

Summary

The Mediterranean continues to reflect the shadow of the minarets of Jaffa until today. In turn, this reflects the special status that the Muslims gave to this city. The Ottoman period had its impact on the architecture of some of these mosques. The Great Mosque of Jaffa embodies Ottoman motifs similar to the architecture of Istanbul. The governor [*wali*], Muhammad Abu Nabbut, was able to create a great complex out of this mosque comprising a school, a library, open space, *combin* drinking water facility [*sabeeh*], rooms, stores and shops. In addition, he established a great endowment for the maintenance of the mosque. In addition, he established a drinking water facility, which he called *Al-Sabeeh Al-Mahmoudi*, right outside the gate of the mosque. He also built another one, *Sabeeh Al-Shifaa'* on the road leading from the mosque from Jerusalem. Moreover, Abu Nabbut reinforced the citadel of Jaffa, raised the walls and built markets.

What is regrettable today, is that one cannot find any of the buildings which used to be part of the great endowment! The mosque complex is strangled by the encroachment of the "city" and nothing is left except the mosque itself. I was inspired through this study to document the remains so that it may not be lost, enabling readers to have something new that was not documented before.

The same thing applies to the Hassan Beg Mosque in Jaffa. Despite the changes that took place, this mosque did not find someone to document it and to bring it back to existence. It was a favor bestowed on me by God that I was able to study

mosque and to know its builder Hassan Al-Jabi. His sincerity and dedication are shown in the beauty of the mosque, which is built according to the suspended mosques' style. He dedicated to the mosque a great endowment comprising many buildings, but none of these exists today. The mosque continues to challenge the conspiracies aiming at ending its legacy. Hotels and tourist companies were interested in turning the site into another tourist attraction, thereby ending its existence, which marks the identity of the place. It is sad that this mosque is surrounded by heaps of earth. The mosque is neglected and needs physical and spiritual maintenance.

The rest of the mosques of Jaffa were destroyed, closed or used for other purposes. An example of the first is the Al-Sheikh Raslan Mosque, which was totally destroyed. The place of such mosques, in some cases, became public parks. An example of the latter is the Al-Siksik Mosque. Part of this mosque is used as a plastic factory and the rest as a club for Bulgarian Jews. Of the closed mosques, where Muslims are prevented from renovating the mosque and praying in it, Al-Talbi Mosque remains a witness to this bitter reality.

The study came to the conclusion that these mosques were full with circles of learning; they were minarets of guidance. This study realized the great conspiracy against these mosques, aiming at their removal without leaving any trace.

The sensitive location of these mosques invites all concerned parties and archeologists to find ways to protect, renovate and maintain these mosques.

Despite all this, my study of these mosques is very important. I was able to prepare the tables, and to present them to the reader and all concerned, especially the people of Jaffa in and outside Palestine, and to the decision-makers. These tables are clear cut proofs that we have rights, and that it is imperative upon us to get back these mosques and to protect them because they are the symbol of our existence.

I have attached many appendixes to this study. God [S.W.T.] made it possible for me to find the deeds of many endowments which helped in reconstructing the life of these mosques. We have also supported the study with plans, maps and drawings that were mostly not available before this study.

It is also important to look at the appendix of the plates that reflect the historical and archeological reality of these mosques. This provides us with a perspective on the golden days of these mosques, which could be compared to the bitter reality of today where negligence and destruction are the norm.

I hope that this study is comprehensive in reflecting the reality of the two mosques, Jami' Yafa and Hassan Beg. I hope that this study paved the way for the study of other mosques of Jaffa and, indeed, in all the occupied Palestinian areas which still await researchers to document them.