



Ottoman Sabils of Jerusalem

Anthony Assetto, Cassidy Hobbs, Joshua Lessard

Judith Bing—Associate Professor

Drexel University

March 2010

Sabils of Ottoman Jerusalem:

“When he became an independent kind, the Prophet appeared to him in a ‘blessed night’ and told him: ‘Oh, Sulaiman, you will attain the age of fortyeight and will make many conquests. Your offspring will not die out to the end of time. My kindness will always extend to you You should spend these spoils on embellishing Mecca and Medina, and for the fortification of the citadel of Jerusalem, in order to repulse the unbelievers, when they attempt to take possession of Jerusalem during the reigns of your followers. You should also embellish its sanctuary with a water basin and offer annual money gifts to the Dervishes there, and also embellish the Rock of Allah and rebuild Jerusalem.’ Such being the order of the Prophet, Sulaiman Khan rose at once from his sleep and sent from his spoils one thousand purses to Medina and another thousand purses to Jerusalem (Auld and Hillenbrand 2000 p.353).”

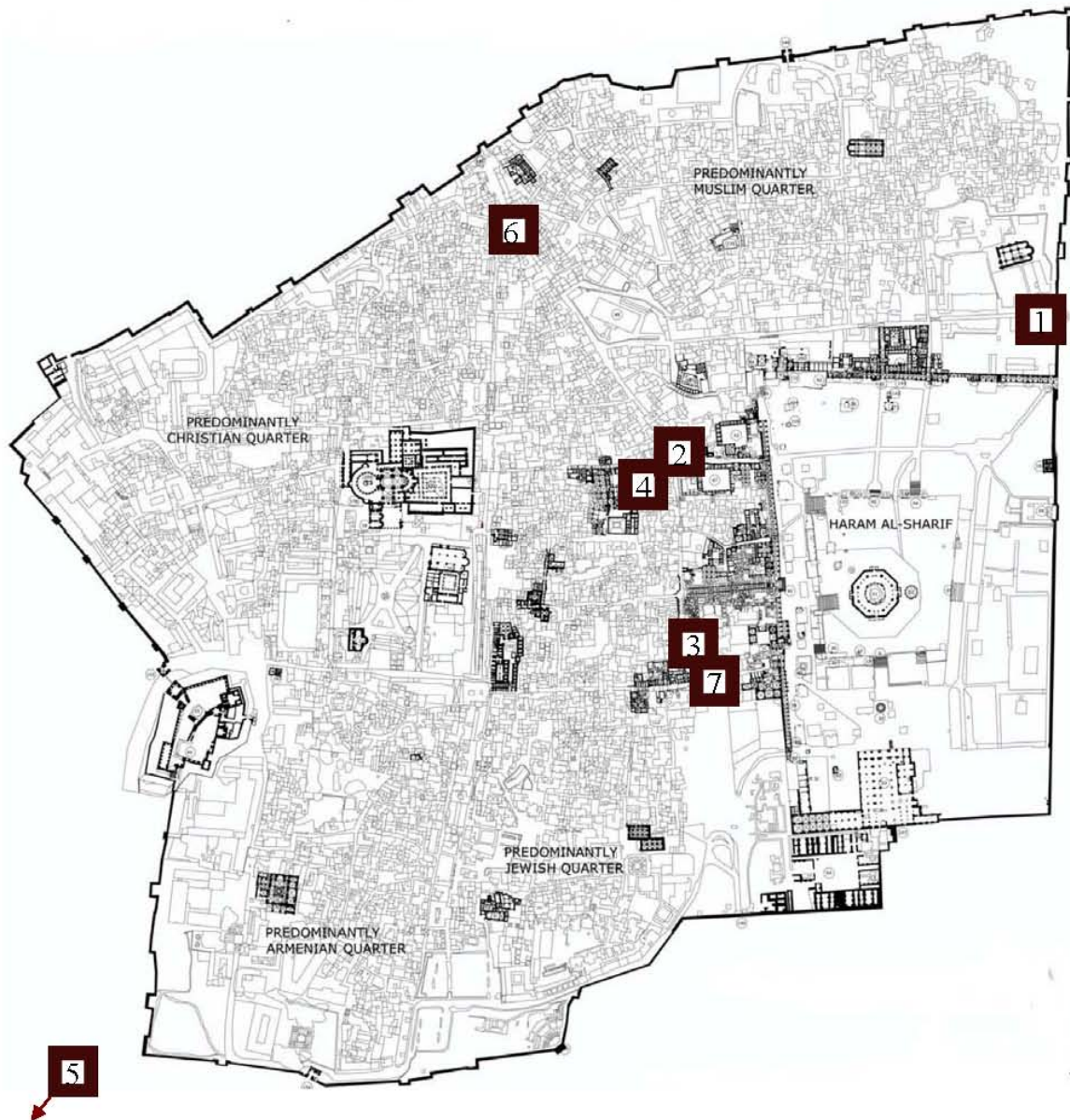
This document is concerned with compiling and organizing information about the seven Ottoman Period fountains or Sabils of the Old City of Jerusalem outside the Haram al Sharief, which are in need of restoration. It was undertaken in cooperation with the efforts of The Research Center for Islamic History, Art and Culture (IRCICA) as part of the Al-Quds/Jerusalem 2015 program, whose aim is to educate the international community about Islamic Heritage and the importance of preserving the invaluable contributions of this culture to all mankind. These dossiers are intended to provide information about the sabils as well as resources to assist with maintenance and restoration and determining the best use of these valuable historical assets.

The Sabils are significant as built forms in that they contribute much to our understanding about the values, political structure, art and technological understanding of the people and enterprises that created them and the role they played in the making of the Old City of Jerusalem. During the Ottoman period, especially during and around the reign of Sultan Suleyman, influential families and individuals seeking to ensure prominence on Earth as well as the abundance of Heaven founded the Sabils, as a measure of good will in accordance with the teachings of the Quran to provide free water to the inhabitants and pilgrims of the Old City of Jerusalem. The sabils contribute much to the urban environment as a landmark and gathering place where ideas are exchanged in its’ role as a source of water.

Suleyman the Magnificent, who ruled in the 16th century as the tenth and greatest Sultan of the Ottoman Empire, is responsible for building four of the Ottoman fountains located outside the Haram al Sharif. The four of his fountains in this report are Sabil Bab Al-Asbat, Sabil Al-Nazir, Sabil Al-Wad, and says Sabil Birkat Al-Sultan. His wife, the Haseki Sultan, is the patron of the fifth sabil, called Sabil Haseki Sultan.

This report also includes two later Ottoman fountains found outside the Haram Al-Sharif: the Sabil Al-Shurbaji commissioned by Masid Al-Shurbaji in 1686, and the Sabib Al-Wad Stairs commissioned by Muhammed San’Allah al Khalidi in 1713.

Fountain Locations:



- 1 Sabil Bab Al-Asbat
- 2 Sabil Al-Nazir
- 3 Sabil Al-Wad
- 4 Sabil Haseki Sultan
- 5 Sabil Birkat al-Sultan
- 6 Sabil Al-Shurbaji
- 7 Sabil Bab Al-Wad stairs

Restoration:

Having fallen into disrepair as a result of neglect and vandalism, many of the elegantly carved fountain structures are in desperate need of physical rehabilitation. The positive affects of a fountain's restoration extend deep into the community. They provide places for social gathering, promote a positive neighborhood identity, and encourage unity between disciplines and cultures.

These documents propose preservation measures based on research and photographic evidence about each sabil. Each fountain still requires thorough examination and analysis by skilled professionals. All work is to be done by individuals or teams under the supervision of skilled professionals using appropriate technology, media, and procedures for best practices relating to preservation interventions. These proposals are subject to verification by skilled professionals with experience in preservation.

Price Estimate:

This proposal follows from UNESCO Action Plan Final Report. Part 2: of June 2007 (Pini 2007 p.32).

Preliminary studies:	\$30,000.00 US
Cleaning and Restoration interventions:	\$120,000.00 US
Total for conservation interventions:	\$150,000.00 US

The estimate is based on the proposed restoration of the three sabil studied in the UNESCO Action plan (Sabil Al-Nazir, Sabil Tariq Al-wad, and Sabil Bab Al-Asbat).

The UNESCO Action plan stresses the importance of immediate protection of the sabil from vandalism. Both restoring the stone and reviving the working water supply to the fountains, if administrative difficulties could be overcome.



**Sabil Bab al-Asbat
(Sabil Bab Sitti Maryam)**
Anthony Assetto, Drexel University

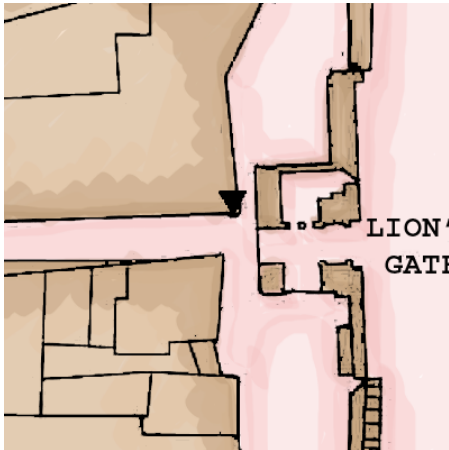
Sabil Bab al-Asbat Sabil Bab Sitti Maryam

Date

1536-7 (943 Islamic Calendar)

Location

North of the Tariq al Mujahidin, 10 meters west of Bab al-Asbat, also known as Saint Stephen's Gate and The Lion's Gate (Auld and Hillenbrand 2000 p.24-5). Found in the Muslim quarter adjacent to the Hammam Sitti Maryam (Pini 2007 p.28).



Map printed from Al-Quds Jerusalem Project
2015, 2008 Report

Description

The Sabil consists of a rectangular frame about 3.72 meters wide and 4.72 meters high protruding from the building wall and surmounted by a thick moulding, a central pointed arch and a recessed niche 1.85 -1.9 meters wide. Integrated into a rectangular wall. "A double ogival moulding frames the extrados of the arch. The spandrels are undecorated irregular rectangles, which project from the façade; each element of the design- one rectangular, one triangular-is cut from a single stone. The pointed arch springs from two imposts supported by a stone pillar integrated into the fabric of the sabil on each side of the opening. The imposts have a slight salient and a chamfered moulding, sometime after 1967, they were replaced as substitutes for the originals, which were cut away when two modern plaques, which give direction to visitors, were attached to the western impost by the Jerusalem Municipality. The tympanum of the arch contains a panel with restored text containing a distich. One course beneath the stone frame marks the site of a missing inscription. This empty void measures 1.3 meters by .68 meters (Auld and Hillenbrand 2000 p.24-5)."

The lower part of the niche was blocked at one time (Rosen-Ayalon 1989: 601), however it has been uncovered to reveal a shallow stone niche containing the water outlet (Auld and Hillenbrand 2000 p.24-5). A trough at the base of the niche located at the same level as the Tariq al-Mujahidin, once measured 52 centimeters deep and 2 meters wide (Auld and Hillenbrand 2000 p.24-5) is not present today (Pini 2007 p.28).

The stonework is very accurate, and the decoration is particularly rich in the moulding and the niche. The basin, if consistent with other fountains constructed by Suleyman The Magnificent as part of this system, may not have been adorned (Pini 2007 p.28). However, A variety of styles can be observed in the decoration. This fact may be due to the ability of the builders and the availability of stone work decorations from buildings of previous periods. The arch may be in secondary use. Evidence of the recycling of Crusader or other spolia is quite diffused in the city especially in buildings dated to Ottoman times. This reflects both an appreciation of the artistic value of the earlier construction, and the concern to save time and reduce cost (Pini 2007 p.28). Çokugras suggests this style may emerge from Anatolia (Cokugras 2009 p.92).

It is unknown who the owner may be. The department of the Waqf is presumed to be the office holding authority. The local communities together with individuals or groups who share concern for significant antiquities, art, architecture, as well as the preservation of heritage are considered the main stakeholders (Pini 2007 p.28).

Inscription

A comparison with the other sabilis and the fact that there is a recessed space of the appropriate size suggests there was once an inscribed plaque, which may have supplied a foundation date. This original inscription was lost before van Berchem's times (1894) as he made no record of it, although he recorded an inscription relating to the sabil that was still in place (Auld and Hillenbrand 2000 p.24-5). It was replaced in 1980 by a replica of Birkat al Sultan, (Tutuncu 2006 p.77-8) or Sabil Bab al-Nazir (Auld and Hillenbrand 2000 p. 24-5) by Ewqaf authorities (Tutuncu 2006 p.77-8). This inscription is in situ and in good condition (Tutuncu 2006 p.77-8).

The Translation is as follows:

He has ordered the construction of this blessed Sabil, our Master, the Sultan, the greatest Prince and the honourable Hakan, who rules the necks of the nations, the Sultan of the lands of Rum, the Arabs and Persians (ajams), the Sultan Süleyman, son of the Sultan Selim Khan, may Allah perpetuate his reign and his sultinate, on the date of 10th of Month Muharram the sacred in the year 943 (29 June 1536).

أمر بإنشاء هذا السبيل المبارك مولانا السلطان الملك الأعظم والهاخان
المكرم مالك رقاب الأمم سلطان الروم والعرب والعجم السلطان
سليمان
ابن سلطان سليم خان خلد الله ملكه وسلطانه بتاريخ عاشر
شهر محرم الحرام في سنة ثلاثة وأربعين و تسعماثة

A Distich or poem inscribed on a rectangular plaque is slightly recessed and in place above the inscription. This is undated and probably a restoration. It is two lines of Arabic script written in fine Ottoman naskhi calligraphy (Auld and Hillenbrand 2000 p.24-5).

The Translation as follows:
Greetings to the Soul of the Purified Prophet, His Fingers did turn the water into Kevther (holy water from the Paradise).

سلام على روح النبي المطهر
أصابه أجرت مياهها ككوثر

Water Sources

The source is an underground channel from Qanat al-Sabil, which also supplied the adjacent Hammam (Pini 2007 p.29).

History

A waqfiyya in the sijills dated 1541-2, identifies the sabil as belonging to the Ottoman period. The architectural details support this identification (Auld and Hillenbrand 2000 p.24-5) and describe that it was built by order of Suleyman the Magnificent in 1536-7. The decoration of this Sabil is the simplest of the Sabilis founded by him.¹ It is not clear why this fountain represents a break in stylistic continuity with the rest of the sabilis of Suleyman. It seems unlikely that there were no *spolia* available and given the expense of later wall fountains, funds were probably not an issue. Perhaps time did not permit greater embellishment (Auld and Hillenbrand 2000 p.24-5). This sabil was part of a larger system of about a dozen fountains built during the Ottoman period situated in strategic positions along the ways of access to the holy places, near gates. The purpose of the system is to provide water to the residents and pilgrims in the neighborhoods surrounding the Haram al-Sharif (Pini 2007 p.28).

Above the cornice runs a modern stringcourse, which marks the second storey of the Greek Convent of the Birth Place of the Virgin Mary, which was built in 1907. A simple segmented arch is built over the street leading to Bab Hitta Lane springs from the eastern (right side in photos) of the sabil. The fabric of the arch and the wall built over it date to a later period than the sabil (Auld and Hillenbrand 2000 p.24-5).

Condition

The condition is poor and it is no longer in use. No serious structural problems have been observed. Damage to the stone such as cracks, erosion phenomena and graffiti is visible (Pini 2007 p.31).

Proposal

See Appendix B for this proposal.

Photos



Photo printed from Al-Quds Jerusalem Project 2015, 2008 Report



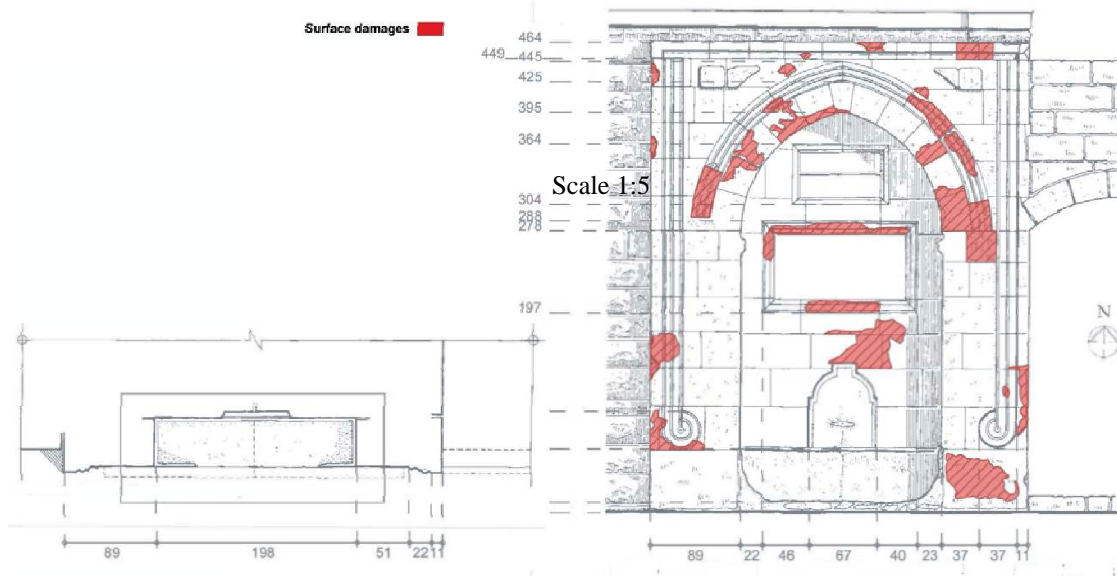
Photo printed from Al-Quds Jerusalem Project 2015, 2008 Report



Sabil Sitti Maryam

Photo printed from UNESCO Action Plan Final Report, 2007

Drawings



Printed from The UNESCO Action Plan 2007

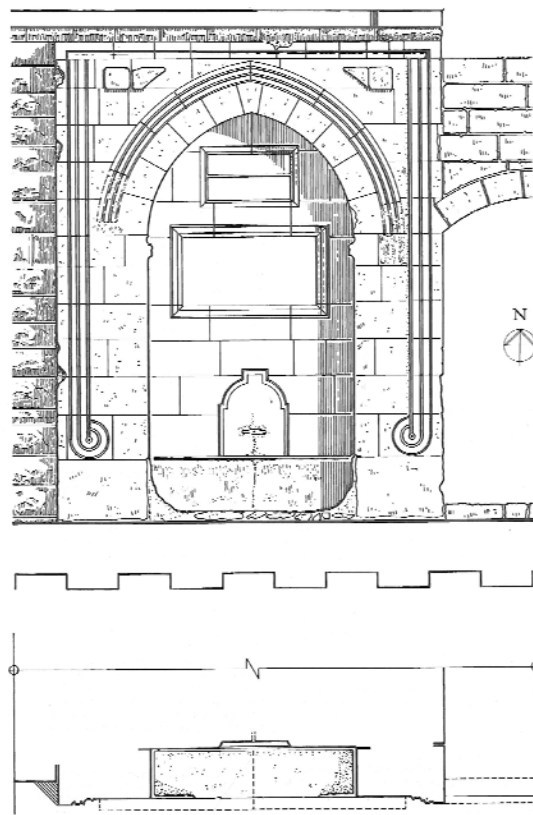
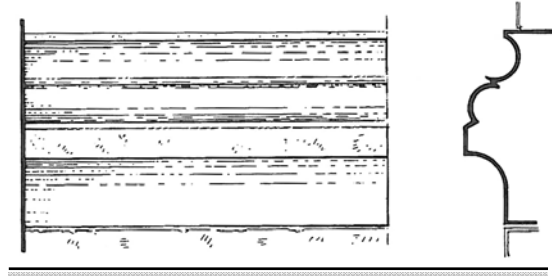
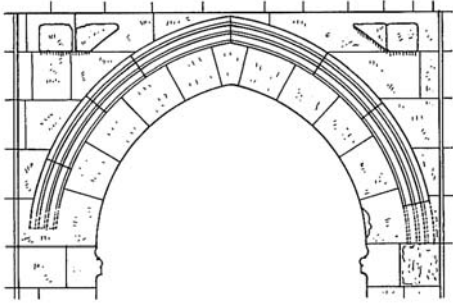
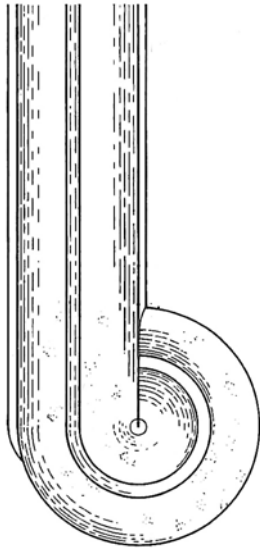


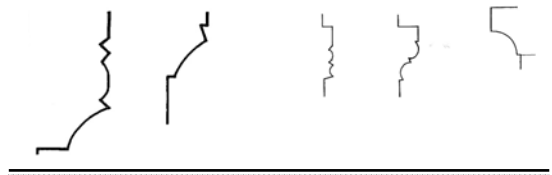
Fig. 9.1 Sahil Tab Sirri Maqam, elevation and plan.



