and then moved them to Malta and Sicily.

In August 4, 1551 a corsair working for the Ottoman, and Murad Agha was succeeded by Turgut pasha captured Tripoli from the Knights of Malta and some Mediterranean islands. (Karaspan, 1960:108)

He took over the rule of Libya from 1565 until 1711. Most of the weak governors but Libya prospered during the reign of wali Osman Pasha al-Sagali, who ruled in

1649. He was interested in renovating castles and building fleets, and created a strong fleet that was feared by the European countries .But it seems that Osman al-Saqsali knows that he will not continue in Tripoli and the royalties in his closet. The soldiers rose up against him and killed Osman Pasha by his men. Here, Spain went to the coast of Libya and hit the gravel They came with guns 35 and here met the coastal elders and agreed to negotiate with the Spaniards and docked the negotiations that Sheikh Abdullah Al-Rujaiby to pay an annual tribute to the Spaniards.

In the late 17th century 1688, the rule of the country Mohammed Pasha was a blind eye and in his time the revolutions throughout the country and revolted by the owner of Fezan sent him a blind eye army and he wrote him.(Charles,19 69:203)

In Sirte, a second revolution was also subdued, and after the elimination of the revolutions he focused on the strengthening of his army. The fortress of the fleet and refrained from paying the tribute to the Spanish and the eye was firm with all Arabs and Turk and removed from power in 1702 AD.

At this time, Khalil Pasha, the commander of the fleet of Al-Ain and his brother-in-law in the sea, led him to Misurata and seized it and who took over Tripoli and declared himself guardian of it. He completed his predecessor's march. Khalil Pasha went out to be tortured and two of his men, Al-Dai Ibrahim and Qara Mohammed Bey, seized control of Tripoli. Khalil Pasha fled to Egypt. After that, Dai Ibrahim managed to get rid of his partner Qara Mohammed Bey with the help of his son-in-law, Muhammad Bay who is known as the son of the jinn.

In the meantime, one of the men of the son of the jinn and Mahmoud Abu-Sweis was able to get rid of the Dai Ibrahim and the son of the Jinn and declared himself Daye on Tripoli . (Charles,19 69:204)

This is what caused the fear of Abu Moyes of the Pasha Agha because of his courage and his control over the soldiers of the Korglia. This is where Charles Feroh tells us, In his annals, Ibn Ghalboun and Ahmed al-Ansari expressed the manner in which Abu Moyes wanted to kill the messenger and since the son of the Jinn and the Dai Ibrahim were still close on hand, the men in Gharyan held a meeting in which they pledged allegiance to Al-Qaramanli and Alia over Tripoli and it's actions.



## CHAPTER THREE

### AL-QARAMANLI FAMILY

#### **3.1 The Establishment of The State of Ahmed Pasha Al-Qaramanli 711-1745 AD**

After correspondence of the Sheikhs of Gharyan to the Diwan of Tripoli with the purpose of deposing Abi Moyes and appointing the Qaramanli and under the pressure of the Krugal leaders, the pledge was made to Basha Agha Ahmed Al-Qaramanli on Tuesday, July 27, 1711 AD and he was 25 years old and was characterized by good manners,

Ahmed Qaramanli's first work was to get rid of the soldiers of the Ansarism, because they were the cause of the scourge in the country. Ahmed Pasha set up a party in his palace called by the heads of the Anschariyah which numbered about 700 people and killed them at the concert until the next morning. (Al-Hondairi, 1998:296)

In the meantime, Khalil Pasha, the brother-in-law of Shu'ib al-Ayn who fled to Egypt, is in Astana, convinced the high door that he should be sent to the head of a naval campaign to regain Tripoli. Khalil Pasha arrived at the coast and a messenger from the captain came to Ahmad al-Qaramanli. In fact, Khalil Pasha and his men came down behind the captain's messenger, but Ahmed Pasha's men met him and killed him. Then Ahmed Pasha al-Qaramanli was forced to reform the country. In particular, the internal affairs were announced and his authority was announced and he was punished. And sent a delegation to the Ottoman Sultan to declare allegiance to him and absolves himself of the charge of killing Khalil Pasha and throwing it on the people because of their hatred of him.

And sent with the delegation valuable gifts, but it seems that the Ottoman Sultan at the time was not convinced of the causes of the killing of Khalil Pasha and considered that the killing of Khalil Pasha insult to the door of the high, sent a commission of inquiry headed by Mohammed Pasha and known as the name of

Khatim Khoja to find out the causes of the death of Khalil Pasha and was Ahmad al-Qaramanli behind or not?

Ahmed Basha met with Jatem Khoja with greatness and honor and the investigations failed because Ahmed Al-Qaramanli broadcast his men to Jatem as the people of Tripoli and witnesses of the incident and caused problems in the streets of Tripoli during the passing of Jatem Khoja.

And then returned to Jatma Khoja to Astana and then recognized the Ottoman Sultan Ahmed Pasha Qaramanli and the award of the title Basha. And sent to Bargitan full crews and equipment and seventy cannon and then came Ahmed Pasha in the Red Saraya. (Al-Hondairi, 1998:297)

Ahmad Pasha Al-Qaramanli after the confession of the High Gate .

Ahmed Pasha al-Qaramanli began a major campaign to eliminate the rebels in Libya. He sent his brother Shaaban to Tajura but killed and sent them a group of men. At the same time, one of his men, Ibn Hussein al-Kurghali was allied with one of the sheikhs of Tarhouna, Muhammad ibn Mansour al-Tarhouni, and they declared the disobedience in Tarhouna. In 1713 he was defeated by the Pasha and defeated by the evil of defeat. Ibn Ghalbon refers to this incident, "A new revolt broke out, led by Ali bin Nabi in the province of Barqa and Ali bin Abdul-Bai of the Sanhajah tribe. He claimed that he was the Mahdi and tried to subjugate the tribes in the eastern region and the tribes that did not recognize him were engaged in looting Basha him and defeated him, and the sheep of it spoils Ketarh and left his men and Ibrahim Altrellaki and on Ladgam to discipline the tribes that joined the plaintiff .

Before the Pasha returned to Tripoli, another insurgent, Muhammad bin Nasser, the ruler of Fezzan, came out and declared the disobedience and the Basha came and besieged him. He asked Muhammad bin Nasser al-Safah and in the meantime al-Riaki agreed and forced to take off the pasha and announce the rebellion. To Tripoli and they were forcing people to sell them. They took the out of Tajoura and took the allegiance from the sheikhs of Misratah and the Pasha met them at Tajoura. He defeated them and fled to Egypt. The Taryaki fled to Sabah.

Ahmed Pasha's rule continued from 1711 to 1745, when he died of suicide, as some historical sources recalled after being blinded

Mosque Ahmed Pasha Al-Qaramanli known as the Great Mosque and the Mustafa Gurji Mosque.( see Fiugers .3.1-3.2) which was built under the Reign of Yusuf Pasha and built by his son-in-law and his minister Mustafa Gurji . After 100 years of

construction of Ahmed Pasha mosque . The most known that the most important figures in this family are the grandfather who killed more than 700 officers and staff and soldier Ankhari known trick .. And other acts of violence carried out by ... The grandson who killed his brother and cut his mother's hand, but they nevertheless built the greatest achievements known, he received Ahmed Pasha and the country is going in wars and strikes and backwardness because of the Ottoman rule. It is absurd to talk about the scientific life of cultural sensual flourishing in the period known as the first Ottoman Era which is fun Which did not extend from 1551 to 1711, we do not speak history books about this period, which confirms any kind of cultural activity scientific city, which was the general character of the distinctive Ottoman sovereignty in all countries under it's rule were the rulers themselves unrelated to knowledge. (AlBallush, 1984:325)

However, in spite of that, the Qaramanli family, especially the period of Ahmed Pasha and Youssef Pasha was one of the most important periods in the rule of the Qaramanli family. The country witnessed a development. They established the waqf works which spread in all areas, including the construction of markets, masjid, mosque, schools and others. (Atallah,1977:92).

Education was given the necessary attention, as well as respect and encouragement of scientists, which increased the process of turnout in education, even during the Reign of Yusuf Pasha in a remote city, a Merzq reached the level of scientific awareness to hold an annual celebration to honor the outstanding people of the city. (al-Shennawi, 1980: 927)

Among the most important achievements by Ahmed Pasha Qaramanli.The first thing that Ahmed Pasha did is:

1. Elimination of revolutions and strikes and rebellion in the insides. Led by each of the after God named (Abu Qila) and Ibn Hussein, and Mohammed Mansour, and has eliminated these rebellions violently.
2. Security in some years of his rule.
3. Attention and care of the army.
4. The establishment of Islamic councils throughout the state to resolve the cases .
5. Encouraging the trade of caravans between Libya and the Western Sudan in order to provide sufficient funds to finance government projects. At the same time, this encouragement led to economic recovery.

6. Interested in the construction of buildings, especially religious ones, as the university built the famous in 1937 on the ruins of the mosque built by Omar bin al-Aas has been attached to this mosque for teaching religious sciences and a large kindergarten.
7. Interested in the Libyan fleet by increasing the number of ships and the establishment of basins for repair and the goal of Ahmed Pasha of that is to protect the Libyan coast from raids by European ships.
8. He also took care of the walls of the city and its castles. He also repaired the citadel of Tripoli so that it would be in a proper military position to defend the city against the foreign invasion.

9- Established a shipyard.

One of the most important architectural achievements is the construction of his architectural group which made it a stop to serve the country. (Madani, 1988:179)

The most important achievements and works by Yusuf Pasha Al-Qaramanli: -

Tripoli has been in the middle of its rule to the height of its military and political strength and of its achievements

1. Concerned military installations on the walls of the city, built a wall high around the old city extended from the palace government (Tripoli Castle) to the customs area of the Port of Tripoli and this wall was removed completely in the early Italian occupation.
2. Concerned with the renewal of the naval fleet and the construction of new ships up to the number of 13 warships to protect the Libyan coast on the one hand and to impose royalties and taxes on foreign vessels that were crossing the Mediterranean Sea on the other hand.
3. Encouraging the trade of caravans between Libya and Sudan to benefit the government from taxes on this trade.
4. The construction of the mosques attached to schools, schools and buildings.

It is clear that Libya in the Al-Qaramanli Period was economically prosperous, an administrative and a strong military organization, with a strong maritime fleet and every confirmation that this had an effective effect in the process of architectural flowering and artistic and decorative richness enjoyed by the architecture in Tripoli, Ahmed Pasha Al-Qaramanli and the House of Al-Qaramanli and the mosque of Mustafa Gurji. (Madani,1988:182)

The Qaramanli Era was also characterized by the construction of many modern hotels in the time and the large palaces inside the Red Saraya and the old city in Tripoli and the Manshia Region and some other cities.( Khusaim, 1998:58)

In general, it can be said that the Period of the Qaramanli rule was characterized by remarkable reforms, the most important of which was the control of the Libyan coasts. The country's economy flourished when it owned two naval fleets, one for trade and the other for war. The taxes were levied on many ships and fleets, Mediterranean Sea.

It also helped to create prestige and place for the state thanks to the diplomacy of some of the WI-Qaramanli governors. The field of education was based on the zawiya and masjid and mosques. Tripoli also had three schools: the Ahmad Pasha Al-Qaramanli School, Mustafa Gurgi School. (El-Naimi, 1981: 421)

And the duration of education in these institutes three years after which the student moves to the mosque of Al-Azhar or Zaytouna mosque in Tunisia to continue his education and obtain a higher degree. Who completed their studies in Tunisia and Cairo a significant role in enriching the scientific and cultural life in the state. Tripoli was the capital of the State of Al-Qaramanli culture, adding that it was famous for its large mosque. Ahmed Pasha Mosque. Other cultural centers were established in Misurata and Ajdabia. As a result of interest in science and learners, Islamic higher education was restricted to Ahmad Pasha Al-Qaramanli Mosque.

As for the press, the Al-Qaramanli's did not pay much attention to them, although their rule created a kind of relative openness to the renaissance of Tripoli in the wake of the diplomatic missions and the political and economic relations that Tripoli held in the West away from the intervention of the Ottoman Empire. This led to friction between these and politicians in the State of Tripoli. However, this did not lead to thinking about the press that the West has known for a long time. It was the first newspaper to be published in Libya by the French consul under the name of the African prospector and issued in French in 1827 AD . (Madani, 1988:192)

The interest of the fleet and the imposition of royalties on foreign countries, along with the trade of caravans Sahrawiya which was also prosperous before the conversion of transit through Algeria after the French occupation in 1820 AD who had a role in reviving the Tripoli trade, where Tripoli was the only link between Africa and Europe for long periods.

The economic crisis worsened during the late Youssef Pasha Period and the debts increased, through several agreements with these countries and the inability to meet their conditions. It was natural that the European creditor countries exerted great pressure on Youssef Pasha, for which led to the imposition of more taxes on the population, so that the farms and orchards whose owners can not pay their taxes are referred to the auction sale which led the governor to do everything to reach the government, including killing his brother to retire from power in favor of his son Ali Pasha, to govern the country for three years Almazberp end to the Second Ottoman Era in 1835 AD.

One of the most important leaders of the rule under the reign of Yusuf Pasha, his brother-in-law and his minister Mustafa Gurgi Pasha, who is attributed to the construction of architectural masterpiece known as the mosque of Gurgi, which is still a witness to that period and greatness. (Bin-Mousa, 1985:325)

### **3.2 The Political Situation**

At the end of the nineteenth century, the Ottoman Empire suffered from the most severe cases of weakness and weakness, which in turn led to the disintegration and fragmentation of Arab society, where corruption pervaded the administration and treachery broke out among the senior governors and officials who sold their consciences for a small amount. They accepted it when they accepted the succession of the Ottoman, attributed to several reasons, including the Arab stalemate, their rupture and their Islamic feeling that the caliphate was Islamic and their concern for Islam against the dangers that threatened them at that time. Among the Arab states that were under Ottoman rule were the western state of Tripoli which the Ottoman Empire was able to restore its direct influence in 1835.

Yusuf Basha (1796-1823) served his first rule on the establishment of security and order in Tripoli, the West. He issued a series of strict laws against the criminals and infidels. He also took care of the fleet and strengthened it and fortified Tripoli with the west through the establishment of governors in the provinces as it did in Fezzan and Benghazi. The result was the large number of enemies and the thought of the European countries in the elimination of the maritime danger in the State of Tripoli West, which led to the deterioration of the state of the country at the end of the rule of Yusuf Pasha and witnessed the period of increased conflict and competition

among European countries for the division of property of the Ottoman Empire. (Hassan, 1962:235),

This weakness and decline were caused by a number of reasons:

1. The depletion of the naval spoils after the European countries began to abandon their commitments and actually stopped paying the annual resolutions on them.
2. In 1812, the Vienna Conference adopted a general resolution to eliminate the danger of the Mediterranean Sea. It also decided to prevent the slave trade and its resistance. These decisions had a negative effect on the finances of the western State of Tripoli, because the slave trade was a main pillar in the trade of Tripoli's western convoys.
3. The French occupation of Algeria in 1830 was a fatal blow to the navy in the State of Tripoli in the west in the Mediterranean in particular, as this occupation led to the competition of France for African trade after infiltrating into the continent, as well as this occupation there have been many wars with the European fleets. In their time the war with the American ships (1800-1803 AD) and the growth of the danger of Muhammad Ali Pasha which was behind the reasons that called the Ottoman State to regain control of West Tripoli. (Hassan, 1962:239)
4. When Western colonial influence began to penetrate Africa, Western Sudan's trade began to take its way to the European markets from the shores of the Atlantic instead of North Africa, including Tripoli and the West.
5. The number of internal accidents and sedition that required special attention and painstaking efforts by the pasha, among which was the abstention of the people of Fazan and the people of Ghadames from paying taxes and revolutions against the Pasha in Gharyan and fourth in Sirte and although he was able to eliminate it severely, it undoubtedly threatened the state entity at a time when the pasha was totally oblivious to the multiple external difficulties of the multiplicity of European countries.
6. As a result of the factors mentioned above, the state's income has decreased and its resources have been exhausted. Governor Youssef Pasha has been unable to collect taxes. This forced him to borrow from the European communities in Tripoli and the French and the British encouraged him to do so. The French and English fleets threatened to strike Tripoli in the west. The

people threw stones at him. He had to give up the rule to his son Ali Pasha II in 1832. However, this situation did not please the people of the state, who demanded the sultan to relieve them of the rule of the Qaramanlian family. Governor Ali Pasha in 1835 AD and was appointed (Najib Pasha ) instead of him and thus returned Tripoli under the direct rule by Istanbul as was the case before the referee Alqaramanli . (Hassan, 1962:245)

7. The many internal disturbances have helped to destabilize the regime and spread the conflict that Yusuf Pasha put down to ease his suffering, as he divided the country between his sons and relatives, but the unrest and chaos continued, leading to weak government prestige, such as the problems of Tuareg and Tepusi tribes which led the governor, Mohamed Ezzat Pasha, to send a letter on January 30, 1848 to the governor of Fezan on this Alftna, as well as in the Era of Ahmed Ezzat Pasha (1857 -1860AD) (1879-1880 AD) Barco and introduced them under obedience in 1851 AD.

The State of Tripoli in the west returned to Ottoman rule in 1835, during which the Ottoman Empire lived in the Era of Sultan Mahmud II (1807-1839 AD) and continued to the state until 1882 AD and the state during (47) years. The strong and powerful governors who tried to reform and the weak helpless who could not control the affairs of the state and continued revolutions of the people during this period as an extension of their revolutions in the two previous covenants and continued European intervention in the affairs of the state that appeared in the era of the Koran and increased strength and clarity, During this period some achievements which were the fruits of reform and renewal movement, has been placing the Ottoman State Cyrenaica region special attention when the Senussi in 1841 AD, his relationship with Istanbul was linked in the line with political moves in 1863AD. (Mikaki, 1961:385)

There are other views of some historians regarding the reasons that led to the removal of Ali Pasha II, the last princes of the ruling family and the return to Tripoli the West to guardianship and governance by the Supreme Gate, like the opinion attributed to colonel Arlington and colonel Warrington, the British consul who openly declared his disapproval of Ali Pasha II's ascension to the throne , indicating the interference of foreign forces in the affairs of the Ottoman State and it's era. (Mikaki, 1961:387)



### 3.3 Secondly Administrative Conditions

Libya was divided into three districts: Tripoli, Misratah and Benghazi. These districts are divided into districts (Sanjak) and districts . Each district has a commander who is responsible for all its affairs except for the judiciary which has it's own system, and because the Ottomans, after their direct control over them, were preoccupied with suppressing the revolutions that existed in different parts of them, so stay in the old administrative organization until 1843 and then create a new organization , where Libya was divided into two parts Namely the State of Tripoli West and the Benghazi banking system . Despite the fact that many governors have followed the rule of the state, which exceeded and the people, some could not do any work, some did not have enough power to eliminate the uprisings and popular movements, In addition, the Ottoman Empire was not serious in it's care of this state which sometimes led to the rebellion of it's military garrisons, as happened in 1885 when the Ottoman military division in Tripoli arose west because of the administration's inability to pay the salaries of soldiers.

In the early Ottoman Period, there was a development in the administrative systems, especially after the Hamayoun line was issued in 1856 AD. The laws that were enacted to implement the provisions of modernization of the state were designed according to the rules of the European countries. The state law of 1864 AD established an end to the old feudalism and abolished the remaining financial systems of the period of feudal military feudalism and leadership and gave each employee a salary received from the state treasury. The wali government also tried to improve administrative conditions by implementing the Ottoman regime of the lands of 1858 AD by encouraging the leaders of the state .However, the deterioration of the trade of convoys and the emergence of opportunities to sell land to European companies and their exploitation persuaded many elders and elders to benefit from the registration of land individually, This new Ottoman policy achieved some success. (Ismail O. A., 1966:410)

In terms of the administrative division of the State of Tripoli, the West was divided into four branches, each of which had a governor. Each of them was divided into districts known as "districts", each of which is a manager.

The manager comes after the governor in terms of degree and administrative arrangement and in his administration the management of financial and civil affairs

and security and the owner has the same terms of reference of the same administrator and is particularly concerned with the collection of taxes and the director specializes in security and tax collection in the (area) affiliated to him, of the writer and a certain number of gendarmes and sometimes when circumstances dictate (military force), and the administrator has no authority over the tribes, as the historian Kourou who was ruled by the tribal sheikhs, said that each tribe had a sheikh or leader It has official character, but it is in some respects Wei Wen accountable to power for the actions of members of his clan, and help the local administration councils problem of honorary members the district administrator and based may draw in some of their terms of reference, the central government is in Istanbul to appoint the district administrator and the existing shrine, the directors are appointed by the governor after the adoption of the Istanbul .(Alrapi, 1970:97)

The West Tripoli: consists of four brigades, including Tripoli Center and follow each of these brigades number of the case and the different areas vary depending on the change of administrative status, but the number is :

- A. Tripoli West Brigade.
- B. The Five Brigades.
- C. West Mountain Brigades.
- D. The Fezan Brigade.

Benghazi: This metropolis was established in 1879 and was directly subordinate to the capital of Istanbul. Before that, it was part of the western province of Tripoli, as a province of it's provinces. It was called in the Period of the Qaramanlian family in Barqa and it's affairs are managed by the ruling family in Tripoli and the large number of rebel movements have a very significant influence in the administrative situation, as Benghazi turned from a brigade to Mtsarfiya and then to a state, and then became (Mutasarif), and has included three districts and nine areas, five of them follow the center of Almtasrafiya, (Albarasa, Sulog, Komenes, Perseus). But no issue is:

1. Darnah district and includes the areas of Kuba, Bomba, Tobruk.
2. Sprawl lawn, featuring hand sense.
3. Ojla and Jallou District.

And then became a district of the jurisdiction of the district and annexed by the province of Braga and a new area was added to the district of the lawn and know the

school, became a Benghazi Mtsarfihi consists of four spend and ten areas . (Tolley, 1989:212)

### Third: Social conditions

The population density in the western State of Tripoli was apparently small, with a population of 1,500,000 distributed in Tripoli, Barqa and Fezan. Half of this number was in Tripoli. The population of Tripoli in the West in the second half of the nineteenth century, some said that the number was (1,500,000) people and the other mentions that the number was (1,310,000) distributed in the following form (1,010,000) in Tripoli, the West itself, and (300,000) Nesma in Benghazi, as a third source indicated that the number was (200,000) people, compared to the area estimated at (1,200,000 km<sup>2</sup>), the average density of population in the ironing if one square meter ranges from one person to two people, this ratio is very low . (Sultan, 2001:245).

The community in the State of Tripoli in the West was composed of a mix of several races, namely the Arabs and the Berbers who were their original inhabitants, as well as large numbers of Ottomans and Samar, all Muslims. Some of them were remnants of the ancient Negro migration to Western Morocco. They had their own villages, some of them around the western city of Tripoli. Religiously, the majority of the population was Muslim, spread over the Maliki and al-Azmi Schools, as well as the presence of Jews and Christians, they are from foreign communities. (Tolley, 1989:216)

The majority of the population speaks Arabic, others speak Berber and Turkish in Arabic and their roots extend back to the history of the Arabs before Islam. They live in cities, villages and Badia. The inhabitants of the cities specialize in commerce. The villagers are employed in agriculture. The Ottomans are called " (The sons of the military) and related to things military duties, the number reached in the second half of the nineteenth century (50-60 thousand), and the most important areas of their concentration in (Alawneh, Manshiyah, Sahel, Raqayat, Rashbana, Azizia), and helped them the state in order to install the system and security was not supported (Pash Agha), who enjoyed special privileges until 1900, when Governor Hafez Pasha abolished the pasha regime and established the four-pronged system. The Uigholist argument became a class opposed to the reforms of the local authority in the administration and the army because it deprived them of their privileges. The Bedouin tribes are an important part of the community in the western State of

Tripoli, which included many tribes including the ancient Arabs, the history of war, the pre-Islamic (Berber), the Rayyan and the Khaleifa and Havoc and the Hedgehogs and Kasbah and Nalut and they reside in the area of the Western Mountain, as well as the tribes of Mugarba and Jabali in the Galwa Oasis, Bani Walid and Bani Wazin, who live in Ghadames Oasis, along with many other tribes, valleys and other things. (Tolley, 1989:221)

And the movement of Senussi spread among them, especially in Barqa and Fezan, and played a big role in taking advantage of their energies and succeeded in organizing their community within the system zawayia. And the nature of this community was isolationist, as it was away from the authority of the state, because it acclimated and printed in the splendor of the environment it lives And it was the norms and customs and traditions of the Bedouin which govern this society, and if not find something, it was the power that was the ruling position to resolve differences and agreements, and the Bedouin character is characterized by roughness and hardness and simplicity and purity emanated from their souls and stems from the noble qualities admirable , practiced grazing and agriculture and moved in their areas with the succession of seasons, because of their isolation. They were ignorant of the outside world around them. Some of them described them as travelers, including Ahmed Hassanein who described Bedouins gently as they were before the advent of the Senussi movement. "The reason for this is that the Sunanism has a great role in changing their social and religious life, as the English Orientalist Richard, who lived among them for a while, observed that despite their great ignorance they have noble qualities that appeal to everyone who lived among them. Their ignorance of the provisions of Taa Lemah, as described by the historian al-Hashishi residents of Jabal al-Akhdar that they express their tongue and fluent in Arabic, good printing and good morals and soft and believe in their Sheikh (Snoussi) belief does not budge as mountains and fear God and the Prophet Muhammad. (Wadaq, 1986:250)

In addition to the Bedouins, there were large numbers of exiles who were opposed to the Ottoman authority. The State of Tripoli was an ideal exile, characterized by the presence of high walls, fortified castles, distance and isolation from the outside world. It was the Era of the Abbasids in Egypt, who encouraged the Jews to settle in Barqa and their numbers increased over time. They enjoyed prosperity and stability under the Ottoman rule. They practiced many works, foremost of which was trade and gold. The Jewish traveler Benjamin who visited Tripoli in 1850 AD, was

estimated by about 1,000 Jewish families with four clerics and eight Jewish salesmen. In 1886, they sold about eight hundred and eleven schools and had their own lives and they are not very similar and most of them are concentrated in population and it's role is narrow and there are no outlets and those alleys were dirty, and the population was in 1909 AD about one hundred and thirty thousand people . (Wadaq, 1986:255)

The rest of the population of the state of Tripoli in the west amounted to approximately thirty-two thousand people in 1908, including twenty-one thousand Muslims, and the rest of the different religions and races, while the Christians were a minority and are spread in the coastal areas of West Tripoli before Ottoman control . The period of the Ottoman Empire and then disappeared and left no impact in the country only foreign communities which numbered in the beginning of the nineteenth century nine communities as follows:

The British community and most of it's members was Maltese and they controlled the industry and trade through the mediation of Maltese companies and institutions, which numbered three thousand and six hundred people.

In 1900 AD, the Italian community numbered one thousand and one hundred people, of who nine hundred and thirty were in Tripoli and one hundred and twenty in Benghazi, the rest of who were thirty, twenty of whom were in the five, Derna and ten in Misrata. (Bin-Mousa, 1985:302)

The French community numbered seven hundred people, and they were engaged in trade of all kinds, the Spanish community numbered 100 people in Tripoli, fifty in Barqa and most of them were Jewish merchants, the Dutch community numbered seventy people throughout Tripoli in the west, the Greek community had a population of more than 100 people and they practiced fishing and sponges as well as trade, the two Austrian and Al-Qaramnli communities numbered 80 Jews, many of whom were deported to their country. (Charles, 1969:203)

### **3.4 Cultural and Religious Conditions**

#### **3.4.1 Cultural Conditions**

The state of Tripoli in the West has suffered long periods of cultural stagnation throughout the Ottoman rule. Like the rest of the Arab states, the image of the cultural conditions in Tripoli and the West has begun to improve. Other, perhaps the best proof of this was the second half of the nineteenth century of the renaissance of

scientific and cultural , the books found in the libraries Aljgobob which exceeded eight thousand books and a volume, including books in the interpretation and assets and modern and standardization and jurisprudence and other scientific and natural sciences which contributed to the cultural and scientific level of the state, which revived cultural life at the beginning of the twentieth century, thanks to the intellectuals of the Senussi movement who spread the culture they received in the country they were traveling on during their commercial trips In the west of the city itself, there were two institutes, one in the Ahmad Pasha al-Qurmanli Mosque, the other in the Uthman Pasha Mosque and in the city of Zliten, ) and there is with him in the City of zawiya there was a zawiya (Abashat) and in the western mountain some of the religious schools that teach the alphabet on the doctrine of Abadi and spread the Zawiyas Senusi in particular Berkha and emerged among them the Institute Algobb who the leaders of the Senussi movement came out and the culture was relatively diversified. (Ahmeida, 1985: 299)

In 1877 AD, three elementary schools were established in Tripoli, with sixty students and the other in Benghazi. The total number of students in Tripoli in the West until 1877 AD was one hundred and forty-five students of boys only, there was no school for girls and the Rashidi Schools established by the governor Ahmed Ezzat Pasha, there is no statistics for their preparation and during the duration of The second school was founded in 1879-1880 AD, but the school was abolished in the reign of his successor, Muhammad Nazif Pasha who turned it into a warehouse for the soldiers. In addition, Ahmad Rasim Pasha founded the Turkish elementary schools in accordance with the Ottoman Education Law issued in 1860 AD,religious schools and primary schools in 1885 AD to seven religious institutes and fifteen primary schools for males, one school for girls and one secondary school and the subjects taught in the schools of the Ottoman Rashadism Quran, tajweed, religion sciences, Ottoman language, Arabic language, dictation and Persian language history geography, engineering, arithmetic, calligraphy, painting and theology. The free education was limited to poor students. The state witnessed the opening of a number of foreign schools. There was a French School for males and one for females which were run by monks and nuns. An Italian School was opened in Benghazi and Al-Khamis, a number of schools in Tripoli, one in Dhahra, a boys' shelter and a high school for science and commerce. Foreign schools maintained their number of students in subsequent years which tried to repel the people from these schools , and

in 1910 was in the state of Tripoli West twenty primary schools, fourteen of them in the center of the state, five of them in the fifth one of them for females in the western mountain and one in Fezan, one in Tripoli and the other five and the western mountain. The preparatory schools were limited to one school in Tripoli, The number of Jewish schools was eight primary schools for boys, six in Tripoli, two in the five, and one in Rachidia. Italy had four schools in Tripoli, one for boys, one for girls and one mixed school, as well as a school in Al-Khums and two schools in Tripoli, one for boys and one for girls. In the French schools there were four primary schools in Tripoli, two for boys and girls. In Benghazi there were a number of foreign schools. There were two Jewish schools for males and one for girls, as well as another mixed school, (Italy) and Italy (the same number). The review of these institutes and schools of different origins, types and curricula shows that education during the last 12 years of the nineteenth century has registered remarkable progress. However and the state did not provide any of the requirements for students, but had to equip themselves with all they needed which prompted the deputies of Tripoli in the Council of envoys are both (Omar Mansour Pasha and Mahmoud Naji ) report in which the Minister of Education asking for clarification about the reason for the closure of two schools Rushditi and nineteen elementary school in Tripoli and because of the decline in the number of schools, the parents of Muslims and Jews were sending their children to foreign schools. (El-Naimi, 1981:218)

### **3.4.2 Religious Conditions**

Although Christianity was known in the State of Tripoli and the presence of some churches and bishops in some of the cities, such as Badda and Oia, namely Old Tripoli, Sabratha and Qureina (Shehat) ) and despite the multiplicity of places of churches and bishops in Tripoli West, but it is rare to exist any Christian from West Tripoli and this indicates that all the churches were to foreign communities that emerged after the Ottomans control of Tripoli in the West in the second half of the nineteenth century punishment .The religious traditions of sufism and Almorabeen were a major issue among the people. It was customary for the people of the schools to go out to celebrate the Prophet's birthday and to hold different flags in their celebrations. On the day of the celebration of the birth, fearing a clash between them and the Muslims, but this ban was soon passed, the other sects freedom of worship, where the religious tolerance prevailed in the state at that time, Christians were

celebrating Easter fire and Yahya Pasha Tripoli West (Wali) and the latter receives washed-out European countries in an atmosphere of religious tolerance and we must show the role of men and methods of Sufi Marabouts who had a major role in the lives of the people and it's history and there was no Mzhban two:

a. Alabadi Mzhb most Berbers embrace it. (Be'aou,1968:210).

B. The doctrine of al-Maliki, which attributes this doctrine forward Anas bin Malik God's mercy and in addition to these two doctrines, there are Sufi methods which had a wide spread and a large and dangerous role in the history of the country's religious, political and social, including the Senussi method which is the core of the subject of our study, in detail in the coming chapters which played an important role in the latter half of the nineteenth century through it's publication of Islam in West Africa . (al-Shennawi, 1980:410)

As for the Almoravids, many of the people of Tripoli in the West believed that there are people who have a hidden power that moves the world and that they are close to God and then they can change the natural laws. These people are the Almoravids, as the Egyptians (the people of Baraka).

