

Preliminary Report on an Architectural Survey of Historic Buildings in Ramla

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The aim of this article is to present a preliminary report on an architectural survey of Ramla which took place during the summer of 1992. A total of thirteen Mamluk and Ottoman buildings were recorded which represent a range of architectural types including mosques, tombs and houses. The survey reports are combined with a catalogue of historic buildings which should provide a context for future archaeological work in the city.

The city of Ramla was founded in A.D. 712 by Sulayman ibn 'Abd al-Malik some 20 years after his father had completed the Dome of the Rock in Jerusalem. Unlike Jerusalem, Ramla has received very little attention from Islamic historians and archaeologists despite the fact that it was the capital of the Umayyad province of Palestine. The reasons for the academic neglect of Ramla are diverse but may include factors such as the city's post-second world war history, the lack of standing monuments of the Umayyad period and the city's decline after the devastation wrought by the Crusades. Perhaps the most significant factor perpetuating Ramla's relative obscurity is the proximity of Jerusalem, containing Islam's third holiest shrine. Whilst Ramla awaits a monograph of its own, Jerusalem continues to attract a multitude of specialist Islamic studies (see for example Burgoyne 1987, Rosen-Ayalon 1989 and Raby and Johns 1992). Nevertheless, for the Islamic archaeologist Ramla retains many advantages, the most significant of which is that it was established on a virgin site with no major pre-Islamic settlement. The absence of previous settlement means that at Ramla it should be possible to trace the layout and subsequent development of an Islamic city without the interference of earlier structures (for a review of excavations, see Petersen, forthcoming).

The 1992 survey was undertaken as part of the British School of Archaeology in Jerusalem's Medieval and Ottoman Survey which has previously concentrated on Islamic buildings in Galilee (Lee *et al.* 1992; Bernie *et al.* 1992; Edwards *et al.* 1993 and Pringle *et al.* 1994). The survey was carried out be-

tween 12 July and 27 September 1992 by a team of ten architectural students under the direction of the author. These were: Hamish Auld, Kate Cheyne, Lesley Fisher, John Harrison, Adam Knight, Lucy Miller, David Myres, Joanna Tagg, Seona Tait and Ewan Thompson. The impetus for the survey was the preparation of a book on the history of Ramla under the editorship of Dr R.D. Pringle. Whilst the historical materials and sources for the history of Ramla are relatively plentiful, many of the architectural remains are in danger of disappearing before they can be recorded (Petersen 1992). The aim of the 1992 survey was to record as many as possible of the extant historic buildings in Ramla.

History

Ramla is located on the southern coastal plain between Jaffa and Jerusalem. The original site appears to have been part of the sandy plain which stretches southwards towards the Sinai, a fact which is reflected in the Arabic name for the city (the Arabic for sand = *raml*). Its position at the junction of the Jaffa to Jerusalem and Cairo to Damascus routes made it an ideal provincial capital (Fig. 1).

The earliest description of the foundation of Ramla is given by al-Baladhuri who gives the following account

The Caliph al-Walid made his brother Sulayman Governor of the Province of Filastine, who took up his residence at Lydda. Sulayman subsequently

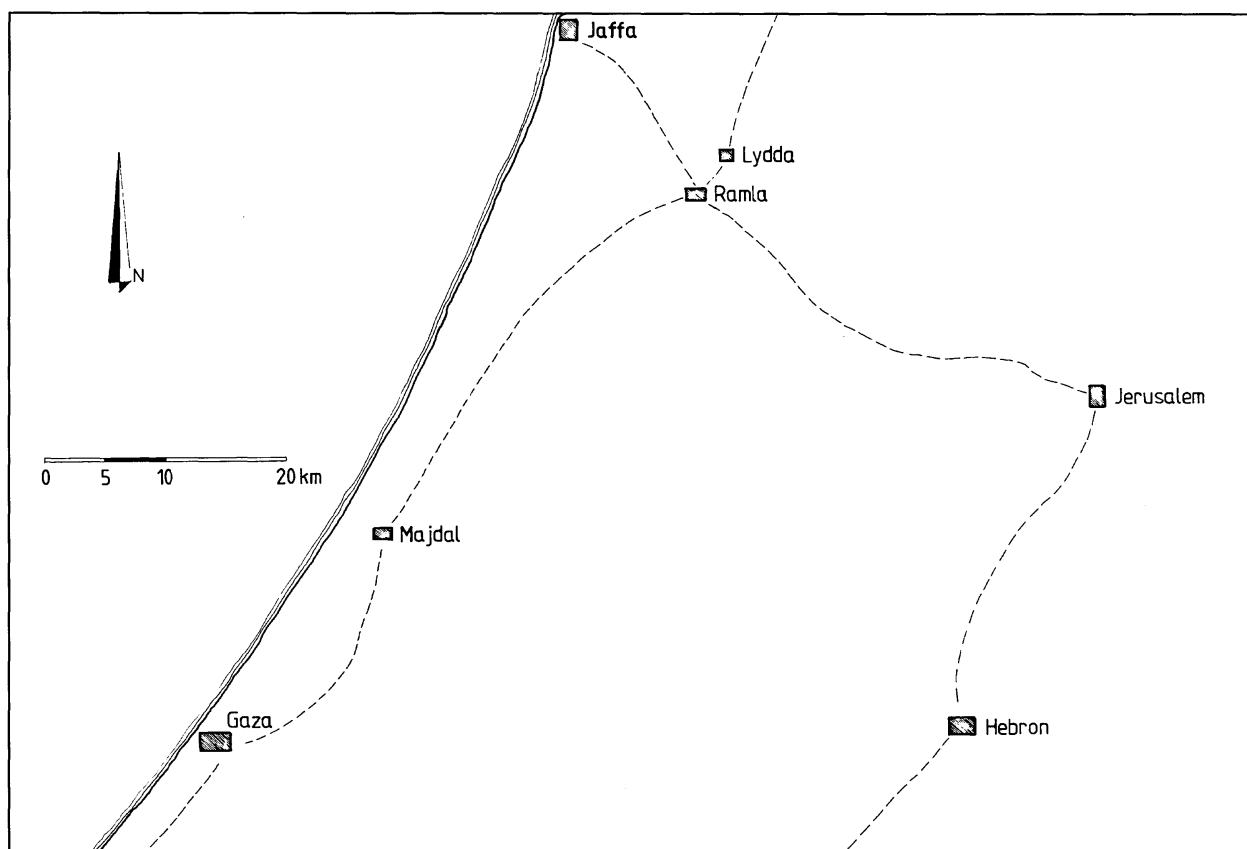


Figure 1. Location map of Ramla showing its position at the junction of the Jaffa–Jerusalem road and the Cairo–Damascus coastal route.

founded the town of al-Ramlah, and made it his capital. The first building raised here was his palace, and the house called Dar al-Sabbaghin (the House of the Dyers). . . . Then Sulayman planned the mosque, and began to build it, but he succeeded to the caliphate before it was completed. (Le Strange 1890, 304).

It seems likely that the city comprised a large square divided into quarters with the mosque and palace at the centre. This idea seems to be confirmed by excavations which have yielded finds of the early Islamic period from the north, south, east and west of the White Mosque (Petersen, forthcoming).

Al-Muqqadisi writing in the tenth century described Ramla as a fine city with many advantages (Le Strange 1890, 304). During the eleventh century the city was devastated by two earthquakes, one in 1033 which destroyed two-thirds of the city and another in 1070 (Amiran 1950–51, 227). In 1099 Ramla was taken by the Crusaders who found the city deserted with the gates open. For the next two and a half

centuries the city was in the hands of the Crusaders who built the Church of St. John. The town was briefly recaptured in 1187 by Saladin who destroyed the city to prevent its use by the Crusaders. The city was finally taken from the Crusaders by Baybars in 1266. Baybars was responsible for rebuilding the mosque in essentially the same form as it appears today (Creswell 1978, 172).

During the Mamluk period Ramla seems to have gradually recovered some of its former importance and was described by Abu al-Fida (early fourteenth century) as the most populous city in Palestine (Lutfi 1985, 219). Cotton was one of the main products of the city during this period although agriculture and trade were also important (Newett 1907, 239). The city appears to have been important enough for the Venetians to establish a colony there (Ashtor 1983, 254). By the end of the Mamluk period (late sixteenth century) the city seems to have declined and Mujir al-Din described it as being mostly in ruins (Sauvaire 1876, 206). The city suffered further as a result of the Ottoman conquest when the inhabitants were

punished for disobedience (Singer 1990, 57). Later on in the sixteenth century there seems to have been a gradual recovery which is suggested by a 40% growth in the number of villages in the region between 1525 and 1557. Nevertheless the city had clearly lost its prominent position, a situation which was exacerbated by the earthquake of 1546 (Amiran 1950, 229).

For the remainder of the Ottoman period the city seems to have continued as a prosperous market town and district centre but it was never able to regain its former prominence. During the eighteenth century Palestine seems to have experienced a period of growth although Ramla appears to have developed at a slower pace than other areas (Cohen 1973, 187). In particular the rise of Jaffa from a ruined castle in the sixteenth century (Heyd 1956, 207–210) to a major port in the eighteenth century led to the eclipse of Ramla as regional centre. There are, however, some indications that Ramla remained economically significant; thus it is mentioned as one of the three Near Eastern cities to possess a windmill before the nineteenth century (Avitsur 1986, 231). Increased prosperity is also indicated by the palatial houses which were begun at this time (Waddington 1935). In the nineteenth century the city prospered from the increasing number of European pilgrims traveling via Jaffa and Ramla to Jerusalem.