Arch

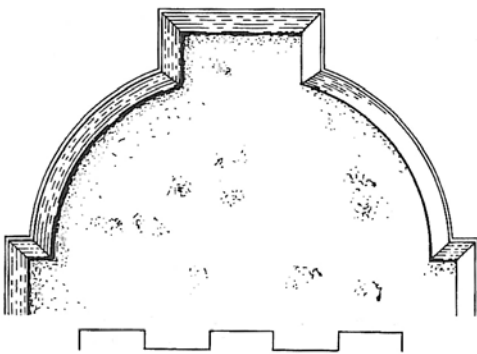


Volutes

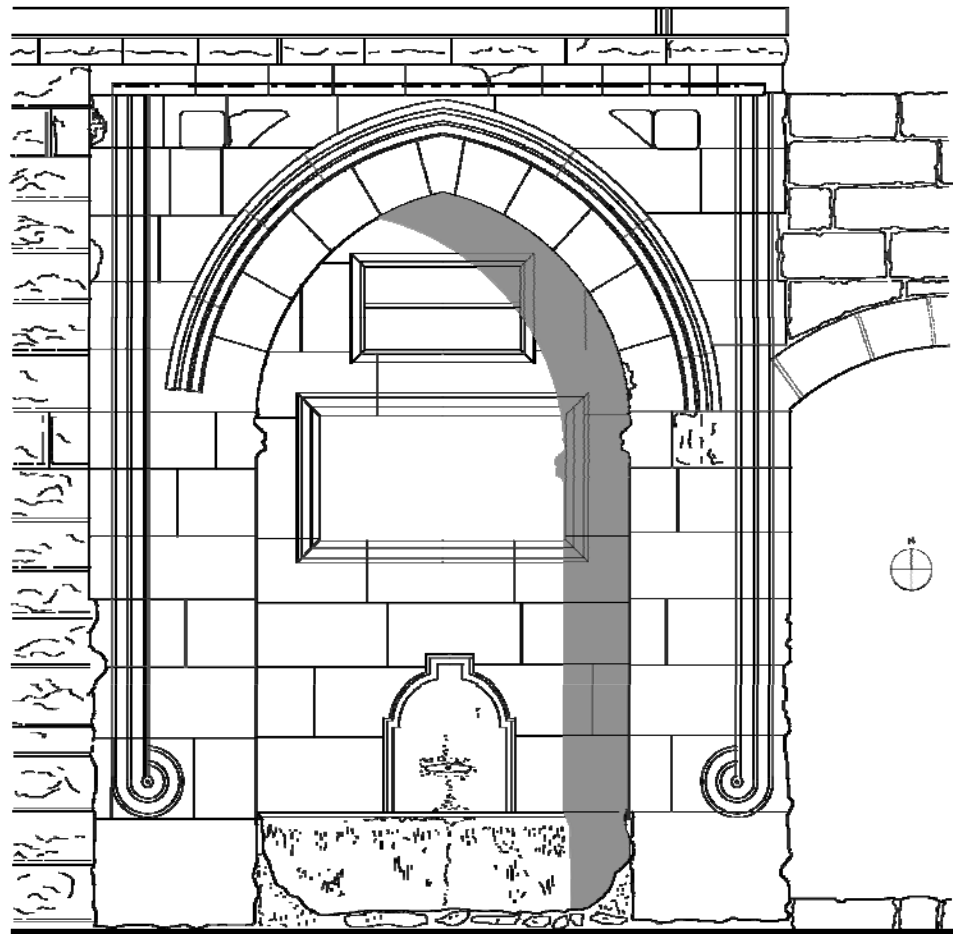


Scale 1:5

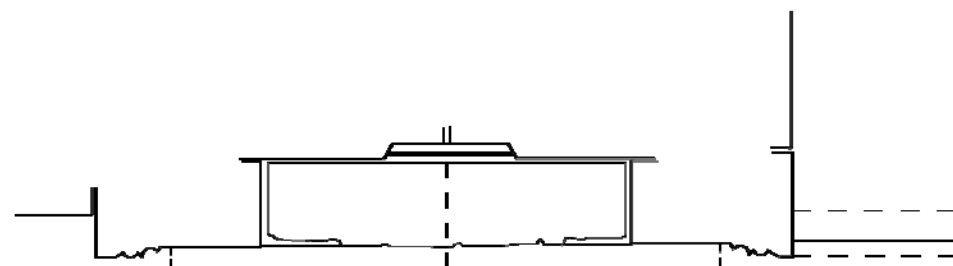
Mouldings



Niche



ELEVATION



PLAN

Bibliography

1. Çokugras, Isil. **Al-Quds/Jerusalem 2015 Program 2008 Report**. Istanbul. 2009. pg 79-102 ISBN 978-92-9063-190-3
2. Tütüncü, Mehmet. **Turkish Jerusalem (1516-1917) Ottoman Inscriptions from Jerusalem and other Palestinian Cities**. Haarlem, Netherlands. 2006. pg 77-78 ISBN 90-807403-4-9
3. Pini, Daniele. **United Nations Educational, Scientific and Cultural Organization Action Plan for the Safeguarding of the Cultural Heritage of the Old City of Jerusalem Final Plan Part 2**. 2007 pg. 27-32
4. Auld, Sylvia and Hillenbrand, Robert. **Ottoman Jerusalem The Living City: 1517-1917 Part II**. London, England. 2000. Pg. 24-27, 218, 224-226, 228 ISBN 1-901435-03-2
5. Rosen-Ayalon, M. 'On Suleiman's sabils in Jerusalem' in (eds.) CE Bosworth and others. **The Islamic World: From Classical to Modern Times. Essays in honor of Bernard Lewis**. Princeton 1989. pg. 589-607



Sabil Al-Nazir Gate

Cassidy Hobbs, Drexel University

Sabil Al-Nazir Gate

Date February 12, 1537 (980 Islamic Calendar)

Location The sabil is located at the intersection of Bab al-Nazir and Tariq al-Wad.



Map printed from Al-Quds Jerusalem Project
2015, 2008 Report

Description

The Sabil Al-Nazir is located at the intersection of Tarik al-Wad, Bab al-Nazir, and Tarik 'Aqabat al-Takiyya and is directly opposite the Rabat of Bairam Jawish. Because of a jog in al-Wad street, the Sabil al-Nazir faces directly south down al-Wad Street, which is one of the few main North-South roads across the old city. It is only about 90 meters west of Bab al-Nazir, one of the main gates to the Haram al Sharif, and is in an area with many Ottoman period buildings. These factors make it a prominent and important site that would be seen by many people. (Auld and Hillenbrand 2000, p.709)

It is a recessed niche with two rectangular pillars topped with a pointed arch. There is a reservoir behind it. The fountain is rectangular, 3.91 meters tall, 3.6 meters across, and of varying depth. It is one meter deep at the West side and 88 cm deep at the East side. This difference in depth is caused by the alignment of Tariq al-Wad, and probably shows that there was a slight change in direction of the street at some point, because the sabil would originally have been constructed square to the corner.

The arch above the niche is made of two crusader arches reused in its construction. This reuse of stone pieces was a common practice, either because of an appreciation of the work or to save money. The outer arch is decorated with a double quirked ogee and two bands of carved foliage. The upper band of foliage is made up of a series of flowers with stalks spreading to each side. The lower band is a series of small rosettes. The inner arch is a roll moulding decorated with small rosettes similar to the ones on the upper arch.

The arches rest on muqarnas impost on either side. These are original Ottoman pieces carved to match the reused arches. Each is made up of five small muqarnas niches ornamented with leaves. They rest on two rectangular pillars flanked by two engaged columns. The capitals are also reused Crusader pieces. The columns are decorated with a braid pattern (which is not a typical Ottoman pattern).

Within the arch is a large carved medallion with a small rosette in the center surrounded by 8 ribs inside a circle. The carved inscription is below the medallion and centered over the panel that held the water outlet.

Originally a trough sat below to hold the water, but it has since been removed or covered over at the level of the street. (Alud and Hillenbrand 2000, p.689-692)

Inscription

The Sabil Al-Nazir Gate has a carved inscription that reads:

“He has ordered the construction of this blessed Sabil, our Master, the Sultan. The greatest Prince and the honourable Hakan, who rules the necks of the nations, the Sultan of the lands of Rum, the Arabs and Persians, the Sultan Suleyman, son of Sultan Selim Khan, may Allah perpetuate his reign and his sultanate, on the date of 2nd of Ramadan in the year 943. (February 12, 1537)”

Like the inscription on many fountains, it states who funded the project and the date of construction. (Tutuncu 2006, p. 75)

1. أمر بإنشاء هذا السبيل المبارك مولانا السلطان الملك الأعظم
والخاقان
2. المكرم مالك رقاب الأمم سلطان الروم والعرب والعجم
السلطان سليمان
3. ابن سلطان سليم خان خلد الله ملكه وسلطانه بتاريخ ثاني شهر
رمضان سنة ثلاثة وأربعين و تسعمائة

Water Sources

The reservoir and cistern behind the Sabil al-Nazir were probably fed by a subsidiary channel of the Qanat al-Sabil.

History

The inscription states that Sultan Suleyman founded the sabil in 1537. Several sabilis were constructed at the same time with the founding document. The two arches and the capitals of the columns are reused pieces carved by the crusaders, and the rest was constructed the year it was founded. At some point, the spigot was removed and the basin to hold the water was either filled over or removed.

Photographs indicate that previous work has been done to remove graffiti.



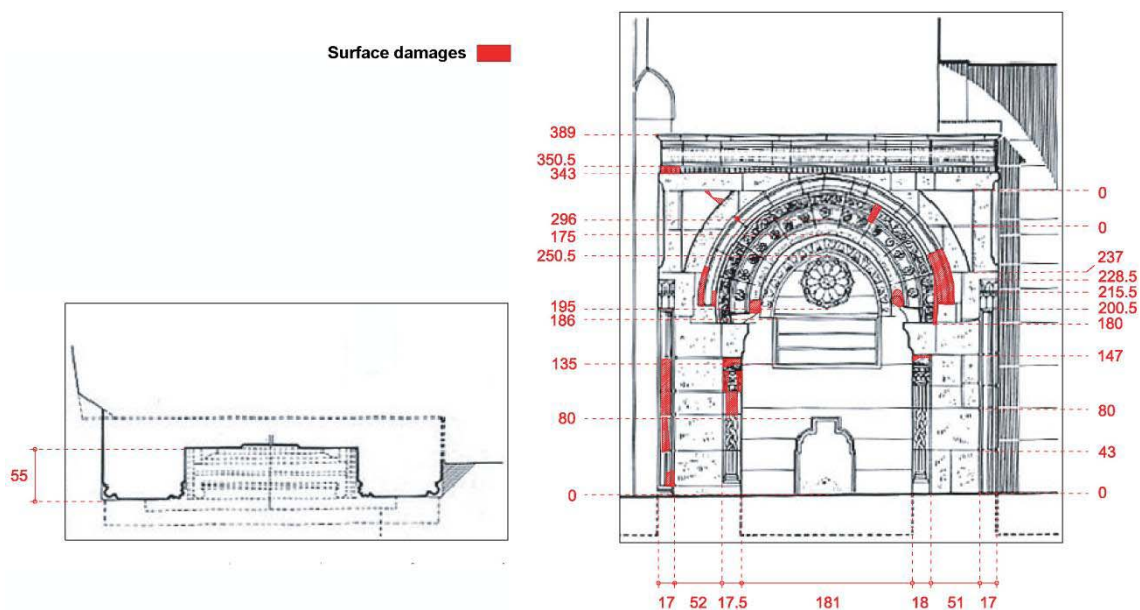
Sabil al Nazir, Graffiti Removal
Isil Cokugras, IRCICA Archives

Condition

The sabil has had some previous restoration work done to remove graffiti and possibly clean the stone. Stones are broken at the bottom of the arches, and the fountain fixtures have been removed. The basin has been removed or covered over. The stone is damaged in places and likely needs cleaning. More information on the sabil's condition can be found in reports by students of Berzeit University found in Appendix A.

Proposal

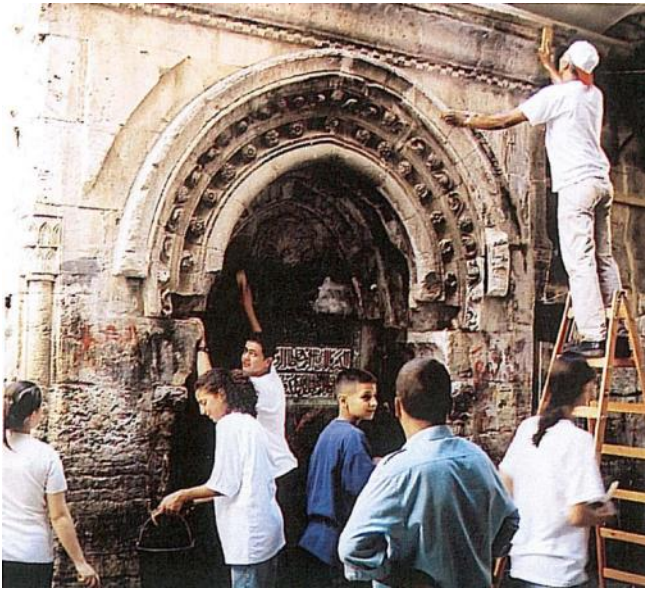
The proposed restoration work is based on past, often undated photographic records and in situ observations by others, so may not incorporate all repairs needed.



Sabil al Nazir, Surface damages
Printed from The UNESCO Action Plan 2007

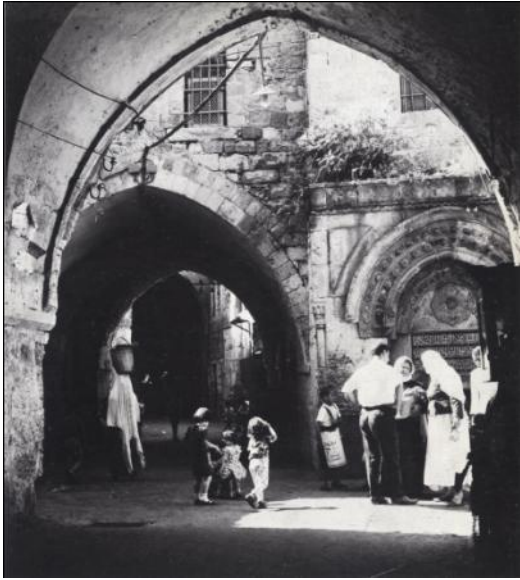
The UNESCO drawing shows areas of damaged stone on the sabil. Returning the sabil to a functioning water source, in addition to complete restoration of the stone, would return it best to its historical purpose.

Recent Photographs



Sabil al Nazir. Photographs by
Isil Cokugras, IRCICA Archives

Historic Photographs



Sabil al Nazir, Historic Photograph. Printed from Planning Jerusalem: The Master Plan of the Old City of Jerusalem and its Environs



Sabil al Nazir. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.

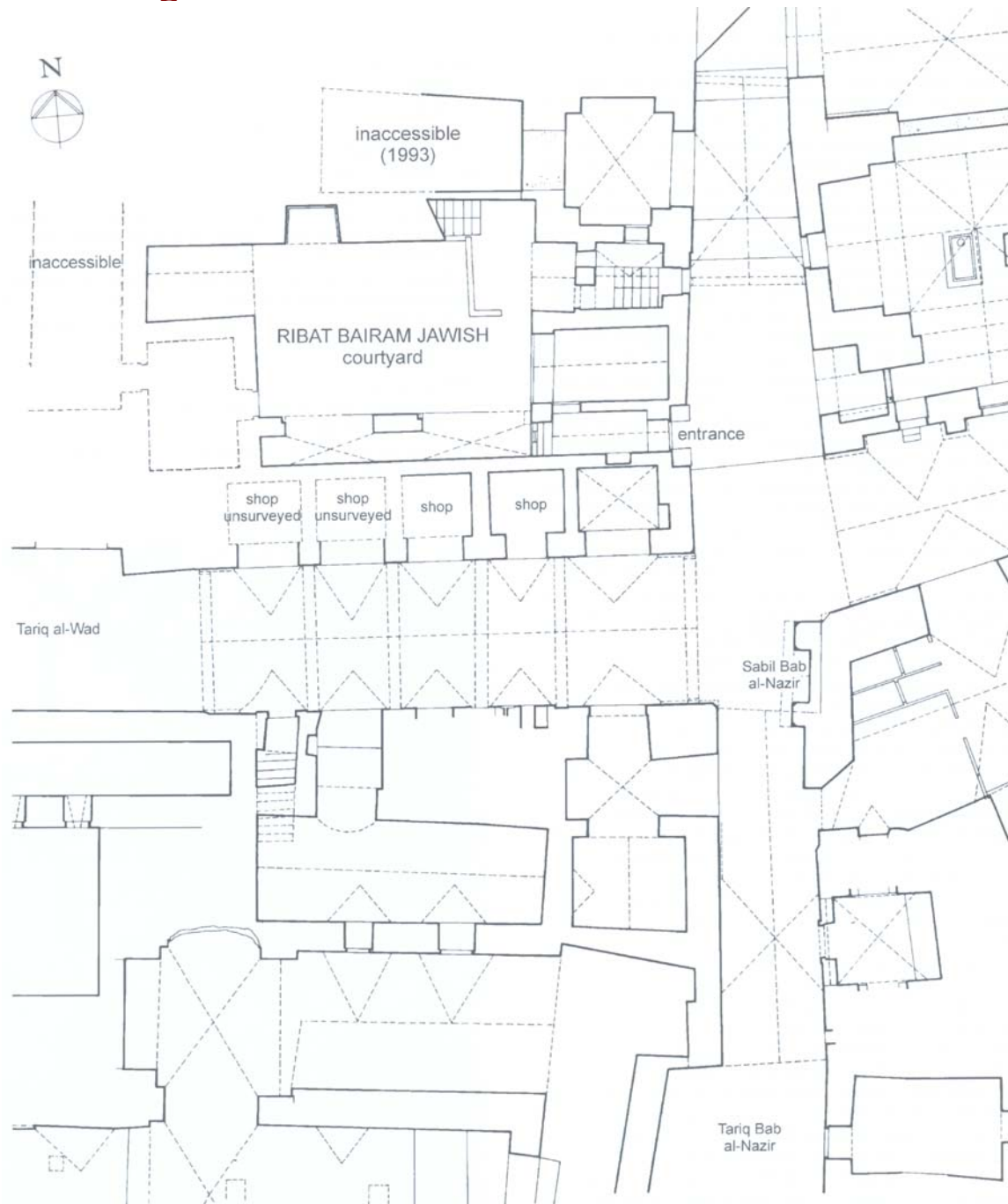


Sabil al Nazir. Printed from IRCICA Archives

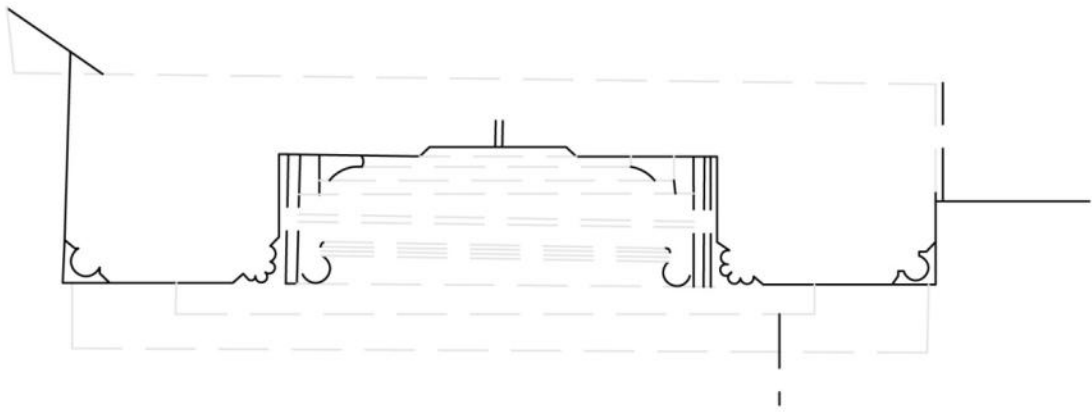
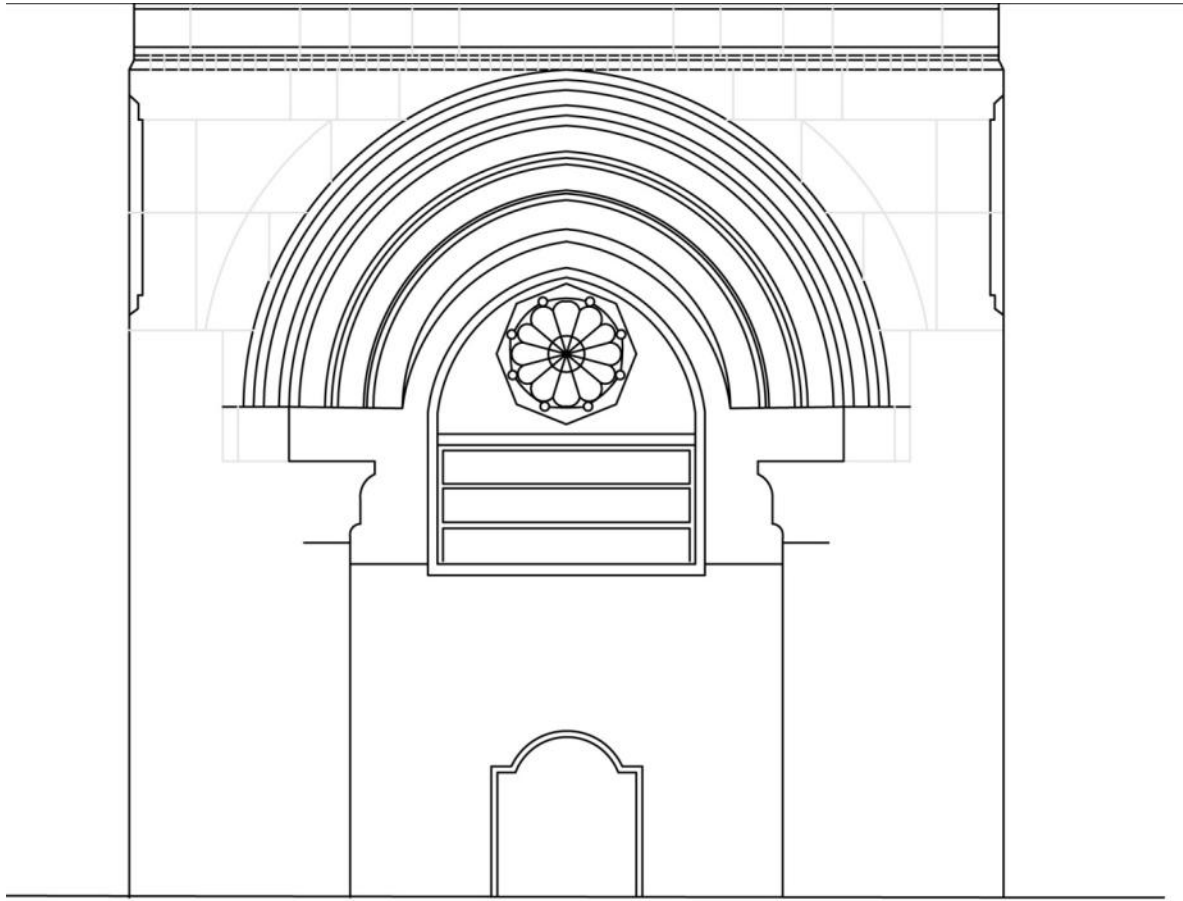


Sabil al Nazir, engraved by W. Finden, published in *Landscape Illustrations of the Bible*, by J. Murray, 1835.
<http://lames1.home.netcom.com/print-c9046.html>

Drawings



Sabil al Nazir, Site Plan. Printed from
Ottoman Jerusalem the Living City: 1517-1917 Part II.