Therefore, the general public approaches and respects them and asks for help.

It is clear to us that Tripoli which returned to direct rule of Istanbul after the fall of the Qaramanlian family, returned at a time when the Ottoman Empire was reeling in front of the weight of history. The Ottoman State tried to organize the state and reform it through the emergence of the organization and reform movement in the Ottoman State, The Reign of Sultan Abdul Majid (1839-1861), where these reforms had implications for some Arab states, including Tripoli and the West, but in spite of that and applied Ottoman regimes in all areas, the reform movement did not have any clear impact, Primitive in economic, administrative, military and judicial sectors, because of the state of the capital Istanbul and the lack of continuous follow-up of events in the Arab states, the fluctuation of the political situation and the large succession of Ottoman governors on West Tripoli all these things caused the decline of the state with the Ottoman Empire. The many conflicts between the governors, the large number of internal affairs and the poor economic conditions, the waste of money and the neglect of projects, all gathered against the increase of European ambitions in the states of the Ottoman Empire, especially after the occupation of Algeria in 1830, Tunisia in 1881 and Egypt in 1882 The Ottoman Empire was unable



at the time to address these dangers, paving the way for the Italian occupation of Libya in 1911. (N.Proshen, 2005:285)

### **3.4.3 The Most Important Routes of the Tripoli Merchants Were**

1. The road leading to Kanu and Sakato (Sakato), located in central Sudan, was controlled by the Ghadames who acclimated to the local environment to be merchants. They were intelligent and proficient in many languages. They passed through the towns of Ghadames, Ghat and then pass through the tribes of the Tuareg tribes in (Aazz) and (Hogvar) until they reach (Kano and Sakato). (N.Proshen, 2005:288)

In 1897 AD replaced the convoy going to Sudan goods worth five hundred thousand francs local goods of Kann worth eight hundred thousand Vahla, This trade began to decline in these areas since the British occupation of Niger and it was evil the smaller ships from Lagos to Niger and Borneo have taken over the local trade and carry goods by ship across the river to Lujuga and then across the road. (Wazizi), then to (Sarba) and take two routes, one to (Kano) one of the centers of Sudan and the other to (Koca), located in (Borno). (N.Proshen, 2005:289)

2. Purno Corridor: From Mazraq, extending to Taha Jahri, to Belma, the center of Kawar Oasis, to Ojifi and to Coca on the coast of Lake Chad, it is the easiest and most short route to the center of Africa. And some of them are called Rang Zubair which is located on both sides of the coast (Koca) and there are some of the roads that cause damage to the convoys. And (Borono), has caused great losses to the merchants of Tripoli and the West until they left these oases but the stability of the English and Frenchmen in the recent period was a reason to restore calm and tranquility to some extent and returned to the way it was in the past is full of business activity, where the caravan of the convoy that moved from Tripoli to the West in September 1901 with a capital of twenty thousand Vahla, Cocoa without any aggression (N.Proshen, 2005:289).
3. Wadai Road: This road passes through Benghazi to the land of Kaza first and then to the Desert of Tebsti. This journey along this route differs from Mayr to the year of the wars according to the different seasons. This period as in other ways to change their migrations, so they were carrying their belongings

on the emergence of camels which they bought specifically for this purpose and the Senosion great role in the process of supporting security and tranquility in these quarters, as the convoys pass by in safety and reassurance and the main goods that import the State of Tripoli, west of the centers of Sudan is the skin of goats, ivory and feathers. The ostrich, which continued to trade for long periods of trade Tripoli and besides these goods emerged a new trade is the trade (plant) which was not affected by his trade despite developments that left negative effects on the trade of convoys which flourished since it began in the city of West Tripoli in 1868 AD and then in the city of the five in 1873 AD and concentrated in these cities with their presence in some cities and other states, and in any case. West Tripoli and Benghazi have long been important commercial centers for the trade of caravans, especially in the period between 1870-1881 AD, which reached the maximum stages of prosperity, but it is a brother then collapsed because of the accumulation of several factors can be summarized by four main points:

- a. Change in the political situation of the African countries.
- b. Opening new routes to Africa's interior is cheaper than previous methods.
- c. The decline in prices of Sudanese products due to competition on the international markets with some goods coming from Africa.
- d. The contraction of trade and the trade of Tripoli and the Pegazians, and the suspension of some of this activity because of the low profits generated by the trade of convoys evidence of this when Italy occupied Libya (1911), the number of commercial convoys that arrive annually from remote areas (Sudan the main center of this trade (al-Zaaydi, 1974:252).

#### **3.4.4 Buildings of the waqf in the Era of the Al-Qaramanly family**

##### **First: Masjids and Mosques**

##### **1) Ahmed Pasha AL-Qaramanli Mosque**

This mosque is facing the southwest part of the Red Gate and is separated from it by a street known in the old name as Al-Khandak Street and Al-Mushir Market. This mosque overlooks the north-east facing Al-Mashir market and its northern façade is located on Al-Raba'a Market. .

Ahmed Pasha al-Qaramanli built the mosque in 1123 AH - 1711 AD and was followed by a school to teach children. (Dajani, 1971:66)

## **2) Mahmoud Mosque**

It is located in the middle of the old Medea Mosque in Tripoli, overlooking the north and west on the Al-Sarara'i Street. The north-east facing it overlooks the Jama'a Street, while the southern façade overlooks Mohamed Zureik Street. This mosque was established in 1681 when it was secretary of the treasury in the reign of the governor of Tripoli, Muhammad al-Haddad Anatolia 1678 AD and established a prayer chapel for the feast of the mosque. (Dajani, 1971:69)

## **3) Druje Masjid (The Stairs Masjid)**

This masjid is located at the intersection of Al-Sararai Street and Zaqqa Al-Drouj masjid. This masjid is called the masjid of Al-Daruj because the street door is on a high level from the street with some degrees. It is Ismail bin Qasim bin Abdul Hamid bin Jerobo bin Malik bin Lujih bin Amer Al-Sulaimi who built this masjid. He founded the year 1518 AD . (Dajani, 1971:75)

## **4) Shaib Al – Ain masjid**

This masjid is located on Souk al-Turk Street. This masjid was built by Mohammed Pasha, known as the Al-Ain, when he took over Tripoli in 1698 AD.

## **5) Masjid of Hattab**

This masjid is located at the end of the Kvala Line. The Sheikh Mohammed bin Mohammed bin Abdul Rahman Al Hattab is the founder of this masjid and the Ahmed Ansari mentioned in Al Manhal , that he was born in 1496. He died in 1547 and there is this masjid outside the city on the one hand east and located on the sea and attributed to Sheikh Hattab telegram and called Abu Nizar. (AlBallush, 1984:275)

## **6) Masjid of Asous.**

This masjid is located in Zaqqa or Deira next to Sidi Omran Street. It is known as the Masjid of Tuba and perhaps it was the imam of this masjid. It was named after him and became known to him.

## **7) Darghout Pasha Mosque.**

The mosque is located in the Bab al Bahr Area and is bordered to the south by the small bathroom ridge, west by Dargut Pasha Street and north by Bab al Bahr Street. This mosque is one of the most important mosque s in the Old City. It was built by Darghut Pasha, which was founded in Tripoli in 1556. It is similar in terms of detail,

architectural structure, shape and Area of Hammouda Pasha Al Mouradi mosque. (AlBallush, 1984:289)

#### **8) Al-Naqa Masjid**

The Masjid is one of the oldest masjids in the city of Tripoli. It is said that it was built in the days of Mu'izz Dinin al-Fatimi. It is described by Tijani as a large masjid on high pillars. It was built at the end of 918 AD , beginning in 913 AD. Khalil Ishaq is known as the Great Masjid. He was built by the sons of Obaid. (Dajani, 1971:98)

#### **9) Masjid Sheikh Salem Al Mashat.**

This masjid is located near the main water reservoir of the city and overlooks the west on the palm of Salem Al Mashat and the north on Salem Street Mashat, says Ahmed Ansari, speaking to the founder that Salem Mashat died in Tripoli in 1493 and is a man of the IX century Hijri, XV'th AD. From here it can be said that the mosque was built before the date of the founder's death. (AlBallush, 1984:324)

#### **10) Mosque Gurji.**

This mosque was built in (1833-1834 AD). It was built by Mustafa Gurji, where the memorial plaque is located on the entrance. The eastern facade of this mosque overlooks the arch of Marcus Orlius. It is one of the most important landmarks of the present city of Tripoli. (Bin-Mousa, 1985:325)

#### **11) Masjid of Ben Swan**

This masjid is located in the Street of Koucheh el-Saffar. It is no different from the masjid of the city of Tripoli in terms of construction. It consists of a prayer house and a book beside it.

#### **12) Masjid of Ibn Tibib.**

It is also known as the Masjid of Al-Uzza. This Masjid is located on Souk al-Horma Street. It is said that Ibn Taleb is the one who built the Masjid and is of Turkish origin. The masjid consists of a special prayer hall, a place for ablution and a book for memorizing the Holy Quran. (Bin-Mousa,1985:310)

#### **13) Masjid of Dabbagh.**

This masjid is located in the center of the old city of Tripoli in Dabbagh Street. It is possible that Mohammed al-Dabbagh during the reign of Khalil Pasha al-Arnaouti on Tripoli in (1681-1709 AD).

#### **14) Al - Saklani Masjid.**

This masjid is located at the junction of the Benghazi Street and market heat. It is likely that Mohammed bin Mohammed bin Ali al-Saklani is the founder of this

masjid, according to Ahmed Ansari. In his book *Nafhat al-Nasreen*. (Ansari, 1984:258)

#### **15) Masjid of Kharouba.**

This masjid is located on the street of Kharouba in the southern part of the market of the Turk and has an entrance from the north of it and opens on the Street Amoura and said: This masjid was founded around the XV'th century AD.

#### **16) Masjid of Ibn Taboun.**

This masjid is located on the Street of Qus al-Mufti. This masjid is distinguished from the Libyan-style masjid in construction and decoration. It is said that the masjid was built by Ibn Tabun, a Libyan from Tajuri. This masjid is located outside the Old City. (AlBallush, 1984:354)

#### **17) Sheikh Abdul Wahab Masjid .**

This masjid is located on the north side, opposite Masjid of Ahmed Qurgi and the Arch of Marcus Aurelius. Compared to the Masjid of Salem Al Mashat, it is clear that it dates back to the same period of construction in which this mosque was built. . (Bin-Mousa, 1985:315)

#### **18) Masjid Al-Mazi.**

It is known in the old name of the Masjid of the Grandfathers as well as the grandmother's masjid because one of the grandmothers of the most expensive had built it and then known as the masjid of Al-Mazi because Hassan Al-Bazi had settled in it and is located outside the city of Tripoli from the south.

#### **19) Masjid of the Red Saraya.**

This masjid is located inside the castle of the Red Saraya in Tripoli and was first a hall of the halls of the Red Saraya, but the Turks and after their entry to Tripoli in 1551 AD allocated this hall to perform religious rituals,

There were also other and masjidi that can not be mentioned, such as the masjid of Ben Sulaiman, Masjid al-Rifi, Al-Nakhli Jami, Ibn Saber Masjid, Mufti Masjid and Ibn Lutfi Masjid. The next chapter will focus on the masjid that were built in the Era of the Roman family.

The effects of the waqf were not limited to interest in Masjids and education, including the provision of funds and waqf to places of worship through the provision of centers for the teaching of the Holy Quran or the councils of scholars, scholars, judges and others. And the existence of practice and dissemination of education in

the country, and was one of the most important institutions of the emergence of libraries attached to schools and masjids. . (Bin-Mousa,1985:335)

### **Second El-kuttab**

It is a place of education attached to the masjid and the mosque, and is usually held near or inside mosques, where a small room is used as a Kuttab. It can be erected in the zawiya or in the house of the sheikh itself or in houses and rooms suitable for this purpose. The El-Kuttab were scattered all over the state.

The Elkotab begins with the child the first stages of his educational life, learning to read and write in the book by a teacher known as the name of the faqih and was called Elkotab the title of sheikh or polite or Mutawa. (Gaspari, 1972:325)

In most cases, the education in the Elkotab is free, especially if the institution is rich or some of the men of the state or it were supplemented by the endowment of the payment of the wages of the elders and the expense of children, especially orphans and the poor. (Al-Zaydi, 1974:265)

If the sheikh himself is the author of the Elketab , he was paid a small fee from each child and know this fee in the name of Khamisiya.( It is given to the teacher every Thursday at the end of the week and often things in kind, such as eggs and beans and sometimes money).

The number of Elkotab in the city of Tripoli in the Ottoman Era about 15 of the Elkotab, but they were not all valid for the educational process, even those Elkuttab that were suitable for education was not the education. (Breina, 1969: 56)

And the Ottoman Empire was covered in the state to give the Elkuttab some attention, and this is clear through a letter sent by the governor to the judge on the formation of committees to concern the Elkuttab and the implementation of regulations and laws and implementation.

In spite of this, the Ottoman Empire did not intervene directly in those Elkuttab in terms of curriculum and method of education, but it was supervising the waqfs of the Elketab through the judge Hanafi, if the Elketab and stand if he did not stop, the interventions of the state are almost non-existent and usually the endowments of the masjid and the mosques are the same as the end of the Elkuttab ', where he spends from these endowments on the Elkuttab.

The city of Tripoli was known in the Ottoman Era, especially the second one. There are a number of mosques attached to the schools and some of them are attached to

the schools and are fewer than the previous ones. The following are the most important kuttabs that were known in the city during that period . (Breina, 1969: 56)

**a) Kuttab of Ben Swan:**

This ketab is located in the mosque of Ben Swan in the city of Tripoli, and is known as the mosque Masjid Hawas. And attached to this mosque a room for teaching has been used as a book to teach children Holy Quran. (Breina, 1969: 57)

**b) kuttab of Ibn Taboon:**

The ketab is located on the top floor of the Masjid. It is a rectangular room and enters the book through a corridor known as the Kanuni Shanti. There is also a small stairway leading to the book on the upper floor. (Breina, 1969: 89)

**c) Kuttab of the Elhatab:**

It is a room located west of the mosque building, separated from the mosque by a narrow road leading to the shack of bail and the market spices.

**d) Kuttab Ibn Tabib:**

It is also called the Kuttab of the Masjid of Al-Uzzi. This ketab is located in the market of the heat market inside the Masjid and the Quran is memorized for students.

**e) Kuttab Writer "ElKateb"**

This kuttab is located next to the school and Writer Masjid which is a small room where students meet to learn to read and write and then memorize the Koran.

These ketabs represent the cornerstone of the student's educational stages. Through his attachment to the ketab, he can learn Arabic alphabet, reading, writing and memorizing the Holy Quran and teaching kateateb connects the student with social connections between his peers and peers. (Al-Zaydi, 1974:245)

**Third : Zawiya**

It is natural that the endowments have far-reaching effects in contributing to the spread of sufism in the western state of Tripoli. The revenues and endowments of the waqf were spent on the sufis who were cut off to worship to a point where sufism became one of the most important manifestations of religious activity in Tripoli and the West. (Rossi,1999:258).

The endowments of Tripoli were concerned with the mystics and gave them great care in all their places of residence, whether they were angles, ribs, or tikaya. This is evidenced by the interest that was monitored from the endowments for the benefit of the mystics which cannot be available to the ordinary person. Food is enough to question and clothes have a stray, and this increased the number of mystics for these features. (Ismail O. B., 1966:125)

These zawiyas were stopped for the benefit of the poor sufism. One or more sheikhs were made to the zawiya. Also, in these sufi zawiyas, those who are entitled to permanent residence in the corner and those who are entitled to temporary accommodation for a period of time specified by the sheikhs are identified. He teaches in this angle a jurist, scholar, or sheikh on one of the four schools of thought. He was the head of the zawiya sheikh known as the name of the provider. He has a wide authority on the millions of organized to the zawiya. Zawiyas were the role of science and hospitality and sufism and worship as it was copied by some manuscripts and the teaching of the zawiyas of the highest degree of education of the schools after graduation. The most important of which is the dissemination of the teachings of the Islamic religion in the mountains and deserts. (Dajani, 1971:238)

They were also entitled to teach at the sites of the kateeb. zawiyas gave their outstanding students scientific leaves to enable them to perform their duties later if one of them was involved in the education of any masjid, school, zawiya or book.

Zawiya is an educational institution. But it is a type other than schools and institutes. The Ottomans inherited these institutions through the Islamic state that preceded them. In most cases, the zawiya were the main place where the worshipers gather for their duties and duties. The zawiyas in Tripoli in the Ottoman Era have increased to a great extent, for example, the following:

**a) Zawiya Sheikh Yaqoub:**

This area is located in the Bab al Bahr area west of Marcos and Arlios arc by Sidi Yaqoub road. It is located south of the former maritime building. It is located behind the Kaheya Tower and is called the Small Zawiya. (Ismail,1966:155)

**b) El Zawiya El Kabira ( The Large Zawiya):**

This zawiya is located in the Bab Al-Hurriah area in Al-Zawiya Al-Kabeer Street. The building is very similar to the old houses in the city. It has two large rooms overlooking the courtyard.



And there is another room for the five prayers. The Fassi Panon. He came from Moroccan at the sixteenth century AD.

This zawiya is located in the zawiya of the Phoenician Masjid in front of the Al-Naqa mosque on the west side

**c) Zawiya Almazzi:**

This zawiya is located outside the city of Tripoli from the south-east. The Sheikh Abu Abdullah Mohammed bin Mustafa Al-Maazi is the true founder of this zawiya, and called his name and began to know the name of zawiya Al-Maazi. Sheikh Abdullah had traveled to Egypt and is studying and then returned to Tripoli in the Reign of Ahmad Pasha Al-Qaramanli 1711-1745 AD and founded the zawiya in the same period. Ahmed Pasha Al-Qaramanli helped him in building this zawiya, as he provided him with material aid and facilities enabled him to build the zawiya.

The drainage resources on the zawiyas consisted of:

1. Waqf funds whether they are money or agricultural crops. They can be sold or replaced by the needs of the zawiya, from the requirements of living and learning by.
2. Donations and donations that were charity by the good people on the zawiya.

Rehabilitation and rehabilitation of dead land and re-planting, as well as the rehabilitation of wells and the rental and exploitation of revenue in favor of the zawiya. (Hassan,1962:88)

### **3.5 First Commercial Establishments Markets**

The city's old commercial and crafts markets, which are located within the hectare city walls of the city of Tripoli, have different styles of their own architecture. The Tripoli markets were organized in the middle of open squares in the form of roads and others covered with arches, the textiles, clothing, paper, silk, sulfur, gold, wood, tar, henna, wax, leather, ostrich feathers, dates, ivory, salt and precious stones were among the commodities of these ancient markets. The city's markets, imported across the desert from convoys loaded with goods from the interior of Africa or from ships coming across the sea from different countries of the world. (Rudofsky 1964:154).

The markets of the city are bustling with traffic. This is a porter passing through the middle of the market, our passers-by to make way, amidst the voices of the vendors with their noisy shops, and their varied songs with deep meanings, in the paths of the craftsmen on copper plates, or the sounds of Noul Weasag. It was a robe, an object,

or something else. The image bears witness to the activity and vitality of the narrow corridors that are full of multicolored arches of blue, pink and green to cheer the markets. (al-Zaaydi, 1974:351)

It is the Old Quarry Market "Souk Al Arab" which is one of the oldest existing city markets which dates back to the period to 1672-1649 AD. It is divided into four shops, The other part is the Al-Kuwa'a Market which is referred to as a dealer who had a shop in the market. The third section is known as the Book Market and it's name came from the good books that were sold in it. The process continues to the El-Lafah market. Or the "New quartier market", known as the El-Lafah Market The market was built during the reign of Ahmad Pasha Al-Qaramanli (1754-1711). The market consists of two parallel galleries with a different gallery. The hall covers a ceiling in the form of a vault on a rocky column in regular rows and to another type of market stand in front of a short alley lined on the sides and workshops of copper works and follow the path within the alley in the Market of Qazdara, a process of clear brass tools tin and derived his name and tells the market that each craftsman his own way on copper plates distinguish him from others and the market of Turk which was built during the Reign of Wal the eye is cloudy "1701-1687 AD". The market is a street lined with shops that were previously multi-commercial activities, along with cafes and restaurants and at the end of the market from the end of the link between him and the market of the old quartet stands a group of shops characterized by the spread of arches on the doors, known as the market market or market brake , where he was famous for these two names because most of the craftsmen of the market were Greeks working on the embroidery of the brakes and the City of Tripoli was famous for a number of specialized markets in various commercial activities. Some of which disappear and others are still active to this day, most notably the market of the cook, It is famous for the spread of silk knitting shops, hand-made "Nol" and the manufacture of Urdu and silk napkins, in addition to the market of carpentry which received the extinction and the market was still one of the most active market, the perfume market, whose name came from the goods that were sold, known in Tripoli at Atariyah and spread the day shops selling Dahab and silver and on the edge overlooking the Martyrs Square, and behind the door of Manshiyeh overlooking the shops market Almchair, which was built by order of the team Rajab Pasha in 1908, in the shape of the exposed road. Manshiyeh opens a small door is conducive the market of traditional industries built on the site of a store of military equipment during the

Ottoman rule, known as Dar al-Baroud which is still a plaque on the left side of the wall at the entrance to the Market Marshal and built this market during the Italian occupation of Libya and designed and implemented by the School of Arts and Islamic .The market consists of two floors and has a courtyard surrounded by a tiled aqueduct. The courtyard is surrounded by arched corridors. At the entrance to the market, an Ottoman fountain of al-Marmar was transferred from the Murad Agha Mosque in Tajoura which was erected under a domed dome. (al-Zaaydi, 1974:371)

Since the old city has a unique strategic location, it has had a great share in this prosperity. It has become a city full of people who started practicing their different trades such as textiles, dyeing, tanning and industry of all kinds which increased by increasing the proportion of the people and their financial resources which became the old city markets. (Al-Mawslī, 1999:325)

Old city markets are distinguished for several reasons.

First: its strategic location.

Second, it is an important cultural and religious center.

Third, it is proximity to the center of political power.

Fourthly: to be considered a good educational center of all kinds.

Fifth: To be a starting point and a gathering for the people of the region and the people of the countryside and the desert is the junction of caravans and trade.

Markets in the Old City are divided into:

a) Covered markets.

b) Exposed markets. (Al-Mawslī, 1999:326)

### **First: Covered Markets**

It operates in summer and winter where the big traders trade in the shops and are usually from the people of the city and suburb, such as the market lap and the old quarter and others.

### **Second: Exposed Markets**

Which are held in the open air, where sales are wholesale and sector and are usually owners of the countryside, such as the market of Tuesday and the market allies, some of which is a seasonal market once a week or more.

And there is a phenomenon that cannot be ignored is the sale of mobile vehicles, where sold clothing, drinks, coal, gas and kerosene and do not need large capital and with the evolution of time dominated the covered markets that were organized for

each craft separately, Where the traditional clothes were sold, the Turk Market where goods, oriental materials and other markets were sold and the old city markets connected with the outside of it's walls with a number of main axes (streets) through which the goods and individuals were transported. Sometimes the base for growth new revival. (Al-Mawqli, 1999:328)

The aim of this study of buildings such as the markets, hotels and mosques in the city is to address them historically and descriptively and study the economic beginnings of an ancient city that remained a taboo despite the passing of peaceful expatriates and invading warriors who left their mark on the walls of this city. On the buildings that have been transformed into the wqaf of their owners in his lifetime or after his death.

And before the start of mentioning the markets in the city of Tripoli and the alert to the industries that were in the city .

There have been many industries and crafts on which the trade is based in the Quranic era, including the following: (Gaspari, 1972:350)

### **3.5.1 Textile Industry.**

This industry is considered one of the most important and the most widely used industries in Libya. The weaving of wool from goats' hair, camel's hair and sheep is one of the oldest crafts practiced by man since he began to cover his body and his house. Hair and clean it and rid it of impurities and then spinning and weaving yarns clothing and Farchie and the Libyan women, especially in the forests and villages and villages took the task very skillfully.

The horizontal, shuttle-operated, man-made looms are still in use in the industry and the lattice is also a tool used in textiles.

The mausoleum consists of two parallel horizontal wooden pieces that are placed on each side on a piece of stone or wood. (Muhammad, 1978:430)

The textile industry has flourished and developed in most Libyan cities, especially Tripoli, Misrata and most of the cities of Jabal Nafoush. These included wool, silk and cotton fabrics. Each type of textile had skilled workers who were concentrated in a special market. (Figure 3.3)

### **3.5.2 Silk Market.**

Who are led by a person who is elected for two years from among the oldest dealers of the market who are familiar with the workmanship bears the name of the secretary of the market of the El-Robaa. No piece of silk is considered to be of any use if it does not bear its stamp. To the secretary of the market which determines the quality or execution where he has the right to confiscate any pieces is not met the conditions. Because of this system occupied the Libyan silk textile industry an important center among all other industries internally and externally has a boom in Tunisia, Egypt, Algeria and Africa,

It is customary to give priority to joining this profession to the sons and relatives of ancient manufacturers in silk weaving

They found the Libyans and Jews alike in Tripoli great care to their women clothing was Plaid thread stanzas color gold, silver or silk thread where the Jewish women industry specialists embroideries gowns. (Muhammad, 1978:438) (Figure 3.4)

### **3.5.3 The Manufacture of Woolen Fabrics.**

This occupies an important position in the interests of the Libyan citizen. The most important products are men's suits, abaya, Margum and Kalim. The wool from the sheep are collected during the sheep-cutting season and are sold in the wool and the prices vary according to the season and the sale in public. (Muhammad, 1978:445)

The market is considered a new quarter and is said to have a market "lap".

(Figure 3.5)

### **3.5.4 Cotton Tissue**

It has a wide reputation in many neighboring countries and the most important cotton products are men's and women's clothing such as scarves and fabrics. Cotton yarns were imported from Austria and Italy.

### **3.5.5 Aking Gold and Silver.**

The gold and silver industry in Tripoli is good and most of the people are Tripoli's Jews, their regions and some of the Libyan. Gold and silver are consumed locally and some are exported to Tunisia and Egypt. The silver industry flourished in Libya at other times according to the harvest season and especially the Bedouin and even

the poor of them would like to give gifts of silver for their women in the new seasons. Silver and gold jewelry constitute the largest part of the dowry and the device when the Libyans and Jews who sell it In Libya, (Al-Khafifi, 2000:92)

Libyan and Jewish women competed to show their jewelry and pride. This industry consumes around 4000 tons of raw gold imported from Africa and Egypt. Silver was imported from France and the percentage of silver jewelry is calculated according to local prosperity. ( Figure 3.7). In 1902, he made 5000 kilograms of silver in the form of goldsmiths with a price of about 470,000 francs. (Al-Khafifi, 2000:121)

### **3.5.6 The Manufacture of The Embroidery of Leader and Silver.**

In this market where many workers working in this industry, although limited in some shops and streets. The Libyan man in Tripoli showed great skill and patience in this industry and their products matched the best European and Indian products of quality and elegance.

A piece of raw leather was imported from Africa and imported leather from Finland and imported from Malta and Italy. These leathers are used in the production of high-priced leather goods, while local leathers were manufactured from bags, cheap popular shoes, lead belts and fancy shoes. In the year 1763 AD, the goats' skin was 1040 riyals and most of the leather was consumed locally. (Figure 3.7) .Some of these products were exported to the neighboring countries and the peoples of Central Africa.. (Ismail O. A., 1966:359)

### **3.5.7 Making Hasira(Mats) .**

In Tripoli, the West was made up of a large number of Sammar plants that grow spontaneously in swamps. This plant was widely available in Tripoli and Tawergha. ( Figure 3.8)

### **3.5.8 Pottery Market**

The pottery industry in the Turkish Era did not develop significantly and the largest part was imported from Tunisia. The main industrial centers of pottery were concentrated in the city of Gharyan. Production was limited to types of primitive pots produced by the general public. Like water ,Ghee, milk and oil.

### **3.5.9 Making Soap**

The soap industry known in Tripoli and spread to the dependence on the olive oil available and has mastered many of the craftsmen, the Libyan craftsmen of this industry and called the Sabotajin relative to the soap (Turkish word) and there is a house in the old city Tripoli called soap house as a soap factory of the buildings of the foundation in the Qaramanli Era and there are many documents that benefit from this and those dated in 1835 AD.(Tolly ,1989:260)

### **3.6 Classification of Markets in the City of Tripoli West**

The markets in the Old City are a moving point for the beginning of the formation of the Islamic city and its main axis through the religious, worldly, economic and commercial activities as well as public services.

The market is the collection of the market and is the subject of sales and said shopping people sell or bought, and it is said came a peddle of the city in the sense of trade came and is a reduction of the word market and so called because the trade brings to it and the sales trend towards.

The old city is considered a civil fabric and it is an important cultural component. The urban area has grown within the walls. (Hamed, 1992:144)The urbanization movement has increased the number of houses, shops, markets and mosques, which has led to the growth of the commercial movement within the old city and the increase in it's population. The ancient city of economic, social and cultural phenomena has greatly influenced the historical political aspects of the city throughout the ages.

And the markets in the old city are a landmark of the general features, and the face of the aspects of vitality and movement, the markets were found along the streets of the main dedicated and intersecting and covered corridors subject to specialization and specialization within the scope of the center.( Telisi,1974:154)

For each type of trade or industry in its specific and semi-permanent location in the urban fabric, it's markets are coordinated and separated from one another according to the different trades. These markets are also connected outside their walls with a number of main streets through which goods and individuals move through and as a base for the growth of new neighborhoods close to her .(Tolly ,1989:271)

And these markets have gone through several stages and successive periods during which the construction and expansion in the following markets are listed and some of them are still in the Old City in general and to allocate later to the markets that were established in the Era of the family Karamanli.

These markets are divided as follows.

A- Markets within the walls

- 1 – El Rahba Market
- 2 – Fam El Baba
- 3 – Bayn El Babein
- 4 - The Old Crane ( The Old El Rubaa Market )
- 5 - New El Rubaa ( El lafa)
- 6 – Turk Market
- 7 – Marshal ( Musher Market )
8. Silk Market
- 9 – Slave Market
10. Formulation Market
- 11 – Attar Market
- 12 – Qazdara Market
13. Vegetable Market
- 14- Traditional Industries
15. The Italian Market (local)
- 16 – Scrap Market
17. Guns Market
- 18- Helga Market
19. Spice Market
- 20 - Shoes Market
21. Saddles Market
22. Blacksmithing
- 23- Sweets Market
24. Screeners Market
25. Pottery Market
26. Cookery Market
27. Lime Market
28. Tanning Market



29. Fnideqa Market

30. Sheep Market

B - Markets outside the walls:

1 - New Shishma

2 - Jbabariya

3. Fish Market

4 – Bread Market

5 - Mats

6. Tar Market

7. Allies Market

8. Firewood Market

9 – Tuesday Market

### **3.7 Markets Constructed in the Qaramanli Family Era**

#### **3.7.1 The Qazdara Market**

It is a craft market for copper ware, marketing, plain and white copper tin pots and this market is located in the field of the hour.

This name is referred to as the tin material used to clear the pots and renew them until they are used. In this market, copper pots are made, such as pots, plates, large beads and decorative copper tools such as coffee pots, copper jugs and coal conveyors. The manufacture of copper pots such as pots and dishes, large solutions and decorative copper tools such as coffee pots, copper jugs. As stated in one of the historical documents dated in 1762 in the records of the Tripoli Legal Court, which shows the most important copper vessels used at the time and this craft needs a lot from the effort and calm and the strength of nerves and the ability of high endurance and patience as you enter this market to deafen your ears the sounds of wooden hammers and metal knock copper plates noise annoying, the shops are aligned and linked to each other, is a craft market and manufacturing still standing until now ( Figure,3.9)

The proceeds of the market go to the Awqaf Foundation and do not mention in the documents the date of the transfer of the market to the waqf administration, nor in the records of the shari'a court, nor in the management of the historical archives or archives. (Hassan, 1962:396)

### **3.7.2 Al-Sagha Market**

Historical documents are not clear evidence of the history of the establishment of the market, but according to the documents found in the sharia court which began in 1846 in the case of the monopoly of the Jews Market, many of the research that the market and then built in the Era of the Qaramanli state during the reign of Yusuf Pasha AlQaramanli.

This market extends south of the perfume market at a point of intersection between the opening of the local market and the Hotel Ben Zikri and Market Attara to the Mosque of Naqa in north Fenidika and has several entrances: Entrance from the Old El Ruba Market. And the entrance of the market laps and forked to the left market ring road and is an open market is covered and does not contain any aesthetic features which is a long corridor. (Figure ,3.10)

This market is known for its abundance. The gold and silver makers sell their wonderful products of various kinds of jewelry in small shops in exchange for some of them. The annual production varies according to the conditions of the siege as we mentioned before. The market depends on the spread of weddings in those periods.

