

R.T. MINISTRY OF CULTURE & TOURISM

Directorate General of Cultural Heritage & Museums



HERITAGE PRESERVATION IN AL-QUDS AL SHERIF CITY





GENERAL CONDITIONS OF THE ISLAMIC MONUMENTS IN AL-QUDS AL-SHERIF CITY

- Islamic Monuments of Al-Quds represent fourteen hundreded years of building tradition of Muslim civilizations.
- The city is multi-layered and multi-focused.
- Different concentration of monuments in different parts of the city:

Mamluk Monuments: Around Bab al-Silsila Road and northwestern wall of Haram Al-Sharif.

Ottoman Monuments: focused on improvement of water works, erection of city walls and also on constructions between the north-western corner of Haram Al-Sharif and Damascus Gate



- Main religious monuments are in fairly good conditions in structure and preservation state.
 - Accessibility problems because of security reasons and permanent tension.
 - Presentation problems due to insufficient signage, overcrowding and traffic.
- Other Islamic monuments, most of them are out of use and ultimately people started to use them as residential units.
- Streets, markets and residential areas are deprived of high quality living conditions in the Muslim Quarter.



View of Muslim Quarter from Damascus Gate (IRCICA Archive, 2008)



PROBLEMS AFFECTING ISLAMIC MONUMENTS

- Physical neglect,
- Inadequate institutional infrastructure
- Lack and restriction of necessary municipal and construction services
- Extraordinary political situation

Islamic Monuments in Al-Quds may be categorized into two:

1. Ones in Haram Al-Sharif
2. Ones outside Haram Al-Sharif



In Haram Al-Sharif;

- the Dome of the Rock (Qubbat al-Sakhra)
- Al-Aqsa Mosque (Masjid Al-Aqsa)
- various domes, mihrabs, platforms for praying and sabils, pools for ablution

SOME KEY ISSUES:

- Accessibility
- Threats

Closed Islamic Monuments

- Mughrabi Mosque (Jami Al-Maghrabia),
- Women's Mosque (Jami al-Nisa)



**STUDIES
IN HARAM AL-SHARIF
BY
TURKISH MINISTRY OF CULTURE & TOURISM**



1.ISLAMIC MUSEUM

2.THE MAWLAVI HOUSE



- **A Coordination & Guidance Board of Monuments Abroad** has been established according to the **Mandate Letter of Prime Ministry numbered as: 2008/15** and issues related to cultural property (monuments) abroad has been assessed in the board since then.
- **INSTITUTIONS IN THE BOARD:**
 - The Turkish Cooperation and Coordination Agency Directorate
 - Directorate General of Overseas Promotion and Cultural Affairs
 - Directorate General of Cultural Assets and Museums
 - Prime Ministry Turkish Historical Society
 - Religious Affairs Administration



AIM OF THIS LEGAL REGULATION:

- To facilitate cooperation and coordination among public institutions and civil society organizations,
- To identify cultural property,
- To develop strategies,
- To direct restoration facilities,
- To restore the cultural property,
- To define the legal status of cultural property.



ISLAMIC MUSEUM (Mughrabi Mosque/Maliki Mosque)

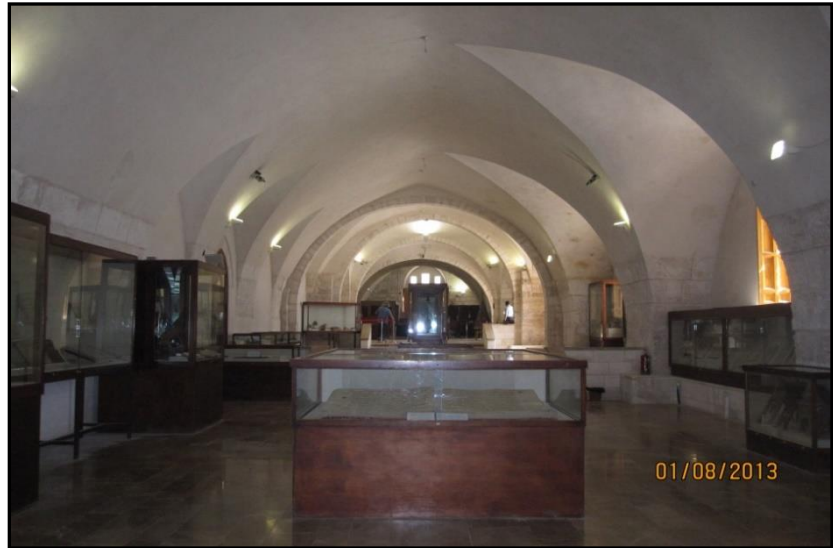




- On-site examination about Islamic Museum.
- Records have taken about every piece of work.
- Restoration projects and work inventories have been examined
- The condition of stores where the works are kept have been examined
- Exhibition strategies have been reviewed