Catalogue of Buildings (Entries marked * no longer exist)

The White Mosque and the Birkat al-ʿAnaziya have already been the subject of archaeological scrutiny

(see for example, Mayer and Pinkerfeld 1950; Creswell 1969). For the other historic buildings there are three main sources: these are a file in the Mandate archive of the Palestine Archaeological Museum (PAM file 157); an article by H. Waddington (1935) on the houses; and a section in Mayer and Pinkerfeld's book (1950). Unfortunately the deterioration and destruction of many of the buildings has meant that the information contained in all three works needs to be updated. Whilst the two published works were necessarily selective, the comprehensive material in the Mandate archive has remained mostly unpublished. It is this material which has formed the basis for the present survey. The file on Ramla ('Ramla I') stored in the archives of the Palestine Archaeological Museum in Jerusalem (PAM file 157) includes photographs, sketch plans and descriptions of several of the buildings. Unfortunately an additional file ('Ramla II' PAM file 158) is missing. Of the 55 buildings mentioned in PAM file 157 slightly less than half have been destroyed and others are in a severely neglected condition (for a summary, see Table 1).

The aim of this article is to present a brief catalogue of the historic buildings and a summary of the architectural survey (Figs. 2 and 3). In this way it is hoped that the buildings surveyed in 1992 will be seen within the wider context of urban Ramla. The historic buildings of Ramla may be divided into two main categories: religious buildings and secular buildings. Religious buildings can be further divided into two categories, mosques and shaykhs' tombs, whilst secular structures can be divided into domestic and public buildings. Lack of space has meant that it has not been possible to include either the churches or cisterns in this report although they will be included in a gazet-



Figure 2. View of the western part of the old city of Ramla from the minaret of *Jamiʿ al-Kabir* (MOS no. 29, 23 and 24).

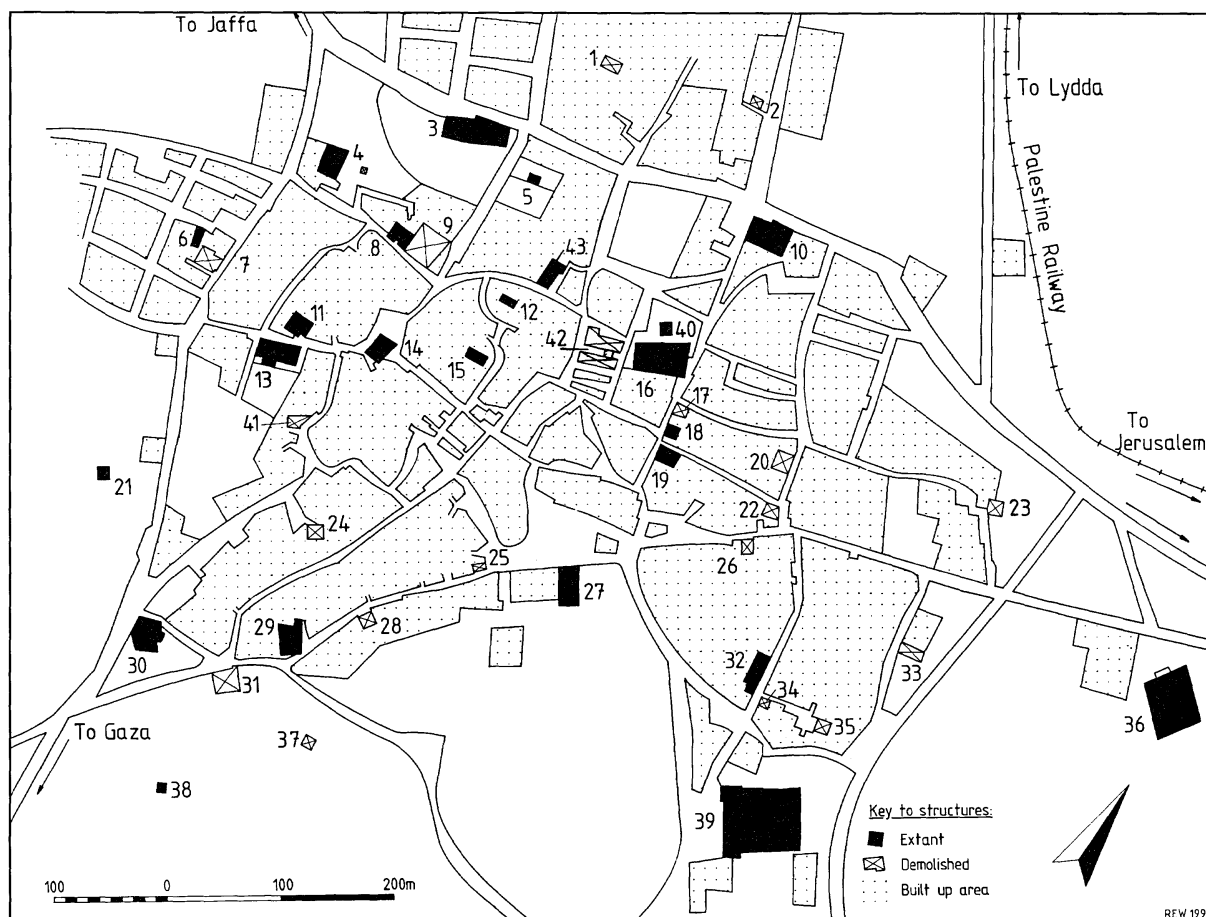


Figure 3. Sketch map of Ramla showing historic buildings, after a 1933 drawing by H. Waddington (PAM file 157). Key: 1. Jami' Shaykh Muhammad Alawi; 2. Badd Abu al-Huda; 3. Jami' Abu al-Fadl; 4. Church and convent of St. Nicodemus; 5. Shaykh Stuh; 6. Shaykh Hammar; 7. Dar al-Ash'ari; 8. Jami' al-Huzayfa; 9. Ma'sara Dayr al-Rum; 10. Jami' Abu al-Awn; 11. Jami' al-Zaytuna; 12. Church of St. George (Armenian); 13. Qasr Shbayta; 14. Hammam al-Ridwan; 15. Church of St. George (Greek Orthodox); 16. Jami' al-Kabir (Crusader Church of St. John); 17. Shaykh Muhammad al-Ashmuni; 18. Dar al-Shaykh Sulayman al-Taji; 19. Qasr Waqf Abu al-Huda; 20. Dar Khalil al-Mullah; 21. Shaykh Sa'd wa Sa'd; 22. Jami' al-Nakhla; 23. Shaykh Rihan; 24. Jami' al-Umari; 25. Shaykh al-Umar (in the pottery market); 26. Diwan al-Khairi; 27. Jami' al-Maghrabi; 28. Jami' Shaykh Umar; 29. Jami' Shaykh Raslan; 30. Shaykh Abdallah al-Bataihi; 31. Jami' al-Qaliji; 32. Jami' Shaykh Muhammad al-Qubbi; 33. Shaykh Shams al-Din; 34. Jami' Musa al-Qubbi; 35. Qasr Hasan al-Darwish; 36. Birkat al-Jammus; 37. Maqam Sitt Halima; 38. Shaykh Khairi; 39. Khan al-Azzam; 40. Qabr Shihab al-Din; 41. Shaykh al-Mahjub; 42. Medieval khan (al-Maskubiya); 43. Anonymous Merchant's house.

teer which will accompany the historical book on Ramla edited by Dr Denys Pringle.

Mosques

During British Mandate times there were 17 mosques in Ramla, of which at least 11 were in use. At the present time ten mosques remain of which only three are in use as religious structures; these are the Jami' al-Kabir, the Jami' al-Zaytuna and the Jami' al-Huzayfa. The other six mosques have all been converted for

domestic use although significantly few major structural alterations have taken place. Most of the mosques are built around shaykhs' tombs, a practice which in Egypt began in the late Mamluk period (Williams 1984, 40). The standard prayer hall comprises one or more rectangular cross-vaulted rooms with the vaults supported on thick corner piers. With the exception of the Jami' al-Abyad (see below) two main forms of minaret exist in Ramla. The earlier type resembles those of later medieval Egypt and consists of a square base with an octagonal shaft and

a cylindrical kiosk on top (cf. Creswell 1978, Vol.II, 247–8). The later minaret form has a cylindrical shaft resting on a square base and can be seen on the Jami' al-Maghrabi and the Jami' al-Kabir.

Jami' al-Abyad

Undoubtedly the most famous mosque in Ramla is the Jami' al-Abyad (White Mosque), founded in Umayyad times. The present structure dates mostly from the Ayyubid and Mamluk periods (see Mayer and Pinkerfeld 1950; Kaplan 1959; and Ben-Dov 1984). Although the mosque has been a ruin for at least 100 years, there are substantial remains which are in the care of the Israel Antiquities Authority. It comprises three main elements: underground cisterns, the arcades of the mosque sanctuary aisles and the famous minaret. The underground cisterns comprise three separate chambers underneath the courtyard and northern arcade of the mosque. Each cistern has two or three aisles of barrel-vaulted bays similar to those of Birkat al-'Anaziya (Creswell 1969, 161–2). The largest cistern is over 30 metres long and is divided into two aisles each of ten bays. The other two cisterns are just over twenty metres long and three aisles wide. Above ground stand the remains of the arcades of the sanctuary. The east and north arcades also survive, but these latter two are rather fragmentary.