Bibliography

Auld, Sylvia and Robert Hillenbrand. Ottoman Jerusalem, The Living City: 1517-1917. Altajir World of Islam Trust: London. 2000. Pg 709, 720, 689-692 ISBN 1-901435-03-2

Çokugras, Isil. **Al-Quds/Jerusalem 2015 Program 2008 Report**. Istanbul. 2009. pg 79-102 ISBN 978-92-9063-190-3

Çokugras, Isil, Photographs

Pini, Daniele. United Nations Educational, Scientific and Cultural Organization Action Plan for the Safeguarding of the Cultural Heritage of the Old City of Jerusalem Final Plan Part 2. 2007p 27-32.

Sharon, Arieh. Planning Jerusalem: The Master Plan of the Old City of Jerusalem and its Environs. Israel. 1973. Pg 97 ISBN 0297995596

Tütüncü, Mehmet. **Turkish Jerusalem (1516-1917) Ottoman Inscriptions from Jerusalem and other Palestinian Cities**. Haarlem, Netherlands. 2006. Pg 75 ISBN 90-807403-4-9



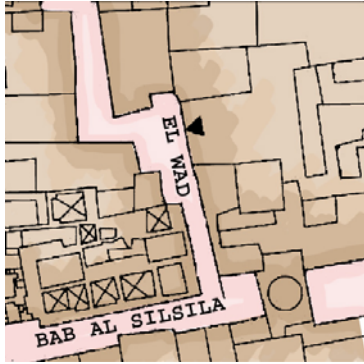
Sabil Al-Wad

Joshua Lessard, Drexel University

Sabil Al-Wad

Date: 1536 AD (942 Islamic Calendar)

Location: The sabil is located on Tariq El-Wad, north of the junction with Tariq Bab al-Silsila



Description:

The sabil is a single unit structure that consists of a lavishly decorated recessed niche with a pointed arch that rests upon two pillars to either side of a marble water basin. Behind the sabil, there is a large, rectangular cistern that collected water from a subsidiary canal from Qanat al-Sabil. The recessed niche of the sabil has a double pointed arch of Gothic style voussoirs and the external arch of the two has a double stone moulding frame. The first frame is made of a bold quirked ogee and the second is a splay-faced moulding. The spandrels of the arch are decorated with triangles in relief which were once adorned with stone bosses in the form of rosettes. (Auld and Hillenbrand 2000, p.943-947).

Inscription:

There is an inscription on the back face of the sabil that reads:

“He has ordered the construction of this blessed sabil, our master, the Sultan, the greatest Sultan and honorable Hakan, who rules the necks of the nations, the Sultan of the lands of Rum, the Arabs and Persians (ajams), the glory of Islam and the Muslims, the Shadow of Allah of earth, the protector of the two sacred sanctuaries, the Sultan Suleyman, son of Sultan Selim Khan, may Allah perpetuate his reign and his sultanate, on the beginning of Rajab the (blessed) venerated in the year 943 (14 December 1536) (Tutuncu 2006, p. 75)”

1. أمر بإنشاء هذا السبيل المبارك مولانا السلطان الملك الأعظم والخاقان المكرم مالك رقاب الأمم
2. سلطان الروم والعرب والعجم عز الاسلام والمسلمين ظل الله في العالمين حامى الحرمين الشريفين السلطان
3. سليمان ابن سلطان سليم خان خلد الله ملكه وسلطانه بتاريخ أول شهر رجب المرجب شهر سنة ثلاثة وأربعين وتسعمائة

Water Source:

The sabil is fed by a large, rectangular cistern located behind the face of the fountain. This cistern is believed to have collected rain-water, as well as being fed from a subsidiary canal from Qanat al-Sabil (a system of pools and aqueducts that were also restored by the Sultan Suleyman).

History:

Constructed in 1536 AD by commission of Sultan Suleyman the Magnificent on the east side of Tariq al-Wad, the Sabil al-Wad is considered a fairly prominent fountain. This is most likely because of its proximity to the Haram Al-Sharif and because it was so beautifully crafted.

The sabil is an architectural amalgamation. The face of the fountain contains many pieces that were originally carved by the Crusaders during their early campaigns on the city; as well as many stones that are believed to be taken from former buildings that had been located near the site. The original water collection basin is a reclaimed crusader-era sarcophagus.

Condition:

Based on observations and analysis of the Sabil made by Birzeit University, the sabil is structurally stable, and the stone is in fair to good condition (with some area-specific exceptions; see attached drawing & photographs). There is heavy carbon staining and organic build-up (most likely algae or mold growth), as well as plant life and animal nests and refuse. The collection basin and surrounding stone is deteriorating from impact or spalling due to capillary action. It has also been vandalized with spray paint that has been poorly removed. The marble face has a great deal of rust staining. Hardware and fixtures are removed. There is also a patch-work fence that has been added to the top of the sabil. See Appendix A for more information.

Proposal:

See attached Drawings. The proposed restoration work is based on past, often undated photographic records and in situ observations by others, so may not incorporate all repairs needed.

Recent Photographs:



Sabil a-Wad, Tutuncu 2006



Sabil a-Wad, Tutuncu 2006

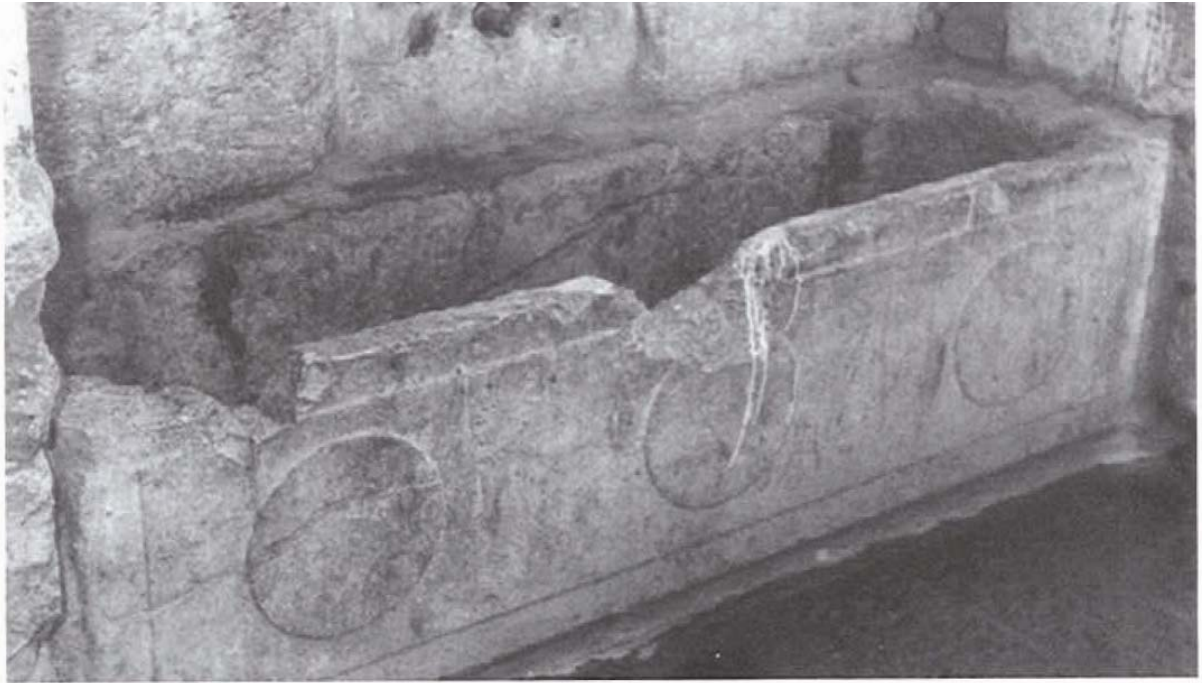
Historic Photographs:



Sabil al-Wad. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.

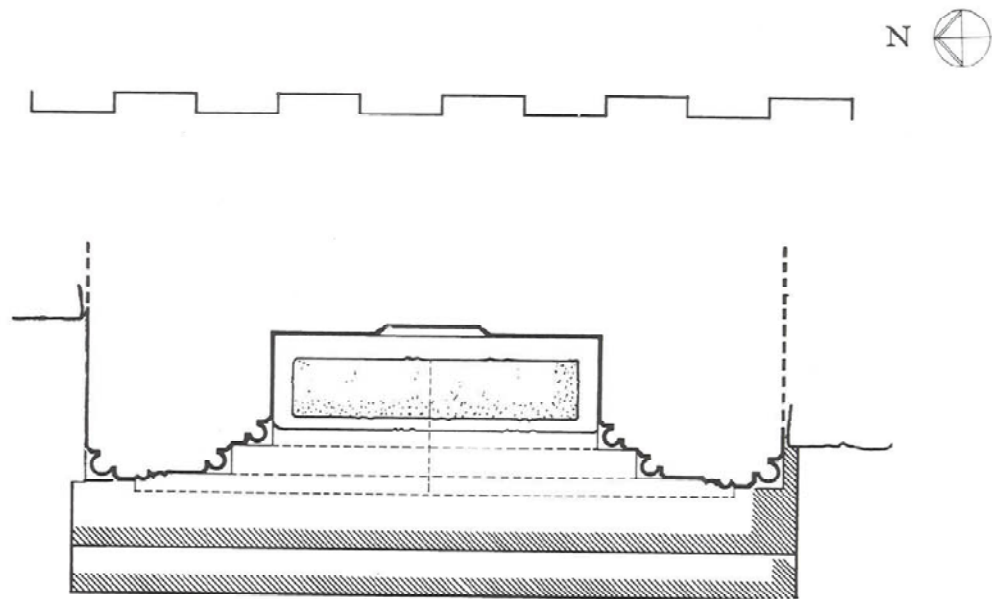


Sabil al-Wad. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.

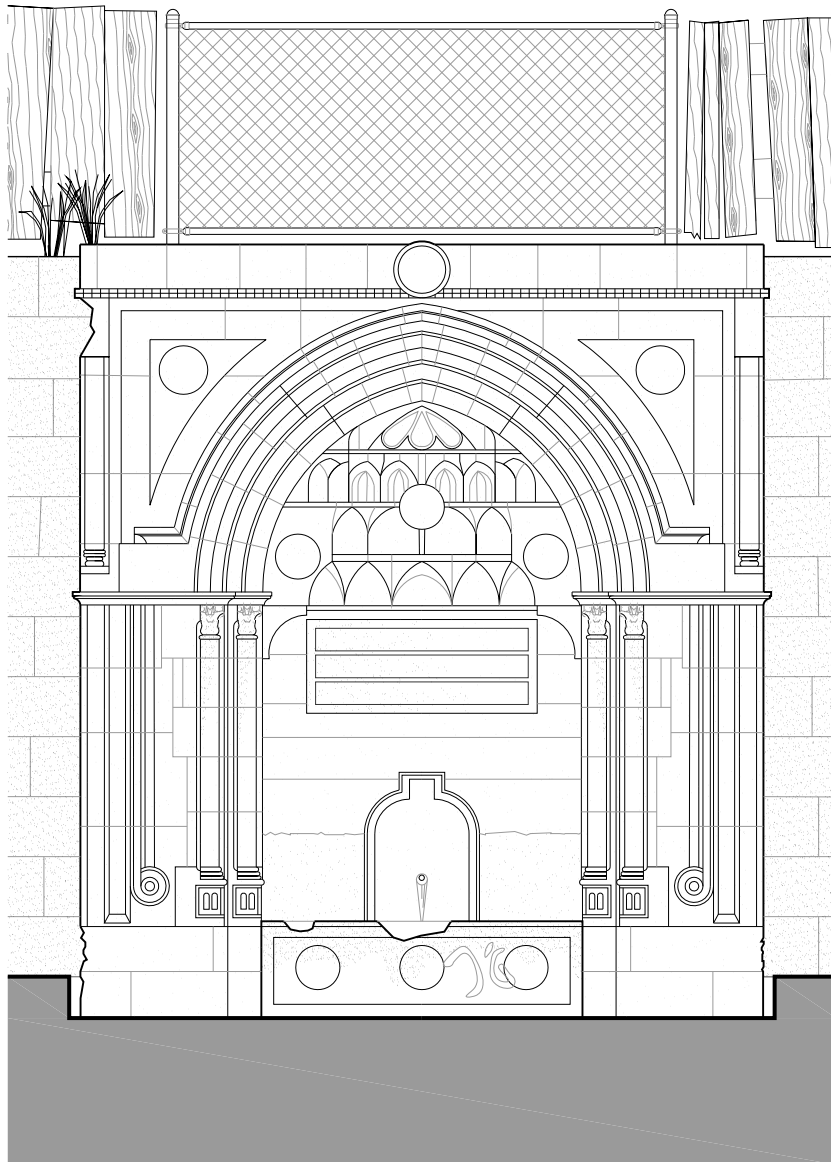


Sabil al-Wad. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.

Drawings:



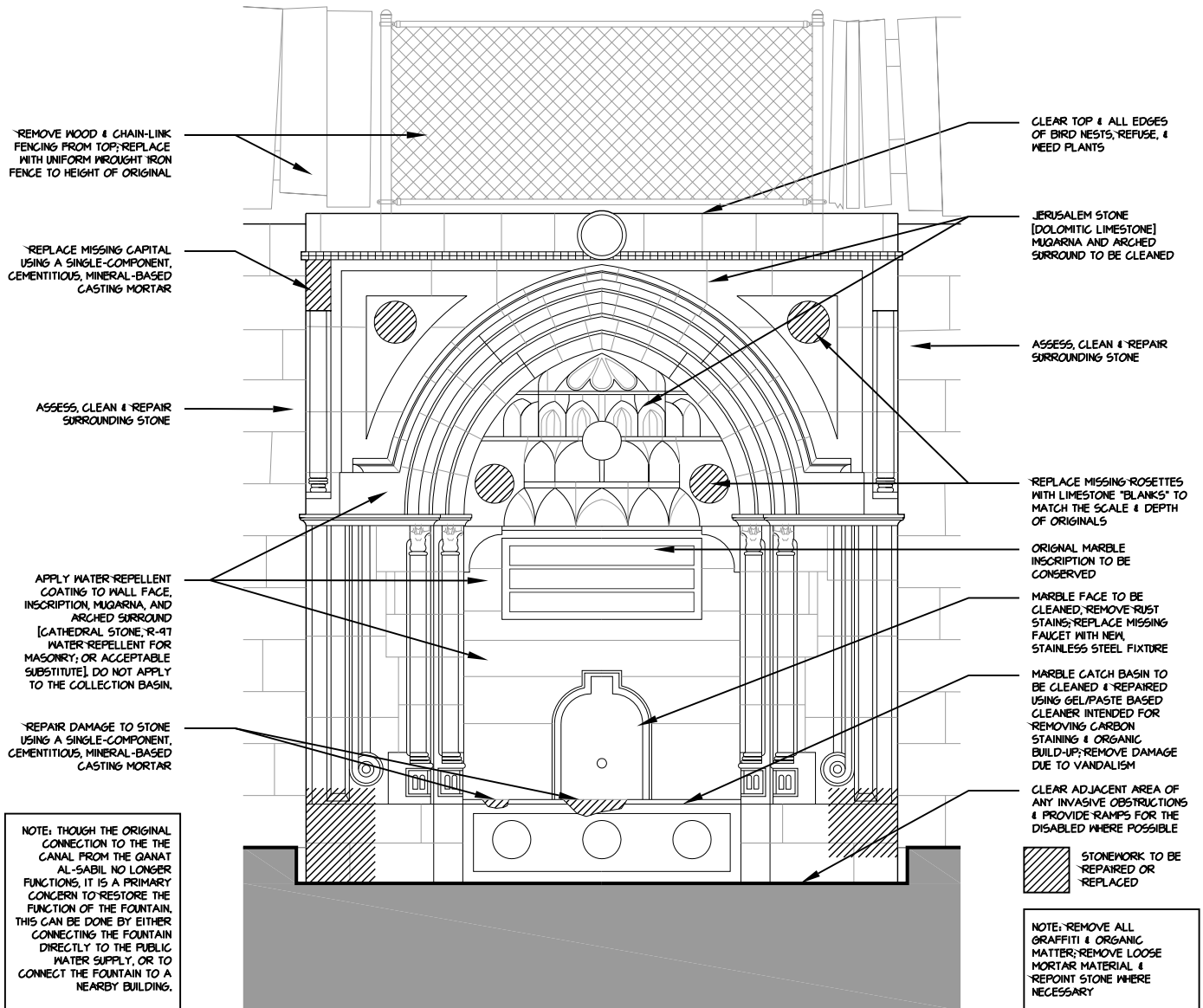
Sabil al-Wad. Ottoman Jerusalem the Living City: 1517-1917 Part II.



SABIL AL-WAD

EXISTING CONDITIONS

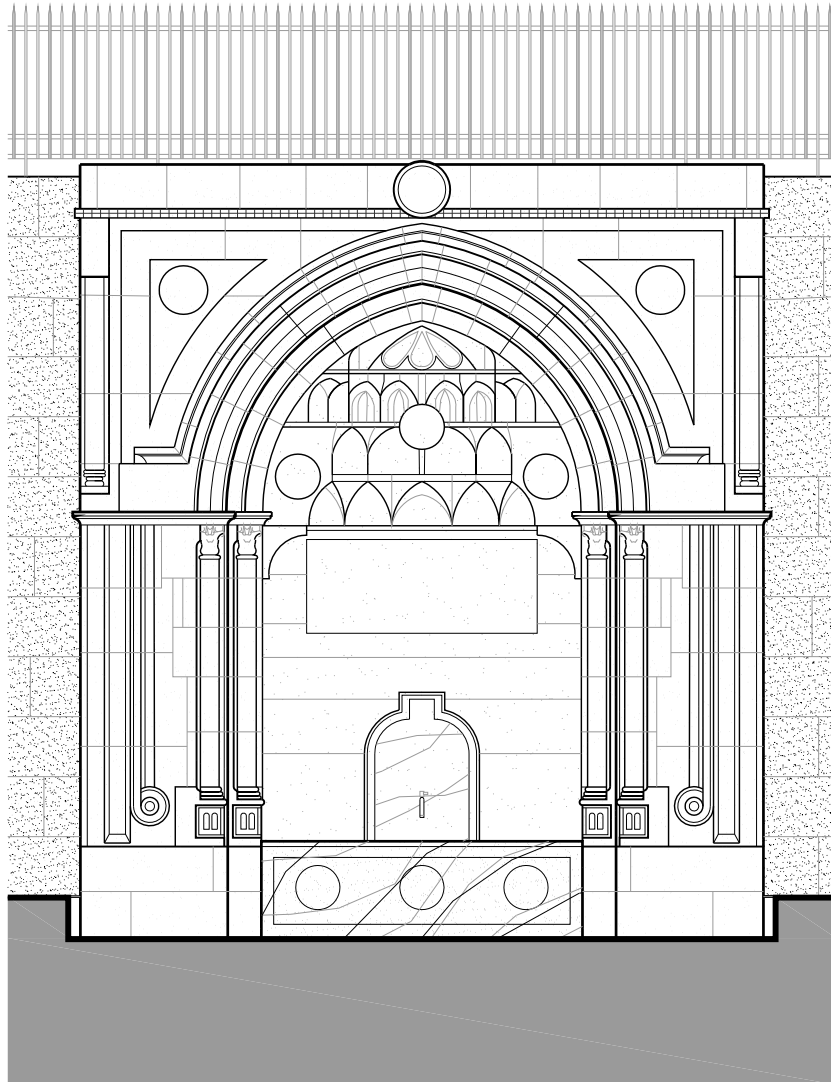
APPROX. SCALE: 1/4" = 1'-0"



SABIL AL-WAD

PROPOSED WORK

APPROX. SCALE: 1/4" = 1'-0"



SABIL AL-WAD

COMPLETED RESTORATION

APPROX. SCALE: 1/4" = 1'-0"

Bibliography

Auld, Sylvia and Robert Hillenbrand. Ottoman Jerusalem, The Living City: 1517-1917. Altajir World of Islam Trust: London. 2000. Pg 709, 720, 689-692 ISBN 1-901435-03-2

Çokugras, Isil. Al-Quds/Jerusalem 2015 Program 2008 Report. Istanbul. 2009. pg 79-102 ISBN 978-92-9063-190-3

Tütüncü, Mehmet. Turkish Jerusalem (1516-1917) Ottoman Inscriptions from Jerusalem and other Palestinian Cities. Haarlem, Netherlands. 2006. Pg 75 ISBN 90-807403-4-9

AL-QUDS JERUSALEM 2015

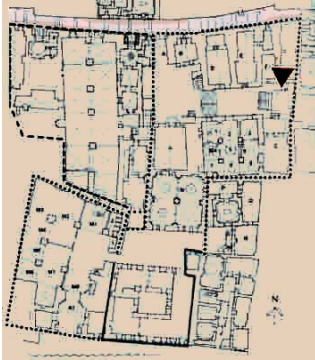
Sabil Haseki Sultan

Joshua Lessard, Drexel University

Sabil Haseki Sultan

Date: 1552 AD (958 Islamic Calendar)

Location: The sabil is located within a courtyard in the Haseki Sultan complex



Description:

The sabil is an unadorned structure located within the courtyard of the Haseki Sultan complex. It is a geometrically simple, two storey vault that holds the cistern within it. The water is made accessible at the bottom of a large stair that descends from the courtyard. The face of the sabil has four water taps with marble surrounds that face toward the courtyard above. (Auld and Hillenbrand 2000, p.920-927)

Inscription:

There is no inscription on this sabil.