The most important silver jewelry wrrer used frequently in the past. Anklets, Alba. Albizwan - Rings - Alqladdh - Alhraz - Alhalal - and officers. The jewels used by many people in the internal areas adjacent to the city of Tripoli. The people of the City of Tripoli were using the bucket and fort and Talalik silver and fumes and most of the silver, as gold rarely used in the past and because of high prices and limited to the people of Missouri.

### **3.7.3 Rdawat Market ( The robe)**

The San Antonio prison, which was built by the governor "Mohammed Pasha al-Sakali" during the reign of the year 1649 AD, and then converted to a market known as the market Radaat in the Era of Ahmed Al Qaramanli and opens this market on the market east of the Mashir and Fnideqa and west Mosque Al-Naqa and has six outlets overlooking the first market Almchair and opens the second on the brake market and the third outlet on the market and the fourth quarter on fnideqa and the fifth port on the market for women and the sixth on Ahmed Pasha Mosque. (Figure ,3.12)

The market is covered with a semi-barrel vault for each of the opposite part of the Mosque "Ahmad Pasha Al-Qaramanli" and the part overlooking the market women

and the roof seven rectangular openings, some of them topped by half a circle and it is noticeable that the market is wide and likely to be added to support the roof like shaped barrel.

There are also several arches called the prevailing transverse to increase the reinforcement from the other side.

This market contains a number of shops on the two facades with roofing and is somewhat narrow. With external terraces for viewing and sitting and some of these shops and stand for Ahmad Pasha Al-Qaramanli, and open shops on the path of the mutants and the market free of columns and contracts.

Governor Othman Pasha Al-Saqizli has established this market to provide convenience to traders and to enable them to store their goods away from the sun and rain. Vendors sit in their small corners to sell their products.

It is said that the name of the market in the past was called Market Wednesday. Until Ahmad Pasha Al-Qaramanli and around him to a market specialized in roses and still exists today with the same name.

And the Rdawat Market is the market for the quilts and covers and the "Aljarod" and then became a market for the sale of women's silk arches of all types and sufis and traditional dress luxury women and traditional women's clothing and these are displayed in the shelves on the side of the shop and the doors of the shop as an external exhibition. It is the prevailing pattern in all the old city markets.

As for the waqf shops by the Pasha Ahmed Al-Qaramanli there is no document indicating the stay and when asked the occupants of the shop the answer that the researcher found in the rest of the market is that the shop follows the waqf and we do not know anything about the waqf document. When the waqf question indicated the loss of most of the documents on the market, if not all of them are still dealt with the merchants only pay a replacement fee for the shop which is disbursed according to the required aspects in the general authority of endowments.

And connects the two parallel corridors two small galleries one old and the other can be updated based on the preview column at the beginning of this corridor and this column is similar to the pillars connected to the shops while the corridors of the corridors is graded Phboy and then a barrel and a beautiful stones and decorated and all completed the arch and all of these arches bear the architectural weight and the architectural kick with its side walls in front of the shops to reinforce the

architectural weight of this side and those arches are arranged in a sequential mode that follows the sequence of shops and columns. (Kauber,1998:46)

The products are displayed in the shops and on the sides of the shops, as well as on the used stoves for seating and display. To strengthen the architectural side, these fixtures are still in the market so far and retain their traditional old form, especially that the process of restoration of the market is individual without the intervention of endowments or city administration historical. (Kauber,1998:47)

The market is a popular market in which different classes of Bedouins and urban dwellers meet, as are many traders from neighboring countries, especially from Tunisia and the Gulf of Oman. It was skilled in knitting and weaving a kind of woolen blankets. The goods came from the people of the Bedouins, especially the rugs, the lamb and the numeral. Also come from Sudan, Egypt and Chad. It is said that camel convoys were in the former enters the middle of the market loaded with goods and the sale in this market is done by way of analogy for the imitation goods but now it has become limited to silk only. (Hassan, 2001:152)

And this market is still holding its function as in the past. And the market ownership belongs to the general authority of wqaf which manages its affairs only in the receipt of rent instead of the shops where the endowm (Hassan,2001:153) did not make any attempts to restore the market and also the situation in this market does not exist in the general endowment document It is reported that Ahmed Pasha Al-Karamanli had stopped the market, but it was customary to know the shop owners that this market follows the endowment. (Hassan H. F., 2001:153)

#### **3.7.4 Vegetable Market (Grain and Flowers)**

The name of this market is called the market of grain and market lights and flowers, besides the market green and built in the Era of the Al- Qaramanli Family

This market is located on the eastern side of Al-Mushir Market, near the Ahmed Pasha Al-Qaramanli Mosque.

From San Antonio prison, part of which is known as the Old Quarry Market, this market disappeared from its place in the late Ottoman Period and moved to the local market known as the whale market which was built by the Italians in Al-Rashid Street outside the walls of the old city.

The new market Checma (Tap).

Established by Ahmed Pasha Al-Qararmanli year 1722-1723 AD it is a large market outside the walls of the old city near the current Martyrs Square. The sources did not mention the type of goods sold.

This market did not mention the date of the demolition or cancellation of the sources. Also not mentioned in all sources other than what the researcher mentioned here in his research.

The markets that were then only listed and then established during the Al-Qaramranlian Family Era which did not care much about the establishment of markets and that of the great activity in the building of the city of Tripoli which was led by the Governor Othman Pasha al-Sakali during his reign from( 1649-1672 AD) and the most famous markets in Tripoli, but the Qarammanli family was interested in trade and crafts industries in a great way. The remarkable is the disappearance of most documents that refer to the period of establishment of the market and ownership .It was also called that these markets devolve to the state property represented by the general authority of endowments. (Hassan , 2001:159)

### **3.8 Hotels**

These contacts have alerted the Phoenicians to the location of the geographical Region of Tripoli as the easiest way to connect the sea to Central Africa which they resorted to to establish their commercial stations on the coast, namely Libda, Sabratha and Oya which have grown and become commercial cities have a positive role and unusual in the region, Oia since ancient times in the region that surrounds the east, west, north and south (the Mediterranean Region) and between the south and central Africa in addition to the east and west of Libya which has had a great impact on the country and the position of the Tripoli in the field of international trade was undisputed and the merchants of Tripoli played an important role in the trade movement. Their long, curved coast to the south made it's port the closest access to products in Central Africa. (Abdul-Alim,1965:226)

The old commercial convoys were passing sand dunes in the Libyan Desert to reach the Mediterranean coasts of Central Africa for hundreds of years. It was one of the most important sources of life for thousands of Libyans, starting from the cargo workers, unloading the ships and ending the inhabitants of the desert and oases. Tripoli has three main roads.

The first: is the road leading to Kano and Sakato in central Sudan where the trade of this route was unusual among the Ghadamesites. They created a trade in nature. They went from Ghadames to Ghat, Ayr and Farandar and passed between the tribes of Azqar, Hakkar and Touareg. (Bulqema, 1975:352)

The second : Brno road starts from Merzak to Belma and extends to Cocoa on the bank of Lake Chad. The convoys take this route to Central Africa in six months back and forth.

Third: the road of Wadai and start from Benghazi it passe through Kufra and then the Desert of Tibesti to Wadai. This travel varies according to the seasons between eight and ten months. These desert roads formed a vast and overlapping network that covered most of the Libyan lands and also contributed to the formation of a group of natural factors.

And obviously that the Libyan commercial activity through the Sahara would not have flourished and would have continued had it not been for the existence of a large maritime trade activity, whereby the goods would be transported from Africa to the European world and vice versa until the Libyan ports became full of dozens of ships coming and leaving which required of course ,security and reassurance to accommodate the rest of the merchants and travelers, where we remember some historical sources that traders and travelers were in the retreats of mosques and links and angles in the Islamic Era, so the idea emerged these rest in the past along the caravans stations in the Levant and Islamic Maghreb and was known by several labels The importance of each station and function, and of these labels,

(Ziyada, 1966:102)

" Khans , Qaysariya, Hotels, Agencies"

#### **a) Khans**

The word "Persian Mogul means the shop and. It is also a term used in the Turkish language ,it means the house of work and trade and its collection is Khanaat. It is a distortion of the Aramaic shop. It is derived from the Hebrew language. Khayyam is the construction of the merchants' house whether it is built in the city or inside it and the word khan also means the prince and the master and the title of the sultans of Turkistan and the abbreviation of the word (the great master) and the Persian added to it at the end. Means the house or houses inhabited by merchants, but this word is repeated in many of the words compounded in the reign of the Mamluk sultans, such

as " kütüphane" means the library, the al-khan are equal to the large stores such as the melon house in Basra.

The khan is a special building for the merchants house built inside or outside the city and it's external structure is in square shape or rectangle supported by three quarters tower in the corner and semi-circle towers on the ribs. The building has one entrance to protect merchants and trade the first floor is usually used for storing and storing the trade and the upper floors of the merchants' residence. Masjid or chapel may be attached to the saucer. The oldest example is the Khan al-Atashan in Iraq. These cells were spread in the Levant before the fifth century AD which was established by Ezzedine Aibek Al-Estadar in 1213AD outside Damascus. And Khan Ibn Zangawi who was destroyed by King Sharif, Musa bin Al-Malik Al-Adel, was built in 1233 AD and was built in his place by a masjid he named in the masjid of repentance ( El ,Tauba ) . (Naji, 1973:61)

**b) Qaysariya**

And the Qaysariya were usually established at an equal distance of daytime traffic between one and the other and the location of categories and water, such as oases and commercial roads, in order to provide shelter and protection necessary for traders from the evil of the road sector and the theft was established at the major road crossings, such as Ibn Fadlan, Ibn Jubayr, Ibn Battuta, Yaqoot al-Hamawi and many others who followed the well-known trade routes such as the Silk Road, the Slave Road, the Incense Road and the Caravan Road.

These kahns were built on the form of castles or fortresses for use in peacetime as commercial stations for convoys and mail and protection and time of war links for the establishment of the Mujahideen and a link to early warning of the state when the enemy attack. (Hamwi, 1965:396)

The Seljuks - Fatimid Ayyubids - Mamluks were the focus of the Seljuks in Central Asia and Anatolia after them. They were created by necessity in the cities along with the other commercial establishments. The author of the book of plans told us that Cairo in the Mamluk Era ( 9 AH / 15 AD), including Khan Al-Khalili which is located in the line of ancient Zraksha and Khan The path built by Prince Baha-Uddin Qaraqush who died in 1200 AD. The khan in the Far Morocco consists of a rectangular dish with four corridors that include the rooms and the importance of the arches. It remains the merchants, goods and animal stables. The upper floor includes

guest rooms. The hallways are of great importance and are built on red brick pillars. Carry wooden beams and find a fountain in the middle of the dish. (Naji, 1973:65)  
The Ottoman cells were designed on the Mamluk style in terms of multi-story building with a central courtyard.

### **Third Hotels**

The hotel is one of the words of the language dictionaries, which are taken from the original Greek words. They were carried with merchants from the shores of Venice to the sea to the south. They took the meaning of the inn or the shrine of travelers (passers-by, pilgrims, traders) and traded in Byzantium, Italy, Spain, Portugal , Far East and Orient Egypt.

The hotel is a hostel designed for the departure of travelers and merchants and is in the roads ,cities, and the hotel collected hotels.

And hotels are usually built by the sultan or the governor or a senior princes or one of the rich of their own money and is leased and then called according to the owners of the Hotel Al-Pasha Market Turk in Tripoli West and the Al-Tuffah Hotel in Egypt. (Gardener, 1979:703)

The hotel is built from the two floors, with a courtyard surrounded by arches, with a wooden walkway on the columns of Tejjan. The first floor consists of a number of arches where the guest rooms are opened and overlooking the main courtyard where some plants and flowers are planted to beautify. The sources of hotels have been classified by agencies and mentioned in many places, including the Agency Hotel in the kindergarten or the hotel and the agency of Qusun in Egypt. (Gardener, 1979:705)

#### **c) The Standard**

The term is a small market dedicated to the sale of certain items of traditional products such as carpets, ornaments and embroideries.

And the caesarean is the average form between the market and the khan and the name of the name of Caesar with the passage of time to Caesarean and the combination of a census. It was found in Egypt since the Umayyad Era. It was built by Hisham ibn Abd al-Malik Qaysariya, known by his name as the Umayyad Period in Egypt. In 941, Muhammad ibn Tazaq al-Akhshidi established a Qaysariya for the sale of textiles. (Ibnmadur, 1998:539)

#### **d) Agencies**



And agency collected by agencies, and the agency came from the agent Rajab who is his command and it means that entrusts to others to work for him, whether paid or unpaid and the agency is the name of the place of the act all and use the term agency is synonymous with the words of the hotel or the khan Or Al-Qaysariya. All these names share a single function which is a shelter for traders, travelers, caravans and a store of goods It is the place to conduct commercial transactions and the disposal of goods to people. The agency is specialized in the storage and marketing of all kinds of materials. It is owned by one trader or family. The agency is known for it's stamp and logo. Usually, it's owner is one person, known as the owner or the distributor of goods sold by. (Refaat, 1993:129)

Here, we find that the buildings, buildings or buildings that are common in the job, namely the khan, the qaysariya, the hotel and the agency are all commercial buildings or buildings dedicated to the storage and disposal of commercial and handicraft goods, as well as the country of rest and the establishment of merchants whether built inside or outside the city.

Often, these cells and qaysariya were held on the orders of princes, ministers and senior officials, but agencies and hotels were often the result of special initiatives.

All the above names played an important role in economic and social life in the countries established east or west, north or south.

The establishment of hotels in general was originally taken from the Greeks and the Persians. The Arabs did not know the hotel system except in later periods, as in Libya, where construction is considered an innovation. The stranger was hosted by one of the sons of the country, but the development of business movement and prosperity necessitated the allocation of places frequented by foreigners to live and rest for a fee, so I set up what is known as the hotel or hotel in Tripoli and even became hotels of landmarks and most of these hotels dates back to the Ottoman Era which is one of the originates of the seventh and eighteenth century, where there are about 50 hotels and most of them have been destroyed. (Jubran, 2010:72)

The hotels in Tripoli are almost identical in the way of construction and vary in size and area. These hotels can imagine their buildings consisting mostly of two floors with one entrance with a huge door allowing the entry of animals that transport goods to and from the hotel. In some hotels, a small door for the guests and the ground floor is connected to the first floor by a stone staircase and the two rooms of the two floors are facing a gallery with a circular arch.

The ground floor rooms are used as warehouses, warehouses for goods and goods, as well as animal stables and first floor rooms.

The use of hotels has been associated with its activity. The most common activities of these hotels are:

- Accommodation of travelers and strangers and bachelors of them, for example, Ben Zakri and Al Basha.
- The establishment of the soldiers, including the Druze Hotel, attributed to the soldiers of the Druze brought by the Ottoman administration and the Hotel Altubajih relative to the soldiers of artillery artillery.
- Commercial agency, including Zamit Hotel, Al Ghadamesh Hotel, Al-Hanshiri Hotel.
- The use of manufacturing, including hotels in the area Fnideqah, Sayala. (Jubran, 2010:78)

### **3.9 Hotels Established in the Era of the Qaramanli Family Era**

#### **3.9.1 Al-Qaramanli Hotel**

##### **Location:**

Located in the Bab Al Bahr area bordered to the north by Marcus Marcus Aurelius and Bint El Sayed Hotel, to the northeast by Dargut Pasha Street and to the west by the French Consulate.

Mr. Ibrahim Basak bin Mohammed Al Shetawi, owner of the hotel, has been the actual owner of one-third of the hotel since 1921, according to the document, which is located in Dar Ahmed, the deputy of documents and historical information in the old city. The rest of the hotel is owned by some families, Ben Mohammed Al-Qaritli, who leased his estate to Mr. Ibrahim Baki under a document published on 3 Ramadan 1351 AD. (Figure ,3.13)

This hotel was known by several labels, including the Venetian Hotel under the trade treaty signed between the governor of Tripoli, Ahmed Makki 1356 AD and also known as the Hotel Alkarmanli where a marble plate dating back to 1748 AD was found to indicate that this hotel was the prince on the Karamanli and made it a commercial hotel, named after the Maltine Hotel, where many families of Maltese fishermen lived and knew the Romana Hotel and it is noteworthy that this designation refer to the monument of Maiza Qaban known. (AlBallush, 1984:325)

### **Description of the building**

The building was completely renovated and built on the ruins of a modern building completely different from the old architectural building of the hotel, but we remember what the writer Francesco Kourou said: The building consists of two floors and ground floor first and the building fifty rooms next to the prayer room. (Kourou, 2001:284) This is the case until the Italians destroyed its facade during the process of expanding the area surrounding the Arch of Marcos and built a new facade different from the previous Islamic and the building is large and has a courtyard decorated with trees and fountains surrounded by arches topped by a dwelling with equal arches and contains rooms and stores and stores. It's main door opens onto a street and the architectural design of this door is similar to the door of the Morskin Hotel in Venice. From this description, we can imagine the hotel's valuable features which are very close to the Zamit Hotel. (Barghouthi, 1393:299)

#### **Uses:**

This hotel is considered one of the oldest hotels for caravans merchants in the area of Bab Al Bahr which was destroyed in 1551 and remained demolished until it was bought by Al Basha on Qaramanli and re-operated by the Maltese as a house and exploited the rooms of the first floor by manufacturers and some bars for drinking as a cafe. And then demolished again and built a new building and played as a sports club under the name Club City and then called the Club Bab Al Bahr. (Kourou, 2001:285)

### **3.9.2 Hotel Zamit Dafairi**

#### **Location:**

Located to the Bab Al Bahr Area, specifically opposite the arc of Marcus Aurelius and close to the Gurji Mosque . (Figure ,3.14)

This hotel was built on Friday, 3 Muharram 1246 AD (1831)

By Ahmed Dafairi, one of the largest caravan dealers in Libya, who had a trade with Central Africa and who is the original owner of this hotel then this hotel

In the Italian Era of Mr. Zamit, the public writer of Mr. Ahmed Dafairi and to him the name of the hotel

#### **-The Hotel Description.**

The hotel has a huge façade very similar to the facade of the Ben Zekri Hotel. The entrance has a large wooden door with a circular ring topped with geometric and

geometric motifs, topped by a stately architectural style and a marble souvenir panel with a welcoming word of guests from the hotel. On the left side of the entrance are five rooms that have been used as shops. The door leads to a rectangular shed with a cross-vaulted ceiling that is built on three large contracts. On the right of the lobby there are two rooms. On the left are stone stairs leading to the courtyard to a square courtyard surrounded by four corridors. Mounted on the columns of Tijan Hafsi, the first round it has four wooden arches which are mounted on columns of Hafsian columns and surrounded by twenty-five rooms with vaulted roofs. (Jubran , 2010:18)

#### **Uses.**

This hotel since it was built as a hostel for travelers and merchants, especially caravan merchants who have desert trade with the countries of Central Africa and used as a house and as a store to store goods coming from Sudan such as ostrich feathers, leather, dates ... etc.

And in a period of time wage by an unknown Libyan Jew name made it the headquarters of the bird and henna Sold as a period of time used by young Libyans as the headquarters of a technical team . (Jubran M. , 2010:22 ) (Figure 3.15)

#### **3.9.3 Madi Al-Hassan Hotel**

This hotel is located in the Bedouin neighborhood of the branch of the carpentry market and the Turk Market. (Figure 3.16 )

Madi al-Hassan was a barber at Yusuf Pasha al-Karamanli who built this hotel in his reign and is one of the nicest and cleanest hotels in the world. The sea is on the way to the fortifications, but it includes a spacious courtyard surrounded by bouquets and the hotel is full of life and the movement of weavers.

#### **Building Description:**

The entrance to the hotel is modern with a wooden door decorated with vegetation. It is topped by a high-rise architectural design. The entrance has a contract that leads to a small rectangular roof. The roof has a vertical ceiling with an opening for lighting. To the left of the entrance is a three-room , the shape of a barrel, the penthouse leads to a square courtyard surrounded by four corridors, topped by bouquets, each of which has six circular knobs mounted on poles with girmanic crowns. The arches have a wooden roof and in the middle of the courtyard are square monsters with two trees (pomegranate and palm) Pasha Hotel has twenty-five bath rooms vary in roofing between dome and barrel . (Messana, 1981:192)

**Uses:**

The rooms of the hotel were used by Al-Haqqah and then proceeded to design some of the hotel rooms in the manufacture of gold and silver crafts, the craft of blacksmithing was added to this hotel and this hotel is still practicing the old activities so far .

The hotel is considered to belong to the general authority for endowments where no owner is known to the owner, and by law the property of the hotel was returned to the waqf. There is no official document showing that the hotel belongs to the waqf.

**3.9.4 Al-Zahr Hotel (Gurji)**

This hotel is located on Souk Al Mosheir Street, precisely between the two parallel streets of Al-Musheir Market Street and Al Reqriq Street, (Figure 3.17 ) which extends from the Al-Turk Market and to the east by The Clock Tower and Ahmed Pasha Al-Qaramanli Mosque to the west.

It was built by the sculptor Mustafa Gurji who is the brother-in-law of the Pasha Yusuf Al-Qaramanli and the Marisa Rice in his reign. He is credited with building the largest and richest Mosque in terms of decorative objects,

And the hotel is a stop for its children after it is named after the hotel because it was a storehouse to store the loads of orange blossoms and henna and perfume to distill the aromatic water and export it to Istanbul and Izmir previously. (AlBallush, 1984:358)

**Building Description:**

The building opens on the market of the walkway with a large entrance with a door to the entrance of the entrance. The entrance has a circular ring topped by an arched architecture. This door leads directly to a rectangular shed with a cross-vaulted roof over a two-decade span. The stone staircase leads to the first floor, the penthouse leads to a rectangular courtyard surrounded by three corridors topped by a bouquet of columns on limestone columns with Hafsi and Karmanlian capitals.

(Khushaim, 1975:320)

And it is noticed in the courtyard and the existence of a fourth gallery and then obliterated and took advantage of the gallery room as shops overlooking the brake market and the ground floor of the hotel contains nineteen rooms with a cross-vaulted roofing as well as corridors, the first floor contains four corridors progressed by Boaki mobile on the columns and crowns Hafsi and Karamanli and the corridors

wooden roof and surrounded by twenty-eight rooms, some of them have a ceiling and some wooden dome with a wooden roof. (Messana, 1981:321)

### **3.9.5 Al Adlouni Hotel (Gurji)**

Al-Adlouni Hotel is located in the Fnideqa Area near the Al-Naqa Masjid, specifically opposite the Al-Togar Hotel which is one of the properties of the Gorji family and then bought the half of Haj Saleh Al-Adlouni.( Figure 3.18)

#### **Building Description:**

The entrance to the hotel is large in size. It has a round hoop of horseshoe type and is topped by a prominent architectural decoration. It opens directly on the roof hall with a cross-vaulted vault which is two steps long. The lobby leads to a rectangular courtyard surrounded by ten rooms, two bathrooms with semi-circular vaults, the courtyard is connected to another small courtyard with a covered corridor that ends with a stone staircase leading to the first circle which consists of three corridors topped by a wooden walkway on columns and wooden corridors with a wooden roof. The tenth floor is completely destroyed.

#### **Uses:**

I use this hotel to do knitting (embroideries silk and cotton) and then engraved by the precious metal crafting letter. It includes the knitting and drafting. (Messana, 1981:322)

Recently, the whole hotel has been removed and demolished for the purpose of changing it to shops in the absence of supervision and neglect that surrounds the old city in Tripoli. The picture shows the demolition of the historic hotel. ( Figure 3.19)

### **3.9.6 Hotel Hawass (Faqih Hassan)**

Location: The hotel is located in the Fnideqa Area near the Masjid of Al-Naqah and Al-Ghadamesh Hotel. This hotel is one of the properties of Mr. Faqih Hassan during the Period of the Qaramanli family.

He was then succeeded by Hajj Ali Hwas after the beginning of the World War in 1941. ( Figure 3.20)

The building consists of an average façade with an entrance door with a door to a small rectangle. Its roof is a rectangular vault with a marble staircase. It is used to

paint clothes and roses. The most famous workers are the pilgrim Haj Hamad Abdul Qadir and Emhamed bin Gharbiya. He was born in 1941 by Haj Ali Hawaas. He was transformed into sewing houses and a place to sleep for workers. The hotel is currently occupied by the syndicate of traditional industries as it's headquarters.

After the research, the documents in the shari'aa court proved that the hotel was stopped by Haj Ali Hawas and is currently affiliated with the public authority for endowments which administers the endowments affairs of this hotel. (Gaspar, 1972:265)

### **3.9.7 Hotel Bayshaw**

It is located in the Bab Al Bahr Area, specifically at the end of the Khumra ridge, which is part of Dargut Pasha Street. This hotel is considered one of the properties of Hajj Mohammed Oreibi.

#### **Describe the Building:**

The hotel has an average façade with a circular ring topped by a circular ornament. The decoration is decorated in the shape of roses. The entrance is predominantly Italian. The wooden door opens on a small balcony with a modern wooden roof with rooms on the right and a window with an iron window overlooking the street. It is surrounded by six wooden-roofed rooms with new additions that have tarnished the original appearance. The hotel is likely to have four corridors and then be completely removed. The first floor surrounded by four corridors which has three decades, mounted on circular columns with Al-Qaramanlian crowns, leaving only a small impact. The second role is completely destroyed by the Second World War. ( Figure 3.21)

#### **Uses:**

This hotel is among the old hotels and perhaps the building is due to two hundred years according to the novel of the narrator Haji Mohammed Oreibi. However, it is the architectural vocabulary that is located in it because it was built at the beginning of the Roman Era and the date of construction was not known accurately, used this hotel like a Jewish School until 1943 and then The Italian Giovanni and others took a carpentry workshop for four years and later became the residence of the Hawatah (fishermen) and the workers of the port with the exploitation of it's rooms to be cleaned. After that they rent it to the owner named Bayshaw who was known by his

name and used it to store and sell the fabrics. So far, it has been used as a warehouse to store several Sailors.

Hence, it is possible to say that the number of hotels that are considered to be suspended is no more than the number of hotels, because, as was customary, the one who builds them mostly in the City of Tripoli are the merchants whose sons are buried after them generation after generation (Messana, 1981:215)

### **3.10 Masjids and Mosques**

The masjid is a word used by the Arabs in their ignorance as they were known in their Islam. The masjid is considered in Libya as any Islamic architectural edifice. All the masjid s of the Islamic world has enjoyed the advantages and the technical and construction facilities that were originally in the regions before they entered Islam. The masjid in Libya is a model of the original Islamic architecture, but it has been adhered to in a certain way and has not kept pace with the architectural development for many reasons. The most important is the adherence to the specificity of the environment and the Libyan data of the individual and the society, in addition to respecting the traditional heritage which is not part of the individual and even if this is a reason to stand up to development, especially if this development came at the hands of an outsider. But over time sees that evolution has defined his path in the building of the Libyan masjid externally and internally. During the Period of the Qaramanli Family, the remarkable development of the aesthetic treatment of outer space was evident after the Libyan masjids lacked ornamental ornamentation. Even if found, it is a simple touch of decoration. There where the rich architectural and decorative in the Period of the Al-Qaramanli in the collectors Ahmed Pasha Al-Qaramanli and the subsequent development of the purpose of magnificence in the Mosque of Mustafa Gurji . It is therefore the Ottoman State that introduced this art and rich decorative to Libya. (Al-Tuwair, 1998:352)

The building of the masjid is committed to the architect to be the interior space or vacuum which is clear when considering the form of masjids. Architecture is subject to a law based on two directions:

The first direction: horizontal linking the masjid with the Kaaba and this is due to the fact that the Islamic religion is a masjid is the religion of the universal message of heaven.



The second direction: It is a vertical or vertical direction upward and connects the Masjid and Mosque with the sky and expressed by the dome that symbolizes the sky in the roofed areas of the masjid and complete the direction of the minaret and what is known as brides or balconies.

In conclusion, Libya is fertile ground with several arts and patterns of Islamic formats that have been preserved for a long time. This is evident in the two most important mosques in Tripoli, if not all of them in Libya. They are the masjids of Ahmad Pasha Al-Qaramanli and Mustafa Gurji Mosque. And Islamic influences of the march of Islamic architecture over the centuries, in addition to influences and other conventions, including European influences as a result of the interaction of civilizations and international relations of Libya. As any country or region of the Islamic world which has become a document of the traditions of the former nations and the provinces of the Islamic countries to produce a special architectural art, especially in the religious architecture that was built within the philosophy of architecture has its specificity in all the Islamic regions. Libya did not resist the temptation of urban prosperity It has also been resisted for a short time by the temptation of the Ottoman schools with it's magnificence, splendor and irresistible temptation. Even if the influence of this school took place, it came at a later period that goes back to the end of the first Ottoman Period, not comparable in the length of the period in which the Ottomans ruled Libya, which exceeded three and a half centuries. 1551-1911. this development was shown only in two Mosques, Ahmed Pasha Mosque and Mustafa Gurji Mosque, and these two Mosques also distinguish them as a scientific religious beacon where they accompanied the schools and the zawiya and some shops that were a stop for these two Jamis. (AlBallush, 1984: 285)

Religious buildings in Tripoli can be divided into two parts:

### **3.10.1 Masajids**

They are as follows

#### **1-Masjid Haj Muhammad Al-Jada'a**

This masjid is located in the Dahra District of the Old City of Tripoli. This masjid is attributed to Haj Mohammed al-Jada'a and was one of the flags of Tripoli in the eighteenth-century AD. This man was famous for timber trade and importation from Tunisia and Turkey. It was very important in the Era of Ali Pasha al-Qaramanli. Planning the masjid (Figure3.22)

The prayer house is almost square and the south side of the masjid rises from the south-east. The masjid is located on the north side of the masjid. The masjid is about 256 square meters. (AlBallush, 1984:321)

### **Prayer House:**

A square space is the place where prayers are performed. In the wall of the four walls of the prayer house, there are two niches in the form of half a round barrel and are built with walls and panels.

### **2 - Masjid Amora:**

This Masjid is located on Ben Achour Street in Tripoli.

History of Masjid:

This Masjid is attributed to Amoura Mohammed Flemank. The word Flemank refers to North Africans, the Netherlands, Norway and Denmark, and many personalities were found in North Africa in the sixteenth, seventeenth and eighteenth centuries, Corgoli, Berghul, Gurgi, Kandiyou, Qandi and Bosniak.

These names were spread to either the owner of the name who was a citizen of the Ottoman Empire and was freely traveling among its territories. The name was also the victim of maritime piracy which was exchanged between Muslims, Europeans and Europeans in the Mediterranean basin. (Jubran M. , 2010:214)

It seems that Amoura Mohammed Flank was of the second type, since the Netherlands was not among the Ottoman State and therefore it could be Amoura this grandson of one of the prisoners and liberated the Mamluk system and became a leader of the leader Ahmad Qaramanli and his name the leader Abu Hafs Amora bin Sidi Omar bin Qaimqam Mohammed bin Ali Flemish. It was a great Amora in the Era of Ahmed Pasha Qaramanli and was a pillar of his state and was a good people, created the zawiya that we are talking about in addition to the university known in the street Ben Ashour in Tripoli "1760 AD" and lived Amoura after the death of Ahmed Al-Qaramanli for a long time that there was a dispute between Ali Pasha Alqaramanli, the grandson of Ahmed Pasha, who ruled from 1754-1793 AD. And in the wake of the famine in Tripoli in 1793 AD, which resulted in the migration of many inhabitants to Egypt and Tunisia.

The Amoura Masjid consists of a rectangular area, a prayer house, a courtyard containing a place for ablutions, toilets and kuttab.( Figure 3.23) (Jubran M. , 2010:215)

### **3- Mosque of Sidi Ahmed El Marghany**

1236 AH / 1820 AD

This Mosque is located in Al-Hani Area, one of the suburbs of Tripoli. It is located about 2 km west of the main road of Al-Hashan Area. The area is known as Sidi Al-Marghani. This mosque is attributed to Sidi Ahmed El-Margany. The Qaramanlian took the power in Tripoli 1211-1248 AH / 1795-1832 AD. Near this mosque there is the tomb of Sheikh Ahmed Al-Marghani.

Yousef Pasha Al-Qaramanli has made many waqfs on this mosque, which is represented by a large number of orchards and the waqf document for this mosque has shown that it was a mosque. (Messana, 1981:258)

### **4- Masjid Suf al-Makeni, 1123 AH / 1711 AD**

This masjid is located on the coast of Manshiyeh in the city of Tripoli (outside the walls of the Old City).

This masjid was founded by Yusuf Al-Mukani, one of the flags of Tripoli in the 18th century. The Al-Mukani family played an important role in Libya since the 17th century. Among them were the sheikh, imam, preacher and mufti. Mufti of several times and died in 1056 AH / 1646 AD, followed by Ahmed Al-Mukani who died in 1689 AD.