The sanctuary of the mosque is divided into 26 bays (two north/south and 13 east/west), open on the north side. The concave mihrab in the middle of the south wall is preceded by the remains of a dome with *muqarnas* pendentives. The rest of the sanctuary and the other arcades were covered with cross vaults springing from square piers. The east arcade is nine bays long and contained the east entrance to the mosque. The north arcade only survives in part whilst the west arcade is totally destroyed and is only known through excavation. The foundations of a square structure were discovered during excavations in the centre of the courtyard (Kaplan 1959). This is probably the same building which was interpreted as a mosque by Conder and Kitchener in the nineteenth century (1882, 271). The most famous feature of the mosque is the minaret, which has amazed travellers because of its similarity to European Gothic church towers (cf. Buckingham 1822, 262).

The tower has been much discussed by scholars who have managed to dispel early ideas that the building was a Crusader construction. It consists of a square shaft 30 m. high with chamfered square corner buttresses, a Crusader feature first seen in the Haram of Jerusalem (Burgoyne 1987, 107). The external faces of the tower are decorated with ornamen-

tal window niches which are different for each floor, the lower three storeys have single niches whilst the upper two storeys have windows set within triple niches.

Jami' al-Kabir (The Great Mosque) (Fig. 3 No. 16)

The present Great Mosque of the city (Jami' al-Kabir, now also known as Jami' al-'Umari) was built as a Crusader church and was subsequently converted into a mosque in the Ayyubid period. As a church the building is one of the best examples of Crusader church architecture in Palestine with its three aisles, triple apse and beautifully sculpted marble capitals. As a mosque the building is not so interesting except as an example of how a church can be converted by blocking the west door, piercing doorways in the north wall and inserting a mihrab into the blocked south door. In the courtyard is the tomb of Shihab al-Din (see below).

Jami' al-Zaytuna (Fig. 3 No. 11)

The other mosques still in use are the Jami' al-Zaytuna and the Jami' al-Huzayfa. The Jami' al-Zaytuna is located in the south-west of the city between the modern Greek Orthodox School and the bath house known as Hammam al-Radwan (see below). During the Mandate period this mosque had a prayer hall consisting of two vaulted chambers with the mihrab in the south wall of the east chamber. Each chamber was roofed by a folded cross vault with a small dome at the crown. This prayer hall has now been replaced by the present flat concrete roof and the only old part is a heavily restored vaulted area to the north, which once contained a tomb (now disappeared).

Jami' al-Huzayfa (BSAJ 1993) (Fig. 3 No. 8)

The other functioning mosque in the town is the Jami' al-Huzayfa which, somewhat confusingly, is also known as Jami' al-Zaytuna. Like the other Jami' al-Zaytuna it has been heavily restored although much of the original structure has remained intact. The mosque stands in a lane running east/west along the back of the church and convent of St. Nicodemus (this lane is currently known as 'Adass Shafik'). It is arranged around a rectangular courtyard with the entrance from the south. To the right (east) of the entrance is the prayer hall, and on the left (west) the tomb of Shaykh Huzayfa al-Yamani and the minaret. The prayer hall is similar to the original prayer hall of Jami' al-Zaytuna and is a rectangular room divided into two bays covered with folded cross vaults. In the south wall of the east bay is a concave mihrab heavily

coated in plaster and green paint. The tomb of Shaykh Huzayfa is contained in a small square room with a dome resting on pendentives. To the north of the tomb are two vaulted rooms, one of which is a muezzin's room whilst the other provides access to the roof. The minaret has a square base with chamfered corners at the top forming the base of an octagon. Above the base there is an octagonal shaft containing a spiral staircase entered from the roof. Near the top there is a balcony supported on brackets, above which is a small cylindrical kiosk surmounted by a crescent finial.

Jami' Abu Fadl (BSAJ 1992) (Fig. 3 No. 3)

The finest building recorded by the British School survey was the Jami' Abu Fadl located on the south side of Jaffa Road (to the west of Detroit Street and at the back of the Amal Technical College). This building will form the basis of a separate publication on the mosques of Ramla. The mosque is a roughly rectangular enclosure containing three prayer rooms, two domed tomb chambers and a minaret. The outer face of the south wall of the complex forms a distinctive decorated facade with the minaret and the domes of the tomb chambers rising above the wall line. The minaret in particular is very striking with its decorative niches and windows. According to Mujir al-Din the minaret and adjacent tomb chamber were built in 1450 (Sauvaire 1876, 208), a date which seems quite consistent with their form and decoration (cf. for example the fifteenth-century minaret of Madrasa Bardak in Gaza [Sadek 1991, 236 and abb. 322]. The eastern part of the complex is evidently of later date and is probably Ottoman.

Jami' Abu al-ʿAwn (BSAJ 1992) (Fig. 3 No. 10)

On the same side of the road 200 m. east stands the mosque of Abu al-ʿAwn. It has a large six-domed prayer hall and an enclosed garden or cemetery on the north side. Originally the entrance was on the north side of the garden although this is now blocked by a newspaper stand. At the north-east corner there is a staircase minaret with a square platform and a composite column capped by a finial in the centre.

The prayer hall is entered by a doorway (now converted into a window) in the middle of the north side. Inside it is divided into six bays covered by domes resting on square piers. In the centre of the south wall is a large concave mihrab lined with marble panels. Either side of the mihrab there are engaged marble columns with re-used Crusader twelfth-century capitals (PAM file 157). Until 1950 (Mayer and Pinkerfeld 1950) there was a tall marble *minbar* covered with a canopy; this has since disappeared. At

the west end of the *qibla* (south) wall is a doorway leading into a small room with a decorative swirled plaster dome. Until 1950 there was another small room but this has since disappeared (Mayer and Pinkerfeld 1950, 24, fig. 17 and 18).

The north-west bay is separated from the rest of the mosque by thin partition walls and has its own entrance. This room contains two tombs, one with an inscription identifying it as that of Abu al-ʿAwn whilst the other is anonymous. Each tomb (both are now ruined) is a large cenotaph with tall marble corner posts and facings.

The form of the mosque is comparable with the Katib al-Waliya Jami' in Gaza, dated to the mid-sixteenth century (Sadek 1991, 133–134, abb. 141–156). This corresponds well with the early sixteenth-century date given to the mosque of Abu al-ʿAwn by Mayer and Pinkerfeld (1950).

Jami' al-Maghrabi (BSAJ 1992) (Fig. 3 No. 27)

This mosque can be found on the south side of the old city near the old pottery market. It has a large courtyard with the prayer hall at the southern end and a minaret at the other. The minaret has a square base and octagonal shaft.

No precise date can be given for the building although it appears to be of two periods. The earlier period is represented by the base of the minaret and the tall vaulted room next to it, whilst the later period is represented by the shaft of the minaret and prayer hall (although this may well be an earlier structure re-used). The first period may be the remains of a medieval mosque whilst the second period is certainly Ottoman. According to local tradition the mosque was built by a Moroccan in the seventeenth or eighteenth century.

Jami' Shaykh Raslan (BSAJ 1992) (Fig. 3 No. 29)

In the south-east part of the town in an area of derelict wasteland stands the mosque of Shaykh Raslan. The building comprises two main structures contained within an irregular enclosure. The largest structure is the mosque of Shaykh Raslan which comprises two vaulted prayer rooms, each with its own mihrab. The east mihrab was framed by a pair of marble columns with basket capitals although these have now been removed. The mosque is now used as a house although there have been no major structural alterations. Before 1948 there was a minaret similar to that of Jami' Abu Fadl. This has now disappeared.

In the north-west corner of the compound is the tomb of Shaykh Muhammad Salih ibn al-Sultan ʿAbd al-Qadir al-Gailani. This consists of a square

chamber covered with a dome resting on pendentives. The doorway on the south side is flanked by two rectangular windows. There is a rectangular cenotaph inside with a broken marble panel containing a fragmentary inscription. The rest of the inscription was located by S.A. Husseini in 1942 and gives a date of 807 A.H. (A.D. 1404) (see PAM file 157, Photo No. 28.121).

It can be seen from the date of the inscription that the mosque was founded during the Mamluk period although the *maqam* appears to have been rebuilt and is probably Ottoman.

Jami^c Shaykh Muhammad al-Qubbi (BSAJ 1993) (Fig. 3 No. 32)

At the end of a lane, in an area of wasteland near Khan al-^cAzzam, stands the mosque of Shaykh Muhammad al-Qubbi. At the back of the tomb there are mounds of ceramic fragments from the time when Khan al-Azzam functioned as a pottery (see below).

The complex is built around a rectangular courtyard with three domed chambers at the south end. The largest chamber is covered with a wide dome decorated with plaster work. There are plans to survey this building in 1993.

Jami^c Shaykh Musa al-Qubbi (also known as al-Qubiyin) * (Fig. 3 No. 34)

This structure stood opposite Jami^c Shaykh Muhammad al-Qubbi and was already derelict in 1942 when it was visited by S.A. Husseini, who described it as follows

A rectangular ruinous mosque at E. side of Ramleh, only parts of the original walls remain and a well built mihrab . . . of square sandstones. . . . The entrance near to the N.W. corner is surmounted by a marble slab inscribed with only three naskhi lines. . . .

The part of the inscription visible at the time referred to the building of a 'blessed mosque' but unfortunately neither a date nor name were decipherable at the time.