Water Source:

The sabil houses a large cistern and water tank directly behind the wall facing the courtyard that collected water from various sources (including rain water). The tank is supported by four load bearing walls, from which springs a barrel vault. The full capacity of the tank is believed to be around 14,500 litres. Ottoman records indicate that the complex donated money for the construction of channel conveying water to the sabil from the Birkat al-Sultan. Although it does not exist today, there is evidence to support the construction of another water channel that linked the tank of the Sabil Haseki Sultan with the Sabil Bab al-Nazir.

History:

The sabil is believed to have at least two (2) levels. The base of the sabil is located at the bottom of a staircase that descends from the ground level of northern courtyard to the actual fountain face, which contains four (4) water-spouts with decorative surrounds. The staircase located along the southern wall of the sabil indicates that it was a two-storey building. Further evidence suggests it was built as a sabil-kuttab (a special type of sabil that has a fountain at ground level for the public and a school or madrasa on its second level meant for young children). (Auld and Hillenbrand 2000, p.920-927)

Condition:

From observations and analysis of the sabil made by Birzeit University, it is believed that the sabil is structurally stable and the stone is in good condition (see Appendix A). There is heavy carbon staining and organic build-up (most likely algae or mold growth), as well as grass-like weeds and animal nests located on the roof of the vault. The faces of the water taps exhibit some rust staining. It has been suggested that the original hardware has been replaced with modern fixtures. The stairs leading from the courtyard are severely worn by heavy foot-traffic and weathering. Please see Appendix A for more information. The pointing of the stone is in bad condition, and should be a primary concern of any restoration or preservation effort.

Proposal:

See attached Drawings. The proposed restoration work is based on past, often undated photographic records and in situ observations by others, so may not incorporate all repairs needed.

Recent Photographs:

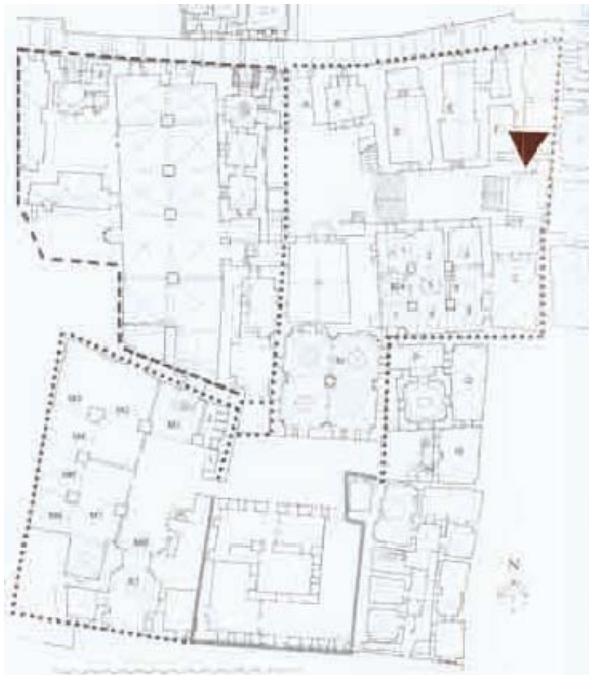


Sabil Haseki Sultan, Birzeit University 2010

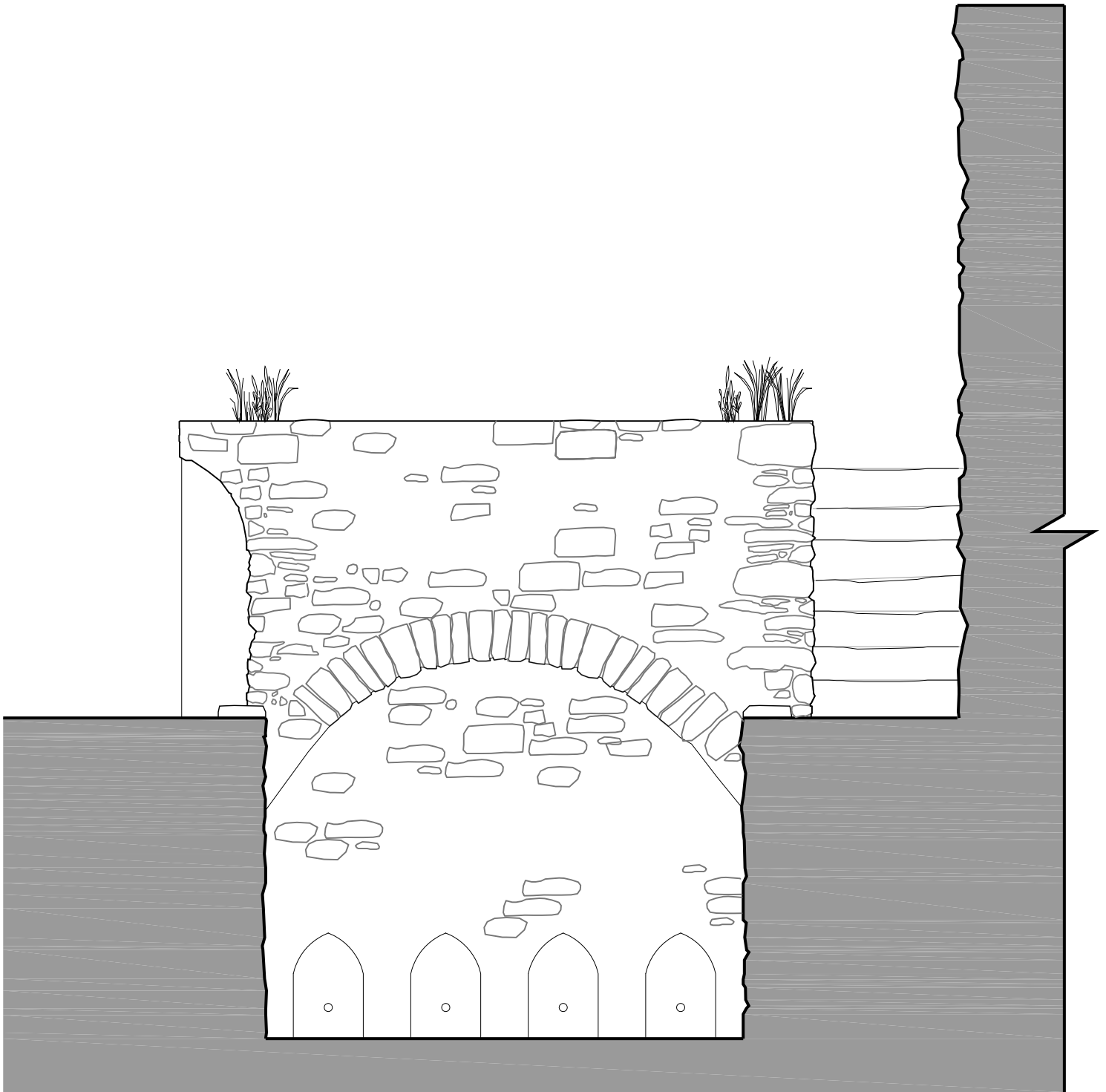


Sabil Haseki Sultan, Çokugras, Isil 2009

Drawings:



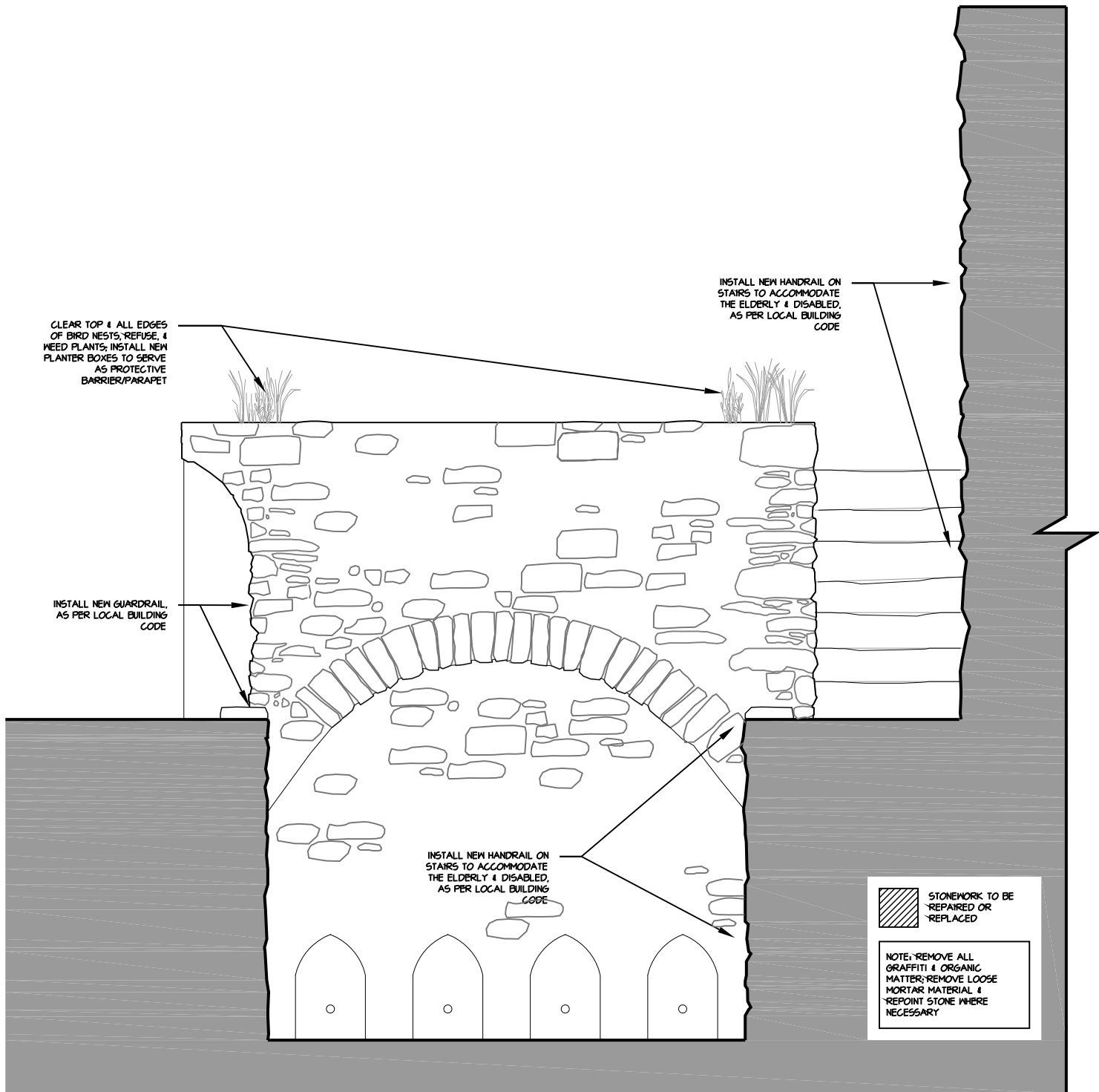
Plan, Haseki Sultan Complex. Çokugras, Isil 2009



SABIL HASEKI SULTAN

EXISTING CONDITIONS

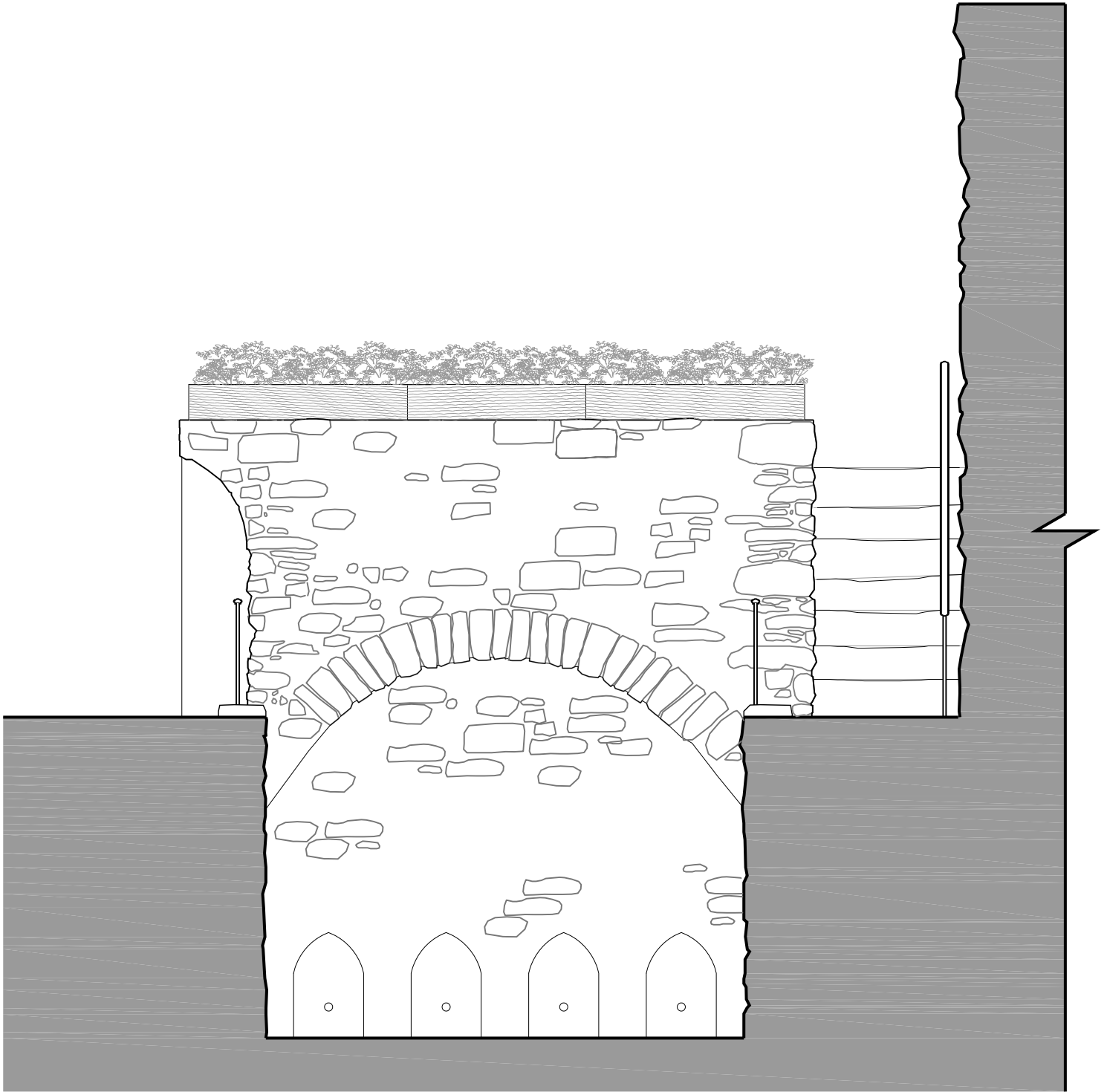
APPROX. SCALE: 1/4" = 1'-0"



SABIL HASEKI SULTAN

RESTORATION WORK

APPROX. SCALE: 1/4" = 1'-0"



SABIL HASEKI SULTAN

PROPOSED RESTORATION

APPROX. SCALE: 1/4" = 1'-0"

Bibliography

Auld, Sylvia and Robert Hillenbrand. Ottoman Jerusalem, The Living City: 1517-1917. Altajir World of Islam Trust: London. 2000. Pg 709, 720, 689-692 ISBN 1-901435-03-2

Çokugras, Isil. Al-Quds/Jerusalem 2015 Program 2008 Report. Istanbul. 2009. pg 79-102 ISBN 978-92-9063-190-3

Tütüncü, Mehmet. Turkish Jerusalem (1516-1917) Ottoman Inscriptions from Jerusalem and other Palestinian Cities. Haarlem, Netherlands. 2006. Pg 75 ISBN 90-807403-4-9



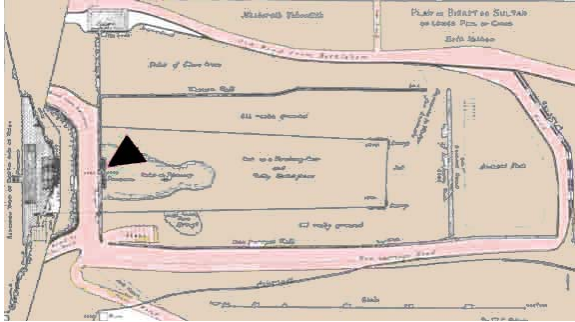
Birkat Al-Sultan

Joshua Lessard, Drexel University

Birkat Al-Sultan

Date: 1536 AD (942 Islamic Calendar)

Location: The Sabil Birkat al-Sultan is located at the southern edge of the “Sultan’s Pool”



Description:

The recessed niche of the sabil has a double pointed arch, with the external arch having a double stone moulding frame. The spandrels of the arch are decorated with stone blocks in relief which were once adorned with stone bosses in the form of rosettes (Alud and Hillenbrand 2000, p.943-947).

Inscription:

There is an inscription on the back face of the sabil that reads:

“He has ordered the construction of this blessed sabil, our master, the Sultan, the greatest Prince and honorable Hakan, who rules the necks of the nations, the Sultan of the lands of Rum, the Arabs and Persians (ajams), the Sultan Suleiman, son of Sultan Selim Khan, may Allah perpetuate his reign and his sultanate, on the date of 10th of Month Muharram the sacred in the year 943 (29 June 1536) (Tutuncu 2006, p. 75)”

1. أمر بإنشاء هذا السبيل المبارك مولانا السلطان الملك الأعظم والخاقان
2. المكرم مالك رقاب الأمم سلطان الروم والعرب والعجم السلطان
سليمان
3. ابن سلطان سليم خان خلد الله ملكه وسلطانه بتاريخ عاشر
شهر محرم الحرام في سنة ثلاثة وأربعين وتسعمائة

Water Source:

The sabil is fed by the large rectangular pool restored by the Sultan Suleyman located directly to its north.

History:

The Ottoman sabil known as the Sabil Birkat al-Sultan is unique among the fountains commissioned by Sultan Suleyman as it is located directly on the southern edge of its namesake water-source, the large pool-basin known as the Birkat al-Sultan. The sabil, like many others found around the city, is collection of salvaged masonry parts. The fountain contains many pieces that were originally carved by the Crusaders; as well as many stones that are believed to be taken from the area used to clear the space for the birkat. The sabil is believed to have fallen into disuse after the reign of Sultan Suleyman.

The site adjacent to the fountain was used for a many years as a cattle market. The birkat and its slopes have provided the public with an open-air concert venue in modern times.

Condition:

What is known about the sabil suggests that it is structurally stable, and the stone is in fair-good condition (see attached drawing & photographs). There is heavy carbon staining and organic build-up (most likely algae or mold growth), as well as plant-life and animal nests and refuse. The marble face has some rust staining and all hardware and fixtures have been removed. There is also a very elaborate and imposing fence that has been added to the top of the sabil to prevent people from entering the birkat from the street. A large and heavily trafficked road has been built directly in front of the fountain, which is the most likely source for the “dingy” appearance of the front face.

Proposal:

See attached Drawings. The proposed restoration work is based on past, often undated photographic records and in situ observations by others, so may not incorporate all repairs needed.