Yusuf Al-Mukani who played an important role in the social and political life in Libya during that period, he was a strong ally of Ahmad Pasha Al-Qaramanli in the arrival of Ahmed Al-Qaramanli to power,

This role reminds us of the role played by Ahmed Mahroki and Omar Makram with Mohamed Ali Pasha in Egypt and when it came to the Qaramanli Youssef Al-Mukani got what he deserved, he got great commercial concessions in Tripoli and the of Al-Qaramanli Family which has had the greatest impact in increasing the wealth of this the man and Joseph Al-Mukani was a lot of travel to Tunisia and Cairo, and when he returned to Tripoli was affected by what he saw in the two events, he created a number of cells and agencies and he created this masjid in question. (Messana, 1981:259)

Description of Masjid:

The masjid is almost rectangular, and consists of a central courtyard covered with a dome as well as a kuttab and increase the progress of the courtyard and the kuttab and find a place for ablution and the ear in addition to the house of prayer,

The kuttab is a square rectangular area in the shape of a large cellar. The kuttab can be accessed from the sub-entrance to the prayer house and can be accessed by another entrance located to the left of the main entrance of the masjid.( Jubran, 2010: 115)

### **5- Masjid El-Sklani -1147 Hijri / 1734 AD**

The masjid is located at the intersection of the heat market and Benghazi Street in the Old City of Tripoli.

Date :-

This masjid is attributed to Sheikh Muhammad ibn Ali al-Sklani who was born and raised in Tripoli. He was deported to Cairo for the purpose of Al-Azhar al-Sharif and spent a long time until Ahmed Pasha called him to return to Tripoli in 1147/1734 AD.

Description of the masjid:- **Figure 3.24**

The masjid consists of a courtyard, a house of prayer and a book and the entire masjid is rectangular.

Prayer House:

The length of the ribs is 7.70 meters and covers four semi-circular vaults. The center of the prayer house is a pillar and the prayer house are divided into two sections by this column.

The mihrab:

The mihrab is located in the middle of the wall of the kebbah, which is simple in shape. It is the solution created by the Libyan architect.

The masjid also has the place of ablution and the book which ascends to him through a staircase next to the place of ablution which is a small room rectangular shape. (El-Naimi, 1981:352)

### **6- Masjid of the Mufti.**

**18th century AD.**

This masjid is located on Al-Sarra'i Street in Tripoli. This masjid is attributed to one of the sheikhs who lived in the 18th century. It is known as Abdullah Al-Mufti, a member of the Al-Makeni family. His family was known as the Mufti since the late

17th century; Mohammed Abdul Mufti assumed the position of mufti during the Al-Qaramranli Dynasty.

Description of the masjid: (Figure 3.25)

The masjid consists of a house of prayer and a book and a book is attached to it in the framework of its support for education. There is no minaret in the masjid.

The prayer house is a square-shaped area with a length of 6.30 meters. The prayer house is covered with a semicircular dome. These domes are characterized by small masjids and are located in the middle of the wall of the dome. The mihrab is a small, semicircular shape

### **7- Masjid of Awlad Abu Hussein**

#### **13th century H / 19 AD**

This masjid is located in the neighborhood of the children of Abu Hussein, and was built by the sons of the tribe at the beginning of the nineteenth century, a city in the Town of Rayyana.

This masjid has a unique design. It is a rect zawiya and the prayer house is given with vaults, domes, vaults, domes, a series of contracts.

The Libyan architect carried out this style previously in the construction of the Al-Naqa Masjid in Old Tripoli which was rebuilt in 1610 AD and the Masjid of Sidi Mahfouz in Gharian which was built in 1683 AD. The lack of reliance on the domes mainly in the roofing came due to the economic deterioration at the time of construction of these facilities. This masjid consists of a prayer house, a prayer house and a kuttab. It occupies the southern upper part of the southwestern wall of the courtyard and can be accessed by its entrance to the right of the courtyard . There are three windows on the street the south-east and southwestern wall and the third on the courtyard in the northeastern wall. (Figure 3.26)

### **8-Masjid and a Kottab of Houria: 13th century H / 19 AD**

The masjid and the kuttab of Houria is located in Al-Sarari Masjid, on the mosque Al-Drouj Street in the Old City of Tripoli and also called Masjid Al-Melladi.

History of the masjid:

This masjid was also known as the Masjid El-Miladi. It was named after one of the sheikhs in which they taught. It is customary for the Libyans to call the name of the sheikh who is performing the rituals or studying for people in the masjid. As for the name of Houria, Asa'ad who was an orphan and went to the kuttab with his

grandmother who continued to accompany him to the book until the Shabab and launched the colleagues of Sheikh Mukhtar nickname grandmother on him became his name Mokhtar Huria. And the name was attached to the man until he returned and studied in the masjid , while the actual founder of this masjid is Haj Muhammad Shalabi, Minister of Yusuf Pasha Al-Qurmanli, Muhammad Shalabi was a rich and generous man and died Mohammed Shalabi in Alastaneh 1255/1838 AD , and then his assassination there in the liquidation of the followers of Yusuf Pasha.

Description of the masjid .(Figure 3.27) ((Ismail,1966:256)

The masjid consists of a prayer hall and an open courtyard that contains the place of ablution and a kuttab. This masjid also contains one entrance in its eastern north façade.

The kuttab is located in the southwestern part of the courtyard and is a master of the courtyard through two decades. The two sides of the two nodes are located on the south-eastern side on the walls of the prayer house. It has a Hafsid crown known in Libya.

### **9-Masjid of Ibn Eltabib:**

#### **12th century / 18th century AD**

This masjid is located on Souk al-harara (Spices) Street near Masjid Al-Saklani, in the Old City of Tripoli, next to the mausoleum of Sheikh Mustafa Al-Maazi.

It is not known exactly as Ibn Eltabib , but it is said that he was a Turkish origin, and built this masjid in the late eighteenth century. Dr. Masoud al-Balushi attributed this masjid to the 18th century based on the similarity between this masjid and the Harara and the people in the street market El-Harara and the Alrieh ( wind ) Zanqa refer to the date of construction of this mosque to the age of the Quran,

The masjid consists of a prayer house and a mausoleum. It is not provided with a cold or a bowl. It is almost square in shape. It's length is about eight meters. The prayer house is divided into two sections by a column in the middle of the hall. (al-Zaaydi, 1974: 325)

### **1-Al-Rizqah Masjid / Tinayi / Bani Walid**

#### **1151 AH / 1738 AD.**

This masjid is located in the neighborhood of Al-Rizqah in Al-Tinayi district in Bani Walid city on the International Road.

This masjid is attributed to Sheikh Rezeeq ibn Muhammad, one of the flags of Libya in the eighteenth century. He established this masjid in 1151 AH. It is a book for the children's entertainment. This book has been the focus of this family and has been added to it over the years.

The masjid consists of a prayer hall and a separate courtyard in addition to the ablution place.

The prayer house is located on the north-west side of the courtyard which is a square area with a length of 6.5 meters. The emphasis was not on the architectural side of the mosque building but rather on the fact that it was the place of a kuttab to teach children the Holy Quran. (Figure 3.28)

### **11- Masjid of Sheikh Fathallah Abu Ras: 1234 H / 1818 AD**

This masjid is located in Abu Ras Village on the hill of the high ground near the city of Bani Walid on the International Road.

This masjid is attributed to Sheikh Mohammed bin Abdullah Abu Ras, one of the flags of Sufism in Libya in the 10'th century AH / 16'th century AD.

Sheikh Abu Ras went down to the village which witnessed the battles between his tribe and the sons of Saif al-Nasr, reconciling between them and the building of his masjid. This man was the destination of many saints and asceticism and called the village by his name. In the early nineteenth century sat in this the mosque is one of the righteous parents of Allah and it is Sheikh Abdullah bin Tawani who renewed this masjid.

The masjid is simple and almost rectangular and it's dimensions (8.20 x 7 m) and consists of five alleys parallel to the wall of the dome.(Bulqema,1975:105)

### **12-Masjid Al-Ma'azi (1158 H / 1745 AD)**

This masjid is located near the People's Palace in the City of Tripoli in the Area of Dahra.

The masjid is attributed to Sheikh Mohammed al-Maazi, a Tripoli scholar in the 17th and 18th centuries AD who had a long history in the social life of that city. In addition to being a leading scholar of his time, he was a merchant of sheep and cattle, and founded this masjid between 1745 and 1747 AD. And was stopped by many endowments and there was a book to feed the boy and has increased religious facilities to spread education with the support of Basha Ahmed Al-Qaramanli.

The masjid is made up of a house of prayer and a private house. It is preceded by a courtyard in addition to a kuttab and a minaret. The prayer house is square in shape and its length is 5 meters.( Figure 3.29)

### **13- Ibn Ghalbon Masjid**

#### **Misurata 1763 AD**

This masjid is located in the district of Qasr Ahmad "tribe of embarkation" in the eastern city of Misurata.

This masjid bears the name of Sheikh Abu Abdullah Muhammad bin Khalil Ibn Ghalbon. One of the sunni scholars who carried the torch of enlightenment in Libya in the Qaramanlian Family Era . Ibn Ghalbon belongs to the Salem Family and is the belly of the sons of Banu Salim. They entered Tunisia and returned and settled in Misrata from the eighth century AD. The family of Ben-Ghalbon was sold in the scientific and religious fields, but the name of Ben-Ghalbon was sold to his sons and grandsons for several reasons. He traveled to the Mosque of Zaytouna and to Fezzan and finally made his acceptance to the Area of Cairo, did not hesitate Ibn Ghalbon to go to the Azhar more than once. To discuss and benefit from the scientists and Ibn Ghalbon established a university after his visit to Egypt in 1720 and reminds him of two positions very strong. (Figure 3.30) (Jubran M. , 2010:268)

#### **The first position:**

Some sects of sufis was attacking who introduced the myths in their faith and influenced pagan customs, and in this way Ibn Galbon established his masjid in Misrata.

#### **Second position:**

Is the close rapprochement between Sheikh Ibn Ghalbon and Ahmad Pasha Al-Qaramanli and the relationship was strong between them so that Ben Ghalbon sang poems praise in the pasha, but that mark did not prevent Ibn Ghalbon from criticizing some of the actions of the pasha and his family and the separation of the world and the pasha and settled Ibn Ghalbon in his university But the pasha did not forget the old friendliness when the masjid collapsed in the flood floods in 1726, helped the Pasha son of Galbon to re-establish, but the most important known by Ibn Ghalbon is the composition of his wonderful book "the memorial in the King of Tripoli and the news of it" and died In 1763 he was buried in the dome attached to the masjid. (Barghouti, 1971:109)00



### **3.10.2 The Mosque**

- Local style of the Libyan Mosque.
- Ahmed Pasha Al - Qaramanli Mosque.
- Mustafa Gurji Mosque.

#### **Local style of the Libyan Mosques**

The mosque shall include all prayers, including Friday and eid prayers. It is known as the Great Mosque and provides a platform, and takes into account in planning to be a large area, and the old was the first planned in the new city, and the walls are high and it's doors and streets and some mosques surrounded by increases.

In view of the great expansion witnessed by the Islamic city and the construction of walls around it, the city was divided over time into a royal city and another to the public, the number of mosque's increased, which is what we see in Baghdad. When Abu Jaafar al-Mansur erected fences around it, University Mosques. Lyon,1821:86) And even within the city itself increased the lanes and increased the population was the trend to add increases to the existing mosques such as the mosque of a Whatever the architect's considerations in presenting this type of mosque, his efforts have culminated in highlighting a form of mosque that has evolved over time. The mosque architecture in Libya has become a local model of great success, especially when it was revived in the Old City of Tripoli when the Ottomans entered it is thanks to the spread of this type of mosque s in the city to "Dargut Pasha" - the second Wali Turki on Tripoli - who wanted to build a Mosque in the city on this style, the first Ottoman Mosque in the city to meet the building acceptance and approval by the people first, it is not used for the rain In the construction of Mosque s in the tenth century AH / AD 16th century in the construction of his mosque in Tripoli, a proof of the success of the mosque of the dome to highlight itself as a special Libyan model distinguished mosque architecture in the country in general and if we look at the Libyan Mosque before the era Othmani, we find that the first mention of the mosque in the city of Zliten came in the study of Dr. Mohammed Mustafa, after his excavations in this city and returned to the Fatimid Period Ahmed ibn Tulun and the multiplicity of mosques as we see in Fatimid Cairo. (Corps, 1971:212)

The development of the architecture of the mosque in Libya in the Ottoman Era:

In the Ottoman Era, Libya witnessed the development and renaissance of architecture and art in all fields. The achievements of religious architecture were characterized by

decorative and architectural features and features that Libya did not undertake prior to subjecting it to political and economic control as well as to the artistic and architectural influences of Turkey.

It is true that most of what is in Libya from religious and military buildings, especially in the city of Tripoli and its environs and the western regions of Libya, is of course due to this period. The old city of Tripoli was the seat of the successive governments and successive administrations of the Ottoman administrative structure in all its components. Has been enjoying architectural and artistic development throughout this long period.( Bin-Mousa, 1985:98)

It can be said that the religious buildings, dating back to the early Islamic periods, were largely destroyed or rebuilt and built in the Ottoman Era by the Libyans under the supervision of the Turkish administrators and national religious bodies that had to rebuild the demolitions of those religious establishments dating back to the covenants the period of the occupation of the Spanish and the Knights of Malta to Tripoli between 1510-1551 AD, which destroyed most of the buildings of the city, especially religious buildings, did not remove buildings as well as destruction as a result of the battles that broke out in the city of Tripoli between the fleet and the Ottoman army Libyan cooperation with the Mujahideen and the Knights of St. John during the siege. (El-Fetouri, 1972:112)

The destruction of the city was repeated several times during the siege of the Frankish fleets as well as the city and its buildings with thousands of missiles destroyed from various European countries, and for long or intermittent periods as a result of the maritime conflict that prevailed in the Mediterranean region between the Muslims led by the Ottoman Empire and the Christians led by Spain and Portugal. (El-Fetouri, 1972:113)

#### **Local Characteristics of the Libyan Mosques:**

In most of the religious buildings, currently in Libya, the characteristics and features of local architecture are also the concept of the local architecture school. This type of local folk architecture, which is as widespread in all parts of the world, has many names and terms: spontaneous, vernacular and anonymous, sometimes called spontaneous rural architecture (spntaneous) and sometimes called rural architecture, and some scientists and specialists call it the fungal or municipal architecture (indigenous) and others and call it the architect without an architect Muamm Rey (architetur without architects) This pattern is not a simple structural

construction specialists production in the architectural field, but it is an automatic and continuous production of the activity of all the fans who have a common heritage and moving through the experiences of participation for all. (Breina, 1969:65)

It is clear that the popular and local architecture in Libya is characterized by simplicity in planning, design and execution. The religious buildings that fall under this style are built of polished stone and clay or clay bricks. Their roofs consist of a layer of palm and mortar and another type of popular architecture spread along the coastal areas, often praises the sandstone or limestone extracted from some quarries and the decoration is limited to the elements simple, few and uncomplicated, which are abstract lines, and some of the Arabic script implemented in a simple and accompanied by some Alto Also, we see the three-pronged prongs in the shape of the zawiya, the pointed contracts designed in the form of the equilateral zawiya, and the decorative elements in the form of broken lines. (Bin-Mousa, 1985:119)

This is what represents the characteristics of religious architecture and it's characteristic since the initial period of the integration of Libya under Islamic rule and considered a new era within the borders of the Islamic Arab state. This architectural pattern continued in the use of the arrival of the Turks and their seizure of Libya in 1551 AD and from then on became Libya and continued under direct Ottoman control for a period of about 360 years, during which Libya witnessed a large and sophisticated architectural renaissance in all respects, characterized by the characteristics and features of decorative and architectural did not pledge Libya before this period.

#### **Local style of decoration of the Libyan Mosque:**

The Libyan buildings since the Islamic conquest have been characterized by rare decoration, especially religious buildings and may be the lack of decoration due to several factors, including:

1. Lack of craftsmen and manufacturers necessary to implement a decorative program on the buildings.
2. The lack of decoration may result from the response to the values of asceticism and austerity which is appropriate to the situation of the people of Libya, especially as they are a Bedouin.
3. Libya's misfortune existed between rich and politically rich cities which did not attract the attention of artists and manufacturers until they migrated to it. For example, we found Shamia communities in Egypt and Yemenite in

Tunisia. There were also artists and artists including relations in Egypt, Iraq, in the history of Libya. On the other hand, the scientific beacons played a role in attracting students of science who worked in several letters leading to a technical exchange between the Islamic regions. This role played in Egypt the Mosque of Amr ibn al-Aas and then Al-Azhar, Tunisia El Zaytouna.

4. The Libyans were influenced by the monotheistic political and religious call, and then the Libyans came to imitate the Almohads, in which the decoration of the Almohads was reduced and they were almost non-existent. At the same time they relied on the geometric motifs and although the few decorations in the mosques of Libya and its cities were due to the conditions of the community. However, many architectural scholars consider that decorative waste often comes to conceal architectural defects.

If we look at the ways of decoration of the walls and buildings in Libya before the Ottoman Era, we note that the local decorative style of the buildings in Libya is characterized by simplicity and lack of artistic glamor, although there are some mosques that have received special attention in the construction and decoration in general, and revealed through what was discovered in the two mosques discovered in the city of (Sultan) east of the city of Sirt (jdabi) southwest of the city of Benghazi, which were built in the Fatimid Era where they were decorated with Kufic inscriptions along with the stone decorations and plaster and these decorations similar to the mosques in Tunisia and Egypt. Dual on flowering ground Bahaliat prominent motifs in gypsum, or decoration of printed palm on the mosques in the Nafusa Area, plus geometric shapes especially (the zawiya) with different modes in the oases Barqa and Fezzan mosques, especially on the minarets at the entrances and zawiyas of religious buildings and the walls of the city of Ghadames. (Ismail , 1966:289).

As for the decoration of the mosques in the south, they were characterized by a lack of interest in the decorative side, and even if they were found, they are simple ornaments, stellar shapes, some writings, or floral motifs, or containing jams decorated with different columns. For example, mosques in the south are free of decoration and are now painted in white, yellow and green.

In the Period of the Ottoman Era, the Islamic architecture and art in Libya underwent a change in the number of decorative forms and materials that were recently incorporated in the decoration of the Libyan Mosque. These included the use of

decorative and carved reliefs on marble, limestone, carved and painted wood in various bright colors, despite the fact that the mosque was built in 1834 AD, we still see the decorative influence of the values, especially the carved motifs on marble and stone. In the north-eastern wall and the northwestern wall of the mosque from the outside, the mausoleum which is located in the courtyard of the school, is found in the form of the horseshoe-shaped horseshoe, decorated with a rose-shaped relief and the key to the knot. All these decades, the element of the crescent, general design and decorative style. (Ismail, 1966:193)

With the entry of the Ottomans to Tripoli, the decorations began to appear in the city's buildings, although they were bland. Many historians and travelers who passed through Tripoli in the 17th and 16th centuries mentioned the richness of Tripoli Mosque s with marble fillings. They also talked about the beauty of the bishop. The decoration of the Yabi Mosque in the Ottoman Period has lost many decorative shapes as well as the materials used in the implementation of these forms. The decoration, whether carved or carved on marble and limestone, was made on wood and the tiles were used.

### **Ahmed Pasha Al – Qaramanli Mosque**

**1149-1150 H / 1737-1738 AD**

Ahmed Pasha Al-Qaramanli Mosque in the old city of Tripoli, named after the Turkish governor, founded in 1737, during the rule of the Qaramanlian family, which mediated the covenants« Ottoman first and Ottoman II when Ahmed Pasha al-Qaramanli took control of the mandate of Libya.

Description in brief : (Figure 3.31 )(the photo from the researcher archives).

The mosque was built in the south-eastern part of the old city near Bab al-Manshiyya, known as Bab Hawara, specifically in the market of Al-Mashir which separates the mosque from Al-Saraya Al-Hamra for the total area of the mosque is about 2584 square meters, with the square prayer house located in the center of the courtyard around it on three sides. The building includes a school for the teaching of the Holy Quran and the Ahmed Pasha shrine. Between 1989 and 1990 AD.

The mosque is one of the most famous religious schools in Tripoli. It is composed of two floors corresponding to the prayer house which is filled with classes and vacations used by students of science.( Messana ,1981:410)

Ahmed Pasha Mosque is one of the most beautiful mosque s inside the old city of Tripoli in terms of aesthetic engravings and architectural decoration, the governor

Ahmed Pasha was interested in it to appear in its distinctive form, Vakhr all possibilities and placed at the disposal of the builders and headed by the engineer who oversaw the construction . The tiles, with beautiful shapes and colors, cover most of the walls of the prayer hall. These tiles are topped by inscriptions printed on gypsum blocks, which include inscriptions and geometric forms inspired by Islamic art.( See photo attachment 3.32)

The mosque was built on the same pattern and architecture as the "Sh'ayb al-Ain" Mosque which is located inside the Turk Market and the Mosque of Gurji which is located near the marble Arch of Marcus Urulius on the edge of the northern city. (AlBallush, 1984:214)

#### **Description of the Mosque:**

The mosque consists of a square shape and a length of 16 meters. This mosque contains a prayer house, a yard, a book, a store, a place for wood , a large minaret and a mausoleum.

The entrance to the mosque is different from what we mentioned in the various mosques in the city. It is large, a colonnaded entrance surrounded by a prominent stone frame. The entrance was topped with a foundation plate that was transferred to the Islamic Museum in Tripoli.

The upper part of the prayer house is surrounded by a wooden balcony surrounded by a wooden fence (Figur, 3.33) this overlooks the Al-Mushir Market. The mosque is characterized by his many decorations and richly decorated with tiles. The different types of decoration of the tiles were executed in the so-called "engraving of iron". The mihrab of the mosque did not differ from the rest of its components. The decoration of its lower part was decorated with the tiles of the quail, the upper was decorated with stucco decoration, and the gallery had a colorful marble platform decorated with pieces of marble. (Jubran M. , 2010:182)

As for the mausoleum, it is located in the north-east wall on the right of the main entrance. It is an octagonal minaret with an octagonal base. It is decorated with an octagonal cone. It is a square chamber attached to the mosque and covered with a dome. And there is another room connected to this room and covered with a cross-vault and is related to the family and attached to the mosque two-story school is one of the oldest schools attached to the Libyan mosques and meet the mosque, which is taken by Ahmad Pasha al-Qaramanli, the seat of his government and his entourage and all members of his family. He leads the congregation on many occasions. There

was a direct connection between the Citadel and the mosque through Qantara. (Jubran M. , 2010:183)

This façade is preceded by a gallery of four-pointed horseshoe-shaped arches, which are based on ten columns of marble with octagonal veneers. ( See the figures 3.32-3.60)

Basha Ahmed Al-Qaramanli. before his death, writing his will, which recommended making the mosque and the shops surrounding it as a waqf for the mosque and the school. This is explained in the command of the Pasha Ahmad Al-Qaramanli ( see the Decuments 1-5)

### **Mustafa Gurji Mosque**

**1209-1250 H / 1833-1834 AD**

#### **History of the Mosque:**

The mosque is one of the oldest mosques in the Libyan capital Tripoli. It is located in the center of the old city and forms part of the old and ancient Maban complex in the old city. The mosque attracts crowds of tourists and is adjacent to Marcus Aurelius' Arc in Tripoli. (Warfeli,1984:396)

This mosque was established in 1834 by Mustafa Gurji, who was the head of the sea berth, and was the ancestor of Georgia. And was bought by Yusuf Pasha Al-Qaramanli and then adopted by one of his daughters and received the trust of the Pasha until he took over the presidency of the port of Tripoli for a long time which shows the vast experience in this field, and had a few commercial ships and managed to collect a fortune and large tracts of land which still bears his name until now. The building of the mosque was clearly influenced by European architecture such as the use of marbled marble and the types of tiles that covered its walls from outside and inside.

Mustafa Gurji Mosque is considered one of the richest mosques and masjids with decorations that decorate it, making it an architectural and artistic treasure that represents the richness of decoration that reaches the level of luxury and extravagance. (AlBallush,1984:325)

The mosque is built on a square-shaped land and has two facades opposite Marcus Aurelius's arch and the other opposite the Aquawash Street. And the minaret of the mosque Faisal height of 25 meters and characterized by the architectural nature of the green silo and green marble prominent across the balconies of the green silhouette of the pyramid structure to be the minaret of this mosque is one of the

most beautiful and beautiful minarets of Old Tripoli Mosques of special character and distinctive. (Messana, 1981:410)

The prayer house in the mosque has three main doors, curved in shape, decorated with marble and carved roses. The prayer house has nine long marble columns with frescoes in the form of renewed Tuscan architecture. At its top are 15 domes decorated with ornaments ,(Figure,3.77) drawings and Qur'anic verses in Andalusian script. The mihrab's prayer house is surrounded by a marble pulpit decorated with marble motifs inlaid with many colors representing various plant elements. The walls are decorated with marble motifs for different types of plants, flowers and geometric shapes. (Messana, 1981:411)

In the courtyard of the mosque are the building facilities of toilets and places where the worshipers pray, in addition to the cemetery where Mustafa Gurji was buried.

This mosque belongs to the "Oulu Camii". This mosque is very similar to the Ahmed Pasha Mosque where it was built within an architectural group that included a shrine, a school, a minaret and a prayer house. It is likely that the changes that took place in the construction of the Ahmad Pasha al-Qaramanli and Mustafa Gurji Mosque were combined with the building skills of Tunisia, which, together with their construction of the mosques of that period, is clearly similar to the architectural and decorative traditions with Tunisian buildings. Also in the maintenance and restoration of the former mosques, this comes first of the mosques of the first Ottoman Era.

The Mosques of Mustafa Gurji and Ahmed Pasha Al-Qaramanli is one of the largest mosques in the city of Tripoli and one of the richest in its value. The sums of the decorations in them make them a valuable artistic and aesthetic value and a destination for lovers of Islamic monuments.

It has been stopped for the collectors a lot of stands mosque s illustrated by pictures of the waqf attached in the annex to the documents and still to the day to be paid to the collectors by the endowments observed . And that varied between shops to a school, land and markets. (Refaat, 1993:295)

In the study of the mosques, we observe the previous s in other times. The effects on the mosques and mosques during the Al-Qaramanlain Period differed in terms of the origin of those influences, whether they were from the east of the Islamic world or the Maghreb. There are several factors that have helped to move the effects to Libya. As for the influences of Morocco and Tunisia, they have been stimulated by geographic proximity, migrations, merchants' trips and pilgrimage, and the Libyan



students have resorted to the Zitouna and the villagers. This is due to the political relations between the ruling families that took refuge in the Garmelins' asylum in Tunisia during the plight of Ali Berghul. Ibn Ghalbon mentioned that Ahmed Pasha Al-Qaramanli had relied on the building of his university on builders from Tunisia. Mustafa Qurji has made many of the endowments of the mosque and the school through the allocation of a lot of property which is the agricultural land and some shops which distributes proceeds to care for the mosque and the school.( See the document from 6-13 )

As for the Andalusian influences was the result of the reception of Libya, like other regions of northern Africa for the displaced from Andalusia and it is said that arrived in Libya about 2500 Morski in 1959 during the rule of the prince of the Sea Dargut Pasha.

The migrations continued in the seventeenth century. This led to the fusion of the Andalusian artistic traditions in the local and coastal art of the desert, in Libya, Tunisia and Algeria. The local traditions imported from Andalusia interacted with Ottoman traditions that dominated the country by virtue of dependence and tradition, and the method of influence has varied in terms of planning, architectural, artistic and decorative effects. (Messana, 1981:411)

( see the figures from 3.61-3.86)

### **3.11 Schools and Zawiya**

#### **a) Schools**

1. Ahmed Pasha Al-Qaramanli School
2. Mustafa Gurji School
3. School writer( El Katep )

#### **b) Zawiya.**

- 1 - Zawiya Abu Madi / in the city as a whole by the mountain of his souls.
- 2 - The Zawiya of Sheikh Ahmed El Baz / Zliten
- 3 - Zawiya of the left / in the city of Rayana
- 4 - Zawiya of Friday / Zliten
- 5 - Zawiya of Sheikh Ibrahim Mahjoub / Misurata
- 6 - The Zawiya of Sheikh Belkacem / Misurata
- 7 - Zawiya of Sheikh Saleh bin Hamouda / Misurata

8. Zawiya of Sheikh Abdul Salam Al Asmar / Zliten
- 9 - The Zawiya of Sheikh Ali al-Farjani / five
- 10 - Zawiya of Sheikh Mohammed bin Shu'aib / Zawia
- 11 - Sheikh Yusuf / Tarhona Zawiya
- 12-Zawiya of the Trunk / Zliten
13. Zawie Al-Futtaisi / Zliten
14. The Seven Billing Zawiya / Zliten
15. Zawiya of Dagar / Zliten
- 16 - Zawiya Amora / Ganzour.

### **3.11.1 Schools**

For the city of Tripoli West, the first appearance of the school was the Montaser school, which was built by the jurist Mohammed Abi Mohamed Abdel Hamid (658,655 AH) and it seems that the scholars in Libya have looked forward to this role and made the task of establishing schools responsible for them in the twelfth century. Sheikh Al-Abdri (688 AH) was referred to the schools of Tripoli and praised this school of Montazir and also referred to by Tijani in his journey (708 Hijri) and he talked about the presence of trees in the school courtyard.

Before the construction of this school, the people of Libya relied on the mosques of Kairouan, Zaytouna and Al-Azhar in their education. Over time, the inhabitants resorted to Al-Ibraa which turned into a center of scientific and religious radiation, and one of the most famous links that played a role in the scientific movement Rabat Monastir in Tunisia. Over time, the so-called religious, literary and literary schools of Libya have emerged in Libya, as well as some handicrafts such as the arts (carpets and wool) which reminds us of what Katat is doing in Sufism in the Safavid Era in Iran. The regular schools in Libya were known only with the Era of Othman, and those schools continued in the form of kuttab and the kuttab is the official sheikh.

On the day of the student's approval and the Quran is memorized, the family performs a great celebration. This is still a joy and delight for the student who memorized the Quran. The rich families send their children to schools. (Wright, 1972: 254)

In the Qaramanli Era, the multiplicity of schools spread, and the schools were not limited to Tripoli, but spread in the Libyan Desert. They were known as the zawiya and were equipped with enough rooms to accommodate the students.

When the students completed their studies in these schools they were traveling to complete their studies in Cairo, Tunis or Fez and when they returned they were judges. ( Naji and mohamed, 1973:325)

#### **a) Ahmed Pasha Al -Qaramanli School**

##### **1150 Hijri / 1738 AD**

This school is located in Al-Mushir Market in front of Al-Saraya Al-Hamra. It is located between the north-west wall and southwest of the Ahmed Pasha Al-Qaramanli complex which consists of the mosque, the cemetery and the school.

This school is attributed to Ahmed Pasha al-Qaramanli (1123-1158H/1711-1745 AD) and it is this man who transferred Libya from the Middle Ages to the Modern Era.

And was close to the kings and was gathered around the men of science and culture from all parts of Libya, approached by the jurispudent Ahmed ibn Ghalbon, and worked to spread education throughout Libya, was helping the sheikhs to establish schools and zawiyas and was stopping the endowments on educational facilities, Ahmed Pasha Al-Qaramanli sent educational missions to Al-Azhar, Zaytouna, Fez and Qarawiyin. Ahmed Pasha Al-Qaramanli built this school in (1150 AH 1738 AD). This school is considered one of the oldest schools attached to a mosque in Tripoli and it is the only school that consists of two floors. This school has two facades, the northern façade, the main façade, and the eastern façade. The school has four main units, which are as follows:

- The mosque yard unit.(Figure,3.88)

It is exposed and almost rectangular. It's dimensions are 6.50 x 4.25 m

- Cell unit. (Privacy is the classroom). (Figure, 3.89)

And is spread in the corridors around the courtyard and in the first round and the number of forty-four free.

- Prayer House:

(4.70 × 3.60 m). The prayer house was used to perform the five daily prayers, as well as the holding of the lessons. In the first place, the wall of the Qibla was placed in the center of the mihrab.

- The place of wudoo'

It is located at the north end of the northwestern gallery.

-The library:

Located next to the chapel, it opens onto the south-eastern gallery and contains books in various transport and mental sciences. (Jubran M. , 2010:325)

(See the document No: 1-5 )

**b) Mostafa Gurji School:**

**1249- 1250 Hijri / 1833-1834 AD**

This school is located within the Mosque of Gurji, located in the Bab al-Bahr Area of Al-Akwash Street near the Arch of Marcus Orlius, and we can enter the school through Al-Tnqa Street or Al-Akwash Street.

The school is attributed to Rees Al Marsa, Mustafa Gurji, the Libyan prince of the Sea.

Mustafa Gurji was captured by the Libyan sailors in the era of Ali Pasha al-Qaramanli, who is of Georgian origin. He was bought by Yusuf Pasha al-Qurmanli and was his right arm in his struggle against his brothers Ahmed and Hassan. Mustafa Gurji did not abandon the Qaramanilians during the ordeal of Burghul and participated with Yusuf Al-Qaramanli in the raid on freely on Burghul.