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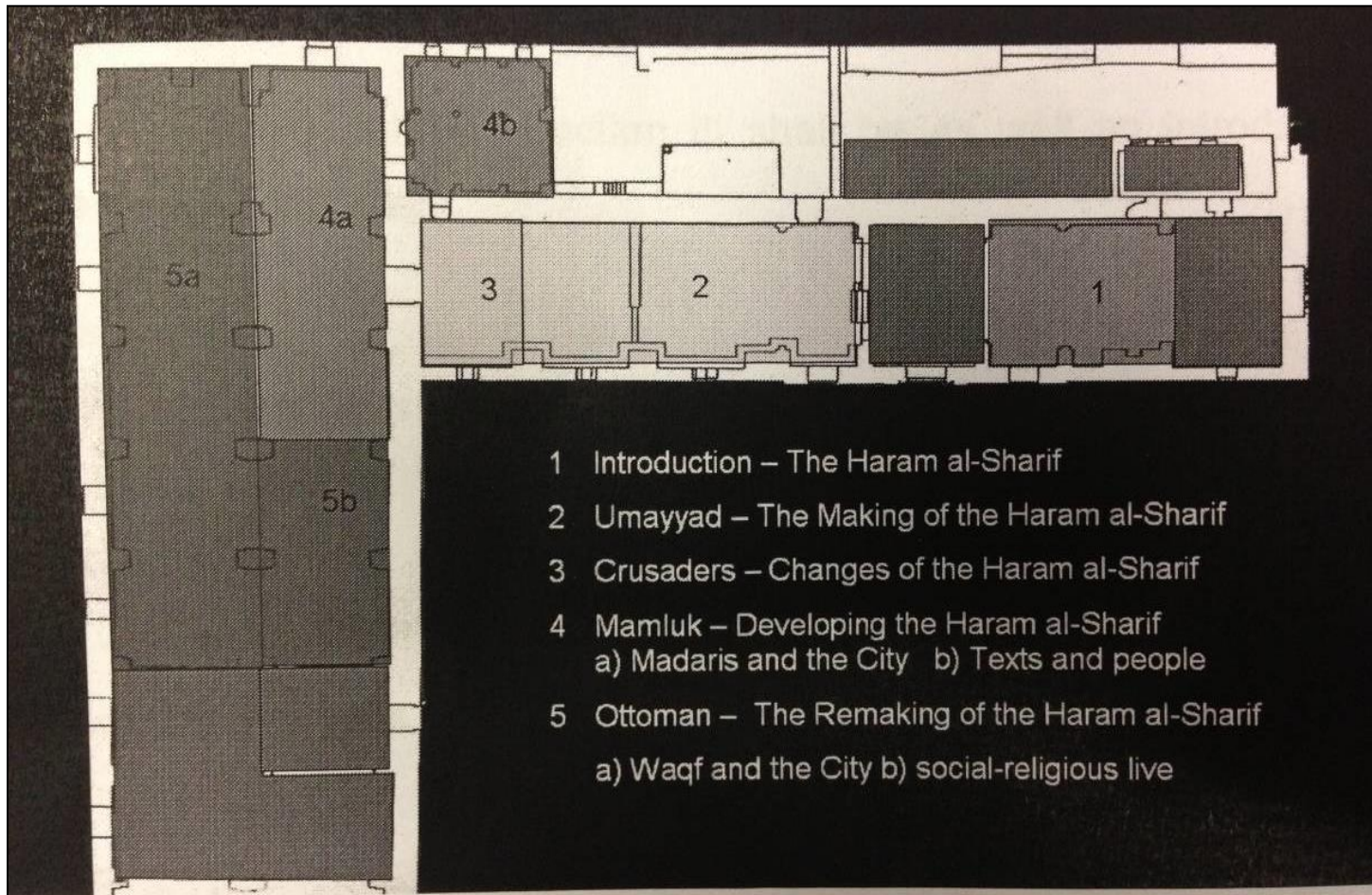


ANALYSIS:

- Deficiencies in the museum have been identified by the outputs of the field analysis and with respect to points of reports prepared by The Director of Islamic Art Museum of Berlin, Dr. Stephan Weber and The Project Coordinator of Islamic Art Museum of UNESCO Venedic Office, Mirian Kühn.
- Most of the works in the storages are from the Ottoman period. For example; the ceramic tiles (595 in number) of ceiling ornaments and outside walls of Qubbat al-Sakhra which is restored during Suleiman the Magnificent, have been removed and kept in the storages.