Jami^c Shaykh Muhammad ^cAlawi* (Fig. 3 No. 1)

Jami^c Shaykh Muhammad ^cAlawi stood on the north side of Jaffa road, but has now entirely disappeared beneath a school playground. It comprised a rectangular chamber covered with a central dome and two lateral *iwans*. The building was entered from the north and had a flat mihrab. An inscription removed

from above the door records the construction of the building in 668 A.H. (A.D. 1269)

Jami^c al-Nakhla * (Fig. 3 No. 22)

This building stood in the south-east part of the town at the end of a lane running east from Qasr Waqf Abu al-Huda. It was described as very ruinous in 1933 when it was surveyed by H. Waddington for the Department of Antiquities and has now disappeared beneath a car park. It had two domed rooms connected by a barrel vault. By 1933 the eastern chamber had mostly collapsed leaving only the western chamber and the connecting vault. The entrance was on the north side through a large open arch decorated with a hood mould. In the south wall of the west chamber was a mihrab and there appears to have been a grave set into a recess on the east side.

Jami^c al-Qaliji* (Fig. 3 No. 31; Fig. 4)

Jami^c al-Qaliji was situated in the south-west part of the town between Jami^c Shaykh Raslan and Shaykh Abdallah al-Bataihi. Like Jami^c al-Nakhla it was described in 1933 as ruinous with only one arch and the remains of the *qibla* wall visible. On the eastern side of the arch was an inscribed marble panel dated to 714 A.H. (A.D. 1314). In 1937 three Mamluk graves were discovered next to the mosque.

Jami^c Shaykh ^cUmar * (Fig. 3 No. 28; Figs. 5, 6 and 7)

Also known as Shaykh Muhammad Abu Shusha this building was located in the southern part of the town approximately 50 m. east of Jami^c Shaykh Raslan. In the Mandate archives the building seems to have been confused with Jami^c Zawiyet al-^cUmari to the north which had a similar design.

The building consisted of a large square domed chamber (approximately 6.50 m. per side) located in the middle of a built-up area (now disappeared). The building was roofed with a large dome resting on an octagonal drum supported by squinches. There was a mihrab in the southern wall covered with a hood mould.

Jami^c al-^cUmari* (Fig. 3 No. 24; Figs. 8 and 9)

This building was located to the north of Jami^c Shaykh ^cUmar and seems to have been confused with it. This building was described in the Mandate file as 'the largest sheikh's tomb in Ramleh'. Unfortunately a photograph of the building in the Mandate archives seems to have been confused with Jami^c Shaykh



Figure 4. *Jami' al-Qaliji. View from the north, with inscription on left side of arch (PAM) 5600). By courtesy of the Israel Antiquities Authority.*

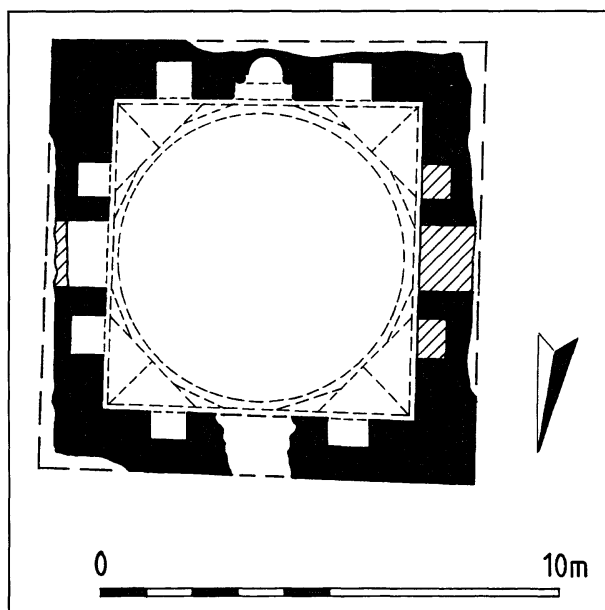


Figure 5. *Sketch plan of Jami' Shaykh Umar after a drawing by H. Waddington (PAM 157).*

Umar. Although both buildings had a similar plan, the dome of Jami' al-Umari rested on pendentives rather than squinches. Above the door was a panel with a six line arabic inscription which unfortunately is illegible in the photographs (no squeeze was taken of this inscription).

The mosque was probably destroyed before 1948 as an undated letter in the Mandate files states 'I am told that it is the intention of those to whom it belongs to destroy it because it no longer serves a religious or 'useful' purpose' (PAM file 157, Letter no. 6423/ATQ/2618).

Shaykhs' tombs and shrines

From at least the fourteenth century Ramla has been famous for its shaykhs' tombs or *maqamat* (see Ibn Battuta in Le Strange 1890, 308; and Mujir al-Din in Sauvaire 1876, 209) and as late as the 1940s the tomb of Nabi Salih was still the focus of an annual pilgrimage. The standard form of a *maqam* is a square chamber covered with a dome resting on squinches or pendentives. In the centre of the building there is



Figure 6. *Jami' Shaykh Umar. View looking from north-west (PAM 5619). By courtesy of the Israel Antiquities Authority.*

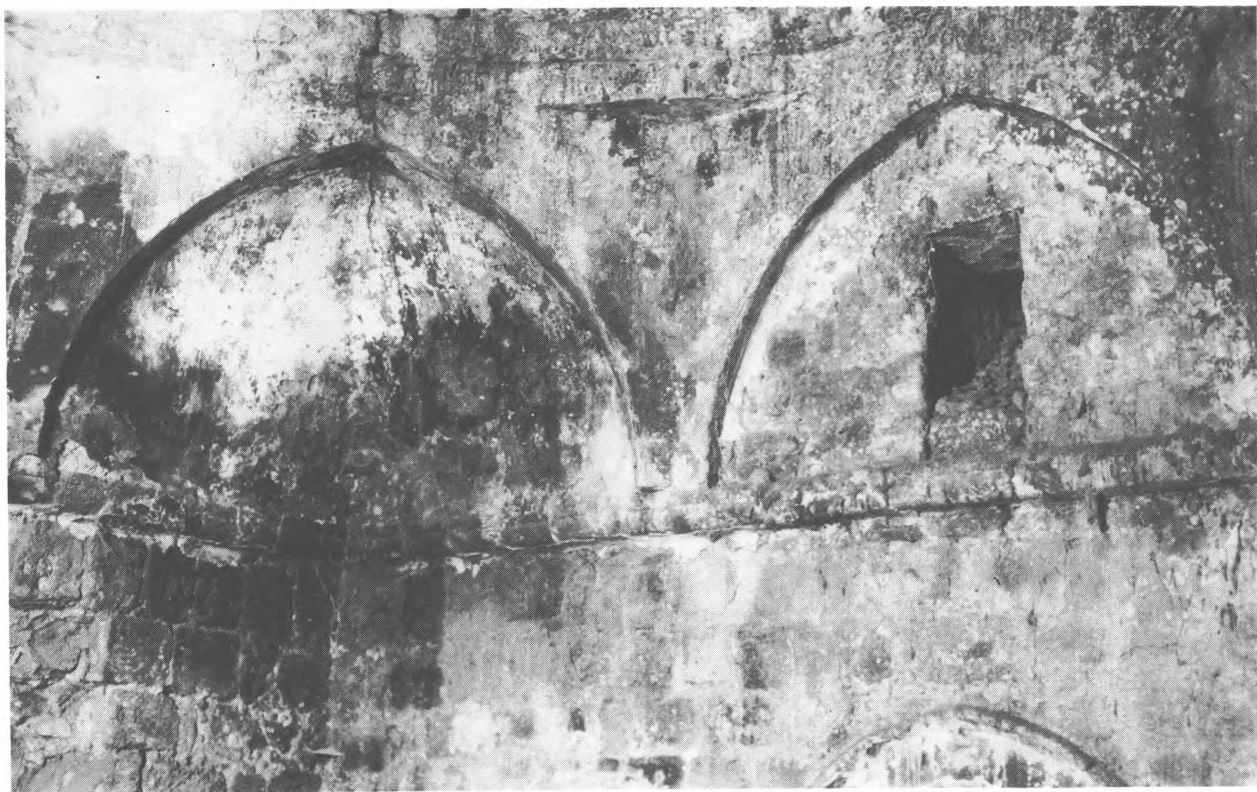


Figure 7. *Jami' Shaykh Umar. Interior, showing the corner squinch supporting the dome (PAM 5632). By courtesy of the Israel Antiquities Authority.*

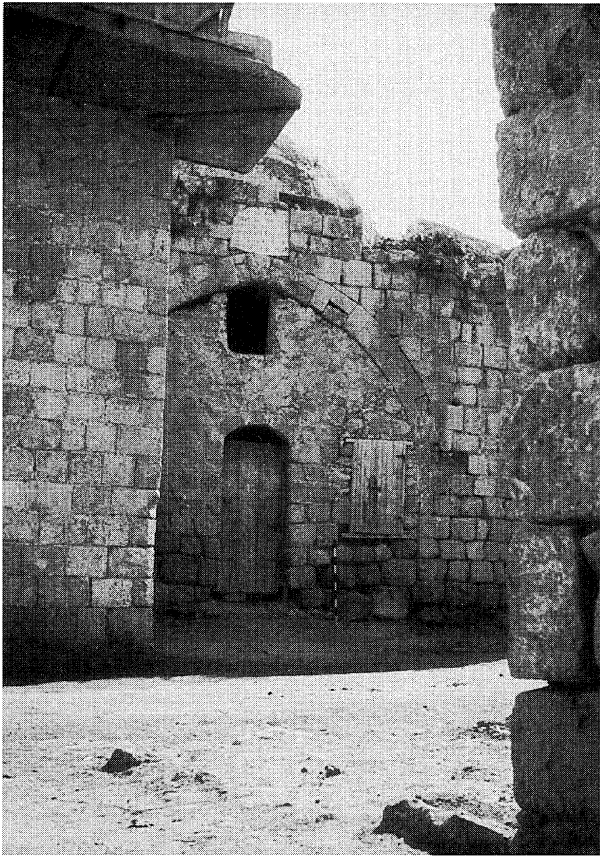


Figure 8. *Jami' al-Umari. North-west facade looking south, showing the inscription above the arch (PAM 5567). By courtesy of the Israel Antiquities Authority.*