And when Yusuf Pasha Qaramanli took over presidency he gave Mustafa Gurji his freedom and gave him one of his daughters as a wife, and took over the presidency of the port of Tripoli, and supervised the establishment of the ship Mabrouka.

Mustafa Gurgi played an important role to bring the views between Yusuf Al-Qaramanli and Napoleon Bonaparte during his departure to Egypt, Napoleon helped deliver aid to him from France through Western Sahara and played a role in the return of Napoleon to France.

Mustafa Gurgi played a major role in increasing his wealth. He owned several merchant ships, bought vast tracts of land, commercial with the French and in contrast Mustafa Gargi played also an important role in facing Ship Philadelphia to dissuade the US raid in Tripoli. (EL-Naimi, 1981: 295)

Description of the school:

The school consists of four main units, which are as follows:

- Courtyard Unit.

It is an open courtyard, square shape cool side 4 m.

- The unity of solitude

It is number of fourteenth solitude and it wraps on the courtyard.

- The unit of the shrine.

It is a square-shaped chamber with a length of 5.15 meters.

-Unit of open vault.

The main interface of the building:

Located in the south-east wall, the door of Mustafa Gurji Mosque leads to a semi-circular vault, the door of the school stands on the wall of the mosque, and the wall is decorated with large tiles. And inside it has a variety of floral motifs, and in the upper form the shape of the crescent. On the end of the contract are vegetal leaves and olive beads.( Golvin,1976:95)

As for the door of the school is rectangular shape 80 cm width and height of 220 cm and on both sides of the opening of the door covering the walls Consisting of three tapes. (Ismail O. B., 1966:359)

The first tape: (Ismail O. B., 1966:359)

It is the strip directly surrounding the door opening, which is semi-circular circles and irregular geometric shapes

Middle tape :

This is followed by the previous one. It consists of six circles on each side, and within each circle are four almond shapes. The most important of which is a three-lobed leaf. The almond shapes, each one of which is in one of the four original directions, these six circles are identical on both sides.

Third tape:

The other frame surrounds the opening of the door on three sides. It is a triangular star. This star is repeated three and twenty times on each side of the sides and seventeen times from above. At the top of the door is the black frame bar, the two panels are composed of twelve almonds and between the two almond shapes there are octagonal shapes, and the tiles are topped by a repetition of the text "Glory to God". This text is topped by a large plaster strip that contains five semicircles from the bottom, small of the top, followed by the roof of the penthouse which is decorated with wooden veneers. (Corps, 1971:352)

School courtyard:

The courtyard of the school is an almost square shaped bowl with a length of 4.5 meters, with a flower basin in the middle. It is square shaped, with a length of 1.60 meters and a height of 65 cm. The frame of this basin is decorated with floral tiles and geometric. The courtyard is surrounded by four orthogonal arches covered with semi-circular vaults. In each zawiya of the four galleries there is a spherical dome of

decorated plaster. The decoration is composed of cypress trees and the number of trees is eight trees. The four halls of students' classrooms, the door of the mausoleum, a door leading to the corridor and a door leading to the open vault.

There are also two bathrooms in the school which are located at the beginning of the gallery from the north, where there is a door opening with a semi-circular knob leading to the bathroom door. Both bathrooms are covered with a semi-vertical roof. Each bathroom has a square window almost similar to the previous windows. The door leading to the two bathrooms is topped by tiles with geometric and geometric motifs and the two baths were originally two Khluatin (It is the place of teaching the Koran). (Ismail, 1966: 368)

The Khlua:

This courtyard opens on two Kllua both are knotted a horseshoe arch, topped slabs held Kashani like the previous tiles mentioned,

The cemetery: We can enter the cemetery of the hole in the southern corridor and opening the door of the mausoleum leads to the vestibule rectangular shape and dimensions (1.60 × 1.35 meters) topped with a roof fornical half Brmela circular is full of texture and on each side of the bench from there Mastaba (meetings) in length 150 cm, and topped with a semi-circular fills inwardly floral motifs, strong vase out of which plant branches and there is the top of each holding strip of plant motifs, and two contracts and Zacharvhma of plaster and above all holding decorated wall tiles faience calendar is a half of the circles Both rows consist of eight circles with almond shapes, vegetal motifs.

The tombstone. (See Figures 3.91-3.92): A tombstone from the cemetery of Ahmed Al- Qaramanli Mosque .It consists of fourteen compositions with a length of 5.25 meters. The chamber is topped with a semicircular dome, decorated with plaster motifs, consisting of three-lobed leaves, acanthus leaves, lotus and various geometric shapes

And all the students in the school were studying free of charge and paying some expenses for the, where Mustafa Qurji made a lot of waqf that are based on the school and the mosque. These are shops and agricultural lands in addition to the many contributions that would have promoted this school and the mosque.

(See the decomments No: 6-13)

**c) School Alkateb:**

### **1183 Hijri / 1769 AD.**

This school is located within the boundaries of the old city of Tripoli, overlooking the north-eastern face on the Mediterranean coast and overlooking the east and the east wind on the eastern side of the city.

#### **History:**

This school was built by Sheikh Mustafa Al-Kateb Abn Al-Qasim Al-Masri in 1183 AH / 1769 AD. His name is Abu Al-Wafa Mustafa bin Qasim Agha al-Masri. He is of Egyptian origin, but he is a born-up Trabulsi. He was educated by Sheikh Muhammad al-Futtaisi and Sheikh Muhammad bin Abdul Rahman al-Kalusi, one of the most famous books (important issues and great benefits in what one asks for what is important) and worked in writing and the creation and writing of letters and therefore known as Alkateb. (Madani, 1988:186)

He described his contemporaries with many qualities. He described Ahmed Al-Ansari as saying that he was "the owner of the wondrous intelligence, the apparent literature, the great memorization, the naive memory and the complacent self." In the Era of Ali Pasha Al-Qaramanli, he was appointed as advisor to him

And since Tripoli was an open commercial market, it's people knew nothing but trade and the status of Mustapha Al-Kateb facilitated the order to be a wealthy merchant. Mustafa worked in the trade gold and silver and grain and oils and built his school and have been waqfed by a lot of endowments of real estate and gardens, including those endowments disbursed to the reciter and students and Sakka and the school servant. (Madani, 1988:187)

Mustafa Alkateb played a great role in preserving the Islamic heritage in Libya, he used the quality of the president of the office of the establishment and copies of everything reached by his writings of the former and Mustafa is the first writer to enter the indexing system to Libya. He copied it and his men and put it in lists and recorded in the sharia court in Tripoli and kept in the library of the school and set conditions to borrow those books and set up a system to index those books and then transferred those books to the center of Jihad Libyans. (Messana, 1981:410)

It seems that the work of Mustafa writer in the government and trade offices did not prevent him from practicing teaching, he was named Mustafa Al-Khoja and he himself signed this book on the books that stopped him on his school. (See the document 14-22)

Description of the school.

The school is an independent architectural building. It was built to be a school, which is what we can call an independent school. It is the second surviving school in the city of Tripoli, preceded by the School of Othman Pasha al-Sakali in 1046 AH / 1654 AD.

The main door of the school is located in the northwestern wall and to the left of the entrance is a rectangular lobby with a fireplace. At the end of the corridor there is the prayer house and to the right of the house of prayer there is a prayer house and a book for the memorization of the Holy Quran. Privacy. And the situation on which the school is not the situation at the time of construction has disappeared courtyard and disappeared annexes and left the school only the house of prayer and privacy and the main entrance, which was added to the rooms at the present time. (Jubran, 2010:282)

Original school planning:

It is clear from the words of the historian Ahmed Pasha who was known as the historian of the city of Tripoli and there are many cellars for students in this school, and supported by that pure and angular speech. However, Professor Mustafa Najib draws attention to the fact that they did not mention whether the cell is present around the courtyard or not, but it is common knowledge that such a cell was wrapped around the courtyard similar to what is found in both Othman Pasha School, Ahmed Pasha School and Mustafa Gurji School and these schools and our relationship is complete and in good condition and adds to the existence of architectural connotation in this school confirms that the current situation of planning lacks much clarity, as they are in this matter, but the existence of such a cell in these three schools implies that it was wrapped around an open middle courtyard.

Mustafa Naji explains that the location of this courtyard and the surrounding area of this school most likely was located on the western side of the school and justify this speech by not adapting the side of this side of the aggression and cut neighbor and filled with modern buildings built around it (Naji,1973:350). This is a case many of the buildings of the waqf which have been attacked either by demolishing it and building other buildings on it or by replacing it and changing its function. This is because during the Qeramanian Period, the documentation process was not well documented. There are no copies in the sharia court that was burned during the family rule during the rule of Ali Barghal or in subsequent periods. (See the documents NO: 14-22 )



### 3.11.2 Zawiya

With the spread of the Senussi movement in Libya in the second half of the 19th century and its takeover of the boarding schools, these schools were later called "zawiya", although I do not know the reason for that designation. The Libyan zawiya is like the school or it is said that it is a school in its planning. On an open central courtyard surrounded by hallways and open by the doors of the cell and it also has a study hall and a house of prayer and sometimes there is a shrine and on this I see the Zawiya School .(Sultan, 2001:245)

If we look at the function carried out by the two institutions in Libya, we find that the target is education, not anything else. The meaning of education is openness to society and the ability of teachers to receive students and students from different quarters and their political spectrums. This is contrary to the meaning of the word zawiya is derived from the isolation and separation from society due to the conditions of society that do not fit the positions of some and the linguists that the zawiya means the corner of the house and collected in and is derived from the linguistic material to and source "uniform" in the sense of disqualification and introversion of this is said to the man who he entered at this stage.

Bakri talk about the zawiya of the West Tripoli, became full of ascetics and ascetics. (Bulqema, 1975:160)

The site of Libya on the road between Morocco and Egypt become a shop for the various sufi influences and appeared by the methods of Issawi and the family and the Asmaria and Hebron and others. And the frequent raids on Tripoli and mutual piracy that many of the weak and poor people who narrowed the way to those zawayya and built. (Ahmeida, 1985:243)

In any case, the function of the Libyan Zawiya in the Qaramanli Era was very different from it's function before that era, since in the Qaramalian Era it was open to the education of the sons of al-Bawadi. The presence of the zawiya in the desert did not imply retreat , the desert was not only limited to teaching science, but was a productive industrial school. It was full of facilities. In all the zawayyas in the Qaramanli Era, schools became regular and the zawiya is divided into three types: (Messana, 1981:386)

Type I (Simple zawayya):

It was built to be a school and this type of mausoleum is limited to masjid , khallow and halls for study.

Type II:

Known as the road zawiya, which is part of a certain method such as the zawiya of Sidi "Abdul Salam al Asmar" is a method of Salami and often include these zawiyas and a shrine and combines science and mysticism and therefore the awiya was just a branch of the Zawiya of the mother and was limited to the teaching of the followers of the way they were studying religious sciences in addition to Orad Sheikh.

. (Issaw,1949:214).

Type III:

Known as zawiyat al-Awliya. It was originally a small cabin next to a wing. Therefore, the followers were attracted to it and the abbeys were attracted to them. These zawiyas increased as a result of the increasing numbers of elders seeking spiritual leadership. A certain sheik resorted to the mausoleum and declared that he was the successor of the wali. Sheikh Taha al-Wali between the zawiyas where the various types of science are thrown, the first type we mentioned and between the second and third types that the first type named the zawiyas of the teachers of scientists and scholars, and called the second and third types of mystical and poor zawiyas. (Messana, 1981:387)

We note that Sheikh Taha al-Wali blush that the zawiya is called a school, although he called it the zawyas of the teachers. The schools of the Libyan zawiyas in the Qaramanli Era know very well that they were established for scientific and social purposes and were under the patronage of the governors or the wealthy since the Ottoman conquest until the Italian invasion. (Khadr,2008:430)

Ibn Ghalboun spoke about Ahmad Pasha Al-Qaramanli (1711-1745) and his efforts in spreading the educational zawiyas, mentioning the construction of many zawiyas and masjids. The zawiyas were rich in its endowments which were stopped by the rich and dignitaries. The sheikhs of the zawiyas used the students and the apostates in agriculture and reclamation, The Museum of Islamic Art retains many of the products of the Umayyad Zawiya which is similar to the system of monasteries in Christianity and in some cases there are commercial or real estate suspended in favor of the zawiya. There is a new income, namely, vows and charity and may be in the form of cash or eye shape and these vows most of the time of Moroccan pilgrims who would prefer to stay in the zawiyas of accommodation in hotels and bars, it is

clear that the Zawiya was an integrated institution has self-sufficiency of disbursement on all activities. (Galboun, 1930:68)

The Libyan zawiyas played an important role in the copying of the Holy Quran, teaching astronomy, geography, history, literature and medicine, as well as the role of lighthouses in the dissemination of sufi ideas. The interest of the rulers of the Qaramanilians can be seen as a result of political objectives rather than purely social ones. They distributed these zawiyas according to the tribes and the bellies on the roads of caravans or near the markets and to prevent the sending of some eyes and spies among the students and served the zawiya to know the ideas and trends of the sheikhs as well as knowledge of the trends of tribal leaders and through the dialogue of their children inside the zawiya and used zawiyas as centers of insurgencies during the exit on the rulers which was done by Abdul Jalil Saif al-Nasr during his departure to Yusuf Al-Qaramanli, was the zawiya rely on the construction of the stones from the ancient Roman temples which made them look fortified fortifications and the strength of zawiyas and the spiritual influence of the elders were princes of the Rmanliyn always seek to establish relations with them and as well as the political opponents resort to take refuge in zawiya due to their sanctity.

As the zawiya of the political and political life in Libya affected the artistic life, the Libyan zawiya contributed to the development of music and singing. The mystics in Libya created the religious songs and created what is known as Salamiyat. And the zawiyas known as the chips, which is the sessions of the male known to the Egyptians and there is no doubt that the development of music and technical was the result of friction with the Moroccan pilgrims. (Ihsan, 1967:242)

The sufi approach and methodology is a behavioral situation and a path taken by the guide under the supervision of a sheikh to repair the defects of himself and the advancement in the runways of the walkers and the places of the knowledgeable and spread in Libya several ways and zawiya and mystical ties contributed to enriching the cultural and political aspect of Libyan history and formed the features of the Libyan national identity that represents the Libyan citizen today.(Ihsan,1967:241)

### **3.12 Residential Facilities**

#### **3.12.1 The House in Tripoli**

The main remaining residential models in Tripoli date back to the Ottoman Era, the most important of which is the Turgut Palace, which dates back to 1551 AD, and Turgut Pasha was the only governor who built himself a palace near the mosque, which is still bearing his name. Head quarters of their residence.

The Palace of Turgut Pasha has been removed from it's features, leaving only the view contained in the books which was copied from it's edition dates back to the year 1559 AD. It is noticeable in this view that the roof of the palace had an enlarged structure covered with tile that was intended to Turgut apparently to It is somewhat different from other houses in the city.

And since the second half of the seventeenth century AD, especially during the reign of Uthman Pasha Algazali 1672-1694 AD appeared in Tripoli, some of the excellent housing that has been in place so far. (Ahmida, 1995:352)

And all these houses opened their rooms on the center of the monsters "house" and the only shops on the first floor which serves. The space for convenience "small lobby for the door" has windows on the iron bar on the street. The most important of those houses dating back to the age of the Koran "Hush the Great Harem, Hush Gurji and Hush Al Bashawat Hush Mohsen"

This type of house has been in place for many centuries in North Africa, the Middle East and some parts of the Mediterranean. The constant admiration for this type of housing from Libya may be due to the social and traditional factor, as is the case for the availability of land plots and their spread in the city and the countryside .But in fact, the type of housing in Libya remains the most widely accepted in Libya now, for this reason the historical analysis of the monsters remains valuable and it is also important to discuss the most important ideal for different homes in the past and how it had an impact on the development of the Libyan home.

The shape of the house is one of the most important components of the houses of the old city of Tripoli. The shapes and sizes of these houses differ according to different considerations affecting the house and affected all the components of the city. For the Christians, this division has created many minor differences in the monsters. For example, we see that the entrances of the houses differed. We find them in the house

of the Muslim. They are characterized by privacy, as they have indirect entrances leading to the middle of the mansion and otherwise in the Jewish and Christian homes. The center of the palace without any hindrance and other differences. (Ahmida, 1995:355)

In general, the compositions of the house in the old city, despite this classification is clear features and participate in almost all of these features where the monsters appear as an internal structure exposed to the corridors sometimes and surrounds the surrounding walls and distributed spaces. (Ahmida, 1995:355)

In fact, the use of muddy houses in Libya began at the time of the Atrium in Libda, Sabrata and several other cities in Libya. The house is described as the Islamic type of houses (monsters) because the holes are all open on the inside of the monsters in the courtyard

This type of house has been spread for centuries in North Africa, the Middle East and some areas of the Mediterranean, but nowadays it has been used in many areas.

#### **Introduction to Old Town Houses:**

Two-storey houses in the Turkish Era in the Old City:

These houses are usually in linear form and have a single longitudinal facade on the direction of the street in the old city. Other aspects are surrounded by other houses. In fact, we usually rule that the courtyard is in a zawiya surrounded by basic rooms. The size of these houses is 300 square meters . As for the upper role, it extends to the area of the street, where it extends from the room until it reaches the corresponding walls in the opposite yard and thus shaded an area of the street supporting the bottom with arches called the so-called Sabat, and sometimes limited to reinforce the brackets in the street only without the work Sabat Where the arch is held between the house and the other on the whole street view (Al-Hondairi, 1998:128)

The second type is located on the top floor with an additional area of the alley through the construction of the Sabat without arousing the discontent of the neighbors. This is what happened to Al-Khoja's homestead with a slight difference in that the area of the courtyard itself was overshadowed by the so-called "Al-Ali" and has its own entrance opening to the street and has a private bathroom in addition to another door in the first floor opens in the hallway to serve guests. Kitchen in the upper floor is adjacent to the square. (Breina, 1969:421)

a-Basement of the House: It is almost a house inside a house which is located next to the house of the treasury and the staircase leading up to the top floor and the

basement house is divided into the basement and the center and the dams and the broken.

b- Bedrooms: It is also known as the basement house which is located on the second floor and is accessed from the porch surrounding the courtyard which are rectangular rooms not more than 2.5 meters in length but sometimes more than 6 meters in length. The reason may be structural. The roof of these rooms (sinks) does not exceed the loading capacity has a length of 2.7 m, followed by two wings each with a floor of a sleeping area under which a storage room called (treasury) which is completely isolated from the main entrance and reception. The bedrooms were often narrow in width at 2.5 m and the length of these rooms was up to 6 m. Both sides end with a furnished bed made of solid wood. (Bulqema, 1975:298)

c- Kitchen and bathroom: What distinguishes the kitchen and bathroom is the small space, often the disinfectant (the bathroom used only for bathing) and the kitchen is located in the southern side of the courtyard with openings of higher level and oversees the street from outside and this is useful for ventilation, ventilating openings and lighting the top of the door in order to ventilation and lighting the kitchen and bathrooms and the dimensions of this aperture about 30 \* 30 cm.

d- Magel or Magen( Well ) / Almost every house (monsters) on the "magnificent water" in the ground floor is located on the wall near the kitchen, making it easy for the housewife to access it and this is customary in the houses of the old city. (El-Fetouri, 1972:355 )

e- The courtyard: The courtyard came as a climatic solution, an open space on the sky in the middle of the Tabrassic Residence and can be expressed by the living space monsters, most of the daily work takes place. It is often rectangular and closer to the square and its area ranges from 70 to 100 square meters, depending on the size of the yard. The ratio between the size of the courtyard and the dimensions of the walls in the yard itself is 1: 1 to help make the patio shaded most of the day. The entrance to the courtyard is usually one of the pillars and is surrounded by a paved corridor leading to all the rooms around it so that the level of the gallery is higher than the level of the courtyard and the roof of the hallway is usually composed of stone vaults or a wooden ceiling extending the entire gallery and connected to the roof of the rooms so that the ceiling It is sometimes decorated with some floral motifs that show the Islamic style. (Messana, 1981:421)

All the doors and windows are open around the courtyard and all the doors and windows are open. It is always advantageous to those who stop in the middle of the room with shaded space regardless of the direction of its sides, in any season of the year and any hour of the day.

Sometimes in the middle of the courtyard is a fountain or some green plants such as jasmine, cork and henna, to help bring the climatic comfort inside the patio and temper the atmosphere during daylight hours. (Messana, 1981:422)

The courtyard is used as a space for movement between rooms and a playground for children, where washing, cooking and other daily activities are carried out. It also provided an opportunity to strengthen the social cohesion of the family and the mother has full control over the movement of children, whether in need of care or being exposed to the consumption of their satanum with the ease of remote communication without the need to move from a zawiya inside the house as in modern apartments. (Tolley, 1989:395)

Some of the elements and other architectural vocabulary are also known for their names, some of which are attributed to Arabic vocabulary, while others appear to be from the local dialect, if not from the Turkish language. Among these names:

**The Corridor:** The upper corridors that connect the walkway between the rooms on the first floor, and also represent the corridors of honor overlooking the courtyard of the house. (Tolley, 1989:395)

**Kenif:** A toilet.

**Insider:** It is the ladder leading to the door of the roof and known as the stairwell.

**Kiosk:** a room on the roof known as soap house, but this room was sometimes used to sit during the summer.

**Monasteries:** The other wing of the Trabelsi Hush, which is a small Hosh with a room or two rooms and a kitchen and a bathroom and a well and Magen, and enter through a corridor or entrance from the main hall and take advantage of this house for the purpose of providing services and the establishment of servants. (Faqih, 1994: 218)

### **Factors Influencing Housing Design:**

**Al-Shashia** - the top of the wall for the front or rear of the house.

**The tiles:** a colored tile called in Libya and Tunisia, "Zliz" and consists of colored elements and is used in Libyan homes, especially in the Trabelsi Hush and used in the interior and very little outside and in the surfaces and used in the walls of the old

Turkish buildings in Tripoli in small corridors composed different geometric patterns are influenced by Andalusian art. The zeliz has been used in larger areas in repeated models, sometimes covering large areas in the courtyard and sometimes covering the supports. The dimensions of the zeliz are 7/7 cm, 15/15 cm.

The crowns of columns and arches: Most of the crowns in the Islamic houses were Byzantine models and even given an Islamic character. The crescent was placed on both sides. The Roman color was used as the Ionian, Dorian and Corinthian. Most of the arches were used in the shape of the horseshoe and used in doors and entrances, Open on the courtyards and there were inscriptions and engravings in the Byzantine style. (El-Fetouri, 1972:366 )

Ain Zarzour: It is in the form of Mashrabiya and was used in the openings used for lighting to isolate from outside and is not used in the rooms overlooking the courtyard and most of the rectangular shape and has a high window allows visibility through the street, the other type is round and open at the surface and most of this type is located in Tunisia. (El-Fetouri, 1972:367 )

And to return to the houses built in the city of Tripoli, which was owned by the waqf. There are no records in the records of any houses stopped in the city.

The researcher identified the only existing house, which is currently in good condition and belongs to the Libyan state, which is known as the house (House) Qormanli and now known (English Consulate), as shown in the pictures from the researcher.

### **3.12.2 El Qaramanli House**

Home Date:

The house was built in 1744, and this house is one of those houses that was once owned by the Al-Qaramani Family. However, in the first half of the last century it became the headquarters of the English Consulate and it has been for more than 50 years. Over a period of more than two centuries, many repairs and repairs were made, some of which included the renovation of the roofs. (Al-Hondairi, 1998:201)

#### **Architectural Description of the House:**

This house consists of two floors, and is now divided into several private residences and shops also and in any case still retain it's structure features traditional Arab House.

**Ground floor :**



It includes the courtyard where many rooms are opened and there is a grand stairway leading to the upper floor which is surprising in the traditional Libyan building.

The main door overlooks a shop where a "salon" is built. It is made of a building that extends along one of its walls. This signifies that this shop was used as a waiting hall for guests from the stakeholders, loyalists and visitors. Courtyard (middle of the house). (Al-Hondairi, 1998:202)

In one zawiya of the house there is a small staircase leading to the first floor. It seems that it was originally the only staircase in the house. Nearby, there is another wide staircase that is accessible from the street. It seems clear that it was added at the time of the English Consulate. That its quality is contrary to the rules in place design of the home. Those rules that prohibit the multiplicity of entries.

Another modification introduced by the English consul, King Rington, who is fond of raising horses, is to turn the back of the house into a stable by opening different contracts in the walls of the crane. (Wadaq, 1986:199)

#### **Upstairs:**

It is noted that the first floor has a balcony overlooking the courtyard and the courtyard is surrounded by three sides only because the fourth side is occupied by the luxurious official stairway.

The house is a building like the other houses of the old city with stones and the wood was used in the ceiling and it was also covered with tiles of "zliz" tiles in various shapes, as in( Figure ,3.92-3.94)

The Libyan House was distinguished in the Al-Qaramanli Era and the second Ottoman Period in its decoration on the soft limestone, the so-called Malta marble. Where it was imported from Malta, and also used rock stones deaf and used a mixture of lime and mud and water was poured in wooden blocks and then your hand well and this material is known as the door hit, in addition to plaster and also used wood and used soft wood for plants Local, and also used the palm trees on the ceiling, and the Libyan. Libya was not rich in good wood, so the Libyan architect resorted to import and mastered the Libyan artist decoration wood. (Perina, 1969:435)

In addition, the Libyans knew the use of the ancient Greek and Roman buildings. The Libyan Arcetetur restored the use of columns and crowns in the Libyan Mosques and re-decorated them. The most important materials made by the Libyan artist were his tiles, which were widespread in the Al-Qaramanli Era.

## **1- The Most Famous Decorative Elements of the Qaramanlian Installations:**

The Qaramanlian facilities have many decorative elements, including the elements of the plant and the engineering as well as the inscriptions and decorative architectural elements.

### **a- Plant elements:**

The vegetal decoration is one of the most obvious manifestations of the alienation of the Muslim artist from the simulation of nature and its transfer literally. It is more often than not abstract decorative elements, so that you can distinguish from the branches and leaves only certain lines or interlocking connected to each other showing flowers and veils with a chapter or two or more. And some of which extend in the form of contracts and torsions in the procedure or sequence or intersection. (Perina, 1969:436)

The vegetal decoration was one of the most important motifs used in the arts of pre-Islamic civilizations.

The basis of the vegetative decoration is the grape leaf, where the artist used it mainly to draw many shapes and paintings after he transformed them and added shapes to them through his theory to the original form of all facades. The decorative elements were used in decorating the glazed tiles only painted under the paint, which is sometimes gilded, is also adorned with fine plant branches of the grapes with five-pointed flowers and vases, which reflect traditional Chinese styles.

In the period of the tenth century AH, 16th AD century, it's tiles were decorated with Ottoman ornamentation or Arabesque decoration in Ottoman art which was known as the "Rumi decoration" in relation to the Roman, Seljuks and the Hatay decoration.

The Ottoman Turks created this decoration in terms of their mastery. These motifs were made of different vegetal elements with polygonal and other geometrical shapes. The zawiyas of these geometric shapes were decorated with floral top scrolls, Hattai, which is similar to the Rumi decoration, but differs from it in that the Sabine spirit is close to it.

The glazed ceramic tiles were decorated with realistic motifs as Turkish artists began to draw plant elements from leaves, flowers and fruits close to nature. From flowers we see the anemone flower.

For example, the Sulaymaniya Mosque in the city of Edirne is engraved on an upside-down dome. Ottoman tiles are decorated with mostly serrated leaves which

are compound elements added to the original masterpiece in decoration, with small leaves, triangular or floral motifs. (Gaspari, 1972:425)

#### **b- Engineering Elements:**

The architectural drawings have been known since antiquity and in the arts that flourished before the Islamic art in general, but had nothing to do except by Muslims. They were often used as frames for other major motifs. In the decoration of engineering and helped them on the nature of Islam which ends the expression of beliefs in pictures, the spread of the geometric garlands in the Byzantine style, including the most important circles. And regular polygons, and in some formations are connected by interlocking nodes or ribbons. The use of geometric motifs on glazed tiles has been common since the seventh century AH, but they share other elements and divide the decorative themes in them. It's technical units are specific and clear.

The geometric decoration consists of simple lines of different types, straight, broken, curved and triumphant, and also consists of spatial shapes such as square, zawiya and others.

The polygon shapes include hexagonal, octagonal and polygonal shapes.

Other tiles are used as a framework for the sovereignty of the geometrical element. The glazed ceramic tiles are distinguished by geometrical styles influenced by different influences, some Tunisian and some European, alongside the Moroccan style and can be divided into several sections, with secondary plant elements, and the second section is influenced by foreign influences. (Gaspari, 1972:426)

#### **c- The Textual Decoration:**

Muslims calligraphers have excelled in drawing the Arabic alphabet in various ways, Vochterawa Mecca line and script types, and the threads were a written verses and supplications, and religious prayers and managed Muslim artist that blends biblical motifs and vegetable. (Perina, 1969:325)

These writings were used for the first two purposes of the history of the masterpiece or establishment registered to prove the names and functions and titles of the owners or originators, or to adorn this element, which took different styles and forms helped to highlight these artifacts and buildings in a wonderful way. Muslim calligraphers, especially their close connection to faith, are an indication of the supremacy of Islam

and the greatness of its influence, considering that the line is the one without the Koran and spread the spread of Islam and influence in the open countries. (Perina, 1969:325)

Due to the reverence of the Muslim artists of the Arabic calligraphy, we find them on their artistic subjects and on the construction of the buildings, especially the buildings of the Waqf. They were decorated with Qur'anic verses, religious phrases or various sentences of supplication and praise and became a common factor in all areas of Islamic art . It is characterized by its flexible, voluntary and easy in terms of it's decorative composition, such as the walls of religious and civil buildings, on ceramic tiles, glazed tiles and in decorative arts in general. (Perina, 1969:329)

The Arabic fonts have varied with certain aesthetic and artistic characteristics. Sometimes, this type is found within the same type of lines as the kufic line and the two versions which are divided into different types of lines. These lines continued until the Ottoman Era. Turkish artists invented other types of lines besides Kufi and the third-line, and the comment, Diwani, their own, which led to the development and careful attention to other decorations. (al-Zaaydi, 1974:345)

The appreciation and appreciation of the Turks for the Arabic calligraphy and it's use in many buildings and applied arts, including the glazed tiles of Maan Jalilah, reflect the religious passion and deep faith, especially when used in religious buildings, mosques and shrines. (al-Zaaydi, 1974:346)

## **2 - The Use of Drative Elements in the Facilities of the Quran:**

In addition to the architectural elements, the artistic works that were used were also found on the standard tiles that covered the entrances, windows, doors and places of ablutions. The Libyan artist and architect The Libyan should have the best in building religious or religious buildings such as the waqf buildings. (Gaspari, 1972:437)

The following is a simplified study of these technical materials which covered most of the waqf:

### **First: Tiles of Cushions:**

The Al-Qaramanli Period lasted from 1711 until 1835 AD, about 124 years. Libya witnessed the prosperity of the economic movement as a result of maritime activity and the increase in resources which led to improved living conditions which in turn led to many reforms of all religious establishments in Libya.

As a result of the power of the naval fleet in the era of Ahmed Pasha, the European countries tried to win it, and was at the head of those countries England. The Netherlands and signed with him treaties and agreements to ensure that not to ship in the Mediterranean and the relations of peace between Libya and Europe a large role. In the entry of European influences where we observe many of the religious buildings during the Qaramanli Era among these influences glazed ceramic tiles. This decoration was introduced in the 7th, 8th H and 19th AD centuries and became one of the distinctive features of Islamic architecture in Libya during this period. (Dajani, 1971:87)

The greatest construction of religious buildings during this period is the mosque of Ahmed Pasha (1737-1738 AD) which is considered to be a great art in which the craftsmen and craftsmen who blended in their inscriptions and decorations among the masterpieces of the oriental and the Moroccans resulting from artistic exchange. The Mosque of Ahmed Pasha Al-Qaramanli is equivalent to the decorative art of the Mosque of Gurji (1833-1834 AD) and it's annexes to the mausoleum and the school which came in line with the Mosque of Ahmad Pasha Al-Qaramanli which is considered a treasure of artistic and artistic treasures and a touch of luxury and extravagance. In Europe in this period of time and its implications for art and architecture Turkey, and the decorations in the collectors Ahmed Pasha and Mustafa Gurji have no other building in Libya, all these tiles are cleansed by the Italian decoration with a central circle or a central ornament. ( Dajani, 1971:89)

The European, Spanish and Italian influence on Libyan architecture came to two factors:

The first factor: A group of Muslims of Andalusia settled in the countries of North Africa following the expulsion of King Philip II of Spain for nearly eighty thousand Muslims from Spain in (1610 AD) and many of them were makers of ceramic and glazed tiles where they took work in their new headquarters the same methods and methods that they built in their first home and these methods were Spanish.