THE NARRATIVE STRUCTURE PROPOSED:





- Two more sections should be arranged; since there exists unique works related to Great Seljukians and Ayyubids Period.

1- Introduction – The Haram al-Sharif

2-Umayyad - The Making of the Haram al-Sharif

-----> **Great Seljukians**

3-Crusaders – Changes of the Haram al-Sharif

-----> **Ayyubids**

4-Mamluk – Developing the Haram al-Sharif

a) Madaris and the City b) Texts and people

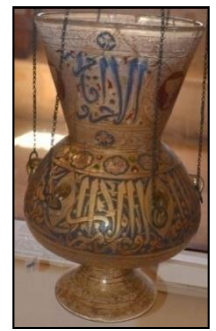
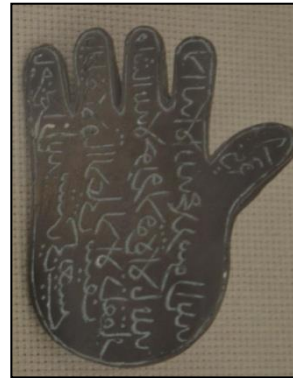
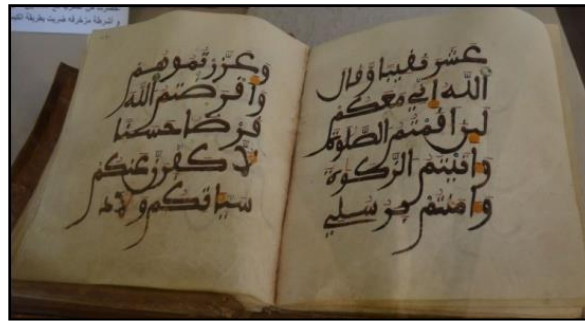
5-Ottoman – The Remaking of the Haram al-Sharif

a) Waqf and the City b) Social-religious live



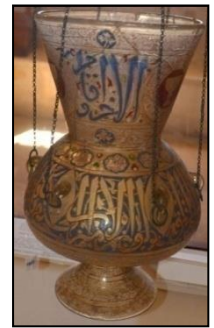
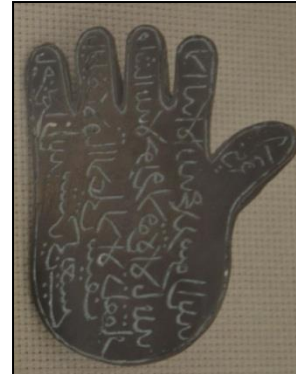
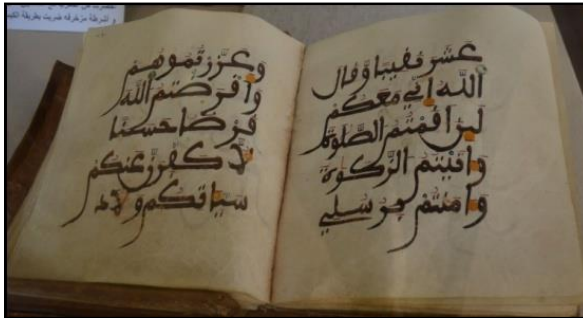
STUDIES BY TURKISH MINISTRY OF CULTURE & TOURISM:

- The inventory for 244 piece of work is prepared.





- An inventory is prepared for unique works.