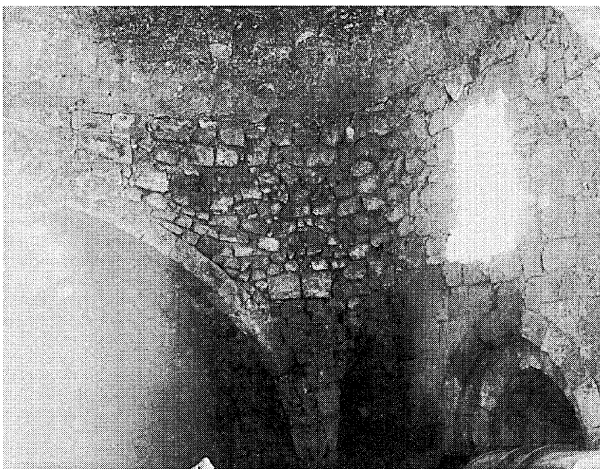


Figure 9. *Jami' al-Umari. Interior showing dome resting on pendentive and the top of the mihrab on the right side (PAM 5595). By courtesy of the Israel Antiquities Authority.*

usually a large rectangular sarcophagus or cenotaph commemorating the deceased. When in use the cenotaph is usually draped with a green cloth which may either rest directly on the stone tomb or on a wooden frame. Often there is a vaulted prayer chamber or pavilion built on the side of the tomb chamber although occasionally there is a mihrab in the tomb chamber itself.

Twenty *maqamat* were identified by the Antiquities Department during the Mandate period in addition to the numerous tombs which had been converted into Friday mosques (see above: Jami' Abu Fadl, Jami' Shaykh Raslan). Ten of the *maqamat* identified in Mandate times have survived to the present day although only three are still maintained for religious use.

Nabi Salih

The most famous *maqam* in Ramla is that of Nabi Salih which stands at the north-west corner of the White Mosque. The present structure is a modern flat-roofed concrete construction although Conder and Kitchener (1882, 273) refer to a 'domed kubbeh' on the same site.

Qabr Shihab al-Din (BSAJ 1992) (Fig. 3. No. 40; Figs. 10 and 11)

This is the largest of the surviving shaykhs' tombs in Ramla. The building, which has been extensively renovated, stands in the courtyard of the Jami' al-Kabir (Great Mosque). It is a tall structure with a square plan surmounted by a semi-circular dome. The entrance to the tomb is on the west side and there is a square window on the south covered with a lintel made from a re-used grave-stone. The floor level of the interior is half a metre above the floor level of the courtyard. In the centre of the room is the cenotaph which is aligned east/west in the usual way with a headstone at the west end. The dome rests on an octagonal drum which is supported by *muqarnas*-filled squinches.

The form of the cenotaph with a headstone and footstone conform to Ottoman funerary practice and the squinches filled with *muqarnasat* suggest an early date in that period, possibly the sixteenth century.

Shaykh Hammar (BSAJ 1992) (Fig. 3 No. 6; Figs 12–18)

The Department of Antiquities noted only one building on this site near the modern Greek Orthodox School although there are two tomb chambers. The

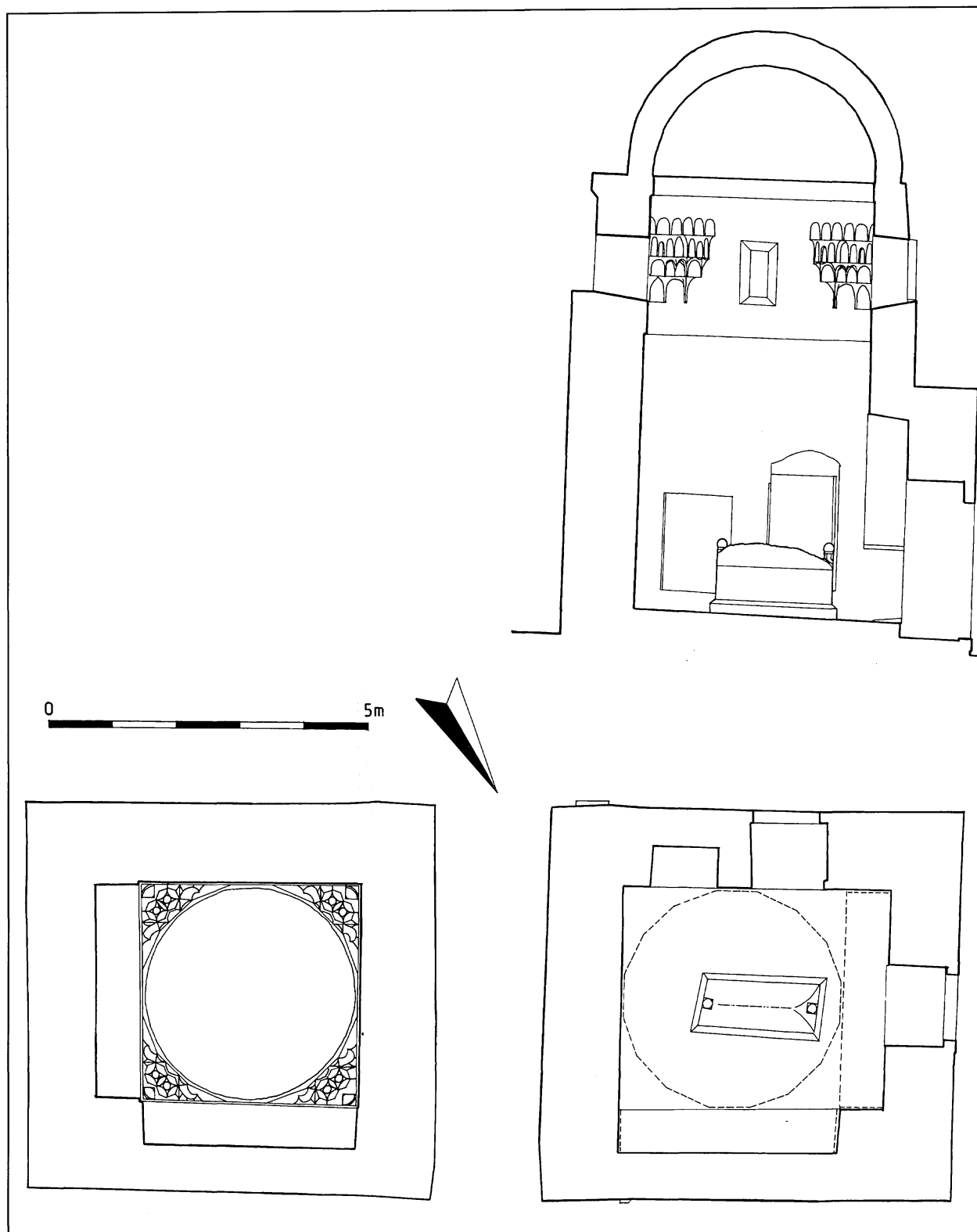


Figure 10. *Qabr Shihab al-Din*: section, floor and roof plans (BSAġ 1992).

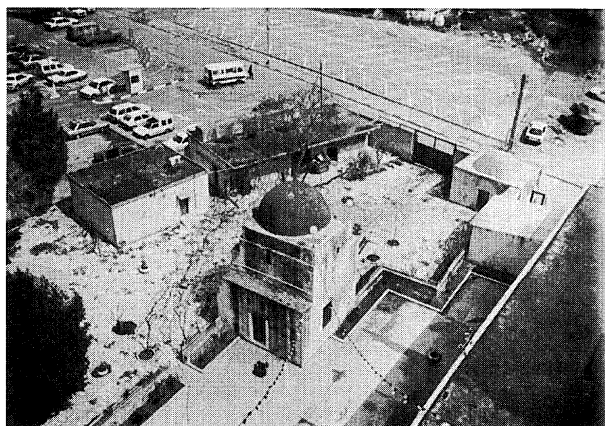


Figure 11. View of *Qabr Shihab al-Din* from roof of *Jami' al-Kabir* (MOS no. 29, 22).

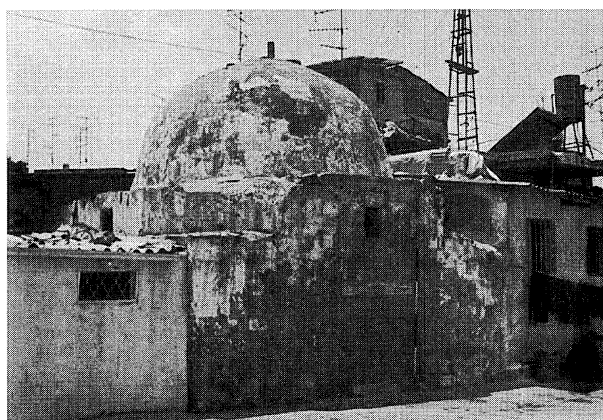


Figure 13. *Shaykh Hammar*: view of domed tomb from north-east (MOS no. 73, 16).