The second factor is the strong competition between the Spanish and Italian tiles, their prosperity in the 18th century and their decline in the emergence of a mechanical industry, as opposed to the glazed ceramic factories in North Africa, which led to the demand of people for European plaques for cheap prices.

There are some glazed ceramic tiles showing the Turkish-European influence while retaining the local elements.( see the Figure from,3.39 until 3.49 )The Turkish

influence is to draw the elements of the castle in the center of the tile with the decoration of the vegetative motifs of European-style leaves or the medallions of the Turkish style of carnations. In the European style, if it includes Turkish elements of carnations and round flowers of a Turkish nature, it's elements are arranged with a European influence consisting of circles, stellar, geometric or vegetal spheres, eight polygonal shapes or irregular square shapes, to elements of darts and these elements have a European influence.

## CONCLUSIONS

From previous we can clarified how rich the city of Tripoli by buildings that have been suspended for religious, educational, cultural and healthy purposes. Study of the architectural buildings for El Qaramanli Era subjected to endowments reveal many issues associate with it's history, modes and architectural decorations characterize than other architecture in Tripoli City. The historical study revealed some bad circumstances passed by Libya before the establishment of El Qaramanli State by the weakness of judges, internal revolutions and external threats by the collapse of Libyan coastal by Europeans.

The historical and cultural study for the judgment of El Qaramanli family revealed that El Qaramanli family has gained its power from tribal community and adhere to it where the judgment of El Qaramanli continued about one hundred and twenty-five years. During this period, they enabled to draw the modern Libyan map for Tripoli and internal oasis such as Burqa, Fazan and Zaktan. It is noticed from manuscripts and documents the adoption of princes for this family the Arabic language beside the Turkish language in some simple mailings associate with sublime in Istanbul. In El Qaramanli Era, Libya played an important role in international policy. El Qaramanli Pasha was unquestionably the master of the Mediterranean. Gifts came for the El Qaramanli princes from European judges in order to gain their loyalty. The study discussed the cultural life in Libya and cultural relationships with surroundings countries such as Tunisia and Algeria and the role of libraries in flourish the scientific and cultural life and the role of scientific trips and pilgrimage. As well as, the type of collaboration for scientific missions and their great role in rich the

religious and cultural life in Tripoli. Moreover, the study mentioned to moments of Al-Qaramanli family judgement collapse by the conflicting family between sons of Ali Pasha. By the end of Yousef Pasha Judgement period and his son Mohammed, Libya returned to the Ottoman hanger and that family left to us great facilities (markets, hotels, mosques and schools). The study clarified the extent of perfection and diversity in the process of architectural buildings construction suspended to the endowment especially in Tripoli City. In addition, they are characterized than other buildings locate outside the walls as the region is determined by surrounding walls with the old city which was the axis of interest for city judges in early ages until the end of Ottoman Era.

The thesis addressed in fist chapter: the definition of endowment, its legality and judgment. Then, the researcher talked to what can be suspended and what is not allowed and legitimate destinations require expending moneys and endowments. The researcher clarified in his study the economic effect for the endowments and its role in fulfilling need of society and urgent needs. As well as, the role of endowment in commerce and its role in developing the human capital later, the importance of endowment, education and the role of endowment in educational process have been explained. Later, the researcher cited by a chapter about the history and geography of Libya since the ancient centuries and the judgment of Phoenicians in Libya and then the judgment of Roman and construction of cities in Libya. This construction is still witness on their judgment period until now. The Vandals and Byzantines have judged Libya until the period Islam entering and its spread in all parts of Libya and what associates to it of the spread of Islamic thoughts and the beginning of the emergence of endowments in Libya. Also, the period of Spanish occupation and Libya surrender to the knights of St. John until Tripoli community going to the Ottoman Empire in order to help them on overriding from the judge of Knights of St. John and beginning new period in the ottoman judgment in Libya. Later the period of Libya's entrance under the judgment of El Qaramanli family which is historically considered the first period from the independent judgment to Libya. Here, the researcher explained a series of scenes appeared the strength of Libya especially from the military, economic, cultural and religious sides such as the spread of buildings and architectural institutions in Libyan lands.

The researcher in accordance with the function inserts these institutions for each one of them:

### **Firstly Markets:**

With the brilliance of Islamic light in the Era of Prophet Mohammed (Peace be upon him), markets were one of the most important elements in constituting Islamic city and the importance of market is increased with the importance of its location for the mosque. It must be mentioned that markets emerged in west of Libya of mosques and markets were more popular than those emerged far where Tripoli enjoys by important historical and economic location. The city has a unique strategic location and it witnessed by the largest share of flourish. The city became full of persons who started to conduct their different professions such as textile, dyeing and drafting. This led to their stability at the city. Scattered small stores are increased by increasing the percentage of people and financial resources that became later big markets. These markets were known by different brands according to the quality of commercial activity of markets. Markets divided in accordance with sold products and this mode is continued until our time where there is a market for silk, metals and traditional industries. These markets are still practice same business in decorating copper and its manufacturing and it applied on other markets.

Markets in Tripoli are divided into two types:

**First Type:** they establish in free areas in general space and sometimes they known by Al-Ruhba and those markets are always belonging to Bedouin where cattle are sold and some markets for vegetables.

**Second Type:** established markets and enjoy by stability and non-mobility and they are in shops inside covered markets and daily used facilities are sold in addition to books, agricultural tools and guns. The process is not limited to sale but some are profession this profession. This specialist in markets was not in Tripoli and North Africa only but it came when entering Ottoman Era which was characterized, by this type of markets.

Researcher studied these markets and concluded some results. Most ownership of markets mentioned by the researcher in his study subject returned to the general management of endowments either because of the will of market owner or loss the communication with his family and the end of their offspring. So, the Libyan state put these markets under the supervision of Department of Endowments and Religious Affairs which supervise and preserve them and use their incomes in expending on mosques by the endowments boxes in Tripoli City.

### **Secondly Hotels**



The researcher noticed that those hotels locate in featured sites to conduct its basic function where most of them located inside the old city walls next to main markets and entrances of hotels open on markets. Therefore, it is easy on merchants to stay close from markets specialized to show their products. At the same time, they are close to the main Harbor of Tripoli near from the sea and thus, this facilitates the process of transferring merchants and goods come from the sea and store their products to be presented. Hotels items some of them returned to their owners after finishing the endowment period that some time determined by specific period of time. Some of them are still belong to Directorate of Endowments and Zakat that manage moneys returned from endowments in legitimate affairs in gift boxes. due to our search, endowment directorate have not used those hotels as required where they were neglected and most of them are destroyed and the left of them have been reconstructed and used as markets such as Fnideqa Market.

**Thirdly Masjids and Mosques: This Chapter is Divided into Two Parts.**

**Mosques:** They are characterized by their big sizes as compared with mosques. In mosques only prayers are held and Friday or feasts prayers are not held. Their design is primitive and donors of regions always construct them. The method of mosques construction in Tripoli are on old mode without any update as opposite to what happened with other mosques in decoration and architecture. All mosques in Tripoli city are under supervision of General Authority of Endowments that maintain and interest them.

**Al- Masjids:** They are characterized by their big size if compared with mosques. The five prayers are held at Al-Jawamie in addition to Friday prayer and feasts and followed by schools and corners. They always include the shrine of originator and followed by cemeteries for the originator family members. Al-Jawamie characterize than mosques by the existing of uncovered areas after entrances as opposite with mosques where the door of mosque is opened on prayer house directly.

El Qaramanli judgment Era is considered one of the most important periods that accompanies with architectural and technical awakening for Tripoli city and it is gained this city special identity. Mosques and Al-Jawamie established during El Qaramanli have not followed the traditional mode of planning, construction and decoration. The building was a transformation point in architectural engineering for mosques and Al-Jawamie in Tripoli. Thus, in El Qaramanli judgment Era, constructors and architectural are called from Tunisia especially for the construction

of mosques and schools with architectural mode and include many decorations and architects. These architectural structures are still witness the greatness of that family. After providing the general image for mosques and Al-Jawamie in El Qaramanli Era, we will try to address the most important elements that characterize these mosques that found in the following mosques:

- Ahmed Pasha AL-Qaramanli Mosque (1150 H/1738H)
- Sidi Ahmed El Margany Mosque (1236H/1820H)
- Mustafa Gurji Mosque (1249-1250H/1833-1834H).

This mode is found in Tripoli in the first Ottoman Period. Analysis for house of prayer showed new model from what is known in Libya in ancient time. It seems that it is affected by the western impact which affects the ottoman architect since the opening of the city of Constantinople. This model of construction lies in the existing of external courtyard has been found in Christian and Byzantine churches in early time with the existing of thick wall with top openings and large windows. This planning was found in each of Egypt and Islamic world. While in terms of mosques and mosques in Era of Al-Qaramanli, the house of prayer is surrounding by a hall with three sides as the case in Ahmed Pasha El Qaramanli Mosque and Mustafa Gurji Mosque. Domes and wood ceiling did not cover these arches. The house of prayer is covered by ceramic decorations (Figure 3.38-3.53 and 3.81-3.88). The figures are shown the ceramic decorations and wall paintings in mosques of Ahmed Pasha El Qaramanli and Mustafa Gurji. The characterization of these mosques in El Qaramanli Era is the existing of second floor surrounding the house of prayers from three sides except the Kiblah. This floor overlooks inside the prayer house through balconies with wooden fence. In addition, it consists arches and domes that characterize by Tripoli city. This is what we found in mosques of Ahmed Pasha El Qaramanli and Mustafa Gurgi. This type of architect is the closest architect that exists in Turkey.

#### **Fourth Schools**

Schools during El Qaramanli Family Era are characterized by the simplicity of their architectural design except Ahmed Pasha Al-Qaramanli School and all of them consist the architectural units qualify and help to perform their functions. All of them consist places of prayers, classrooms and other facilities to store waters and bedrooms for students and teachers.

Prayer house is considered the common factor between schools where there is not school free of it's existence and the reason for prayer and learn it for students. The researcher found that most schools in the study subject include one hall to perform prayer and study excluding the two schools of Ahmed Pasha Al-Qaramanli and Mustafa Gurji which constructed based on Ottoman mode as the case in Turkey . **(Figure 3.93-3.94).**

The housing of students in religious schools in Tripoli city is considered one the necessary issues help students of remote areas to continue their study. There are two types of students at these schools as follow:

**First Type:** People of cities who live with their families and they do not live in schools.

Second type: Strangers and came from different cities in Libya and these strangers live in schools. In addition, it includes some employees in school such as old employees and guards.

The field study for these schools revealed that architectural engineer in his construction for both schools of Ahmed Pasha Al-Qaramanli and Mustafa Gurji focused that schools must be different from the construction of mosques where all classrooms and rooms open on large courtyard with fountain or basin for ablution except Mustafa El Kateb School where its construction was simple. Therefore, we can say that the construction of buildings in Tripoli city during the judgment of El Qaramanli Era transferred the architectural engineering completely both in the construction of schools or homes. Normally, endowment buildings are not expensive excluding the two mosques of Ahmed Pasha El Qaramanli and Mustafa Gurji which characterize by decoration and entertainment in their construction. This added in addition to their religious role a shrine for artists and architects who witness on the strength and greatness of Al Qaramanli family judgment. Now, they are a destination for students, tourists and scientists in order to enjoy and search the decorations and architecture modes.

Through this study, the researcher has taken images and collected documents that documenting these buildings and most of them suffer from bad management and neglect from endowment authority. These buildings are considered the unique destination for researchers, academics and students in different fields including architectural and art fields.

Through this study, we clarified the most important characteristics of Tripoli city is what left from the architecture during the Al-Qaramanli Era represented by mosques, markets, hotels and schools that keep the identity of the city and the greatness and important of this family.



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## **AUTOBIOGRAPHY**

Fathi ABUKRAA, I was born in November in 1968 in Tripoli in Libya, I completed primary and secondary school education in Tripoli. I got bachelor's degree from Tripoli University, College of Arts and Information in 1991 with very good degree. Since 1992 I have been accepted as Assistant Lecturer at the Faculty of Arts and Media Tripoli University In 2006 got Master degree from Halwan university in Ceramic .In the Year 2013, the Libyan Ministry of Higher Education granted me a scholarship to complete my doctoral degree at Social Science Institute Department of History in the University of Karabuk-Turkey.











نمبر	شماره	نوع	مقدار	نمبر	شماره	نوع	مقدار
١٧١٧	٤٩٠	شوان مقده	٤٩٠	١٧١٧	٤٩٠	شوان مقده	٤٩٠
١٧١٨	٤٩٥	مخمس حرم بروج اول	٤٩٥	١٧١٨	٤٩٥	مخمس حرم بروج اول	٤٩٥
	٤٩٠	ربيع الثاني	٤٩٠		٤٩٠	ربيع الثاني	٤٩٠
	٤٠٥	جدا اول و ثانی و رجب	٤٠٥		٤٠٥	جدا اول و ثانی و رجب	٤٠٥
	٤٥	نجار رمضان	٤٥		٤٥	نجار رمضان	٤٥
	٤٩٥	دائمه و دال	٤٩٥		٤٩٥	دائمه و دال	٤٩٥
	٥٤٠	حرم بروج اول	٥٤٠		٥٤٠	حرم بروج اول	٥٤٠
	٥٨٥	جدا اول و الثاني و رجب	٥٨٥		٥٨٥	جدا اول و الثاني و رجب	٥٨٥
	٦٢٠	نجار رمضان	٦٢٠		٦٢٠	نجار رمضان	٦٢٠
	٦٧٥		٦٧٥		٦٧٥		٦٧٥

**Document 5: Waqf Ahmed Pasah Mosque**

( Source: Center for Historical Studies of Libyan Jihad ,46/352)















طريف جميع حيث البعثة وغيره مطهرة وغيره الجامع مع جميع اللؤلؤ  
 حواشيت جباب البحر بغيره من الجاهل المذكور وطوحمة الحوت بجزءه  
 فبلة طريف على حيث البعثة وغيره جابونيا برطالوج وجوبا طاحون  
 ورفنا حيث المال والحانوت الذي ليس له وغيره بطريف على  
 جميع الحانوت الملاصق للحواشيت المذكورات من الحوت بجزءه فبلة  
 الحواشيت المذكورات وغيره ورتنا برطالوج وجوبا الطاحون  
 المذكورة انما وغيره بطريف على حيث البعثة مع جميع العسل الكا  
 موق الحواشيت المذكورات مع جميع الحانوت الكا  
 بيا البحر حيث الحوت بجزءه فبلة فنون الرجب وحوثها  
 العرا نسيم ورتنا طاحوننا مسر وجوبا طريف على حيث  
 البعثة وغيره طاحوننا مسر مع جميع الحانوت الملاصق  
 اللؤلؤ في كل بطن الشبه الزاوية البركان والامرار العظيم  
 الكاوية والمعاد البعثة مسر لوهاب فبلة المد بالمرارة  
 فبلة من حمار النوارك بجزءه فبلة حانوت لورثه العجا  
 احمرنا اما بجزءه المد ورتنا مسر الشبه المذكور  
 طريف بيا البحر وغيره كذا حيث البعثة مع جميع الحانوت  
 المشارة بيا البحر من جابونيا فبلة الكا بيا بجزءه فبلة  
 فبلة غير فبلة ورتنا وجوبا ورتنا الطراح وغيره بطريف  
 على حيث البعثة مع جميع الحانوت الملاصق بغيره  
 جامع ابرطالوج السطح الذي هو ما لم يدخله البحر  
 بجزءه فبلة طريف على حيث البعثة ورتنا كذا وجوبا  
 حوتها برزوح وغيره وغيره حوتها صفي بوسها المال  
 مع جميع الحانوت الذي بغير الحواشيت المحركات من حوتها  
 الحوت بجزءه فبلة فبلة بجزءه الخلوها ورتنا وجوبا  
 ورتنا احمد الطراح الجباب وغيره بطريف حادها مع  
 جميع الحانوت نسون الحار بجزءه فبلة حوتها خارج احمر  
 فبلة شرعيرة وشعورها وفيها لجمع محمود وجوبا طريف حيث  
 بعبته وغيره حانوت الملكة مع جميع الحانوت بغيره  
 نسون الفل بجزءه فبلة حوتها لجمع مسر بجزءه ورتنا  
 طريف على حيث البعثة وجوبا وفيها لجمع فتايب العيسر  
 وغيره النسوج مسر مع جميع الحانوت الكا بيا بجزءه فبلة  
 العرا د شبيه بجزءه فبلة الذي بجزءه مسر بجزءه فبلة

Document 12: Waqf Mustafa Gurji Musque

( Source: Center for Historical Studies of Libyan Jihad, 37/8-6 )











٤	٥	٦	٧
صاحبة ووارثات	صاحبة ووارثات	صاحبة ووارثات	صاحبة ووارثات
٤٨	٧٢	١٠	١٠
٤٨	٧٢	١٠	١٠
٤٦	٧٦	٤٠	٤٠
٤٦	٧٨	٤٠	٤٠
١٠٠	٩٠	٢٠	٢٠
١٠٨	٩٦	٢٠	٢٠
١٠	٩٨	١٠	١٠
٤٨	١٠٨	٤٠	٤٠
٤٦	١١٠	٤٠	٤٠
٤٦	١١٢	٤٠	٤٠
٧٤	١٢٠	٤٠	٤٠
٤٦	١٢٦	٤٠	٤٠
١٠٨	١٣٠	٤٠	٤٠
٤٦	١٣٦	٤٠	٤٠
١٤٤	١٤٠	١٠	١٠
١١٠	١٤٦	٤٠	٤٠
٤٨	١٥٠	٤٠	٤٠
٤٦	١٥٦	٤٠	٤٠
٤٦	١٥٨	٤٠	٤٠
٤٦	١٦٠	٤٠	٤٠
٤٦	١٦٢	٤٠	٤٠
٤٦	١٦٤	٤٠	٤٠
٤٦	١٦٦	٤٠	٤٠
٤٦	١٦٨	٤٠	٤٠
٤٦	١٧٠	٤٠	٤٠
٤٦	١٧٢	٤٠	٤٠
٤٦	١٧٤	٤٠	٤٠
٤٦	١٧٦	٤٠	٤٠
٤٦	١٧٨	٤٠	٤٠
٤٦	١٨٠	٤٠	٤٠
٤٦	١٨٢	٤٠	٤٠
٤٦	١٨٤	٤٠	٤٠
٤٦	١٨٦	٤٠	٤٠
٤٦	١٨٨	٤٠	٤٠
٤٦	١٩٠	٤٠	٤٠
٤٦	١٩٢	٤٠	٤٠
٤٦	١٩٤	٤٠	٤٠
٤٦	١٩٦	٤٠	٤٠
٤٦	١٩٨	٤٠	٤٠
٤٦	٢٠٠	٤٠	٤٠

Document 17: Waqf Elkatib School

( Source: Center for Historical Studies of Libyan Jihad ,12/1)

نمبره	تاريخ ابلدیه	نمبره	ورثه اسراکیل بن خاس شری
	دور		دور
١٧١٧	سوان فقهه عم	١٥	سوان فقهه عم
١٧١٨	محج صبر ربيع الاول	١٥	محج صبر ربيع الاول
	ربيع الثاني	٦٠	ربيع الثاني
	جماد اول وثاني وربيع	٦٥	جماد اول وثاني وربيع
	شعبان رمضان ثوران	١٥	شعبان رمضان ثوران
	فقره ودالجج وخرج	٤٥	رمضان
	٤٢٥ = ٦٥	٤٥	دالفقره ودالجج وخرج
	صبر وروع ربيع	١٥	صبر وروع ربيع
	٤٦٠ = ٦٥	٦٥	جماد اول والثاني وربيع
	جماد اول والثاني وربيع	١٥	جماد اول والثاني وربيع
	٤٩٠ = ٦٥	٨٠	شعبان رمضان ثوران
	شعبان رمضان ثوران	٦٥	شعبان رمضان ثوران
	٤٢٠ = ٦٥	٩٥	رمضان
		٦٠	

صانع من طيب فليله محمد  
٦٠

Document 18: Waqf Elkatib School

( Source: Center for Historical Studies of Libyan Jihad,12/1 )



مدرسة واقد		مبلغ
الحرم محمود الرصاص		
نقابة سرف	٤٧١ ٤٠	
سنوات دافعه داخلية	٤٠٠	
جمع صبر ببيع آذان	٤٦١ ٤٠	
١٢١٦	٤٩١ ٤٠	
جمع رجب	٤٠٠	
	٥٠١ ٤٠	
اجرة فليد رجب	٤٠٠	
	٤٤٠ ١٥	
رجب شعبان رمضان	٤٠٠	
	٤٥٠ ١٥	
شهر دافعه داخلية	٤٠٠	
	٤٨٠ ١٥	
شهر دافعه داخلية	٤٠٠	
	٥١٠ ١٥	
شهر	٤٠٠	
	٤٨٠ ١٥	
جمع صبر ببيع آذان	٤٠٠	
	٥١٠ ١٥	
جمع الشان وجران فليد	٤٠٠	
	٥٤٠ ١٥	
اجرة فليد	٤٠٠	
	٥٧٧ ٠٥	
رجب شهر رمضان	٤٠٠	
١٢١٧	٥٦٧ ٠٥	

**Document 20: Waqf Elkatib School**

( Source: Center for Historical Studies of Libyan Jihad,12/1 )

وقف الكاتيب

ملاحظات	باني	تاريخ
دور	دور	٢٦
شهر رمضان	شهر رمضان	٢٧
شهر رجب	شهر رجب	٢٨
شهر شعبان	شهر شعبان	٢٩
شهر محرم	شهر محرم	٣٠
شهر صفر	شهر صفر	٣١
شهر جمادى الأولى	شهر جمادى الأولى	٣٢
شهر جمادى الثانية	شهر جمادى الثانية	٣٣
شهر ربيع الأول	شهر ربيع الأول	٣٤
شهر ربيع الثاني	شهر ربيع الثاني	٣٥
شهر جادى الأولى	شهر جادى الأولى	٣٦
شهر جادى الثانية	شهر جادى الثانية	٣٧
شهر ذى القعدة	شهر ذى القعدة	٣٨
شهر ذى الحجة	شهر ذى الحجة	٣٩
شهر محرم	شهر محرم	٤٠
شهر صفر	شهر صفر	٤١
شهر جمادى الأولى	شهر جمادى الأولى	٤٢
شهر جمادى الثانية	شهر جمادى الثانية	٤٣
شهر ربيع الأول	شهر ربيع الأول	٤٤
شهر ربيع الثاني	شهر ربيع الثاني	٤٥
شهر جادى الأولى	شهر جادى الأولى	٤٦
شهر جادى الثانية	شهر جادى الثانية	٤٧
شهر ذى القعدة	شهر ذى القعدة	٤٨
شهر ذى الحجة	شهر ذى الحجة	٤٩
شهر محرم	شهر محرم	٥٠
شهر صفر	شهر صفر	٥١
شهر جمادى الأولى	شهر جمادى الأولى	٥٢
شهر جمادى الثانية	شهر جمادى الثانية	٥٣
شهر ربيع الأول	شهر ربيع الأول	٥٤
شهر ربيع الثاني	شهر ربيع الثاني	٥٥
شهر جادى الأولى	شهر جادى الأولى	٥٦
شهر جادى الثانية	شهر جادى الثانية	٥٧
شهر ذى القعدة	شهر ذى القعدة	٥٨
شهر ذى الحجة	شهر ذى الحجة	٥٩
شهر محرم	شهر محرم	٦٠
شهر صفر	شهر صفر	٦١
شهر جمادى الأولى	شهر جمادى الأولى	٦٢
شهر جمادى الثانية	شهر جمادى الثانية	٦٣
شهر ربيع الأول	شهر ربيع الأول	٦٤
شهر ربيع الثاني	شهر ربيع الثاني	٦٥
شهر جادى الأولى	شهر جادى الأولى	٦٦
شهر جادى الثانية	شهر جادى الثانية	٦٧
شهر ذى القعدة	شهر ذى القعدة	٦٨
شهر ذى الحجة	شهر ذى الحجة	٦٩
شهر محرم	شهر محرم	٧٠
شهر صفر	شهر صفر	٧١
شهر جمادى الأولى	شهر جمادى الأولى	٧٢
شهر جمادى الثانية	شهر جمادى الثانية	٧٣
شهر ربيع الأول	شهر ربيع الأول	٧٤
شهر ربيع الثاني	شهر ربيع الثاني	٧٥
شهر جادى الأولى	شهر جادى الأولى	٧٦
شهر جادى الثانية	شهر جادى الثانية	٧٧
شهر ذى القعدة	شهر ذى القعدة	٧٨
شهر ذى الحجة	شهر ذى الحجة	٧٩
شهر محرم	شهر محرم	٨٠
شهر صفر	شهر صفر	٨١
شهر جمادى الأولى	شهر جمادى الأولى	٨٢
شهر جمادى الثانية	شهر جمادى الثانية	٨٣
شهر ربيع الأول	شهر ربيع الأول	٨٤
شهر ربيع الثاني	شهر ربيع الثاني	٨٥
شهر جادى الأولى	شهر جادى الأولى	٨٦
شهر جادى الثانية	شهر جادى الثانية	٨٧
شهر ذى القعدة	شهر ذى القعدة	٨٨
شهر ذى الحجة	شهر ذى الحجة	٨٩
شهر محرم	شهر محرم	٩٠
شهر صفر	شهر صفر	٩١
شهر جمادى الأولى	شهر جمادى الأولى	٩٢
شهر جمادى الثانية	شهر جمادى الثانية	٩٣
شهر ربيع الأول	شهر ربيع الأول	٩٤
شهر ربيع الثاني	شهر ربيع الثاني	٩٥
شهر جادى الأولى	شهر جادى الأولى	٩٦
شهر جادى الثانية	شهر جادى الثانية	٩٧
شهر ذى القعدة	شهر ذى القعدة	٩٨
شهر ذى الحجة	شهر ذى الحجة	٩٩
شهر محرم	شهر محرم	١٠٠

Document 21: Waqf Elkatib School

( Source: Center for Historical Studies of Libyan Jihad,12/1 )





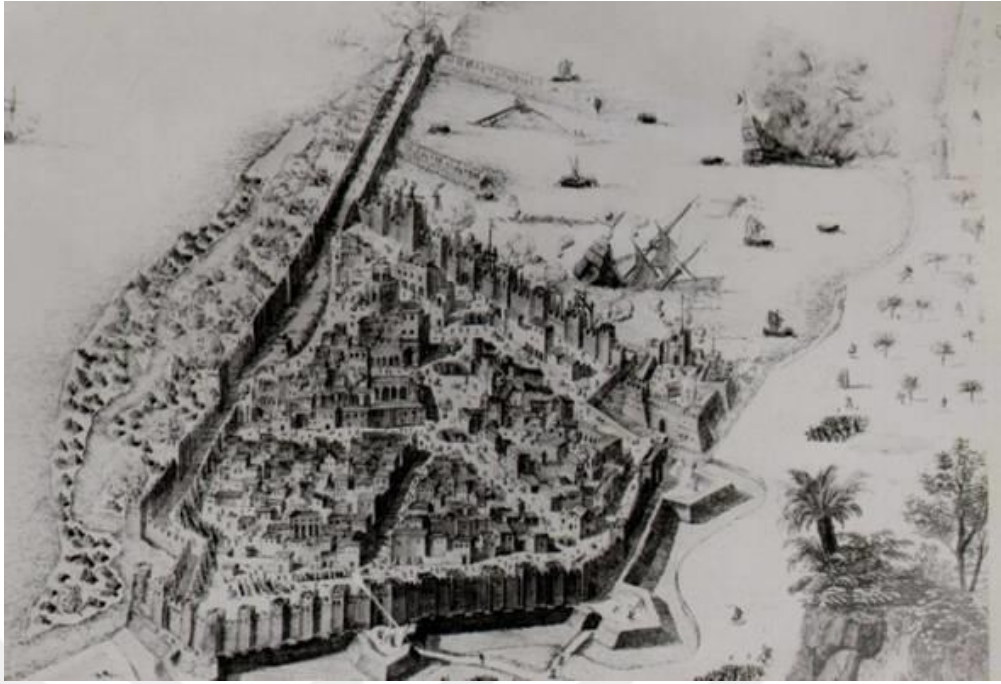
وقف مدرسة الكاتيب

نصفه الاول	نصفه الثاني
دور	دور
شوال مغذيه <sup>١٧</sup>	شوال مغذيه <sup>١٧</sup>
٤٤ ٠٠	٤٤ ٠٠
محرم صريم <sup>١٨</sup>	محرم صريم <sup>١٨</sup>
٤٤ ٠٠	٤٤ ٠٠
ربيع الثاني	ربيع الثاني
٤٥ ٠٠	٤٥ ٠٠
٥٤ ٠٠	٥٤ ٠٠
جماد اول وثاني وربيع	جماد اول وثاني وربيع
٤٤ ٠٠	٤٤ ٠٠
٧٥ ٠٠	٧٥ ٠٠
دعبر عمارة شعبان	دعبر عمارة شعبان
١٥ ٠٠	١٥ ٠٠
شعبان رمضان شوال	شعبان رمضان شوال
٤٤ ٠٠	٤٤ ٠٠
٤٧ ٠٠	٤٧ ٠٠
مغذيه <sup>١٩</sup>	مغذيه <sup>١٩</sup>
٤٤ ٠٠	٤٤ ٠٠
٦٠ ٠٠	٦٠ ٠٠
صوم وروع <sup>١٩</sup>	صوم وروع <sup>١٩</sup>
٤٤ ٠٠	٤٤ ٠٠
٨٤ ٠٠	٨٤ ٠٠
ربيع الثاني	ربيع الثاني
٤٧ ٠٠	٤٧ ٠٠
١٥ ٠٠	١٥ ٠٠
جماد اول والثاني وربيع <sup>٢٠</sup>	جماد اول والثاني وربيع <sup>٢٠</sup>
٤٤ ٠٠	٤٤ ٠٠
٤٧ ٠٠	٤٧ ٠٠
شعبان رمضان شوال	شعبان رمضان شوال
٤٤ ٠٠	٤٤ ٠٠
٦٠ ٠٠	٦٠ ٠٠
٧٠ ٠٠	٧٠ ٠٠
٧٠ ٠٠	٧٠ ٠٠

Document 24: Waqf Elkatib School

( Source: Center for Historical Studies of Libyan Jihad, 12/1 )





**Figure 2. 1:** The old City of Tripoli

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



**Figure 2. 2:** The construction of the Marcos-Orillius

( Source : [http://mirathlibya.blogspot.com/2008/11/blog-post\\_04.html](http://mirathlibya.blogspot.com/2008/11/blog-post_04.html))



**Figure 2. 3:** Sabratha Theater

(Source : <http://arabiandna.com/vb/showthread.php?t=6055> )



**Figure 2. 4:** General View of Tripoli

(Source : <https://www.mc-doualiya.com/articles/20181003>)



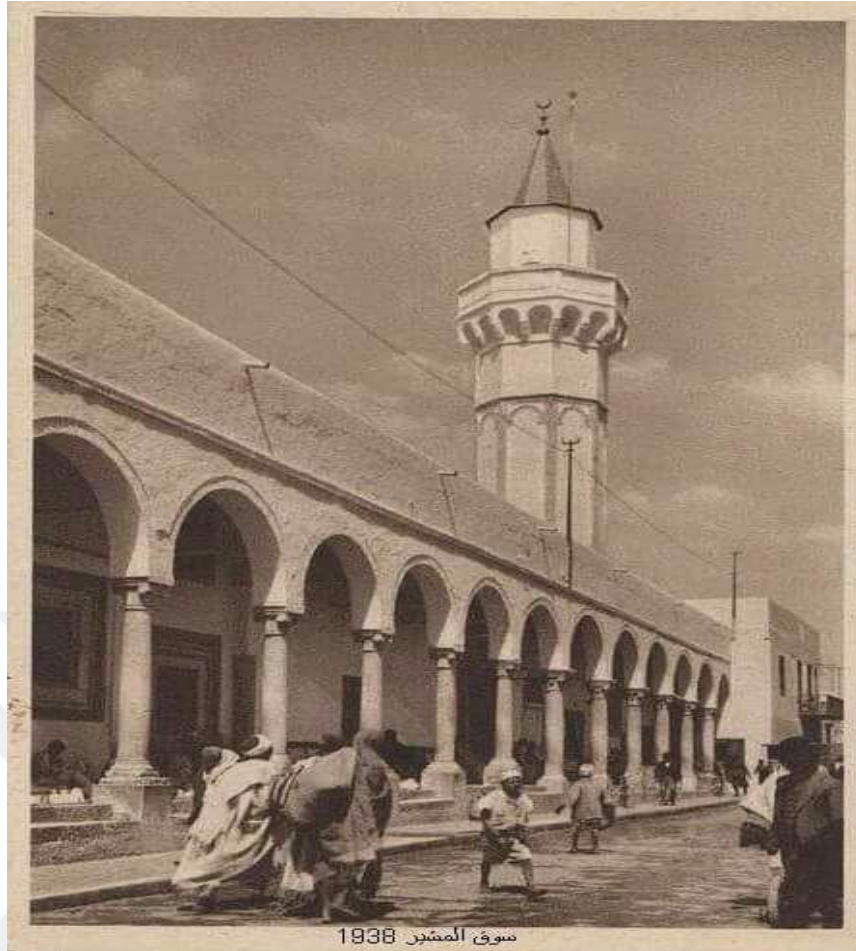
**Figure 2. 5:** Genrel View of (Leptis Magna)