Recent Photographs:

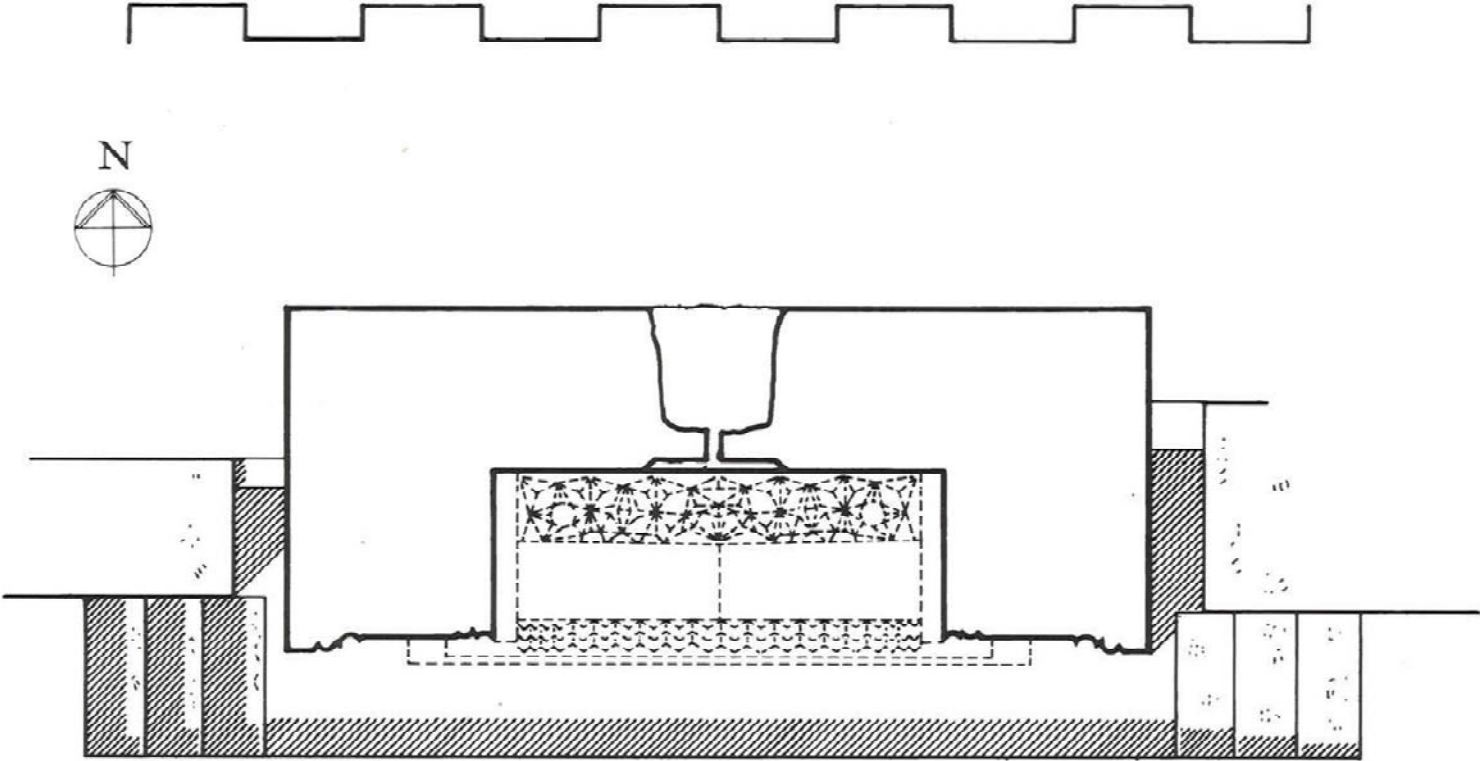


Sabil Birkat al-Sultan, Tutuncu 2006

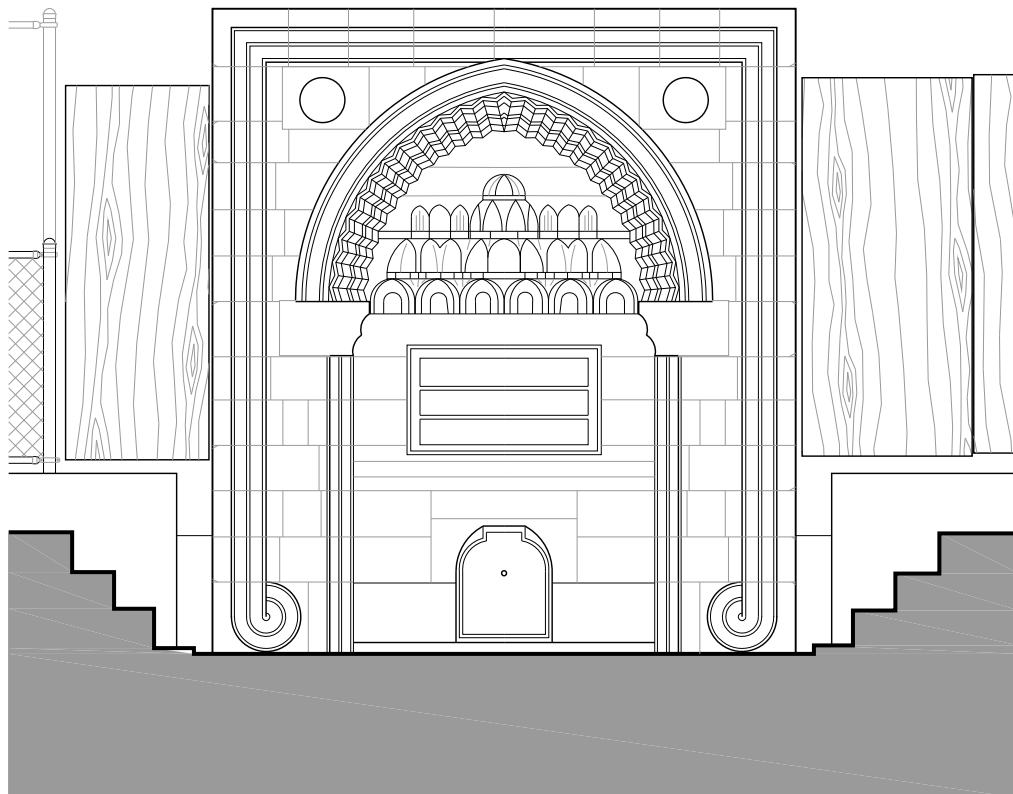


Sabil Birkat al-Sultan, Tutuncu 2006

Drawings:



Sabil Birkat al-Sultan. Ottoman Jerusalem the Living City: 1517-1917 Part II.



SABIL BIRKAT AL-SULTAN

EXISTING CONDITIONS

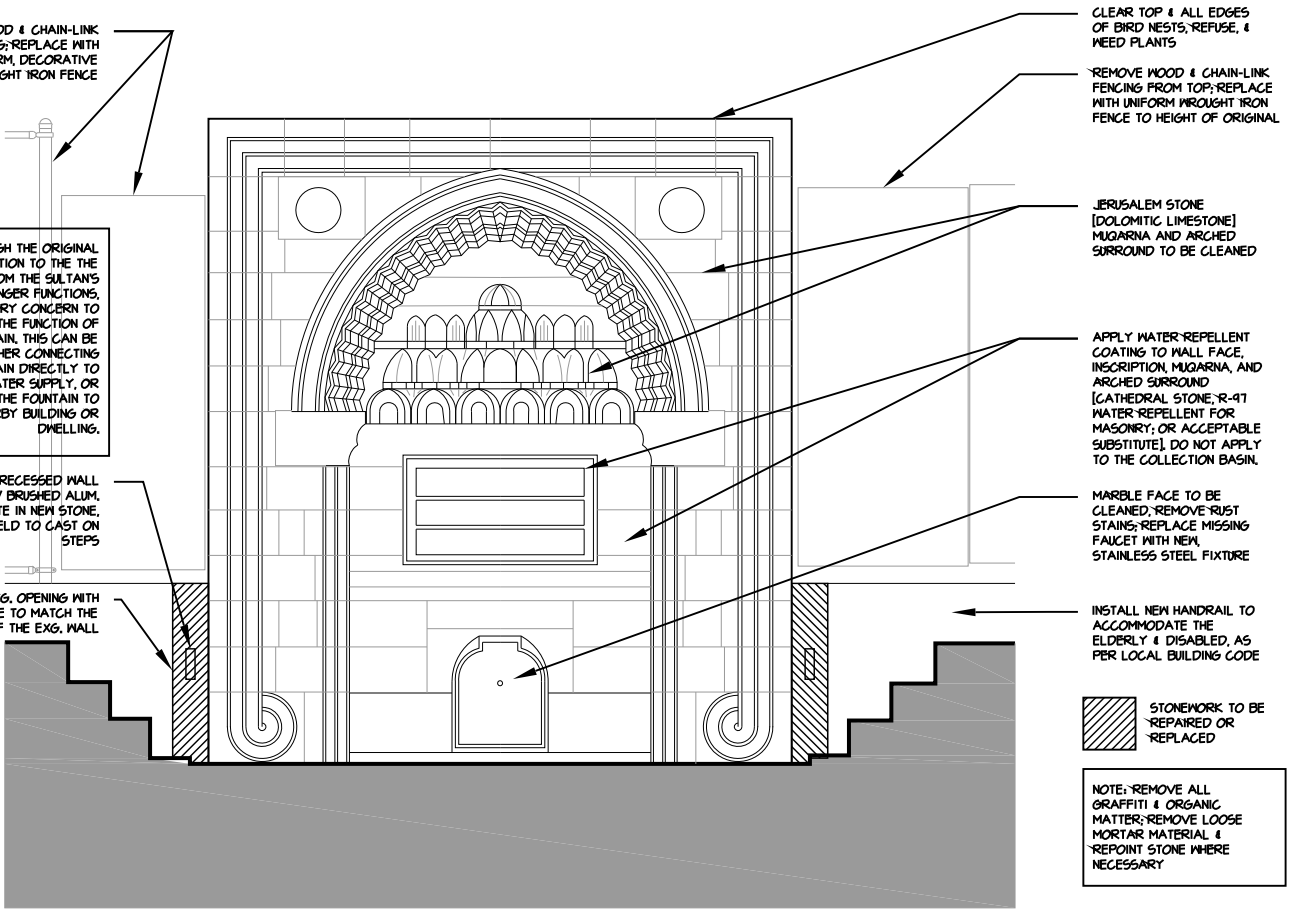
APPROX. SCALE: 1/4" = 1'-0"

REMOVE WOOD & CHAIN-LINK FENCING; REPLACE WITH UNIFORM, DECORATIVE WROUGHT IRON FENCE

NOTE: THOUGH THE ORIGINAL CONNECTION TO THE CANAL FROM THE SULTAN'S POOL NO LONGER FUNCTIONS, IT IS A PRIMARY CONCERN TO RESTORE THE FUNCTION OF THE FOUNTAIN. THIS CAN BE DONE BY EITHER CONNECTING THE FOUNTAIN DIRECTLY TO THE PUBLIC WATER SUPPLY, OR TO CONNECT THE FOUNTAIN TO A NEARBY BUILDING OR DWELLING.

INSTALL NEW RECESSED MALL LUMINAIRES W/ BRUSHED ALUM. FACE-PLATE IN NEW STONE. ADJUST IN-FIELD TO CAST ON STEPS

IN-FILL EXG. OPENING WITH NEW STONE TO MATCH THE HEIGHT OF THE EXG. MALL



CLEAR TOP & ALL EDGES OF BIRD NESTS, REFUSE, & WEED PLANTS

REMOVE WOOD & CHAIN-LINK FENCING FROM TOP; REPLACE WITH UNIFORM WROUGHT IRON FENCE TO HEIGHT OF ORIGINAL

JERUSALEM STONE [DOLOMITIC LIMESTONE] MUGARNA AND ARCHED SURROUND TO BE CLEANED

APPLY WATER-REPELLENT COATING TO MALL FACE, INSCRIPTION, MUGARNA, AND ARCHED SURROUND [CATHEDRAL STONE, R-97 WATER-REPELLENT FOR MASONRY, OR ACCEPTABLE SUBSTITUTE]. DO NOT APPLY TO THE COLLECTION BASIN.

MARBLE FACE TO BE CLEANED; REMOVE RUST STAINS; REPLACE MISSING FAUCET WITH NEW, STAINLESS STEEL FIXTURE

INSTALL NEW HANDRAIL TO ACCOMMODATE THE ELDERLY & DISABLED, AS PER LOCAL BUILDING CODE

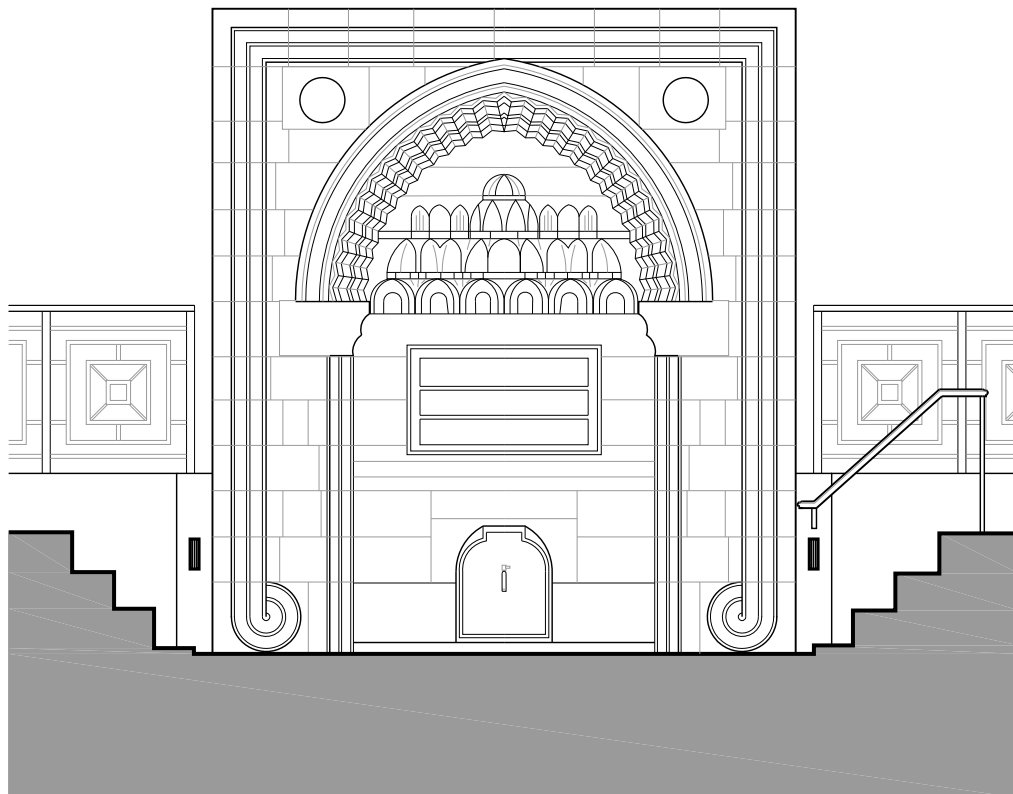
STONEWORK TO BE REPAIRED OR REPLACED

NOTE: REMOVE ALL GRAFFITI & ORGANIC MATTER; REMOVE LOOSE MORTAR MATERIAL & REPOINT STONE WHERE NECESSARY

SABIL BIRKAT AL-SULTAN

RESTORATION WORK

APPROX. SCALE: 1/4" = 1'-0"



SABIL BIRKAT AL-SULTAN

PROPOSED RESTORATION

APPROX. SCALE: 1/4" = 1'-0"

Bibliography

Auld, Sylvia and Robert Hillenbrand. Ottoman Jerusalem, The Living City: 1517-1917. Altajir World of Islam Trust: London. 2000. Pg 709, 720, 689-692 ISBN 1-901435-03-2

Çokugras, Isil. Al-Quds/Jerusalem 2015 Program 2008 Report. Istanbul. 2009. pg 79-102 ISBN 978-92-9063-190-3

Tütüncü, Mehmet. Turkish Jerusalem (1516-1917) Ottoman Inscriptions from Jerusalem and other Palestinian Cities. Haarlem, Netherlands. 2006. Pg 75 ISBN 90-807403-4-9

AL-QUDS JERUSALEM 2015

Sabil Al-Shurbaji
Cassidy Hobbs, Drexel University

Sabil Al-Shurbaji

Date 1686 (1097 Islamic Calendar)

Location Intersection of Suq Khan Ez Zeit and El Wad Road



Map printed from Al-Quds Jerusalem Project 2015, 2008 Report

Description

The Shurbaji Sabil is a small single storey stone structure. It sits on the corner of Al Wad street and the inner square of the Damascus Gate, and is covered by a shallow domed roof. The dome rises directly from the western and eastern walls; from the south and north, it is raised on two small pointed arches. The shallow dome is carried on four pendentives. A brass crescent shaped finial added in recent times is prominently displayed on top of the dome.

The North façade faces the inner square of the Damascus Gate where Suq Khan Ez Zeit and Al Wad Road meet. This is a very prominent location, as Suq Khan Ez Seit and Al Wad Road are both major North-South thoroughfares through the city. The North façade has two windows set into an arched recess where water and drinks were dispensed. The arch is decorated with a splay moulding and red and cream colored voussoirs. The two openings in the recess are covered by grilles with openings large enough to allow beverages to be passed through. There is a plaque over the two windows with an inscription about Al-Shurbaji. The decoration retains some Mamluk features such as alternately colored stones (ablaq) around the windows. Signs on either side of the arched opening were added later to give directions to nearby sites.

On the East façade, there is a small door from Al Wad Road that allows access to the interior. The original documents said it should be a new wood door with an iron lock. Above the stone lintel of the door is a small rectangular window. The East façade is otherwise plain and undecorated. The other two sides of the sabil share walls with neighboring shops.

The interior of Shurbaji Sabil is a single chamber with a basin made of marble and colored stone. Al-Shurbaji had a new basin made of marble and colored stone. This is not typical, as most marble basins in sabilis were reused from somewhere else. A brass bowl with an iron chain attached to the basin was provided by order of the donor so that people could obtain water from the basin through the grilles of the two windows. Al-Shurbaji specified that it should have a flagstone floor and be plastered with lime. The interior walls are covered with red flagstones up 2.06m, with the upper portions plastered with mortar.

A mihrab was added to the interior on the South wall when the sabil was converted to a mosque. (Auld and Hillenbrand 2000, p.943-947)

Inscription

A short inscription is centered above the two openings in the North façade, written in simple nashki script cut into a marble plaque. It says:

“Abd Al-Karim Al-Shurbaji built the sabil so that thirsty people might drink, hoping through this deed for reward, blessing and charity from Allah the Glorious. Beloved respectful one, set out to date it, and say (it is) a drink from Paradise or a spring.”

The numerical value of the characters in the last line of the inscription also add up to 1097 (the date of the fountain’s construction in the Muslim calendar). (Auld and Hillenbrand 2000, p.943-947)

Water Source

The original source of the water is unknown, but a cistern in a storehouse opposite Shurbaji Sabil provided it with water.

History

In 1685, Masid Al-Shurbaji donated money for the construction of a sabil to be open for all people to visit for water.

The only document that has been found relating to the Sabil Shurbaji is a waqfiyya; It is a standard document that describes the building, endowment, and facts about the construction. It specified three and a half shops nearby to be properties supplying income for the sabil, and described each of them. It also divided the fountains income into salary for two staff members (a care taker and a water carrier), repairs, and oil for a lamp.

Endowment:

- The whole shop built of stone and abutting the sabil; its door to the east, Facing the public road. 12
- The whole stone shop situated in the Bab al-'Amud district, bounded to the south by a passable road, to the east by another road, to the north by an open space, and to the west by the shop belonging to the donor. 8
- The whole hasil (storehouse) located opposite the blessed sabil, which contains a cistern to collect water. 4
- A half-share (12 qirat out of 24) of the stone shop located in the same district, shared equally by the waqf of the Dome of the Rock. The shop is flanked to the south by the coffee-shop owned by the donor, to the east by the basin of the soap factory (haud al-masbana), to the north by the same soap factory and to the west by the public road. 1.5

Costs:

- Shaikh 'Ali ibn Shu'ib, as care-taker of the waqf of the sabil; in addition he was entrusted with the following duties: he was to clean out the basin and to sweep the floor of the sabil, to open and to close the building, and to illuminate the sabil during the months of Ramadan and Sha'ban. 6
- Al-Hajj Ibrahim ibn al-Hajj Husain, as a water carrier, to bring water to the sabil in summer and winter. 18
- The donor allocated one ghirsh annually to buy oil for the lighting, and one half-ghirsh for repairs. 1.5

Total expenses annually 25.5 ghirsh

Total income annually 25.5 ghirsh

In 1953, the caretaker post was vacant and the fountain was made the responsibility of the Auquaf Administration. Neighbors to the fountain fought against attempts to lease it for use as a shop, and it was unused and relatively neglected until 1969, when it was converted to a small mosque or masjid. Some repairs were made, including a new door and the addition of the finial topping the dome, and electricity was added in 1966. In 1985 an additional fence was added over the grated windows to prevent dirt and garbage from collecting in the recess. (Auld and Hillenbrand 2000, p.943-947)

Condition

Despite the minor repairs made since the Shurbaji Sabil was made the responsibility of the Director of the Awquaf Administration in 1953 and its conversion to a mosque in 1969, the sabil is relatively uncared for. It is mostly in its original form except for the added mihrab on the interior, the two signs on the North façade, the finial on the top, and the additional fence covering the windows. Neighboring shops have encroached on the area in front of the sabil with metal roofing and doors.

The square in front of the sabil is crowded, and metal awnings obstruct views of the North façade. Recent photographs show guards in front of the sabil, and metal roofing built against the North façade attached to nearby stores. There are florescent lights hung across the top of the north façade illuminating the area in front of it. The stone façades are dirty and likely need repair, and graffiti can be seen on one corner of the sabil.

Proposal

The proposed restoration work is based on past, often undated photographic records and in situ observations by others, so may not incorporate all repairs needed.