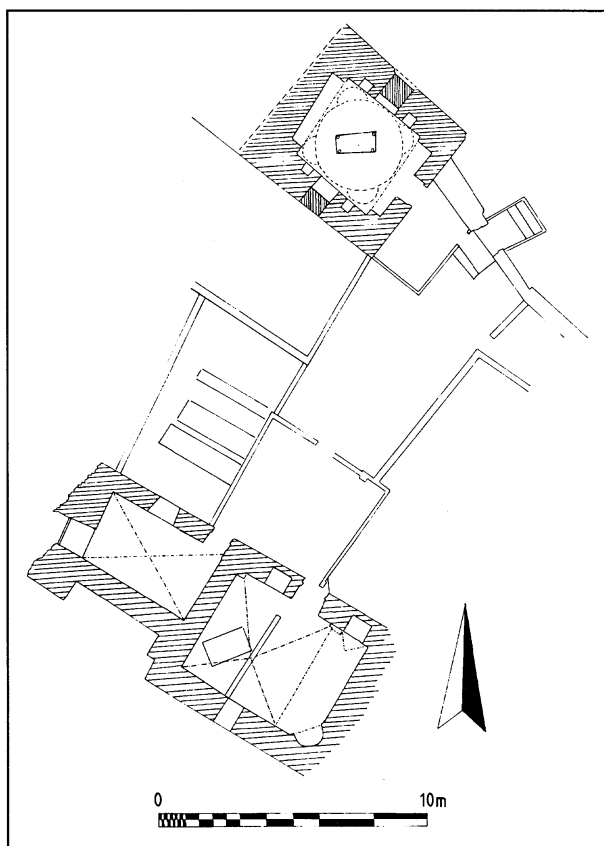


Figure 12. Plan of *Shaykh Hammar* (BSAǧ 1992).

tombs are built around a rectangular courtyard oriented north/south with a tomb at the north end near the entrance and another tomb with associated structures at the south end.

At present the courtyard is covered over and used as a house although the tombs are maintained for religious use. The north tomb is visible from the road and has a characteristic appearance with a white-washed dome resting on an octagonal drum. The entrance is on the east side through a small modern porch (rebuilt in August 1992). Inside it is apparent that the chamber is not square but forms an irregular rectangle with arches on the west and east sides converting the area into a square space. The square space is converted into an octagon by squinches at the corners which alternate with blind arches. The blind arches on the north and south sides of the drum each contain small rectangular openings. In the centre of the room is the cenotaph of the *Shaykh Hammar* which is aligned diagonally to the main axis of the room. There are blocked windows on the south and north sides which are flanked by small niches.

Across the courtyard to the south is the second tomb in a large cross-vaulted room with a wide arch or *iwan* at the east end. The room is divided in two by a thin partition wall with the tomb or cenotaph in the western part. The cenotaph is a long plinth aligned east/west and coated with concrete. At the north end a decorative marble panel is visible. On the other side of the partition there is a mihrab set at an angle of 30° to the rest of the room.

Next door there is a tall rectangular vaulted room with a window opening on to a garden which contains several graves. Directly above is another room with twin windows overlooking the garden (it was not possible to survey this room).

Three main phases of construction can be distinguished. The first comprises the tomb near the entrance (*Shaykh Hammar*), the second is the tomb at the south end and the third is the two-storey structure overlooking the garden/cemetery. The use of



Figure 14. *Shaykh Hammar: interior of domed chamber tomb showing corner squinch (MOS no. 73, 2).*

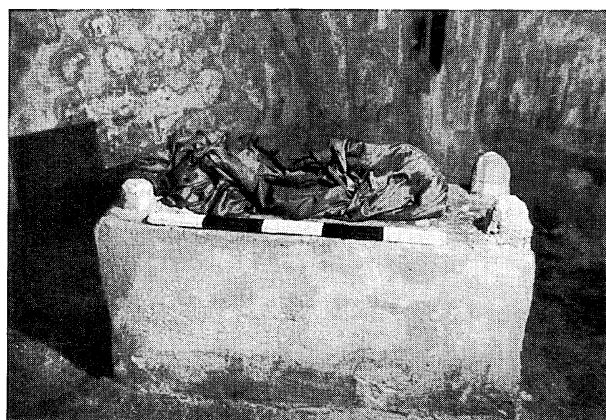


Figure 15. *Shaykh Hammar: cenotaph in domed tomb chamber (MOS no. 73, 11).*

squinches and blind arches in the drum of Shaykh Hammar suggest a medieval date although at present it is impossible to be more precise. The second tomb may also be of Mamluk origin as is suggested by the *ablaq* marble panel on the tomb and the position of the mihrab (cf. for example the mosque of al-ʿAjami in Gaza [Sadek 1991, 105–106 and abb. 97] which is dated to the Mamluk period).

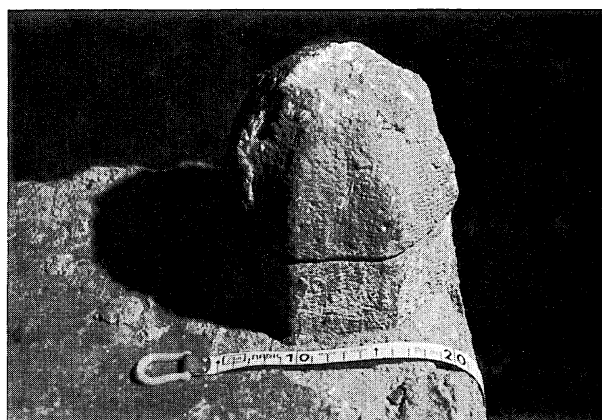


Figure 16. *Shaykh Hammar: domed tomb chamber, detail of corner post on cenotaph (MOS no. 73, 9).*

Shaykh ʿAntar (BSAJ 1992) (Figs. 19 and 20)

Also known as Maqam Imam ʿAli, this building stands outside Ramla on the Lydda road. It is the best example of a traditional *maqam* in the area and is still used as a shrine by local people. It is a square domed chamber with a pavilion of similar size attached to the north side. The pavilion has a folded cross vault with a small dome in the middle whilst the main chamber



Figure 17. *Shaykh Hammar: cenotaph in south tomb chamber (MOS no. 73, 21).*

containing the tomb has a dome supported by pendentives. The tomb chamber contains a cenotaph lying east/west and covered with a green cloth. In the south wall directly opposite the door is a mihrab and there are windows in the the east and west walls. The building is dated to 1701 by an inscription above the door of the tomb chamber.

Shaykh ‘Abdallah al-Bataihi (BSAJ 1992) (Fig. 3 No. 30; Figs. 21 and 22)

The remains of this tomb can be found at the south-western edge of the old city in an area of wasteland. It was in a derelict condition in 1933, with no roof, although since then the building has disintegrated into an even worse condition. The present remains consist of four enclosure walls filled with rubbish and accumulated rubble. The position of the doorway on the north side can still be determined, although unfortunately the cenotaph is no longer visible. Photographs of the tomb show a rectangular box-like

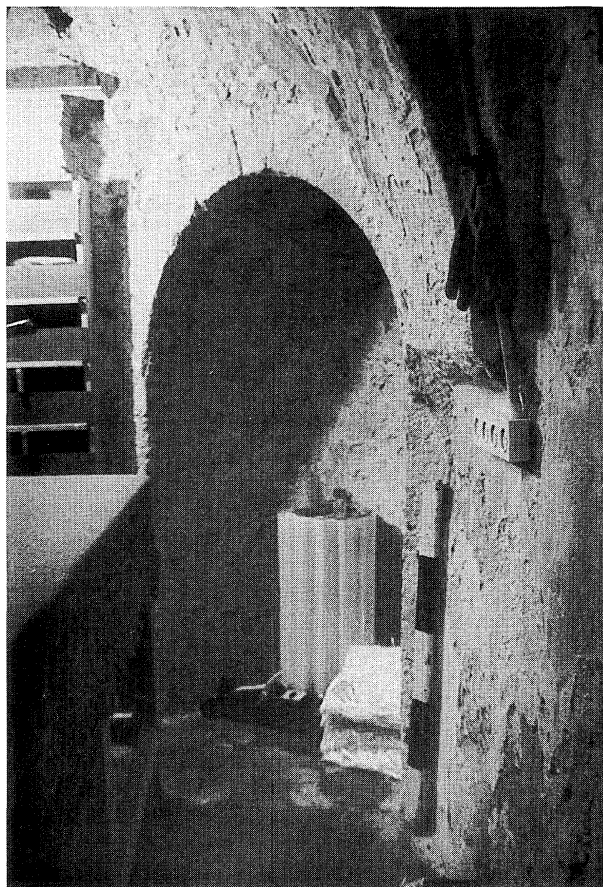


Figure 18. *Shaykh Hammar: mihrab in south tomb chamber (MOS 73, 24).*

structure with side panels decorated with a border of strap-work loops and a Kufic inscription at the east end (PAM. Photo Nos. 5591 and 7690). Traces of a mihrab framed by marble columns were found during the survey work in 1992 as well as fragments of the tomb.