( Source : <https://www.mc-doualiya.com/articles/20181003>)



**Figure 2. 6:** Ottoman Map Showing the Location of Tripoli

(Source : <https://historyontheorientexpress.tumblr.com/post/172178373761>)



**Figure 3. 1:** Ahmed Al-Qaramanli Mosque

(Source <https://machahid24.com/eclairages/79848.html>)



**Figure 3. 2:** Mustafa Gurji mosque

(Source (Source <https://machahid24.com/eclairages/79848.html>)



**Figure 3. 3:** The Image of a Libyan Woman Spinning Wool

( Source : <http://afayane.com>)



**Figure 3. 4:** The Picture of a Man Making a Silk Robe

(Source <http://www.libyaalkhabar.com>)



**Figure 3. 5: The Wool Market**

(Source: <http://mirathlibya.blogspot.com/2012/12/1-3-2006.html>  
)



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**Figure 3. 6: Picture Showing Men Making Gold and Silver**

(Source <http://www.tawalt.com/?p=8703>)



**Figure 3. 7:** The Manufacture of the Embroidery of Leader silver

(Source : [https://www.ltv.ly/photo\\_gallery.php?gallery\\_id=9](https://www.ltv.ly/photo_gallery.php?gallery_id=9))



**Figure 3. 8:** Picture Showing Workers Making Mats

(Source : <http://mirathlibya.blogspot.com/2012/12/1-3-2006.html>)



**Figure 3. 9:** The Picture Shows օme Copper Objects

( Source : <https://deskgram.net/explore/tags>)



**Figure 3. 10:** Al-Sagha Market

( Source : <https://tr.pinterest.com/pin/525373112765135477/?lp>)





**Figure 3. 11: Eturk Market**

(Source : [http://www.ltv.ly/article\\_details.php?article\\_id=413](http://www.ltv.ly/article_details.php?article_id=413))



**Figure 3. 12: A Picture Showing the Robe Market**

(Source : [http://www.ltv.ly/article\\_details.php?article\\_id=413](http://www.ltv.ly/article_details.php?article_id=413))



**Figure 3. 13:** El Qaramanli Hotel , Bab El- Bahar  
( Source : Jubran , 2010:22)



**Figure 3. 14:** Hotel Zamit Dafairi  
( Source : Personal Archive 2017)



**Figure 3. 15:** Hotel Zamit Dafairi  
( Source : Personal Archive 2017 )



**Figure 3. 16:** Madi Al-Hassan Hotel  
( Source : Jubran ,2010:25)



**Figure 3. 17:** Al-Zahr Hotel (Gurji)

( Source : Jubran ,2010:26)



**Figure 3. 18:** Al Adlouni Hotel (Gorji)

( Source : Jubran ,2010:28)



**Figure 3. 19:** A Photograph Showing the Demolition of the Historic Al Adlouni Hotel

( Source :Personal archive ,2018 )



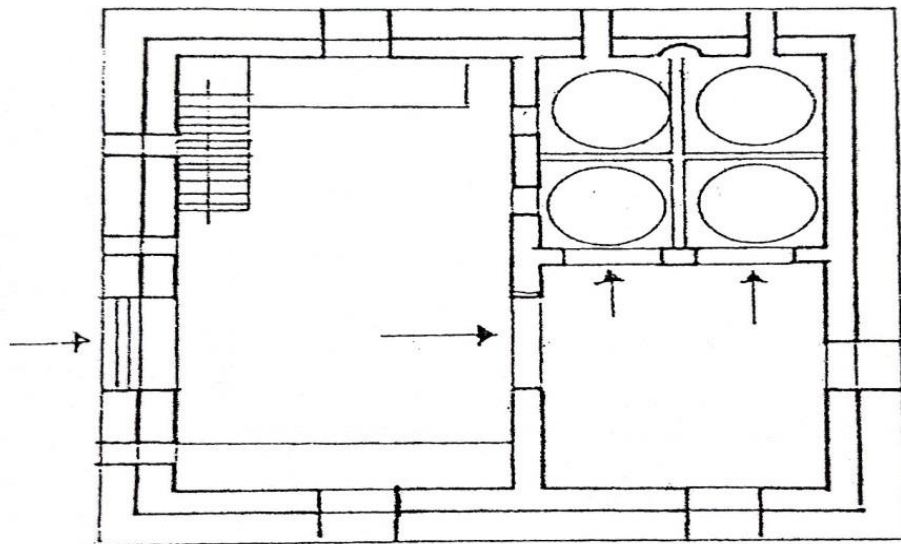
**Figure 3. 20:** Hotel Hawass

(Source :Jubran 2010:85)



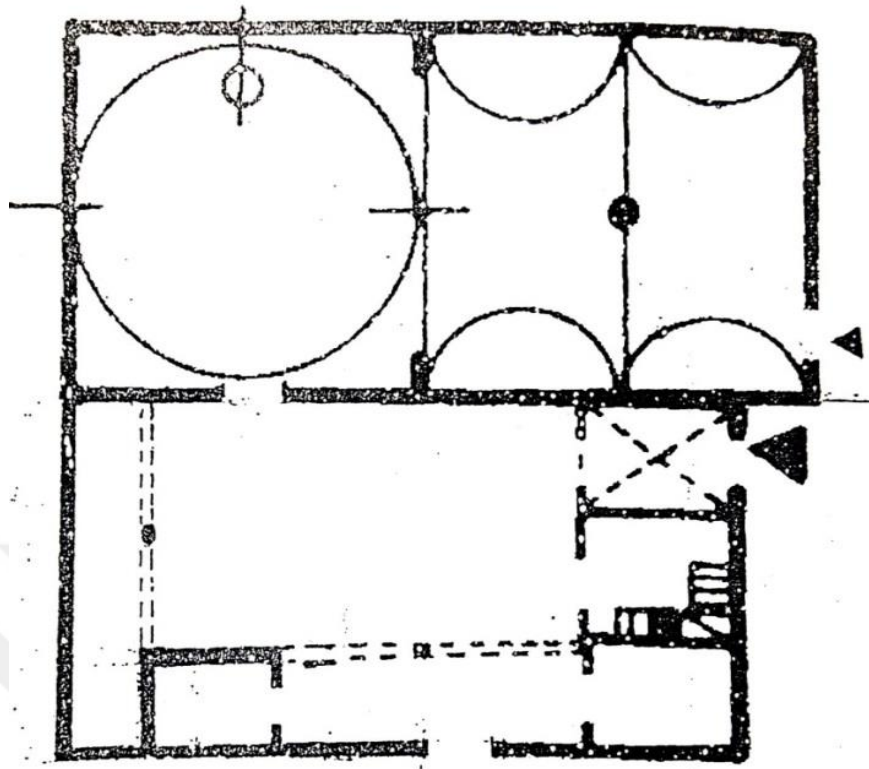
**Figure 3. 21: Hotel Bayshaw**

( Source :Jubran ,2010:36)



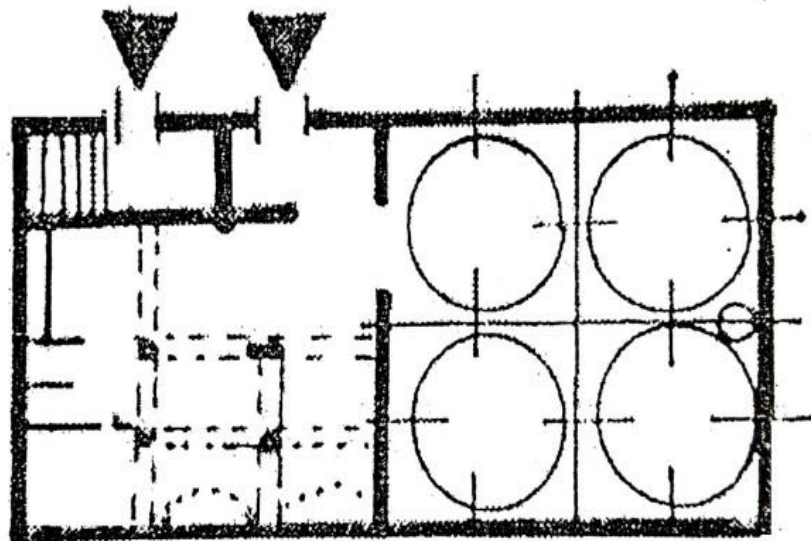
**Figure 3. 22: Masjid of Hajj Mohammed Aljdaa**

(Source: Ammura 1993:60)



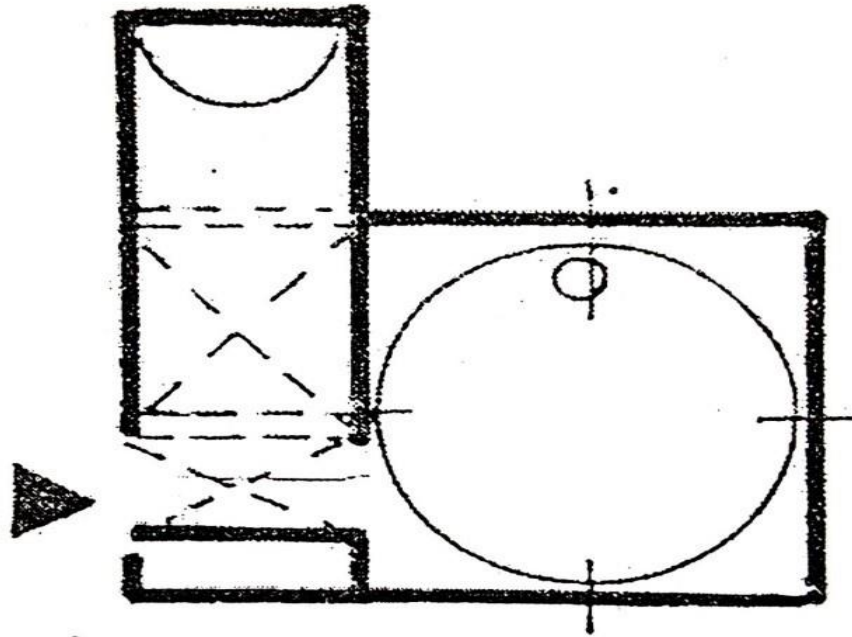
**Figure 3. 23:** Masjid of Amoura

(Source :Ammura 1993:69)



**Figure 3. 24:** Masjid El Sklani,Ground Plan

(Source : Ammura .1993:366)



**Figure 3. 25:** Masjid El-Mufti-Ground Plan

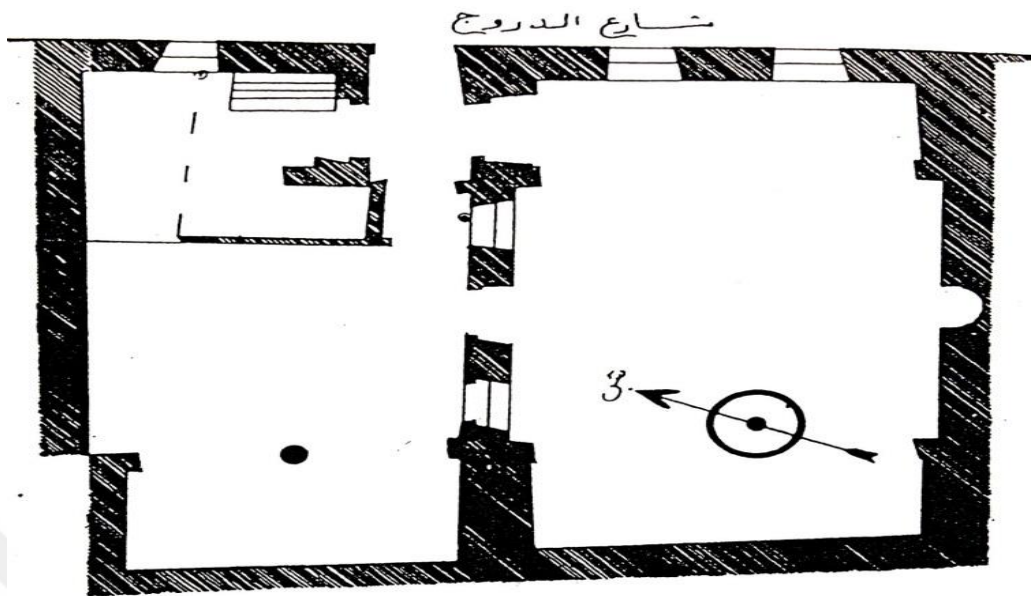
(Source : Ammura ,1993:367)



**Figure 3. 26:** Masjid Awlad Abu Hussein

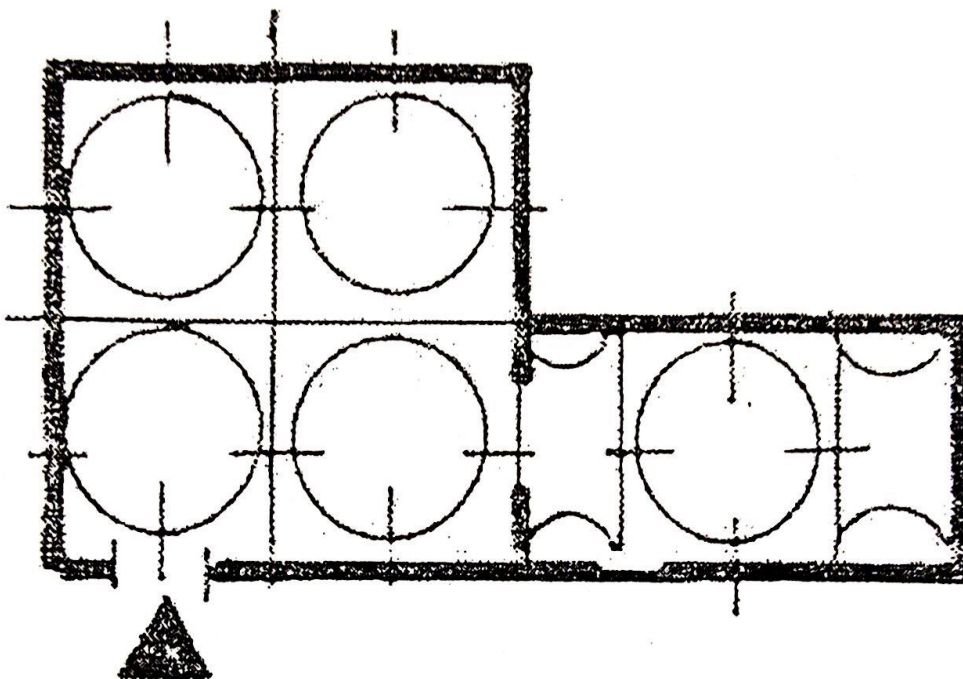
(Source : Jubran ,2010:36)





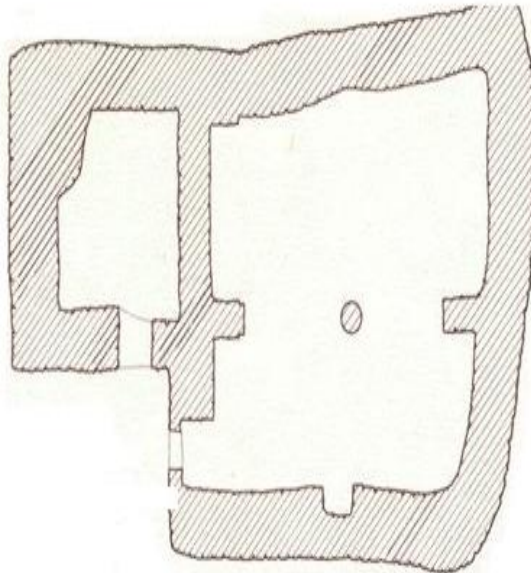
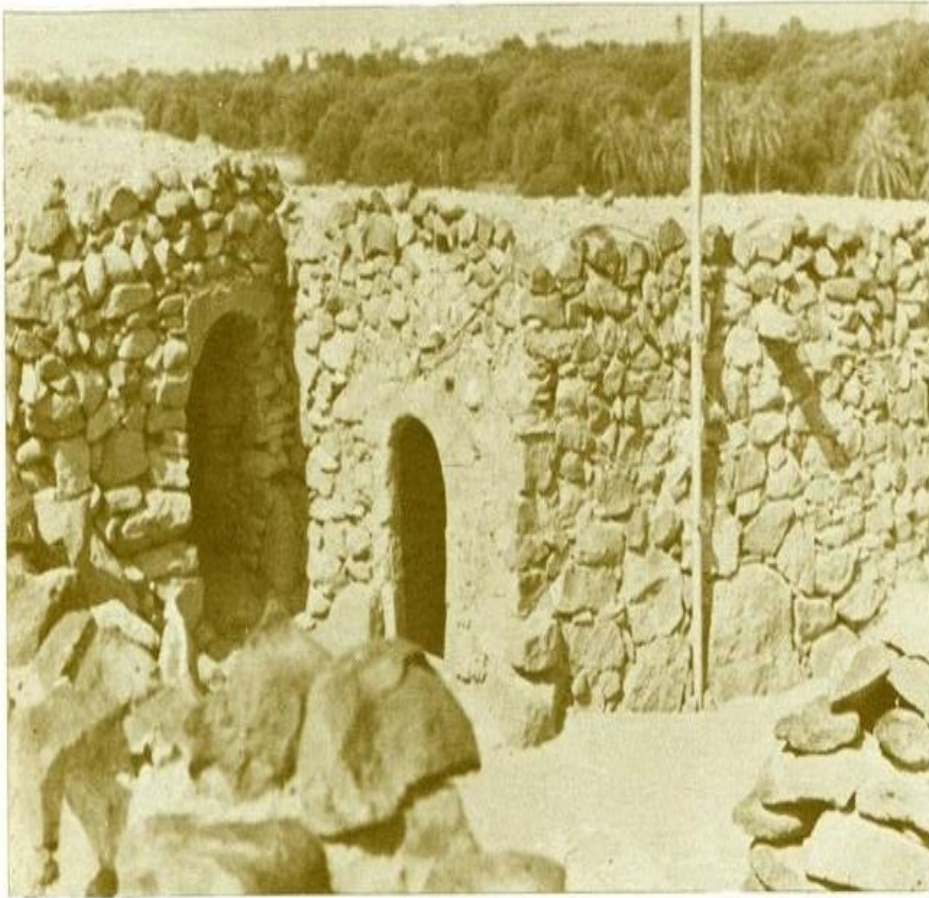
**Figure 3. 27:** Masjid Houria, Ground Plan

(Source : Ammura .1993:369)

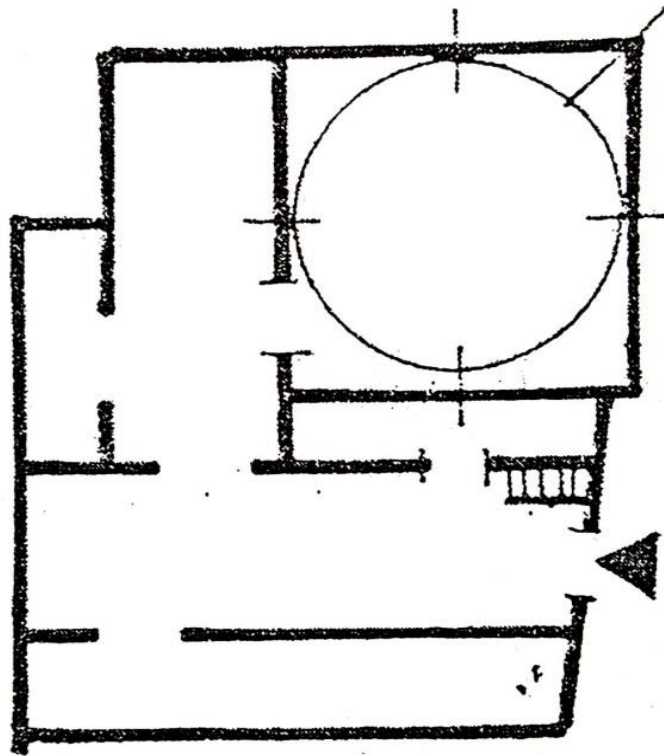


**Figure 3. 28:** Masjid of Ibn eltabib, Ground Plan

(Source : Ammura .1993:375)



**Figure 3. 29:** Masjid Tinayi  
(Source : Ammura .1993:386)



**Figure 3. 30:** Masjid of Al - Maazi Tripoli. Ground Plan  
(Source: Amoura ,1993:385)



**Figure 3. 31:** Ibn Galbon Masjid  
(Source : Amoura ,1993:275)

(Source: All the pictures were taken by the researcher )



**Figure 3. 32:** Ahmed Pasha Al - Qaramranli Mosque

(Source : <http://archive2.libya-al-mostakbal.org/news/clicked/56371>)



**Figure 3. 33:** The Terrace is in The Main Entrance of the Mosque  
(Source: by the researcher )



**Figure 3. 34:** The Main Entrance to the prayer Hall in Ahmed Al- Qaramanli Mosque with the Ceramic Tiles

(Source: by the researcher)



**Figure 3. 35:** The Left Entrance to the Prayer Hall in Ahmed Al- Qaramanli Mosque

(Source: By the researcher)



**Figure 3. 36:** The Left Entrance to the Prayer Hall in Ahmed Al- Qaramanli Mosque  
(Source: by the researcher)





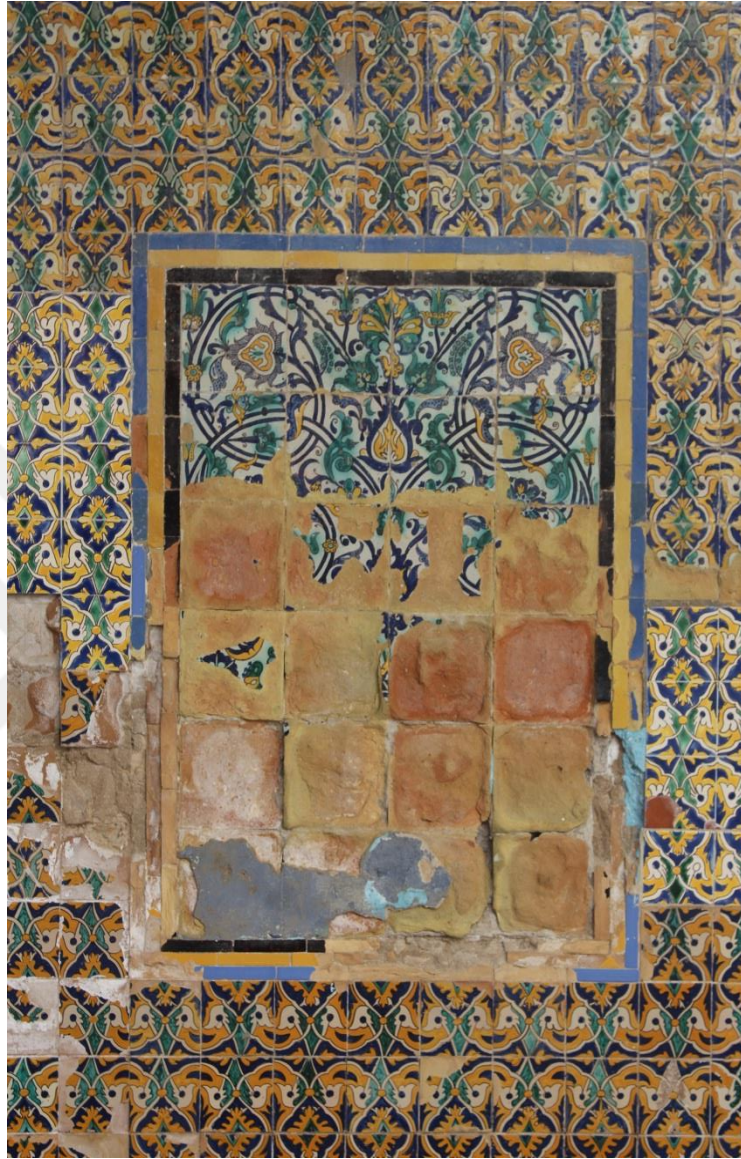
**Figure 3. 37:** The Left Entrance to the Prayer Hall in Ahmed Al- Qaramanli Mosque

(Source: by the researcher)



**Figure 3. 38:** The Right Entrance the Left Entrance to the Prayer Hall in Ahmed Al-Qaramanli Mosque

(Source: by the researcher)



**Figure 3. 39:** Ceramic Tiles in Ahmed Al-Qaramanli in the Left Entrance Door the Left Entrance to the Prayer Hall in Ahmed Al- Qaramanli Mosque

(Source: by the researcher)



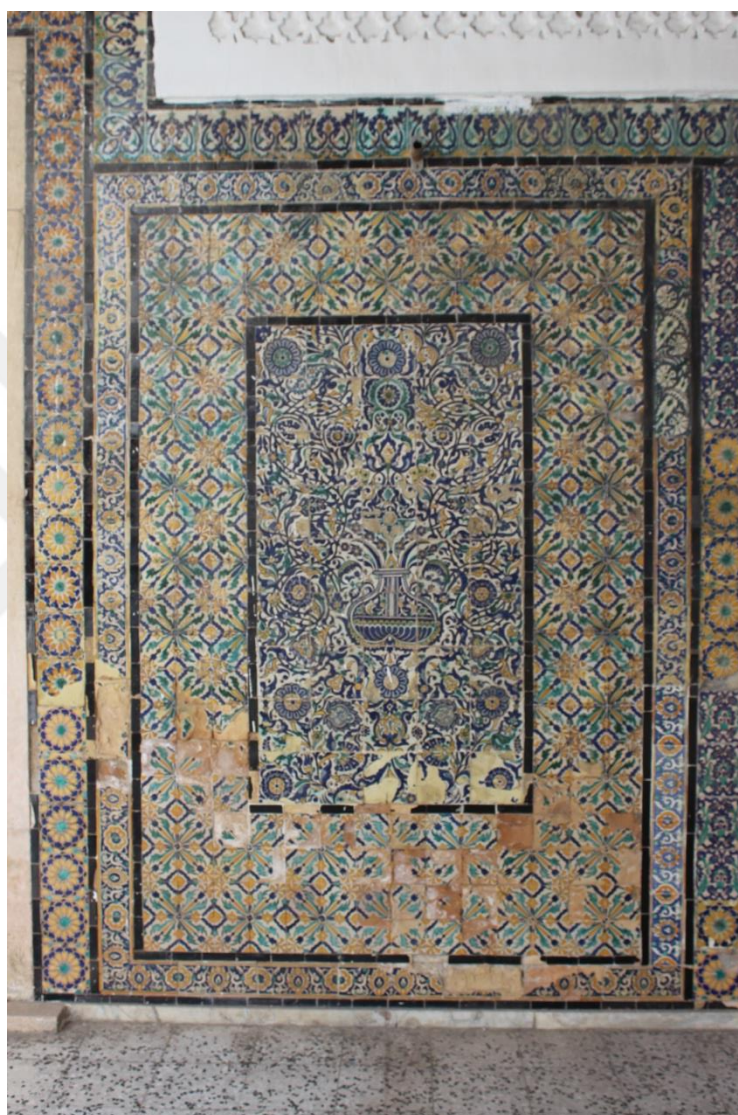
**Figure 3. 40:** Other Ceramic tiles in Ahmed Al-Qaramanli in the left Entrance Door  
the Left Entrance to the Prayer Hall in Ahmed Al- Qaramanli Mosque

(Source: by the researcher)



**Figure 3. 41:** Ceramic Tiles in Ahmed Al-Qaramanli in the Right Entrance Door the Left Entrance to the Prayer Hall in Ahmed Al- Qaramanli Mosque

(Source :by the researcher)

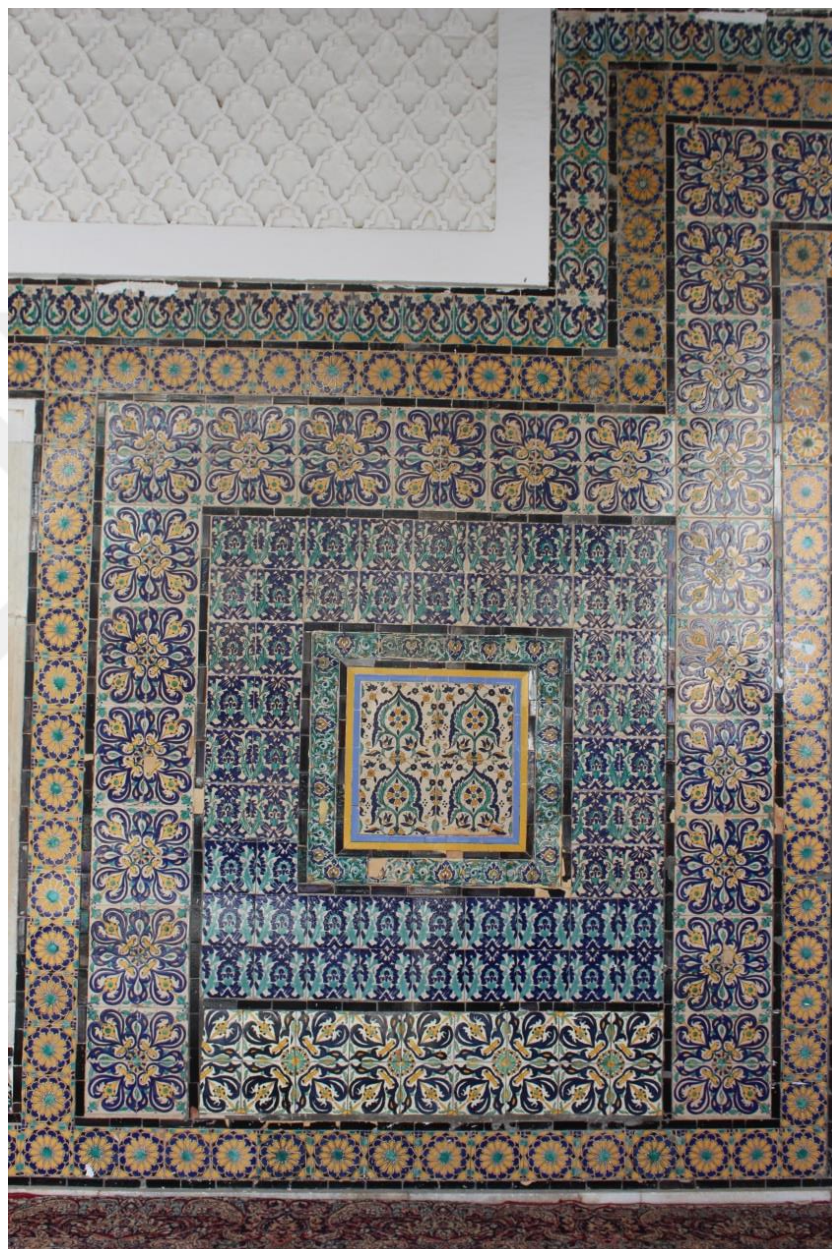


**Figure 3. 42:** Ceramic Plates in Ahmed Al-Qaramanli Mosque

(Source: by the researcher)