Observation and analysis of the Sabil would be needed to determine its structural condition and the condition of the stone. Pieces of stone are visibly chipped away on the corner where the Sabil sits on the intersection of the square and Al Wad Road and along the top of the arched recess. The effects of minor vandalism can be seen at the base. The entire façade is in need of cleaning, which will bring out the different colors in the stone which are currently hardly visible. In addition, removal of the new signage, grate, lighting, and metal roof would be beneficial to the Sabil's visibility. With the removal of the florescent lights, a new exterior lighting scheme may be needed for security reasons.

Less is known about the interior. The marble basin likely needs repair, in addition to the stone walls and floor.

Because of past objections by neighbors to making Shurbaji Sabil a leasable store space, it will remain a mosque. A plan is needed to encourage the community to use and care for the sabil. Community members would have to be involved in the discussion of whether returning the sabil to its original condition, or keeping the added mihrab and finial, would be more appropriate for its continued use.



Remove metal roofing

Remove lighting

Remove Signage

Repair stone Inscription panel

Remove mesh grate

Survey and repair all damaged stones on both interior and exterior. Clean all surfaces.

Examine roof and repair if needed

Install new security lighting from roof

Clear area around North façade of all objects.

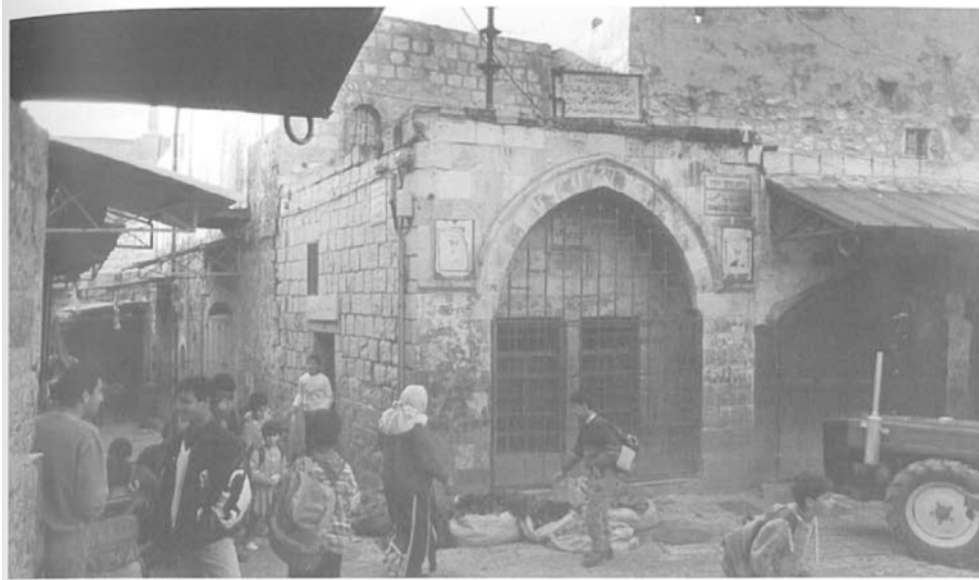
Remove writing

Recent Photographs



Shurbaji Sabil, Current Photograph
Printed from IRCICA archives

Historic Photographs



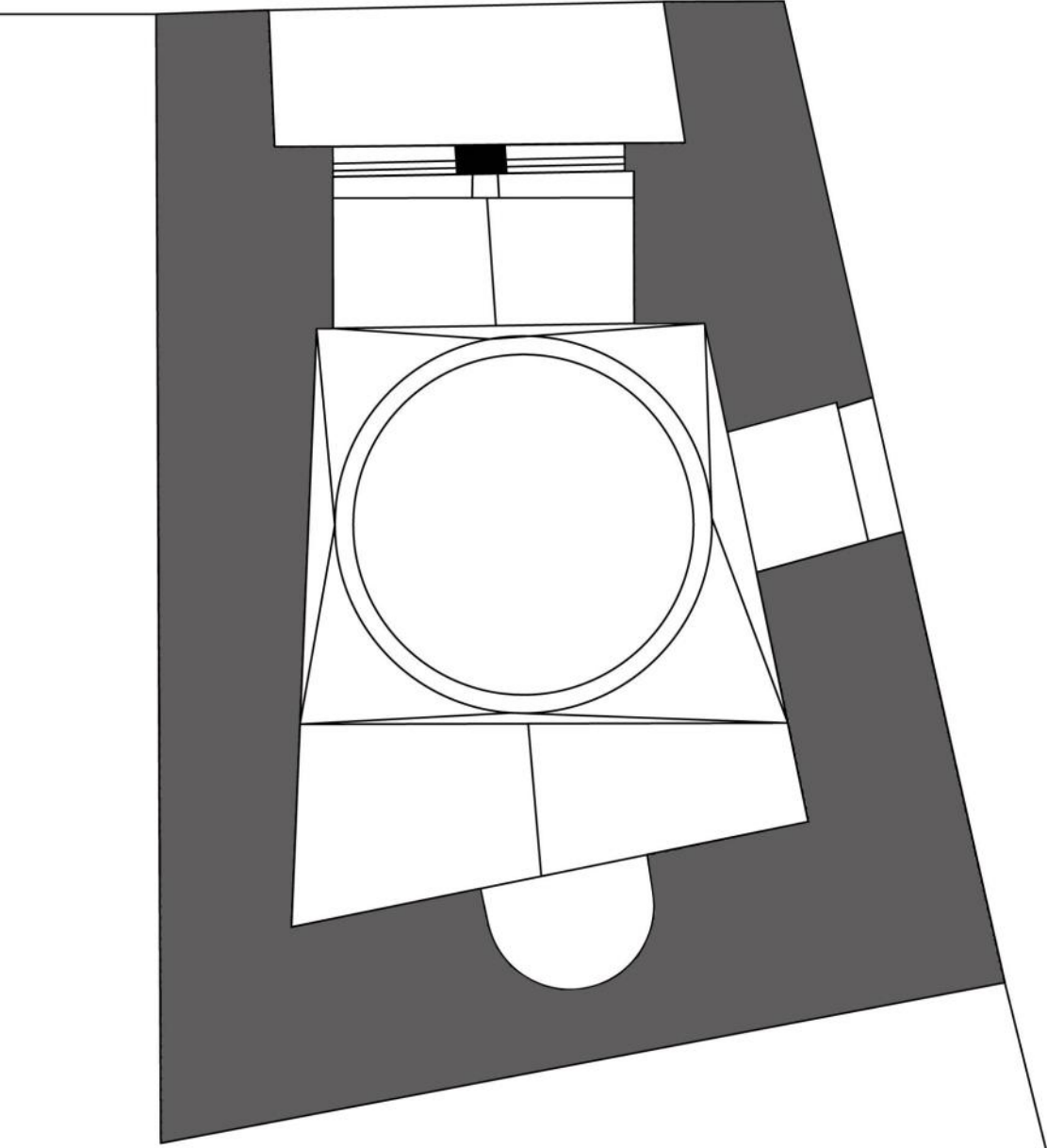
Shurbaji Sabil, Side view. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.



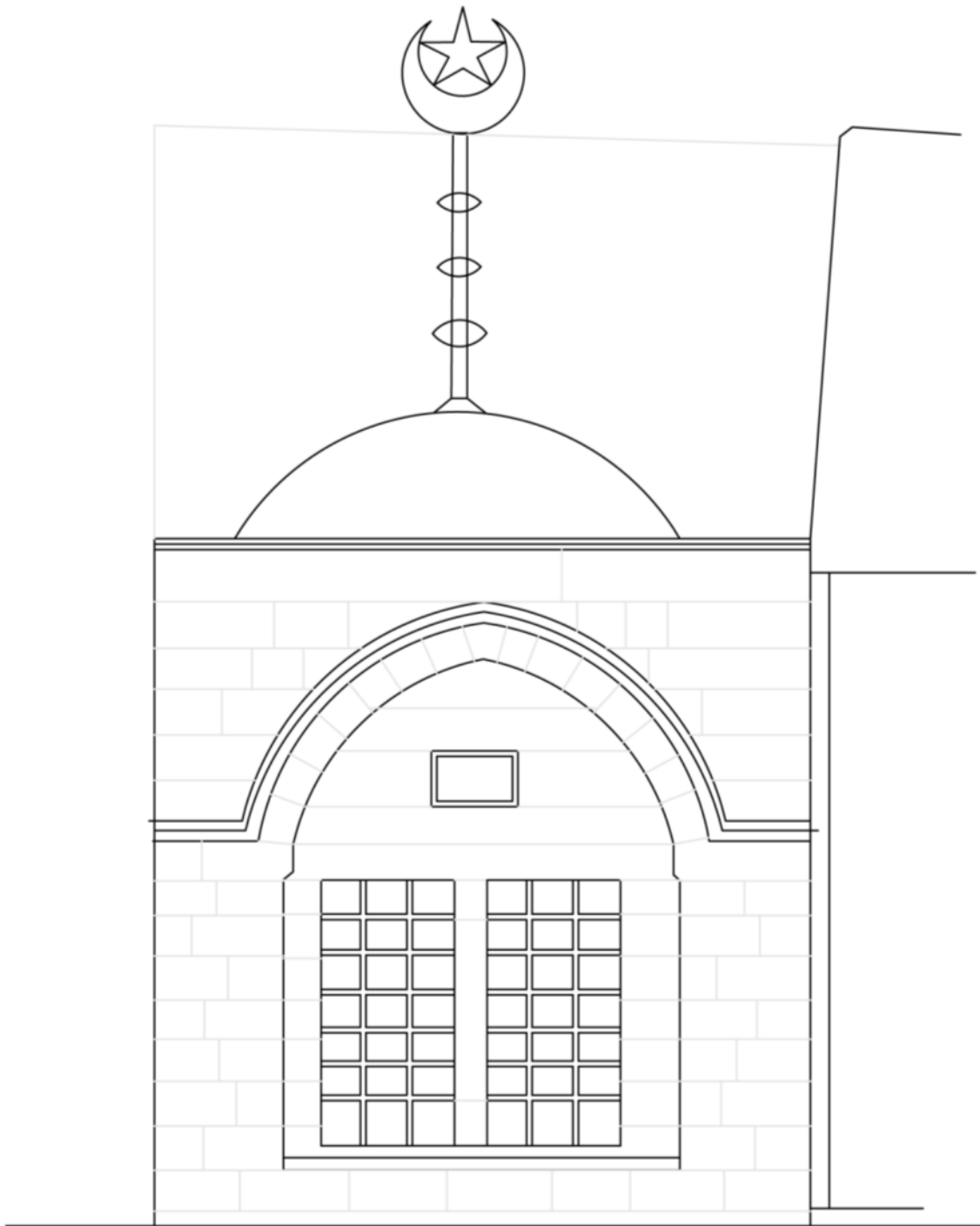
Shurbaji Sabil, Photograph facing South down El-Wad Road
Printed from IRCICA archives



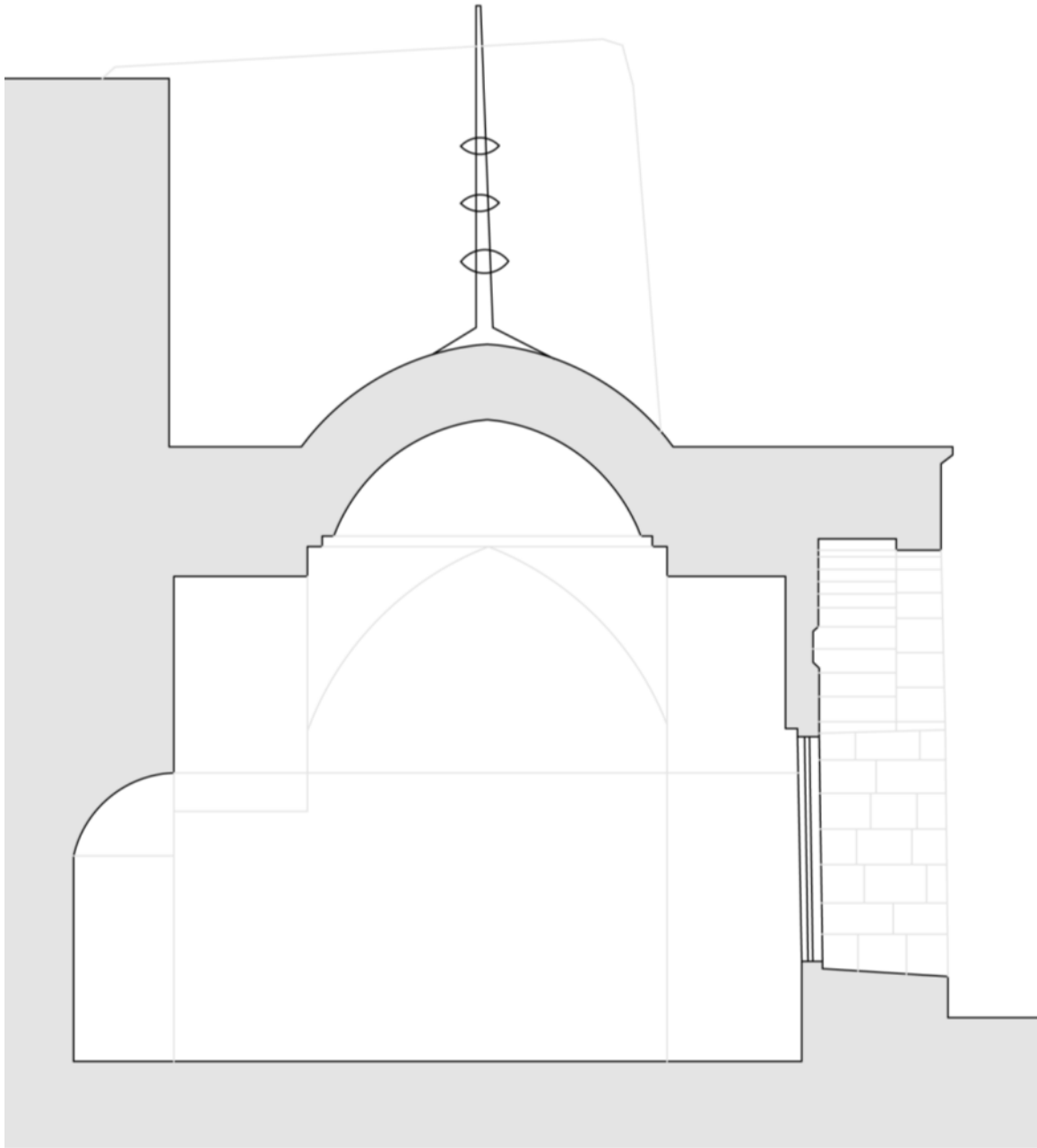
Drawings



Shurbaji Sabil, Plan



Shurbaji Sabil, Elevation



Shurbaji Sabil, Section

Bibliography:

Auld, Sylvia and Robert Hillenbrand. Ottoman Jerusalem, The Living City: 1517-1917. Altajir World of Islam Trust: London. 2000. Pg 943-947 ISBN 1-901435-03-2

Çokugras, Isil. Al-Quds/Jerusalem 2015 Program 2008 Report. Istanbul. 2009. pg 79-102
ISBN 978-92-9063-190-3



Bab al-Wad Stairs

Anthony Assetto, Drexel University

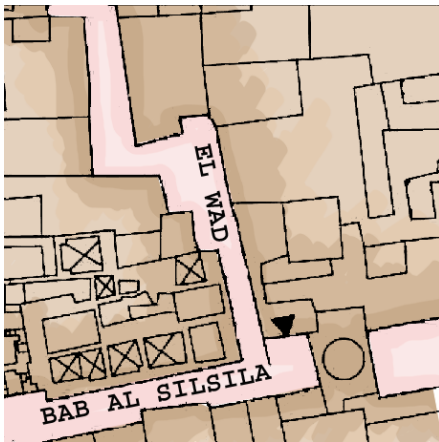
Bab al-Wad Stairs

Date

1713 (1125 Islamic Calendar). A 16-century date given tentatively to the fountain in (Natsheh 1980: 20) has been proven incorrect (Auld and Hillenbrand 2000, p. 963).

Location

The sabil is located to the north of Tariq Bab al-Silsila immediately east of its junction with the stepped street Daraj al-Ain leading from Tariq al-Wad Street, near the Bab el Kattanin of Haram al-Sharif.



Description

The sabil is a simple structure consisting of a nearly square room covered by a cross-barrel (groin) vault. The door is in the western façade opposite the eastern elevation of al-Turba al-Jaliqiyya, which dates to 1307/707. The Sabil retains some Mamluk features. (Auld and Hillenbrand, 2000, p.963)

The single room is 1.75 meters wide by 2.8 meters long covered by a cross-barrel vault, accessed through a door in the western wall. A recessed niche 70 centimeters deep and 1.9 meters wide, once containing a trough, which is now missing, occupies the south façade. Visible on the south wall is a double window for the disbursement of water and a pointed arch built of red, black, and yellow stones set in a rectangular stone block encloses the niche. A moulding frames the extrados of the voussoirs and extends to the point from which the arch springs here it turns to run horizontally to the edge of the sabil. The section to the east is missing. The inner face of the moulding is formed of a reel carving of octahedral geometrical shapes. The arch moulding is inlaid with four small square tesserae of blue faience (glazed ceramic ware, in particular decorated tin-glazed earthenware of the type that includes delftware and maiolica. Originating in the late 17th century and commonly denoting pottery made at Faenza, Italy) at the point of the springing and on the haunch. At the rear of the recess, two identical rectangular windows, each measuring 58 centimeters wide and 1.15 meters high, are built of ablaq masonry. The windows are provided with simple grilles, and surmounted by a slab lintel. The course that is set

directly above the lintel is decorated by a carving in relief, with a five-pointed star suspended from the center. A recessed panel that was presumably intended to hold a monumental inscription is placed at the center of the tympanum of the arch. The uppermost stone in both the east and the west sides of the upper course of the rectangular wall is decorated by an incised geometrical pattern (Auld and Hillenbrand 2000 p.964)

Sylvia Auld includes this editorial note: "Although at first sight identical, these two stones vary slightly. The center of each stone is in the form of a star, one with eight points, and the other with twelve. The points of the stars are negative spaces, cut between the ribs, which are left in reserve to mark the lines of the pattern. These interstices are deeply recessed, the sides of each space being cut at an angle to derive maximum benefit from the effect of light and shade. The design radiates outwards from the central motif. The stone with the eight-pointed star develops into an octagon, as might be expected, formed of two intersecting squares; this is set within a circular frame. The space between this circle and the corner of the outer square frame is filled by three ribs, which form another star. The motif of the stone with the twelve-pointed star also develops outwards from the center. There are three 'layers' of irregular lozenge-shaped spaces between the ribs in this pattern. The tips of these lozenge-shaped spaces touch the framing's circular inner frame. The gap between the circumference of the circle and the square outer frame is treated in the same way as the first stone with ribs forming small subsidiary stars." (Auld and Hillenbrand 2000 p.964)

The western elevation is plain masonry constructed of a different type of stone to those visible in the recessed arch panel of the southern façade, in that they are large, very roughly dressed, and are irregularly arranged. This indicates firstly that the recessed panel is the principal addition built by Muhammad San'allah al-Khalidi when he converted the shop to a sabil, and secondly that it is probable that the stones of the western elevation belong to an earlier structure, as they resemble the fabric of the eastern elevation of al-Turba al-Jaliqiyya which dates to 707/1307 (see Burgoyne 1987: 187). A door opens in the lower part of this elevation. It has been reduced in size at some time recently and now measures 78 centimeters wide and 1.3 meters high. A later vault spanning the street of Daraj al-Ain conceals the uppermost courses of the stone. The similarity of the masonry between the western elevation of the sabil and the rest of the wall that extends to the north indicates that both belong to the same structure. This must have been built before the vault and the recessed panel of the sabil and probably dates to the late Mamluk period. (Auld and Hillenbrand 2000 p.964)

Inscription

No inscription for the sabil survives, however a recessed panel, 30 centimeters wide and 30 centimeters high, still exists in the south wall of the fountain and can be presumed to have once contained a plaque with a commemorative inscription. The waqfiyya implies that shortly before its date-which is at the beginning of Rajab 1125/24 July 1713-a shop owned by one Muhammad San'allah al-Khalidi had been converted into a public fountain and furnished with a marble trough. (Auld and Hillenbrand, 2000 p.263).

Water Sources

Unknown.

History

"Two original waqfiyyas of relevance are found in the Jerusalem sijills; the first (Sijill 208: 105) concerns the sabil, where its date is given as the beginning of Rajab 1125/24 July 1713. It includes all the most essential information, such as a description of the building and its boundaries, the terms of the endowment, details concerning the personnel and their duties, the purpose of the construction and other details. The second (Sijill 218: 470) relates to the estates of Muhammad San'allah al-Khalidi which he made a waqf; dated to the middle of Dhu 'l-Hijja 1136/4 September 1724, it contains about two thousand five hundred words. The documents are important as they contain the only information relating to the fountain discovered as of the publishing," of Ottoman Jerusalem Part II (Auld and Hillenbrand 2000 p.963).