Mujir al-Din describes Shaykh ‘Abdallah as a saint who was venerated for his piety and died in A.D. 967. His tomb was in the open air until 1469 when an ‘iwan’ was built over it (Sauvare 1876, 27). The present ruins are probably the remains of this ‘iwan’ which may have been filled in at a later date (see also Cohen and Lewis 1978, 135 n.3).

Shaykh Sa‘d wa Sa‘id (BSAJ 1992) (Fig. 3 No. 21)

Shaykh Sa‘ad wa Sa‘id is hidden in a garden on the western edge of the old city. It consists of a sunken rectangular space with revetted walls and a mihrab in the south wall. At present the space is overgrown with

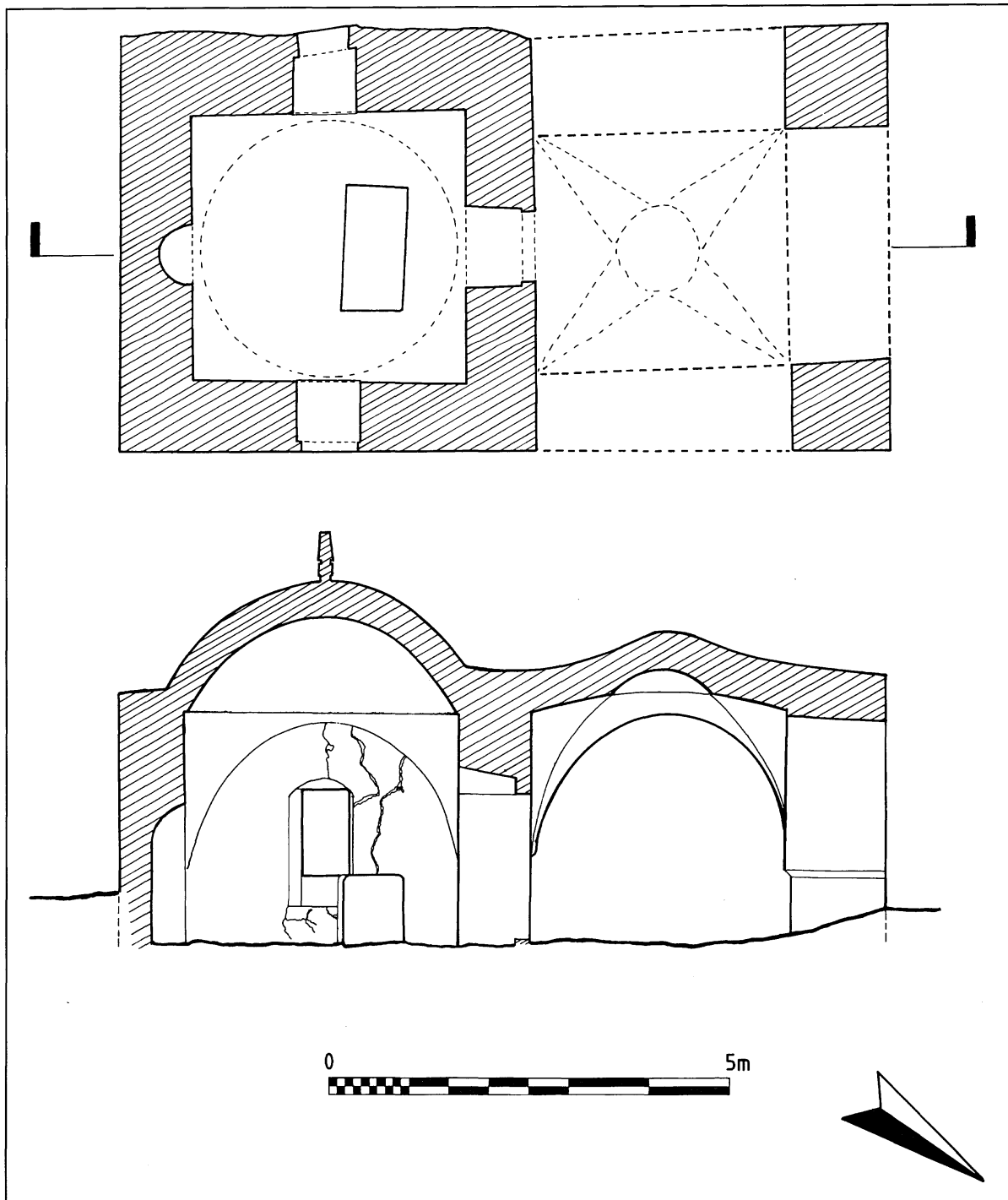


Figure 19. *Shaykh Antar: plan and section showing damaged west wall (BSAʿ 1992).*

a fig tree and is barely visible without close inspection. It was entered by a set of steps leading down through a gateway on the north side. This is one of two structures in Ramla with this feature, although it is

likely that there were originally more (the other is Shaykh Stuh). There is no information about the date of this tomb although one may assume that it dates at least to the Ottoman period.



Figure 20. *Shaykh 'Antar: view from east (MOS no. 73, 33).*

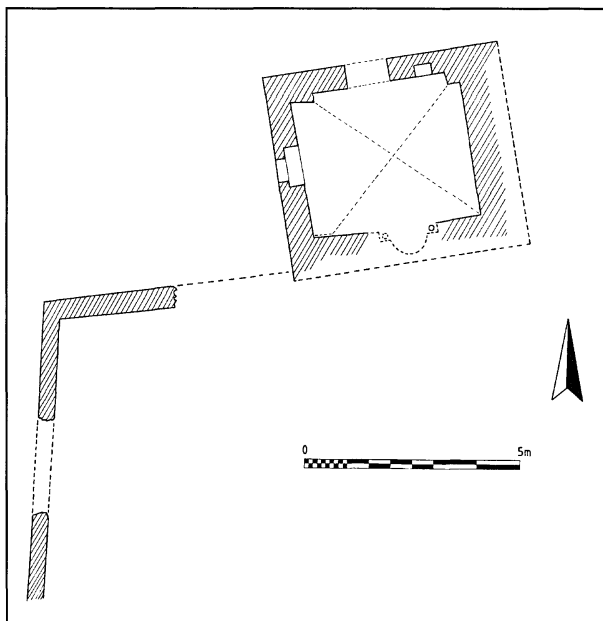


Figure 21. *Shaykh Abdallah al-Bataihi: plan of remains (BSAJ 1992).*

Shaykh Stuh (BSAJ 1993) (Fig. 3 No. 5; Fig. 23)

On the east of Detroit Road opposite the Amal Technical College is the tomb of Shaykh Stuh. It is a similar structure to Shaykh Sa'd wa Sa'id and comprises a rectangular sunken area with a mihrab in the south wall.

Shaykh Khairy (BSAJ 1992) (Fig. 3 No. 38; Fig. 24)

This building can be found in the south-west of the town approximately 50 m. south of Shaykh

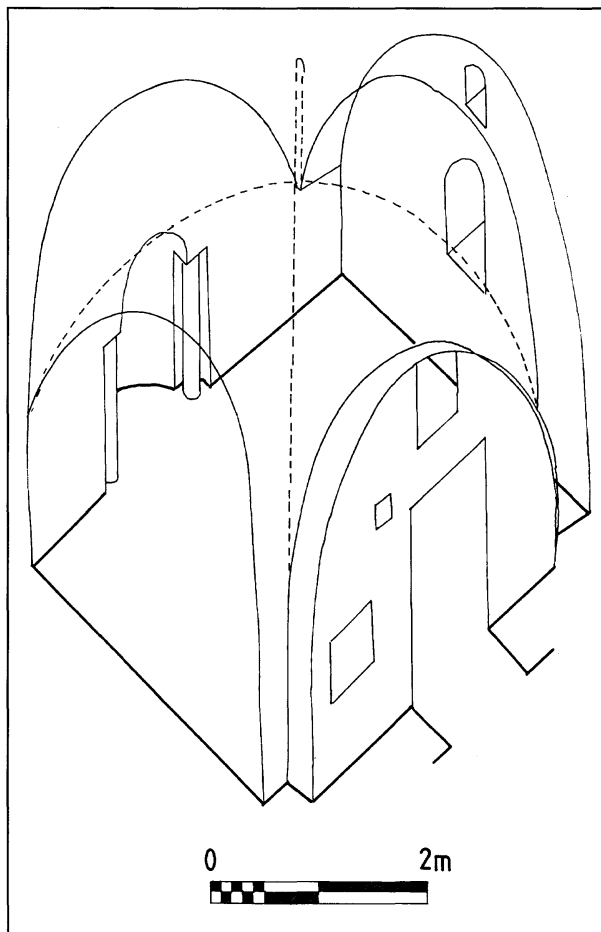


Figure 22. *Shaykh Abdallah al-Bataihi: suggested reconstruction (BSAJ 1992).*

Abdullah al-Bataihi. It is a square domed chamber and stands within a cemetery (*maqbara*) containing several ruined tombs. The entrance is in the east side of the building and there is a window on the west side. There are no traces of a mihrab or cenotaph within and it is presently used as a welding workshop. According to the present occupier it was built as a place for washing the dead prior to burial.

Sitt Halima* (Fig. 3 No. 37; Figs. 25–27)

Approximately 80 m. south of Jami' Shaykh Raslan stood the tomb of Sitt Halima. It was a square chamber with a hemispherical stone dome. S.A. Hussein who inspected the building for the Department of Antiquities noted:

In the north side there is a blocked entrance with its outer walls covered with marble panels. On the

E. side there is a second open arched entrance.
(PAM file157, Report 1942/ATQ189)

In the centre was a tomb made of fragments of marble with a fluted column used as the headstone.