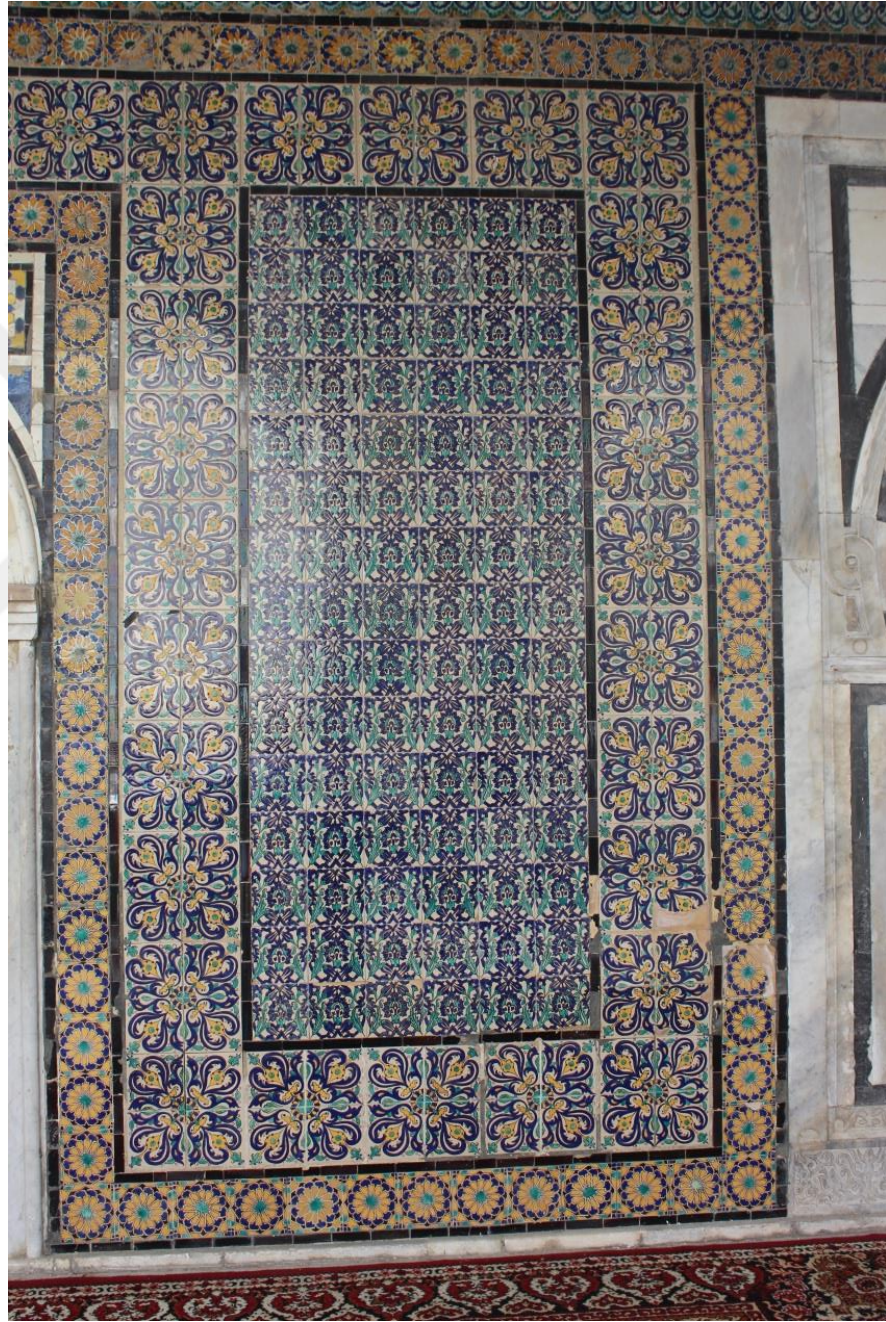


**Figure 3. 43:** The Front Faced of the Window  
(Source: by the researcher)



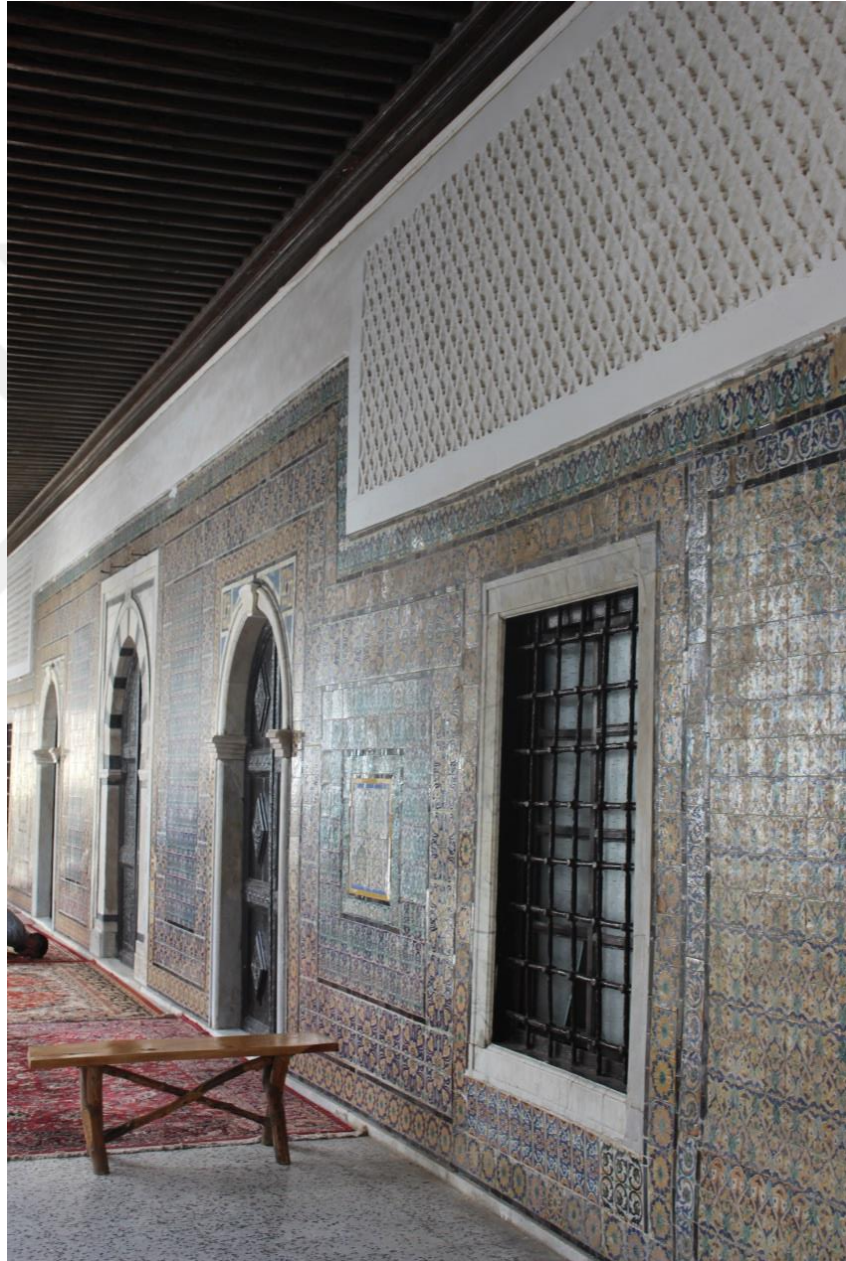
**Figure 3. 44:** Ceramic Tiles and Plates in Ahmed Al-Qaramanli Mosque  
(Source: by the researcher)





**Figure 3. 45:** Decorative Panel of Various Shapes on the Eastern Side of the Mosque

(Source: by the researcher)



**Figure 3. 46:** A Gneral View of the Columns on the Southern Side of the Mosque

(Source: by the researcher)



**Figure 3. 47:** General Picture of the Decoration the Ceramic Also Shows The Windows

(Source: by the researcher)



**Figure 3. 48:** The Front Faced of the Window With the Coating of Ceramic Pieces  
(Source: by the researcher)

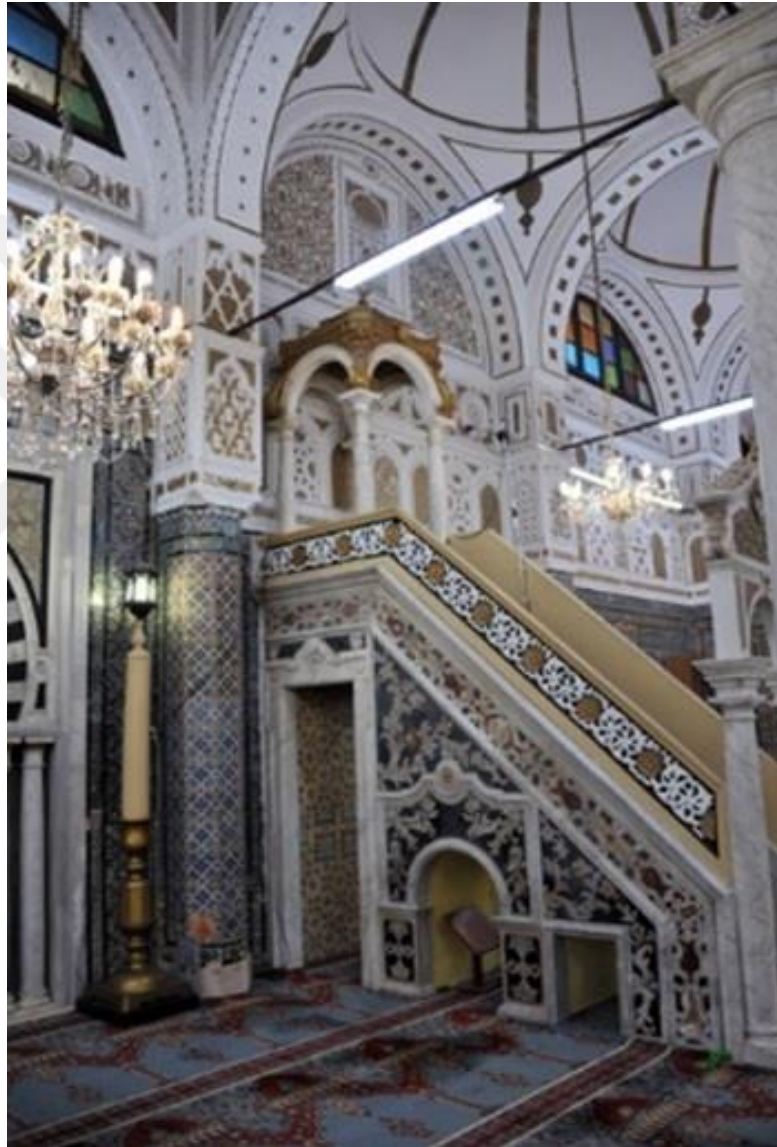


**Figure 3. 49:** General Picture of the Decoration the Ceramic Also Shows a Detail of the Windows and the Northern Entrance to the Mosque

(Source: by the researcher)



**Figure 3. 50:** A General View of the Columns on the Southern Side of the Mosque  
(Source: by the researcher)



**Figure 3. 51:** An Image Showing the Old Pulpit at Ahmad Pasha Mosque Before the Transfer of the Red Saraya Museum

(Source: by the researcher)



**Figure 3. 52:** An Image Showing the New Pulpit at Ahmad Pasha Mosque  
(Source: by the researcher)





**Figure 3. 53:** Front Facade of the Mihrab in Mosque Ahmed Al-Qaramanli  
(Source: by the researcher)



**Figure 3. 54:** A Gypsum Board in Ahmed Al-Qaramanli Mosque  
(Source: by the researcher)



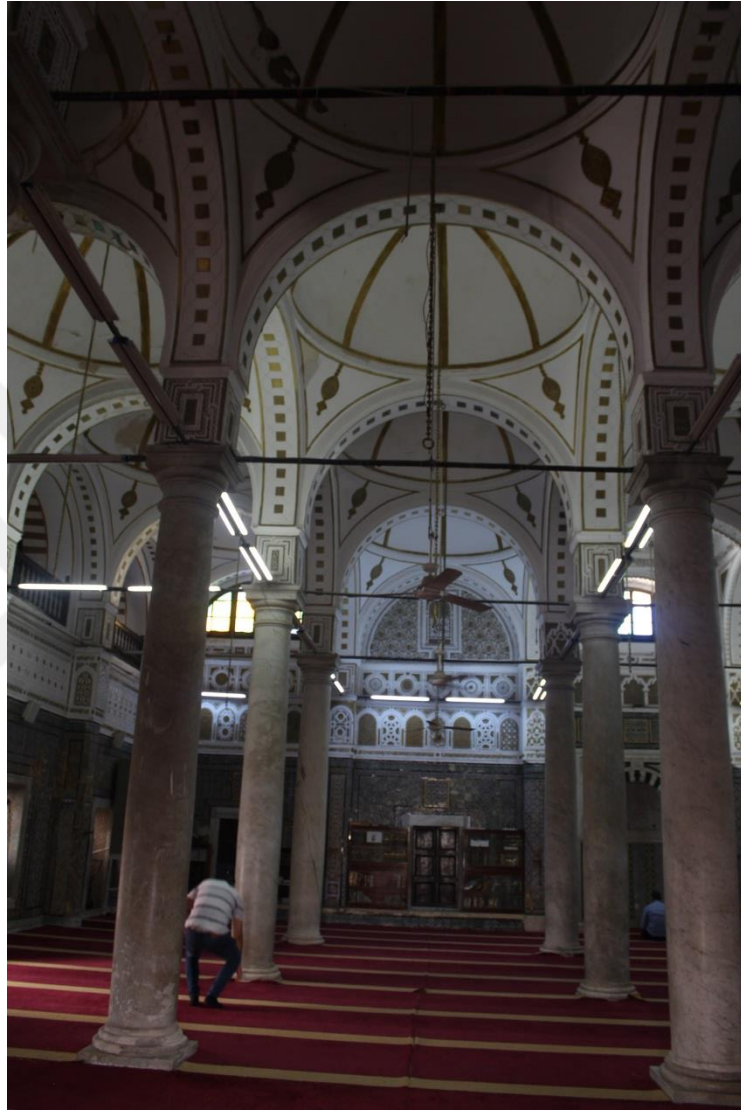
**Figure 3. 55:** A Gypsum Board in Ahmed Al-Qaramanli Mosque  
(Source: by the researcher)



**Figure 3. 56:** A Front Facade of the Ahmed Al-Qaramanli Mosque  
(Source: by the researcher)



**Figure 3. 57:** Facade of the Wooden Threshold in the Ahmed Al Qaramanli Mosque  
(Source: by the researcher)



**Figure 3. 58:** A Picture Showing Inside the Mosque

(Source: by the researcher)



**Figure 3. 59:** A Picture Showing the Stairs to the Minaret  
(Source: by the researcher)



**Figure 3. 60:** The Vandalism and Destruction of the Cemetery in Ahmed Pasha Mosque

(Source: by the researcher)

### Mustafa Gurji Mosque

All images from the researcher's photography and architectural drawings of historic sites

All the pictures from the Source by the researcher)



**Figure 3. 61:** General View of the Inside Mustafa Gurji

(Source: by the researcher)



**Figure 3. 62:** The Main Entrance to the Prayer Hall Mustafa Gurji Mosque

(Source: by the researcher)





**Figure 3. 63:** The Exterior to the Prayer Hall in Mustafa Gurji Mosque  
(Source: by the researcher)



**Figure 3. 64:** The Eastern Exterior to the Prayer Hall in Mustafa Gurji Mosque  
(Source: by the researcher)



**Figure 3. 65:** The Exterior Entrance to the Prayer hall in Mustafa Gurji Mosque  
(Source: by the researcher)



**Figure 3. 66:** General View of the Mosque is Square Showing the Columns and the Eastern Entrance to the House Prayer



**Figure 3. 67:** General View of the Mosque Showing the Columns and the Eastern Entrance to the House Prayer

(Source : by the researcher)



**Figure 3. 68:** The Façade and a Detail of a Metaklllic Formation in the Window of Mustafá Gurji Mosque

(Source : by the researcher)



**Figure 3. 69:** The General Shape of the Window Inside the Mosque and Showing Some Decorations on it

(Source : by the researcher)



**Figure 3. 70:** View of the Mustafa Gurji Square from the Top Floor  
(Source : by the researcher)



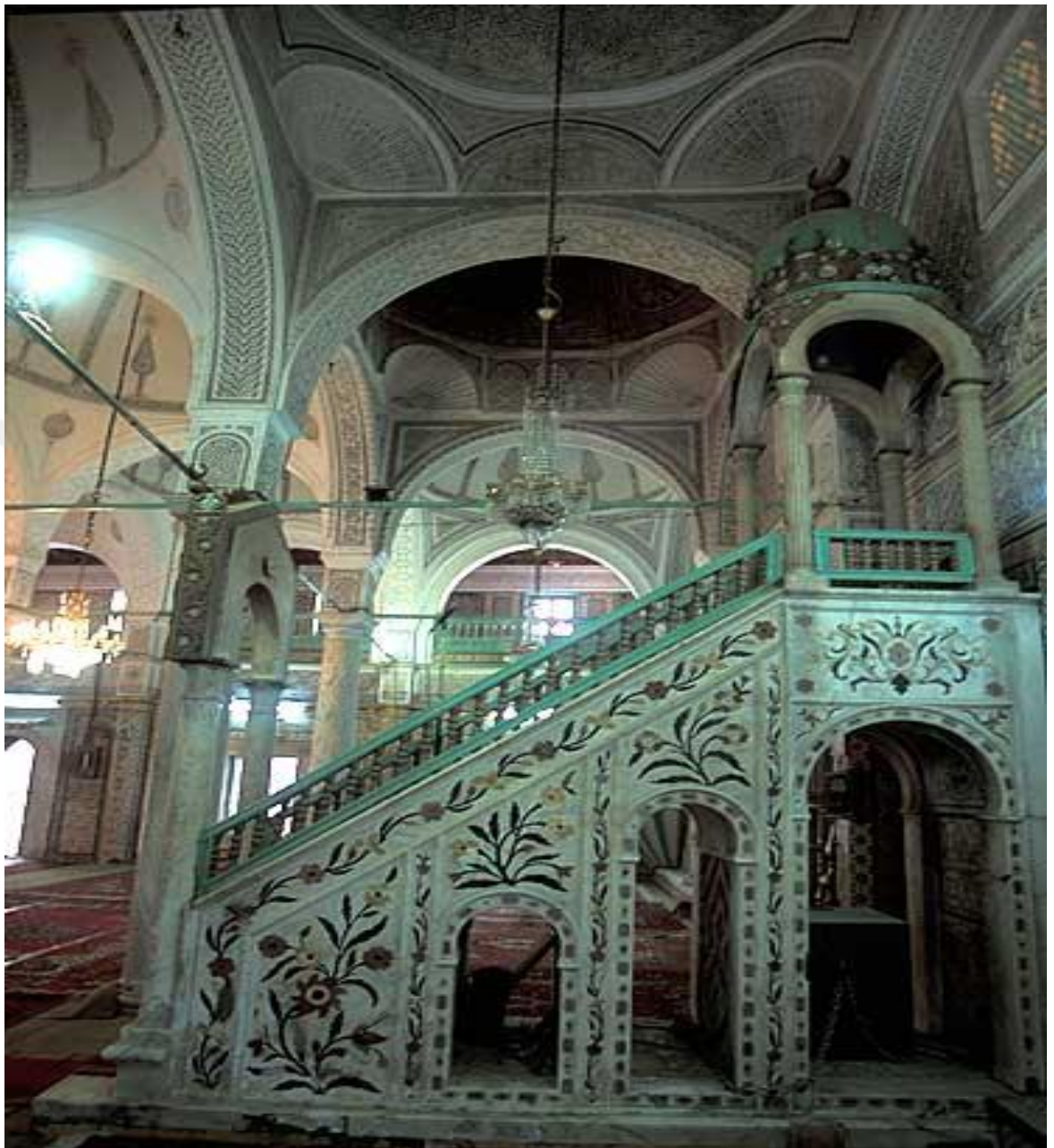


Figure 3. 71: An Image Showing the Old Pulpit at Mustafa Gurji Mosque Before

Source : <https://www.albrens.com/vb/albrens97434.html>



**Figure 3. 72:** The Front Façade of the Mihrab in the Mustafa Gurji Mosque

(Source : by the researcher)



**Figure 3. 73:** A Picture of Marble Columns in the Mihrab  
(Source : by the researcher)



**Figure 3. 74:** A Collection of Pictures of Inside the Mosque  
(Source : by the researcher)



**Figure 3. 75:** General View of the Mosque From the Second Floor

(Source : by the researcher)



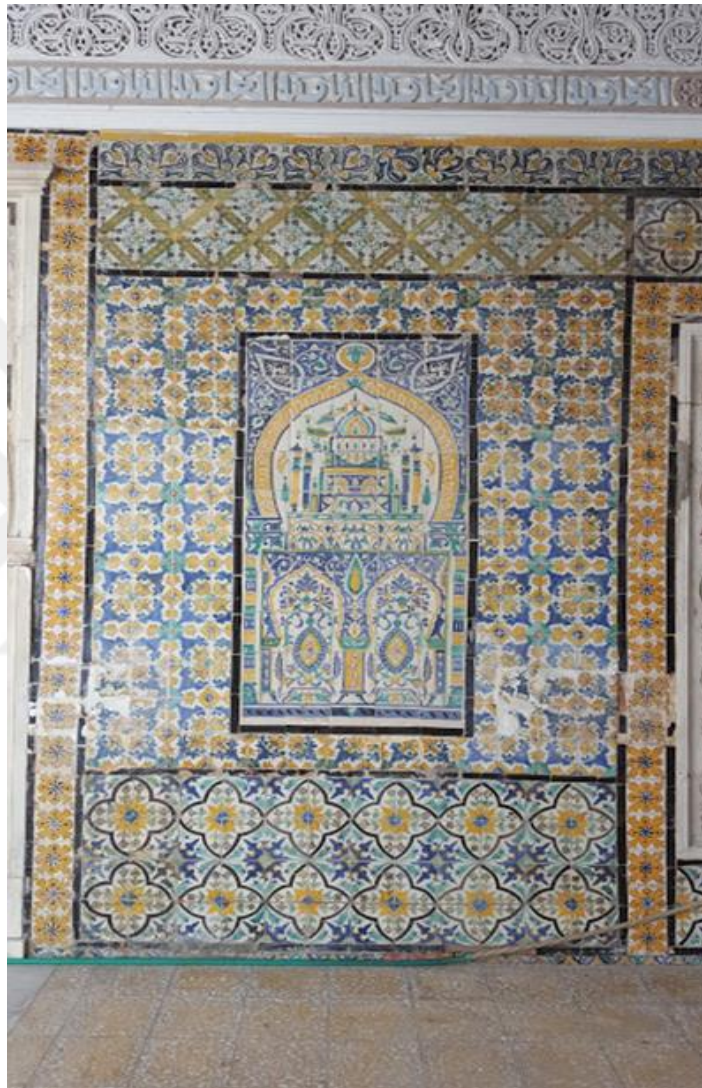
**Figure 3. 76:** General View of the Mosque from the Second Floor  
(Source : by the researcher)



**Figure 3. 77:** A General Picture of the Roof of the Mosque Showing Domes

(Source : by the researcher)

### Ceramic Tiles and Plates in the Mustafa Gurji Mosque



**Figure 3. 78:** Ceramic Tiles and Plates in the Mustafa Gurji Mosque From the Eastern Façade

(Source : by the researcher)





**Figure 3. 79:** Collection of Ceramic Tiles

(Source : by the researcher)



**Figure 3. 80:** Collection of Ceramic Tiles

(Source : by the researcher)



**Figure 3. 81:** A Ceramic Plates in Mostafa Gurgi Mosque  
(Source : Drawing by the researcher)



**Figure 3. 82:** A Selection of Ceramic Tiles

(Source : Drawing by the researcher)



**Figure 3. 83:** A Selection of Ceramic Tiles

(Source : Drawing by the researcher)



**Figure 3. 84:** A Selection of Ceramic Tiles

(Source : Drawing by the researcher)



**Figure 3. 85:** A Selection of Ceramic Tiles

(Source : Drawing by the researcher)



**Figure 3. 86:** A Ceramic Plate in Mustafa Gurji Mosque

(Source : Drawing by the researcher)



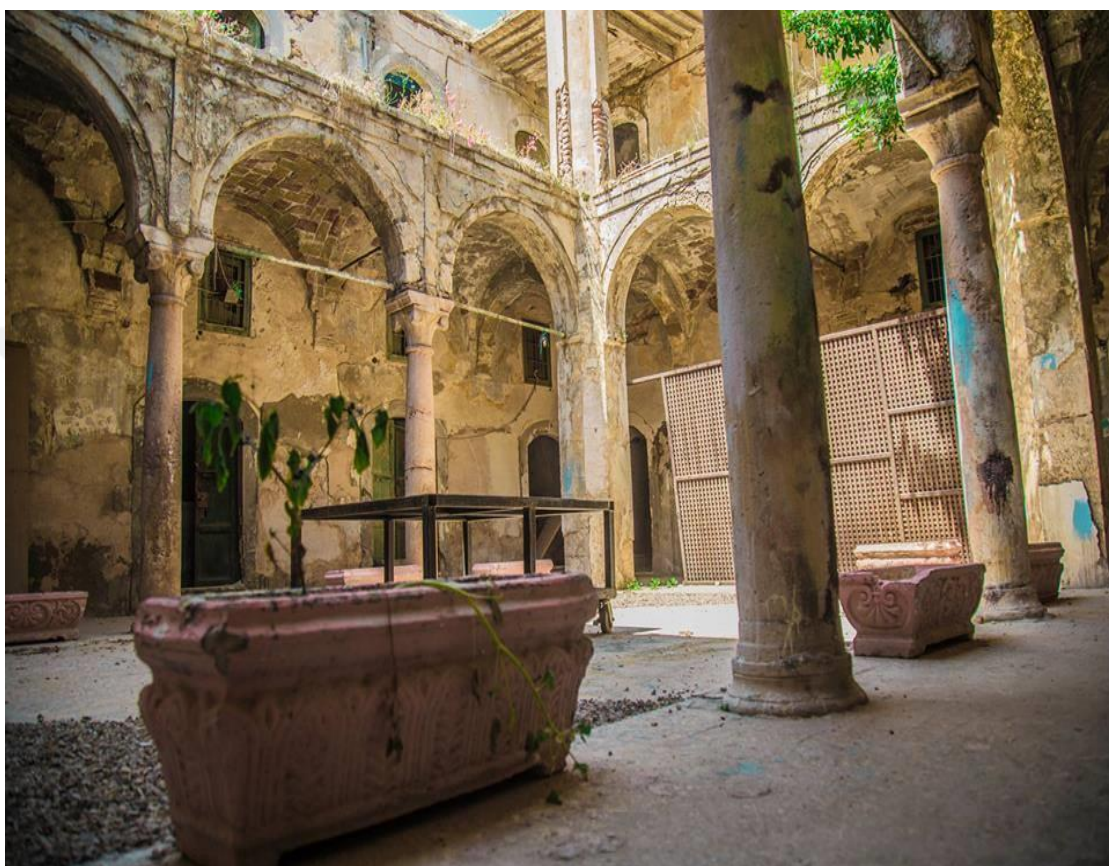


**Figure 3. 87:** A Ceramic plate in Mustafa Gurji Mosque

(Source : Drawing by the researcher)

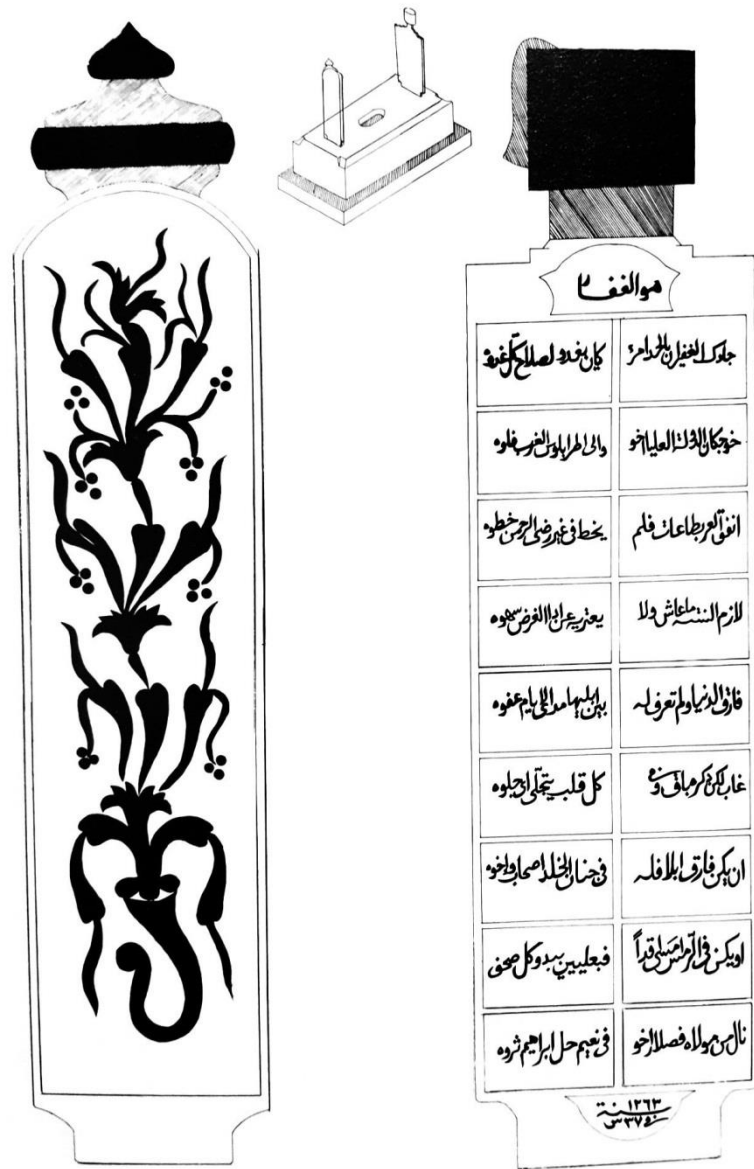


**Figure 3. 88:** Ahmed Pasha El Qaramanli School –Yardunit  
(Source – by the researcher)

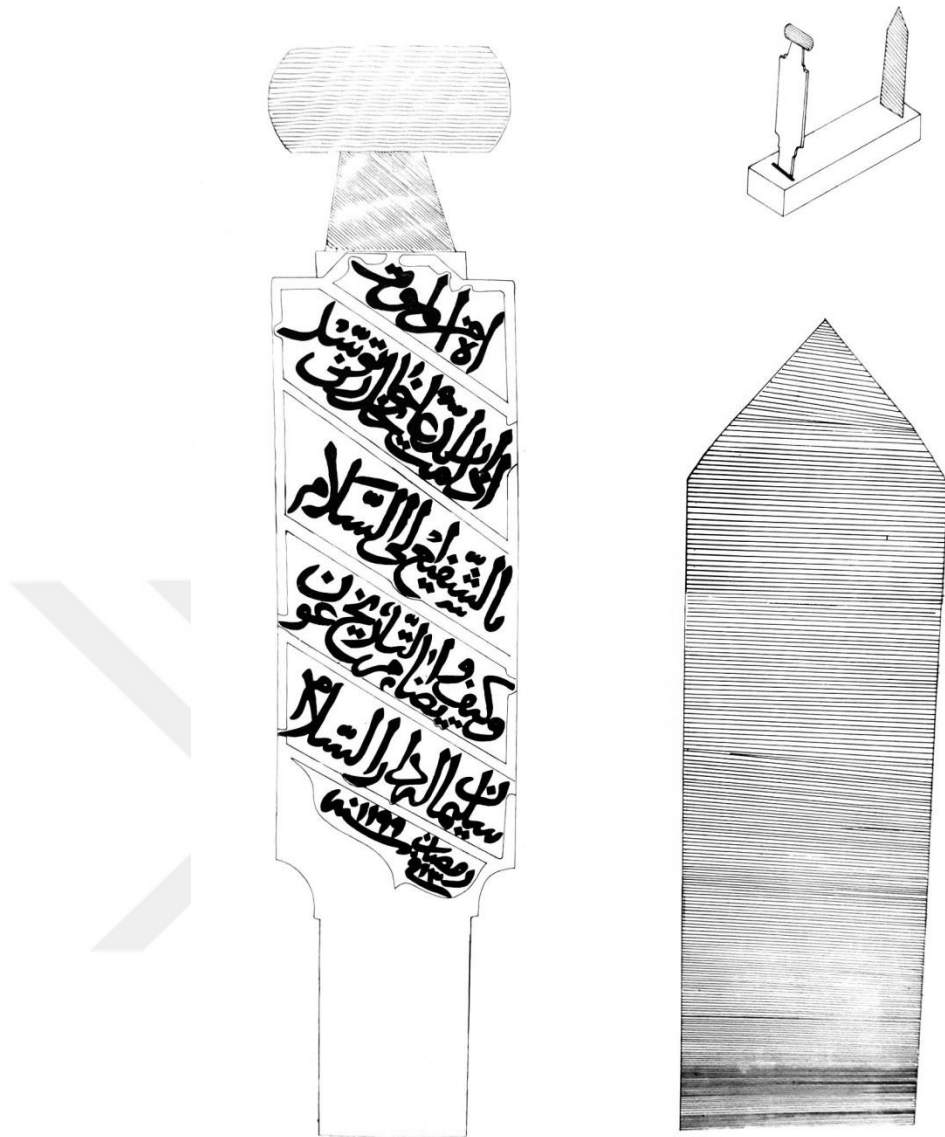


**Figure 3. 89:** Ahmed Pasha El Qaramanli School – School Courtyard

(Source – by the researcher)



**Figure 3. 90:** A Tombstone from the Cemetery of Ahmed Al Qaramanli  
(Source: Samples of Islamic Art Architecture in Old City of Tripoli )



**Figure 3. 91:** A Tombstone from the Cemetery of Ahmed Al Qaramanli

(Source: Samples of Islamic Art Architecture in Old City of Tripoli)



**Figure 3. 92:** Ahmed Al Qaramanli House  
(Source: by the researcher )



**Figure 3. 93:** Ahmed Al Qaramanli House - Courtyard

(Source :by the researcher )



**Figure 3. 94:** Ahmed Al Qaramanli House - Another Face of the House Square  
(Source: by the researcher)