Sabil of Al-Wad Stairs was constructed in 1713. It is an example of the Sabils of the late Ottoman period. Muhammad San'allah al Khalidi, a member of the Khalidi family, which had a vital role both in the public and intellectual life of Palestine during the Ottoman period, founded it (Cokugras 2009 p.97). The waqf (Sijill 208: 105) gives the name of the founder as mafkhar al-'ulama' wa'l-mudarrisin al-'Azam Muhammad San'allah al-Khalidi, son of the deceased Khalil Efendi al-Khalidi. The family name and the laudatory titles establish the Muhammad San'allah was one of the prominent citizens of Jerusalem in his era. The founders were members of a leading Palestinian family with roots dating back to the first years of Islam. The waqfiyya establishes the founder's title, "Companion of the Prophet, Khalid ibn al-Walid" (Auld and Hillenbrand, 2000, p.963). The founder established the sabil explicitly and sincerely for the countenance of almighty Allah, in his wish for the great rewards and invites, "The gentlemen (sayyids) and all people (nas)-whether arriving early or in a hurry (al-sayyad wa'l-warid wa'l-ba'dir wa'l-hadir), resident or non-resident-are permitted to drink from this fountain' (Auld and Hillenbrand 2000, p.963)

The location of the Sabil has been subject to numerous architectural activities throughout history. A series of archaeological excavations undertaken from 1967 below the present level of the street of Bab al-Silsila and below the western wall of the Haram al Sharief have revealed traces of structures dating from the Roman to the late Mamluk periods. A series of houses were built on both sides of the street in the Ottoman period apparently above Mamluk monuments. The site is still flanked to the west by the street called Daraj al-Ain, and to the south by the main thoroughfare of Bab al-Silsila; when it was constructed, it was bordered to the north by a shop and by the

house of the donor.

The waqf is interesting for how it provides and endows the sabil by distributing the costs of operation of the sabil, among many other donations and assignments. The estates were scattered in different parts of the Old City of Jerusalem. The list is made up of twelve houses, five shops, one vegetable garden, and of shares of varying percentages in three houses, two vegetable gardens, a shop, a soap-factory, a bakery, and the vault of the big 'roaster', where nuts and coffee beans were toasted. All these estates were fully described and registered in the sijills in seven waqf documents of various dates. The first is dated 18 Shawwal 1123/29 November 1711 and last is dated 12 Shawwal 1136/4 July 1724. (Auld and Hillenbrand, 2000, p.964)

"The sabil is identified with certainty as dating to the Ottoman Period by an unpublished waqfiyya (Sijill 208: 105), first identified as such by Natsheh (1980:20). Al-'Sali (1982:283) followed Natsheh in listing the sabil as Ottoman. (Auld and Hillenbrand, 2000, p.963)

Condition

No longer a Sabil. Today, the Khalidi family uses it as a storage place.

A plan to reconstitute it as a working fountain is under consideration (Auld and Hillenbrand 2000: 963).

Proposal

Not Available.

Photos



Photo printed from Al-Quds Jerusalem Project 2015, 2008 Report

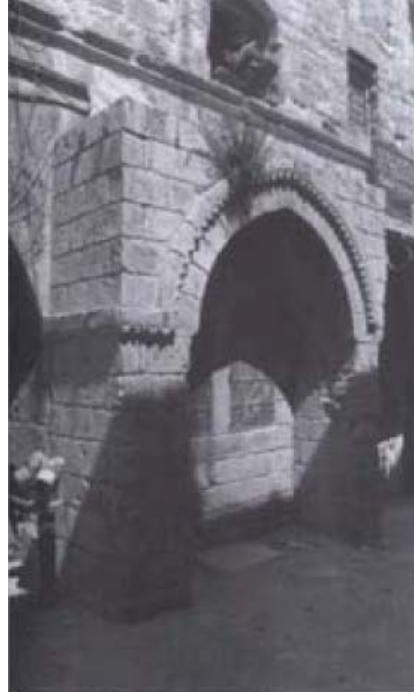
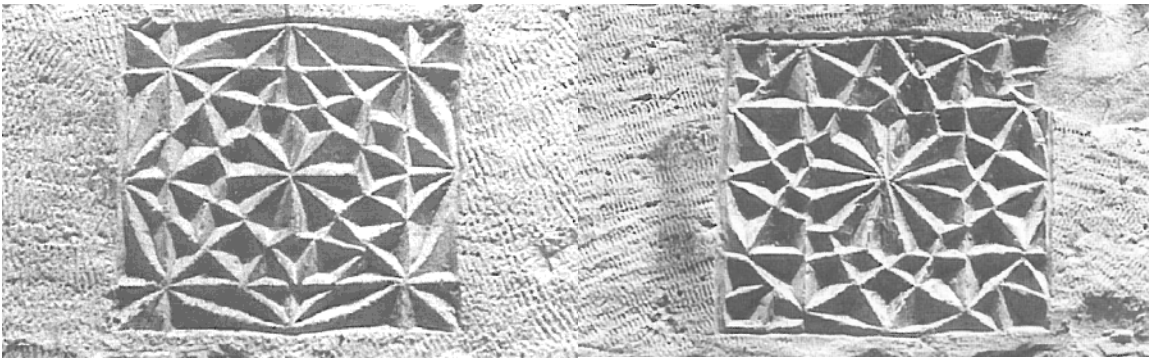


Photo printed from Al-Quds Jerusalem Project 2015, 2008 Report



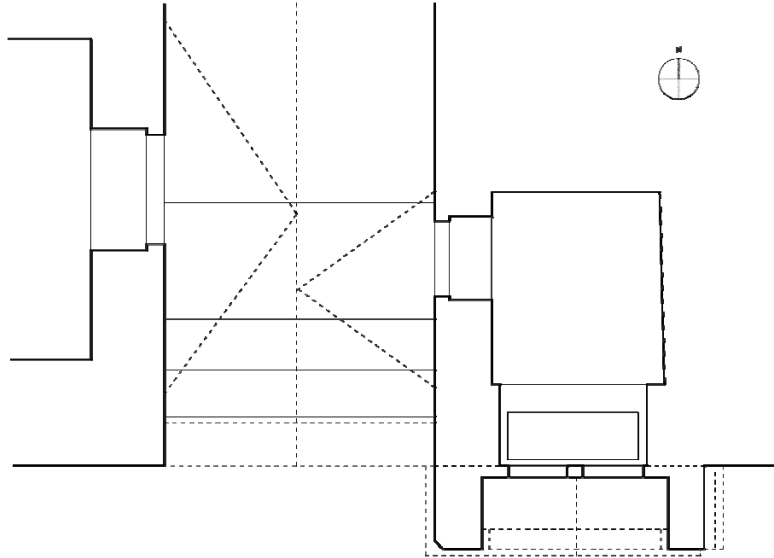
8 pointed star carving. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.

12 pointed star carving. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.

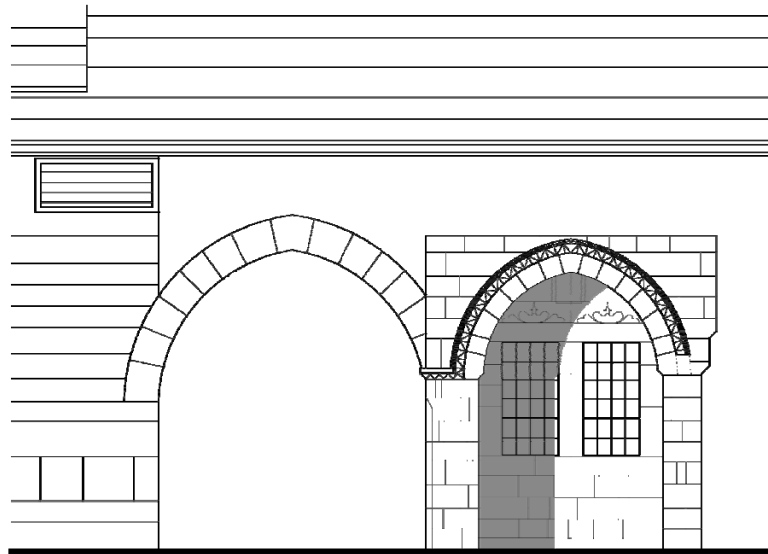


Sabil with Building Context.
Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.

Drawings

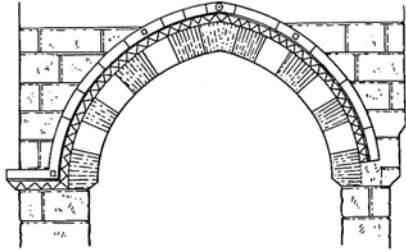


PLAN

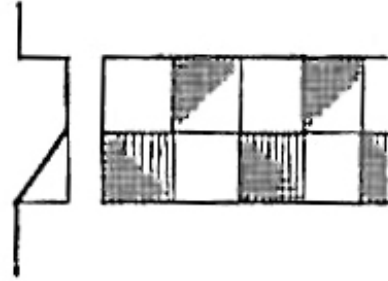


ELEVATION

0 1 meter



Scale 1:25



Scale 1:1

Arch and Moulding. Printed from Ottoman Jerusalem the Living City: 1517-1917 Part II.



Bibliography

1. Auld, Sylvia and Hillenbrand, Robert. **Ottoman Jerusalem The Living City: 1517-1917 Part II.** London, England. 2000. Pg. 24-27, 218, 224-226, 228 ISBN 1-901435-03-2
2. Burguynne, M.H.. **Mamluk Jerusalem: An Architectural Study.** London. 1987.
3. Çokugras, Isil. **Al-Quds/Jerusalem 2015 Program 2008 Report.** Istanbul. 2009. pg 79-102 ISBN 978-92-9063-190-3
4. Natsheh, Y.S.. **Dirasa 'an qisam al-athar al-islamiyya.** Jerusalem. 1980.
5. Tütüncü, Mehmet. **Turkish Jerusalem (1516-1917) Ottoman Inscriptions from Jerusalem and other Palestinian Cities.** Haarlem, Netherlands. 2006. Pg 77-78 ISBN 90-807403-4-9

Appendix A

Diagnostic Sheets

Birzeit University

 BIRZEIT UNIVERSITY FACULTY of ENGINEERING Department of Architectural Engineering	 Research Center for Islamic History, Art and Culture
Birzeit, P.O.BOX 14, Palestine, TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail: sghadban@birzeit.edu	Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul, Turkey Phone : +90 212 259 17 42 Fax: +90 212 258 43 65

“JERUSALEM 2015”
DIAGNOSTIC SHEET

Date: 7 / 2 / 2010 Neighborhood: Bab Al Asbat
 Building Name: Sabil Bab al-Asbat _____ Year of Construction: 1536-7 Period: Ottman _____

Usage	Ground Floor	First Floor	Second Floor	Third Floor
Residential				
Commercial				
Religious				
Other	Sabil (fountain)			
Accessibility	<input checked="" type="checkbox"/> accessible	<input type="checkbox"/> Not accessible	Notes:	
Original Owner	Name: Islamic Waqf			
Institute/ Person in charge of maintenance	<input type="checkbox"/> Private	<input checked="" type="checkbox"/> Islamic Waqf	<input type="checkbox"/> Municipality	<input type="checkbox"/> Other

State of Building	V. Good	Good	Fair	Bad	V. Bad	Notes
Structural Condition		■				It's been restored by al-awqaf in 1985
Façade Condition			■			
Interior Condition						
Infrastructure Condition						

Physical Conditions	V.good	Good	Fair	Bad	V. Bad	Notes
Stone			■			
Pointing			■			
Windows / Doors						
Steel Protection						
Stone type & Size						Meduim
Humidity – From Above				■		
Humidity – From Below					■	

Distorted Façade Elements	Exists	Not existed	Notes
Electrical Cables & Lines		■	
Sanitary Lines & Pipes		■	
Rain Water Drainage		■	
Balconies		■	
Sheds		■	
Signs	■		
Demolished Parts	■		The fountain itself
Additional Parts		■	
Changes in Original Façade		■	



BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





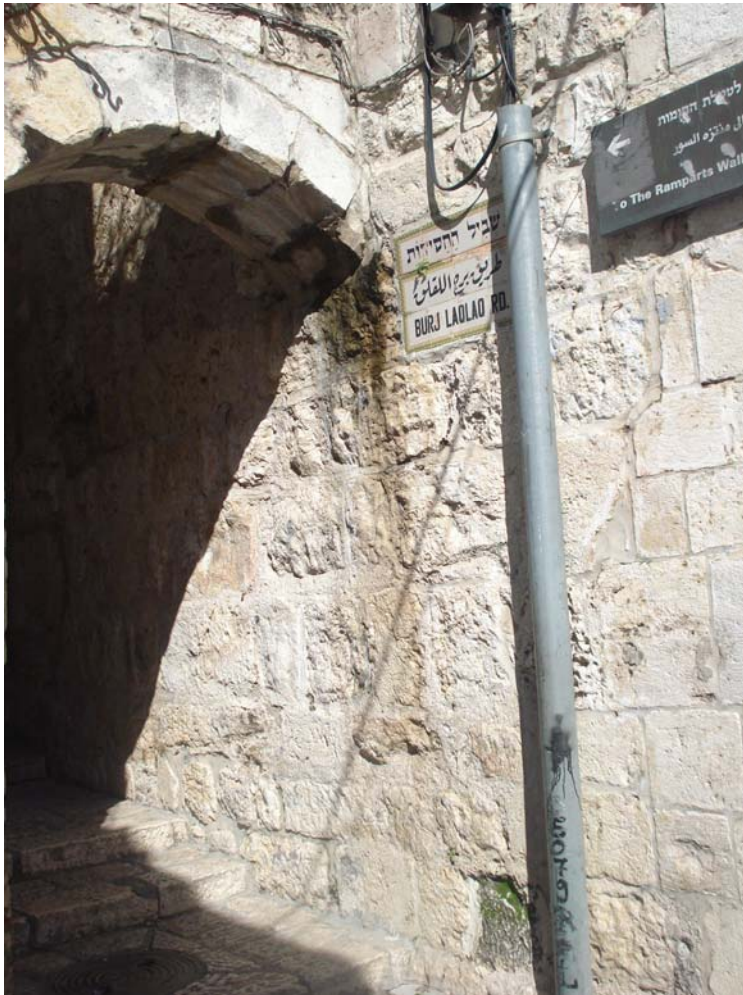
BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering



Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65



 BIRZEIT UNIVERSITY FACULTY of ENGINEERING Department of Architectural Engineering	 Research Center for Islamic History, Art and Culture
Birzeit, P.O.BOX 14, Palestine, TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail: sghadban@birzeit.edu	Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul, Turkey Phone : +90 212 259 17 42 Fax: +90 212 258 43 65

“JERUSALEM 2015”
DIAGNOSTIC SHEET

Date: 7/2/2010 Neighborhood: Tareeq Al- Takiyyeh Map No. 33 Building Name: Sabil Al- Nazer Gate Year of Construction: 1536 Period: Ottoman No. of Floors: /

Usage	Ground Floor	First Floor	Second Floor	Third Floor
Residential				
Commercial				
Religious				
Other	√			
Accessibility	<input checked="" type="checkbox"/> accessible	<input type="checkbox"/> Not accessible	Notes:	
Original Owner	Name: Islamic Waqf		Tel:	
Institute/ Person in charge of maintenance	<input type="checkbox"/> Private	<input checked="" type="checkbox"/> Islamic Waqf	<input type="checkbox"/> Municipality	<input type="checkbox"/> Other

State of Building	V. Good	Good	Fair	Bad	V. Bad	Notes
Structural Condition		√				
Façade Condition			√			
Interior Condition						
Infrastructure Condition						

Physical Conditions	V.good	Good	Fair	Bad	V. Bad	Notes
Stone		√				
Pointing			√			
Windows / Doors						
Steel Protection						
Stone type & Size						Mizzi 25- 40 cm, Refer to pictures.
Humidity – From Above				√		
Humidity – From Below				√		

Distorted Façade Elements	Exists	Not existed	Notes
Electrical Cables & Lines	√		
Sanitary Lines & Pipes		√	
Rain Water Drainage		√	
Balconies		√	
Sheds		√	
Signs		√	
Demolished Parts	√		Some cornish details and the fountain itself
Additional Parts		√	
Changes in Original Façade		√	

جامعة بيرزيت

BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65



جامعة بيرزيت

BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering



Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65



 BIRZEIT UNIVERSITY FACULTY of ENGINEERING Department of Architectural Engineering	 Research Center for Islamic History, Art and Culture
Birzeit, P.O.BOX 14, Palestine, TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail: sghadban@birzeit.edu	Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul, Turkey Phone : +90 212 259 17 42 Fax: +90 212 258 43 65

“JERUSALEM 2015”
DIAGNOSTIC SHEET

Date: 7/2/2010 Neighborhood: Al Wad Building name: Sabil Al Wad
 Year of Construction: 1536 Period: Ottman No. of Floors: ___/___

Usage	Ground Floor	First Floor	Second Floor	Third Floor
Residential				
Commercial				
Religious				
Other				
Accessibility	<input checked="" type="checkbox"/> accessible <input type="checkbox"/> Not accessible		Notes:	
Original Owner	Name: Islamic Waqf			
Institute/ Person in charge of maintenance	<input type="checkbox"/> Private	<input checked="" type="checkbox"/> Islamic Waqf	<input type="checkbox"/> Municipality	<input type="checkbox"/> Other

State of Building	V. Good	Good	Fair	Bad	V. Bad	Notes
Structural Condition		■				
Façade Condition			■			
Interior Condition						
Infrastructure Condition						

Physical Conditions	V.good	Good	Fair	Bad	V. Bad	Notes
Stone				■		
Pointing				■		
Windows / Doors						
Steel Protection						
Stone type & Size						
Humidity – From Above						
Humidity – From Below				■		

Distorted Façade Elements	Exists	Not existed	Notes
Electrical Cables & Lines			
Sanitary Lines & Pipes			
Rain Water Drainage			
Balconies			
Sheds			
Signs			
Demolished Parts			
Additional Parts			
Changes in Original Façade			



BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering



Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65



 BIRZEIT UNIVERSITY FACULTY of ENGINEERING Department of Architectural Engineering	 Research Center for Islamic History, Art and Culture
Birzeit, P.O.BOX 14, Palestine, TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail: sghadban@birzeit.edu	Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul, Turkey Phone : +90 212 259 17 42 Fax: +90 212 258 43 65

“JERUSALEM 2015”
DIAGNOSTIC SHEET



Date: 7/2/2010 Neighborhood: Al Wad
 Building: Haseki Sultan Year of Construction: 1552 Period: Ottman

Usage	Ground Floor	First Floor	Second Floor	Third Floor
Residential				
Commercial				
Religious				
Other				
Accessibility	<input checked="" type="checkbox"/> accessible	<input type="checkbox"/> Not accessible	Notes: inside a school, "Dar alAytam" school of orphans	
Original Owner	Name: Islamic Waqf			
Institute/ Person in charge of maintenance	<input type="checkbox"/> Private	<input checked="" type="checkbox"/> Islamic Waqf	<input type="checkbox"/> Municipality	<input type="checkbox"/> Other

State of Building	V. Good	Good	Fair	Bad	V. Bad	Notes
Structural Condition			<input checked="" type="checkbox"/>			
Façade Condition			<input checked="" type="checkbox"/>			
Interior Condition						
Infrastructure Condition						



Physical Conditions	V.good	Good	Fair	Bad	V. Bad	Notes
Stone		<input checked="" type="checkbox"/>				
Pointing				<input checked="" type="checkbox"/>		
Windows / Doors						
Steel Protection						
Stone type & Size						
Humidity – From Above						
Humidity – From Below				<input checked="" type="checkbox"/>		

Distorted Façade Elements	Exists	Not existed	Notes
Electrical Cables & Lines			
Sanitary Lines & Pipes			
Rain Water Drainage			
Balconies			
Sheds			
Signs			
Demolished Parts			
Additional Parts			
Changes in Original Façade			

<p style="text-align: center;"> BIRZEIT UNIVERSITY FACULTY of ENGINEERING Department of Architectural Engineering</p>	<p style="text-align: center;"> Research Center for Islamic History, Art and Culture</p>
<p style="text-align: center;">Birzeit, P.O.BOX 14, Palestine, TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail: sghadban@birzeit.edu</p>	<p style="text-align: center;">Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul, Turkey Phone : +90 212 259 17 42 Fax: +90 212 258 43 65</p>



The owner did not allow the field researchers to pick more pictures or to track other information.