The Various Works In The Collection:

- Due to the importance of Al-Aqsa, each Islamic state have established charities and left memories. One of them is candle holder by Great Seljukian Commander Artuk Aslan. Also there are kitchen boilers which are donated by Suleiman the Magnificent.
- There are also donations exhibited in the museum from other Ottoman Sultans such as third Selim, third Murad, second Mahmut, the signature of first Abdülhamid and the doors of El-Aqsa Mosque . Also the covers of Kabe sent by Ottoman are exhibited



PROBLEMS:

- The works have been reserved in the stores each overlapped by each. So we were not able to photograph all. So; a **comprehensive inventory is needed to be prepared.**
- Most of the works from the Ottoman period are kept in the storages. **Ottoman collection needs to be exhibited.**
- They have reserved less space than the existing situation for exhibition but since most of the works are unique **it is important for exhibition areas to be large for total perception.**



- They have divided service areas into two. This may affect staff and visitor circulation and may cause problem for exhibition of huge works. It is better not to divide the service areas.
- Most of the work in the museum which corresponds to %60 percent; are work related to “Ottoman Period”. However; when the narrative structure of the museum is analysed, it is seen that they reserved %15 percentage of the museum to Ottoman period.
- Some missing points are identified in the chronology of the works.



STRATEGIES:

- Successful museum scenario, a comprehensive narrative including all historical periods, that best fits to the value and majesty of piece of works in the museum should be followed.
- Exhibition and arrangement of the museum is needed to be done by cooperation of institutions.
- A contemporary/modern museumology approach should be followed



ISLAMIC MONUMENTS OUTSIDE HARAM AL-SHARIF:

- Most of them are situated in the Muslim Quarter.

KEY ISSUES:

- Ownership,
- Accessibility,
- public presentation issues,
- threats that complicate maintenance and care works.



OWNERSHIP:

- Responsible body for maintenance and care is the Supreme Muslim Council Foundation.
- Due to unstable political and economical conditions, their work is limited.
- Owners or tenants can not get adequate technical supervision on construction and repair issues because of the lack of necessary institutional organizations.
- There are legal problems and multiple ownership pattern.



- Therefore, in the Muslim Quarter, most of the buildings are modified by the occupants themselves, without any regulations. The multiple ownership and lack of legal documents discourage owners to deal with the legal process, but make them prefer illegal interventions.



ACCESSIBILITY:

- Uncontrolled increase in the population has resulted in the transformation of public buildings into residents.
- Public buildings having cells circulating a courtyard make them easier to be occupied and used as a residential unit.
- This prevent public use to these important public monuments and creates accessibility problems



PUBLIC PRESENTATION:

- **Physical problems due to lack of proper maintenance:** The physical deterioration of the building elements, decorative elements on facades, such as stone carbels, inscriptions, decorations in the pediments of arches, and construction elements; rise of moisture, structural decays.
- **Problems related to sanitation:** not hav proper sanitation(clean water, ventilation) and heating facilities, as well as infrastructure systems(darinage, sewage, electricity, telecommunication).As a result, owners try to adapt theirbuildings to modern facilities with their own methods. The placement of the cables, drainage pipes are placed on the facadeswithout any regulations or aesthetic concerns

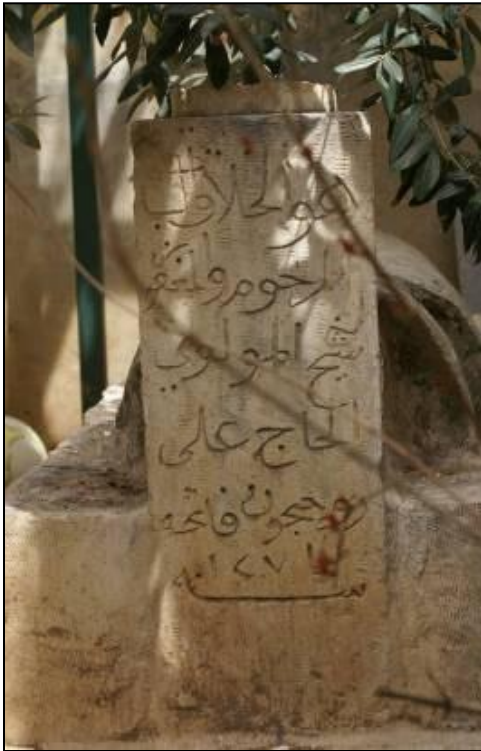


Other treats:Lack of modern facilities in historical buildings and absence of technical guidance cause owners to enlarge their buildings with horizontal or vertical additions, enclose their courtyards, and change the traditional building elements with new and improper materials that are incompatible with historical buildings.



2. MAWLAVI HOUSE IN AL-QUDS





The Sema House, The Minaret and The Tomb



The Mawlawi House is located near to Damascus Gate and it is in the North of the Muslim Quarter.