 BIRZEIT UNIVERSITY FACULTY of ENGINEERING Department of Architectural Engineering	 Research Center for Islamic History, Art and Culture
Birzeit, P.O.BOX 14, Palestine, TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail: sghadban@birzeit.edu	Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul, Turkey Phone : +90 212 259 17 42 Fax: +90 212 258 43 65

“JERUSALEM 2015”
DIAGNOSTIC SHEET

Date: 7/2/2010 Neighborhood: _____ Building No.: Sabil Al Shurbaji
 Year of Construction: 1685 Period: Ottoman No. of Floors: ___/___

Usage	Ground Floor	First Floor	Second Floor	Third Floor
Residential				
Commercial				
Religious				
Other				
Accessibility	<input checked="" type="checkbox"/> accessible	<input type="checkbox"/> Not accessible	Notes: cannot be used, covered with steel protection. It is inside a mosque	
Original Owner	Name: Islamic Waqf			
Institute/ Person in charge of maintenance	<input type="checkbox"/> Private	<input checked="" type="checkbox"/> Islamic Waqf	<input type="checkbox"/> Municipality	<input type="checkbox"/> Other

State of Building	V. Good	Good	Fair	Bad	V. Bad	Notes
Structural Condition		<input checked="" type="checkbox"/>				
Façade Condition		<input checked="" type="checkbox"/>				
Interior Condition						
Infrastructure Condition						

Physical Conditions	V.good	Good	Fair	Bad	V. Bad	Notes
Stone		<input checked="" type="checkbox"/>				
Pointing		<input checked="" type="checkbox"/>				
Windows / Doors			<input checked="" type="checkbox"/>			
Steel Protection			<input checked="" type="checkbox"/>			
Stone type & Size						Small to midium
Humidity – From Above						
Humidity – From Below						

Distorted Façade Elements	Exists	Not existed	Notes
Electrical Cables & Lines	<input checked="" type="checkbox"/>		
Sanitary Lines & Pipes			
Rain Water Drainage			
Balconies			
Sheds			
Signs			
Demolished Parts			
Additional Parts			
Changes in Original Façade	<input checked="" type="checkbox"/>		Steel protection



BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering



Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65



 BIRZEIT UNIVERSITY FACULTY of ENGINEERING Department of Architectural Engineering	 Research Center for Islamic History, Art and Culture
Birzeit, P.O.BOX 14, Palestine, TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail: sghadban@birzeit.edu	Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul, Turkey Phone : +90 212 259 17 42 Fax: +90 212 258 43 65

“JERUSALEM 2015”
DIAGNOSTIC SHEET

Date: 7/2/2010 Neighborhood: Bab al-Silsila Building Name: Sabil AL Wad Stairs
 Year of Construction: 1536 Period: Ottman No. of Floors: /

Usage	Ground Floor	First Floor	Second Floor	Third Floor
Residential				
Commercial				
Religious				
Other	Sabil			
Accessibility	<input checked="" type="checkbox"/> accessible	<input type="checkbox"/> Not accessible	Notes: Not Activated	
Original Owner	Name: Islamic Waqf		Tel:	
Institute/ Person in charge of maintenance	<input type="checkbox"/> Private	<input checked="" type="checkbox"/> Islamic Waqf	<input type="checkbox"/> Municipality	<input type="checkbox"/> Al Aqsa Rehabilitation Committee

State of Building	V. Good	Good	Fair	Bad	V. Bad	Notes
Structural Condition			√			
Façade Condition			√			
Interior Condition			-			
Infrastructure Condition			√			

Physical Conditions	V. Good	Good	Fair	Bad	V. Bad	Notes
Stone			√			
Pointing			√			
Windows / Doors			√			
Steel Protection			√			
Stone type & Size			√			Small (Msamsam)/ Refer to pictures.
Humidity – From Above			√			
Humidity – From Below			√			

Distorted Façade Elements	Exists	Not existed	Notes
Electrical Cables & Lines	√		
Sanitary Lines & Pipes		√	
Rain Water Drainage		√	
Balconies		√	
Sheds		√	
Signs		√	
Demolished Parts	√		
Additional Parts	√		Windows and steel protection
Changes in Original Façade		√	

Note: This building has an underground water tank.



BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65





BIRZEIT UNIVERSITY
FACULTY of ENGINEERING
Department of Architectural Engineering

Birzeit, P.O.BOX 14, Palestine,
TEL: + 972 (02) 2982119, FAX: + 972 (02) 2982984, e-mail:
sghadban@birzeit.edu



Research Center for Islamic History, Art and Culture

Yildiz Sarayi, Seyir Kosku Barbaros Bulvari, Besiktas 34349 Istanbul,
Turkey
Phone : +90 212 259 17 42 Fax: +90 212 258 43 65

Appendix B

Pini, Daniele. United Nations Educational, Scientific and Cultural Organization Action Plan for the Safeguarding of the Cultural Heritage of the Old City of Jerusalem Final Plan Part 2. 2007 pg. 27-32

Appendix B:

This proposal follows from UNESCO Action Plan Final Report. Part 2: of June 2007 (Pini 2007 p.32).

The technical and architectural survey is incomplete. As we were not able to visit Jerusalem to take accurate measurements, the drawings available in the literature were included here and new CAD drawings were completed with respect to these drawings.

Generally, the condition of the sabil is consistent with other buildings in the Old City. A lack of maintenance and proper protection devices are resulting in progressive degradation of the stone elements. No intervention to conserve this sabil has been performed recently.

A detailed technical analysis to be performed by a qualified professional is needed to identify the interventions required to determine the future of this sabil and others.

The Action Plan for the Safeguarding of the Cultural Heritage of the Old City of Jerusalem Annex 1 outlines the following procedures for preliminary analysis concerned with interventions for restoration.

- Collection and interpretation of the historical documentation from archives
- In-situ surveys for the characterization of the structures (constructive techniques, working conditions of the structures) and the soil.
- Laboratory tests on materials and soil
- Structural analysis (static and seismic vulnerability)

It is urgent that devices to protect the sabil from vandalism or misuses, while also allowing for examination be provided. Fencing with gates and locks maybe one solution. Transparent covers or screens may also provide protection.

Appropriate measures should be taken to clean the stone and remove graffiti.

Overcoming the administrative and management difficulties that led to locking the water supply may allow the possibility of restoring the sabil to there original purpose. Supplying water, as it once did, represents an appropriate function for this valuable historic asset that would create interest and contribute to the urban environment of the Old City. The following cost estimates are from in the UNESCO Action Plan of 2007:

Preliminary studies:	\$30,000.00 US
Cleaning and Restoration interventions:	\$120,000.00 US
Total for conservation interventions:	\$150,000.00 US

These estimations may be useful for revising estimates to current prices.

3 - Sabils al Nazir, Tariq al-Wad, Sitti Maryam

Inventory position and ID numbers: Special Features 164, 249, 32



Naming and ID number from other sources:

UNESCO nomination, 1981	<i>Sabīl Bāb an-Nādbir (n. 158)</i> <i>Sabīl Tariq al-Wād (n. 162)</i> <i>Sabīl Bāb Sitti Maryam (n. 159)</i>
IAA, 2004	<i>Sabil Bab an-Nasir (n. 288)</i> <i>Sabil Tariq el-Wad (n. 314)</i> <i>Sabil Bab Sit Maryam / Bab el Asbat (n. 59)</i>
Welfare Association, 2004	<i>Sabil Bab al-Nazir (n. 143)</i> <i>Sabil al-Wad (n. 141)</i> <i>Sabil Bab Sitti Maryam (n. 145)</i>
Harvard - RSS of Jordan,	<i>Sabil Bab al-Nazir (T167)</i> <i>Sabil Tariq al-Wad (T165)</i> <i>Sabil Bab al-Asbat (T169)</i>
TAVO, 1992	<i>Sabīl Tariq Bāb an-Nāzir (1721.1318)</i> <i>Sabīl Tariq Bāb al-Wād (1721.1316)</i> <i>Sabīl Bāb as-Sitt Maryam or Sabīl Bāb al-Asbāt (1725.1320)</i>
British Mandate map, 1947	

Ownership and concerned stakeholders

The owner is unknown; however it is believed that Department of the Waqf could be the possible main stakeholder, together with the local community.

Rationale and objectives

The project was selected on the basis of criteria a), b) c), d), e), j), established by the International Committee of Experts.

The three selected *sabils* are situated in the Muslim Quarter and witness the development and renovation of the City in the early ottoman period. They are part of a larger system that used to provide water to residents and pilgrims in the neighbourhoods surrounding the Haram es-Sharif. They are set in strategic positions along the ways of access to the Holy places, near the gates (i.e. the Sabil Sitti Maryam, near the Lion's or St. Stephen's Gate, see Project n. 17) or along the Tariq al Wad, near the intersections with al-Nazir street (i.e. the Sabil An-Nazir, see Project 18) and the Suq al-Qattanin (i.e. the Sabil Tariq al-Wad, see Project 13).

These fountains represent very fine examples of richly decorated stonework and used to represent a very distinguished feature in the streetscape. Since no longer in use, they have lost much of their visibility and are often degraded by waste disposals, graffiti, inconsistent street furniture and signage.

Their architectural features are often seriously damaged and call for immediate measures of protection and restoration, in the wait of an eventual re-establishment of their original functions.

Historic profile and current state

The three examples taken in consideration are part of a larger system built in the early ottoman period consisting of about a dozen fountains strategically situated near the gates and along the streets leading to the Haram es-Sharif.

The fountains are set against the external walls of the buildings and have all the same well proportioned architectural structure, composed by the following main elements:

- A rectangular frame, about 3,60-3,80 m. wide and 4,60-4,80 m. high, protruding from the building wall and surmounted by a thick moulding;
- A central arched niche, 1,85-1,90 wide and of different height, that accommodate the water basin at the street level.

The stone work is very accurate, and the decoration is particularly rich in the moulding and in the niche arch, whilst the basin is usually unadorned. Different styles may be observed however in the decoration, due to the constructive know-how of the master builders and the availability of stone work decorations from buildings of previous periods. Particularly the arches (and thus their decoration) are often in secondary use, since the use of recycling Crusader or other *spolia* was quite diffused in the Ottoman Jerusalem: it reflected both an appreciation of the artistic value of the earlier construction, and the concern to save time and reduce the costs.

To a large extent, the present configuration of the three fountains still keeps the original architectural and decorative features, even if some relevant changes have occurred as for their position and/or visibility in the streetscape, also due to their fall in disuse.

Sabil al-Nazir

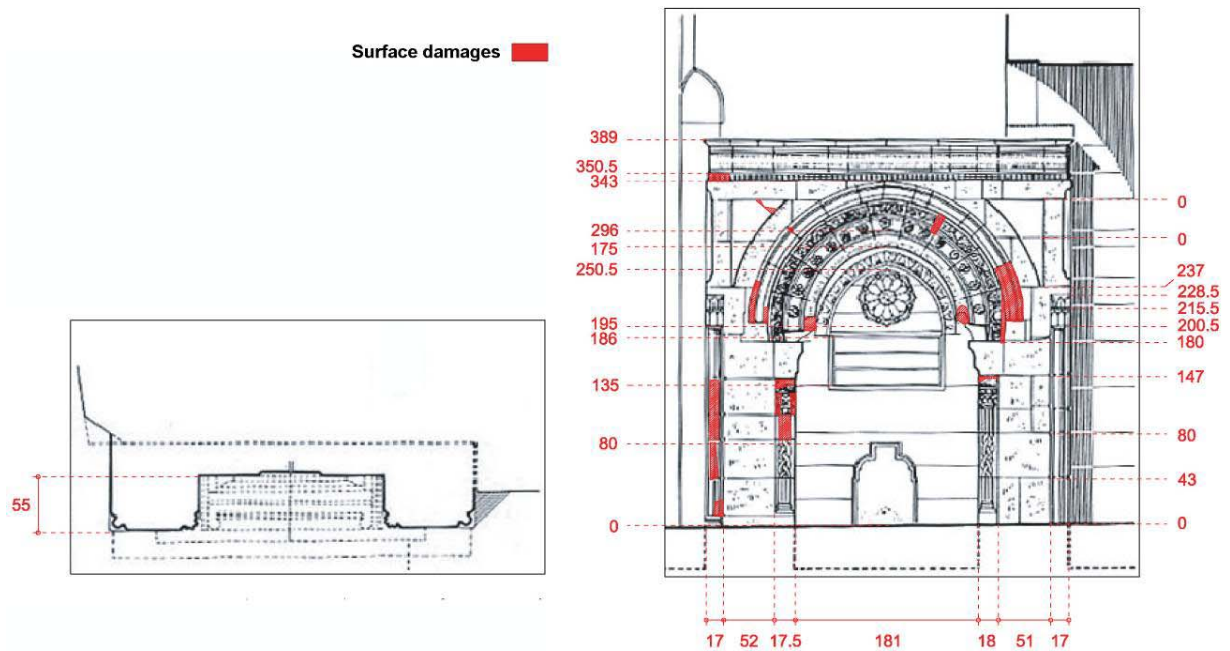
The Sabil Bab al-Nazir (Fountain of the Gate of the Inspector) is situated at the intersection of the Tariq al Wad, the main spine of the Muslim residential quarter, and the al-Nazir street leading to the Haram es-Sharif (see Project 18). It is dated by an inscription to 12 February 1537; it was built by Sultan Sulayman I and it was further identified as one of the nine fountains in a *waqfiyya* in a *sijill* dated 1541-2.

The fountain is made up of a single block forming a rectangular construction. A recessed niche with a double pointed arch dominates the upper part of the *sabil*. The *sabil* is rectangular in plan and measures 3,6 m wide; it protrudes 1 m to the west and 88 cm to the east. The difference in the depth between the two exterior sides of the *sabil* is located at the intersection of al-Nazir street with Tariq al-Wad. This stresses the slight change in

direction of the thoroughfare, for originally the *sabil* would have been set square to the corner: the site was subject indeed to intense architectural activity in the 16th century following the Ottoman conquest.

The niche is surmounted by an almost round arch, whose shape and decoration reflect a pre-ottoman style and depends on the use of *spolia* from older constructions. The street level has been recently raised and the base of the *sabil* is now situated below the street level.

The *sabil* al-Nazir is no longer in function. The water was supplied by a reservoir set in the back of the *sabil*, in addition to a cistern and, possibly, a subsidiary channel of the Qanat al-Sabil.



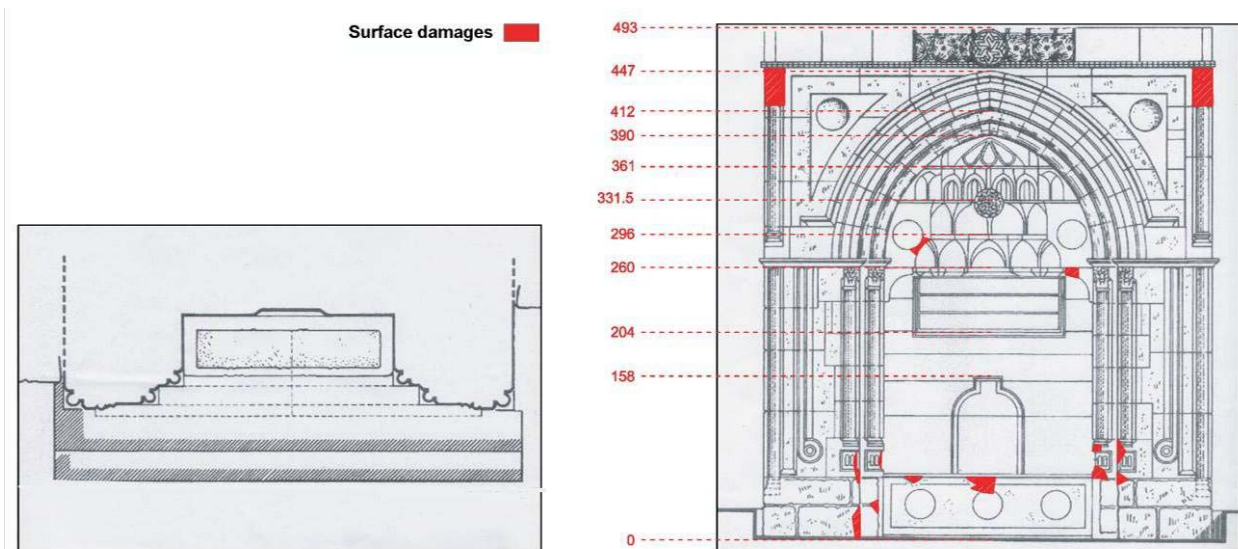
The Sabil al-Nazir

Sabil Tariq al-Wad

The Sabil is situated on Tariq al-Wad, leaning against the external wall of the Hammam Al Ain (see Project 4). It was built under the rule of Sultan Sulaiman I, according to the inscription dated the 14th December 1536. It is mentioned in the Shari'a records in the *sijills*, where it is referred to as the 'Sabil Mahallat Bab al-Qattanin'. The *sijills* shows that this is one of the nine *sabils* repaired and made a *waqf* by Mohammed Celebi al-Naqqash in 1541-42.

The niche is surmounted by a pointed arch enriched by muqarnas.

Behind the sabil there is a rectangular cistern adjacent to the west wall of the Hammam al-Ain, which is invisible from the street. Both the Hammam and the sabil were probably supplied with water from Qanat al-Sabil, through a subsidiary canal. Though the supply system is still in good condition, the sabil no longer functions as a public water dispensary.



Plan and elevation of the Sabil Tariq al-Wad

Sabil Sitti Maryam

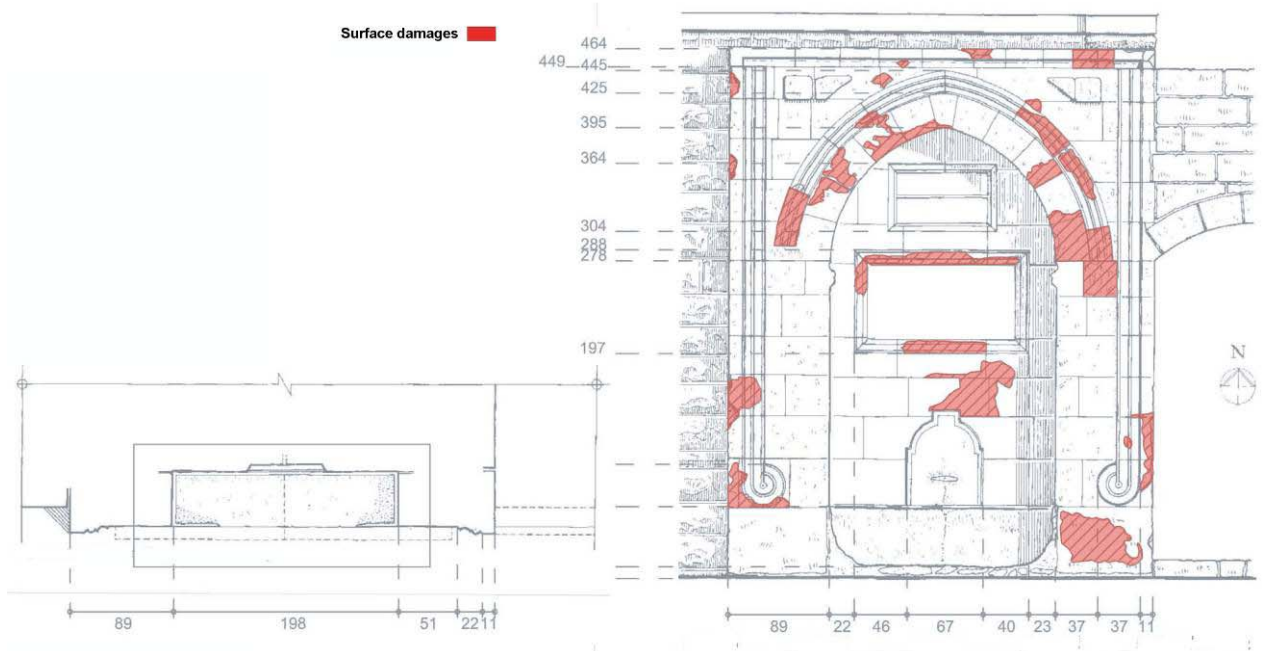
The sabil is situated just off the Lion's gate within the City Wall and is adjacent to the Hammam Sitti Maryam. It was built under the rule of Sultan Sulaiman I, according to the inscription dating the 29th July 1536, reconstructed by the

The layout and the architectural elements of the *sabil* closely resemble the other built in the same period, though lacking the same richness of decoration.

Sabil Sitti Maryam is the simplest of the six fountains founded by Sultan Sulaiman I. The reason of its severe simplicity is not clear (it seems unlikely that there were no *spolia* that could be included or, in view of the expense of the later wall project, that there were no funds available). Perhaps there was a pressure on time. Without the discovery of a written comment, no explanation can be given for the apparent break in stylistic continuity with the rest of the *sabils* of Sulaiman

There is another inscription *in situ* located above the frame of the principal plaque. This is undated and is probably a restoration text.

The *sabil* is in poor condition and is no longer in use. Together with the Hammam, it was supplied with water through a subsidiary underground channel from Qanat al-Sabil.



Sabil Sitti Maryam

Conservation issues

The foreseen technical and architectural survey has been only partially carried out, since it was not possible to proceed to accurate measurements. Therefore the plans and facades available from the literature have utilised in order to identify the existing damages through a simple visual survey.

The general conditions of the objects are quite ordinary. It must be pointed out that the lack of maintenance and of proper protection devices is causing a progressive degradation of the decorative stone elements.

No relevant conservation interventions have been performed recently; on the contrary it must be noted that in some cases, the basin of the Sabil al-Nazir has been covered by the street paving and is not actually visible.

Structural problems

No serious structural problems have been observed, but a slope in the front frame of the Sabil Tariq al-Wad is clearly visible.

Degradation of materials and surfaces

Several damages to the stone surfaces are visible, i.e. breaks, erosion phenomena and graffiti

Proposed conservation interventions

A detailed technical assessment is needed in order to identify the conservation interventions to be undertaken. However, based on the evidence observed during the visits, the following can be proposed:

Urgent interventions

As an urgent measure, it is necessary to provide a temporary protection from vandalism or misuses (i.e. garbage disposal), through removable and transparent nets of metal or plastic material.

The stonework should be cleaned and restored with appropriate methodologies and techniques (see annexe 1).

Possible medium and long term interventions

It is hoped that in the longer term it will be possible to overcome the administrative and management difficulties that led to lock of the water supply, and make the fountains work again. This would certainly be the most appropriate form of protection, adding to the interest of the urban environment and landscape.

Technical criteria

The interventions of restoration should be preceded by preliminary analyses, according to the procedure outlined in Annex 1:

- a- The collection and interpretation of the historical documentation from archives;
- b- In-situ surveys for the characterisation of the structures (constructive techniques, Working conditions of the structures) and the soil; particular attention should be paid to the Sabil Tariq al-Wad (B 10.12 monitoring of slopes with inclinometers);
- c- Laboratory tests on materials and soil;
- d- Structural analyses (static and seismic vulnerability).

Cost estimate

Preliminary studies: USD 30.000 USD

Cleaning and restoration interventions: 120.000 USD

Total for conservation interventions: 150.000 USD