The Mawlavi House in Al-Quds is in the Old City and it is on the intersection of Al-Mawlawiyya Street and İbn Cerrah Street.



- The monument was built as St. Agnes Church in 12 th century during the Crusades. After Al-Quds was conquered by Selahaddin Eyyubi, it was turned into a mosque during the Late Ayyubids (1187-1250). After the conquer of Ottoman; a building where Mawlavi dervishes perform the sema has been added.
- Today; it is under the control of Islamic Foundation. Dervishes houses are rented to Palestinian migrants and there is a family living there for 70 years.



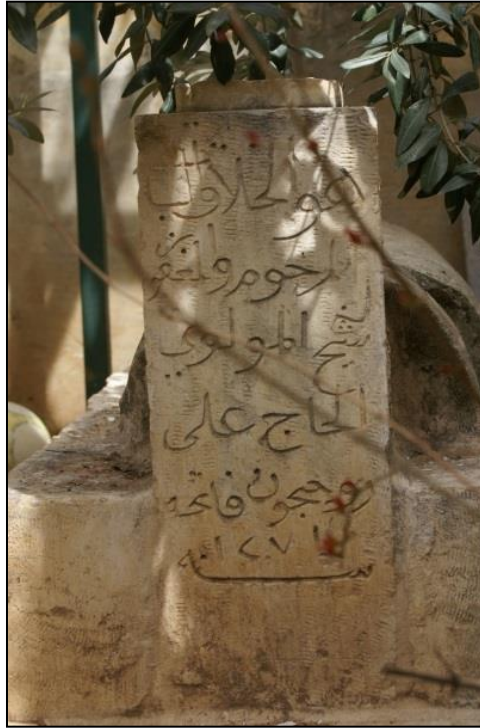
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- Some studies were conducted by Welfare Association with some local and international agencies under the «The Old City of Jerusalem Revitalisation Programme-OCJRP» in 1994-2000
- As a part of this project; with a budget of 70.000 \$, some renovation was done. During this restoration, the Mawlavi coins were wiped. Other parts of the mosques such as columns and the nich have been betterly preserved.



The niches and apses in the mosque



In the courtyard; there is tomb of Seyyid Hadji Ali died in 1854. The minaret is one of the unique piece of the Ottoman. The minaret of the mosque and the inscription of it dates back to 1587. The minaret was built by Emirul Quds Ebu Sayfayin.



Interior of the Mosque



The studies done by Welfare Association in the entrance, courtyard and basement for the educational and cultural function





PROBLEMS:

- Structural
- Political

STRUCTURAL:

Since The Mawlavihouse has been renovated by Islamic Foundation via Welfare Association in 1999; it does not have so much structural problems. However; in general, it has problems such as moisture, very dense usage, not enough sanitary ware and draining of water, not enough ventilation and inappropriate structural additions.



- Since the rooms of the Mawlavihouse was rented to people, it has lost its public function and it has no community other than the residents
- Since the Mawlavihouse complex has been used as residence, the identity of the monument can not be preserved and the unqualified structural intervention by the residents give harms to the original structure.



- The political problem is that; whenever the Muslim leave a place, just Jewish people occupies it. In the existing political conjuncture, somehow the appropriation of Muslim should be provided.

PROBLEM SOLVING:

- SHORT TERM SOLUTION
- MEDIUM/LONG TERM SOLUTION



SHORT TERM SOLUTION:

- Both the privacy of the residents and the privacy of the places such as mosque, tombs and the place of sema should be provided. In order to open the place to public use, it is a must to separate the entrances and exists of the parts.



MEDIUM- LONG TERM SOLUTION:

- Consideration of the Mawlavihouse with all of its units in order to revitalize the Mawlavi and Islamic culture.
- Match the monument with its original architectural project
- Preparation of the restoration project according to the restitution project.



CONCLUSION:

- In order to respect the architectural and symbolic values of the monuments, the **conditions for the residents** should be improved and **basic conservation principles and necessary actions including short, medium and long terms** in a holistic way are needed to be defined.
- A comprehensive way of understanding is needed; considering all the **socio-economic, political and administrative measures**.



- For the Islamic monuments, basic accessibility and public representation requirements should be met.
- Fundamental conservation principles should be applied.
- Site preservation is a multi-disciplinary procedure and the basic aim of intervention should be to upgrade the living conditions of citizens and the preservation conditions of the buildings as well as the city infrastructure.