The dome rested on squinches which alternated with blind arches to form an octagonal zone of transition. In 1942 a marble panel was found buried next to the tomb which carried a Mamluk inscription dated to 802 A.H. (A.D. 1399)

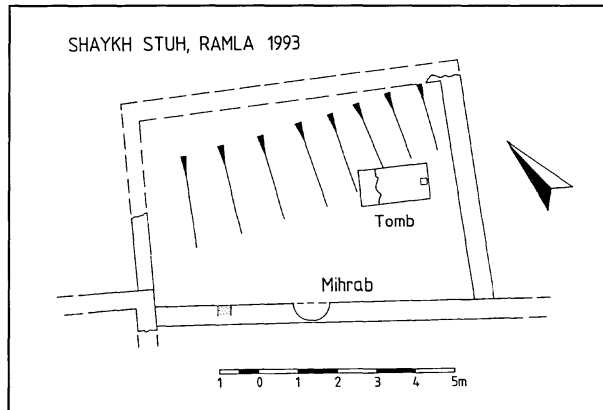


Figure 23. Plan of Shaykh Stuh (BSAʿ 1993).

Shaykh Muhammad al-Ashmuni* (Fig. 3 No. 17)

In the centre of the old city, between the Great Mosque and Dar Sulayman al-Taji, stood the tomb of Shaykh Muhammad al-Ashmuni. Directly above the doorway was a fourteen-line inscription (PAM photo No.5588) dated to 680 A.H. (A.D. 1281). Unfortunately the interior of the building was not recorded before its destruction.

Shaykh Rihan* (Fig. 3 No. 23; Figs. 28 and 29)

This building stood on the east side of Ramla approximately 50 m. south of Jaffa Road. It formed part of a complex within an enclosed garden entered by a

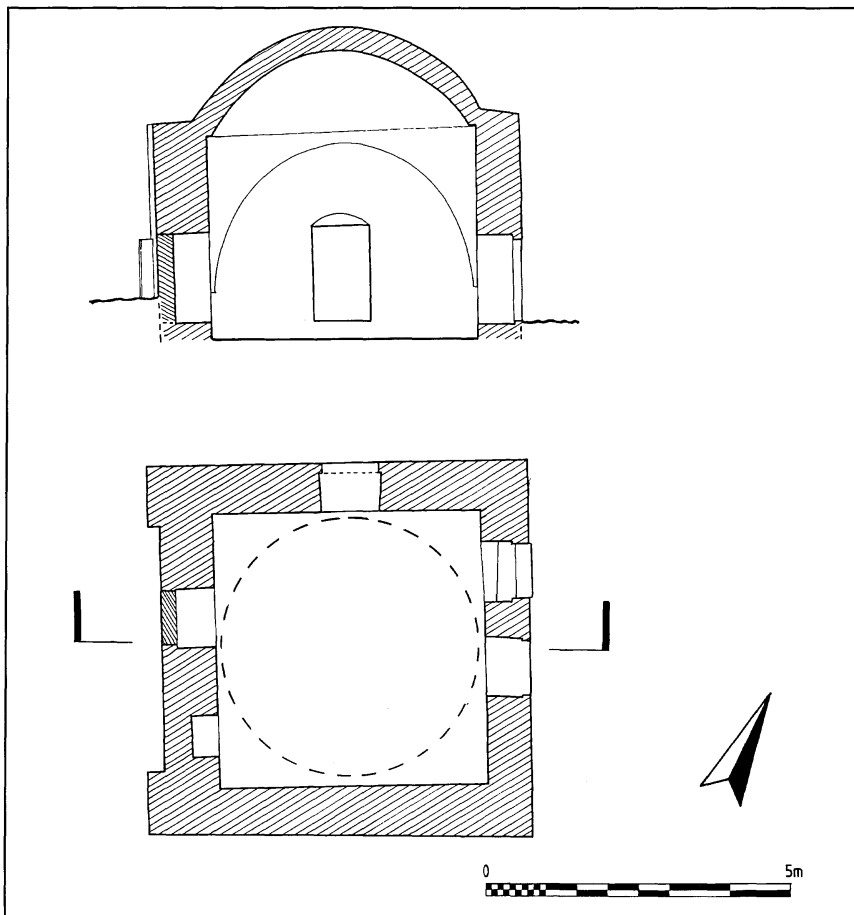


Figure 24. Plan and section of Shaykh Khairy (BSAʿ 1992).



Figure 25. *Maqam Sitt Halima. View from north. Note marble facing stones around the buried window (PAM 5611). By courtesy of the Israel Antiquities Authority.*

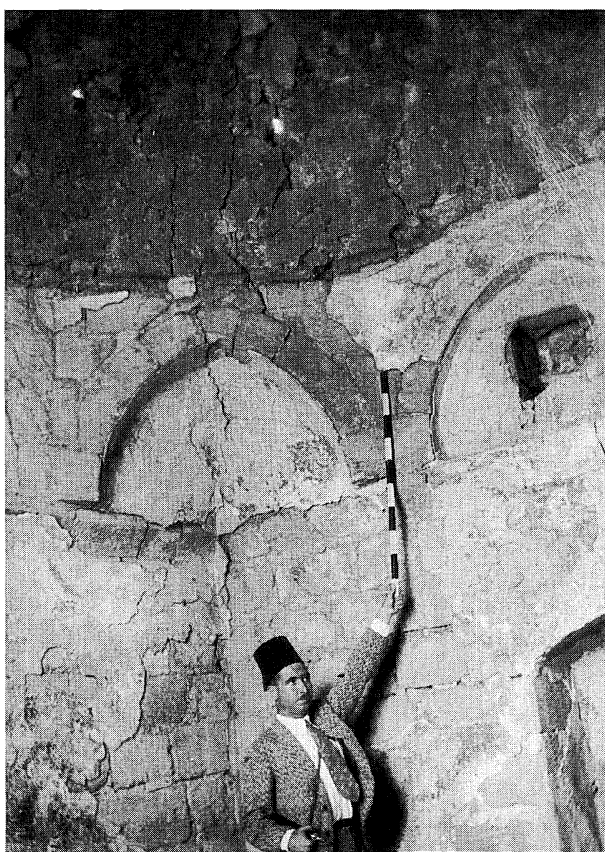


Figure 26. *Maqam Sitt Halima. Interior showing squinch in south-west corner (PAM 5610). By courtesy of the Israel Antiquities Authority.*

doorway in the south wall. Directly above the arch of the gateway was a *naskhi* inscription which was photographed (PAM Photo No. 5593) although no squeeze was taken. A sketch plan of the complex made in 1933 showed a rectangular prayer room in the south-east corner of the enclosure next to a house. The prayer room was covered by a folded cross vault with a small hemispherical dome at the crown. There was a mihrab in the south wall, a doorway in the west wall and the north side was formed by a wide arch open onto the garden. The tomb of Shaykh Riḥan was underneath the northern arch and the tomb of another Shaykh, Shaykh Hussayn, was in the garden.

Shaykh Shams al-Din* (Fig. 3 No. 33)

In the eastern part of the town between Birkat al-Jam-mus and Jami' Shaykh Muhammad al-Qubbi stood the tomb of Shams al-Din. Although it was inspected in October 1933 there are no descriptions in the Mandate file (PAM file 157) although there is a photograph of an inscription (PAM photo No. 5630).

Shaykh 'Umari (in the pottery market)* (Fig. 3 No. 25; Figs. 30–32)

In the Mandate files this building is referred to by the epithet 'in the pottery market' to distinguish it from Jami' Shaykh 'Umar in the south-west of the city (see above). The structure is low and domed with a barrel-vaulted chamber to the south-west. Large arches form shallow iwans at the north and west sides and there



Figure 27. *Maqam Sitt Halima. Inscribed marble panel from above the entrance. In the top left corner is a blazon containing a lion above a chalice or cup. The inscription is dated to 807 A.H. (i.e. A.D. 1404/5) (PAM 28.045). By courtesy of the Israel Antiquities Authority.*

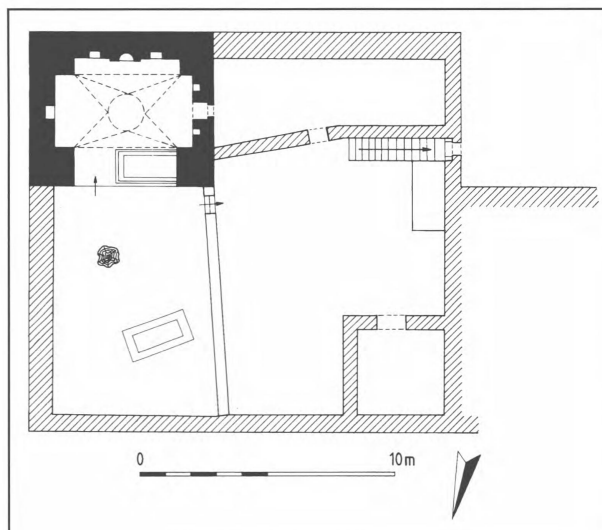


Figure 28. *Sketch plan of Shaykh Rihan, after H. Waddington (PAM file 157).*



Figure 29. *Maqam al-Shaykh Rihan. Looking south towards the mihrab (PAM 7045). By courtesy of the Israel Antiquities Authority.*

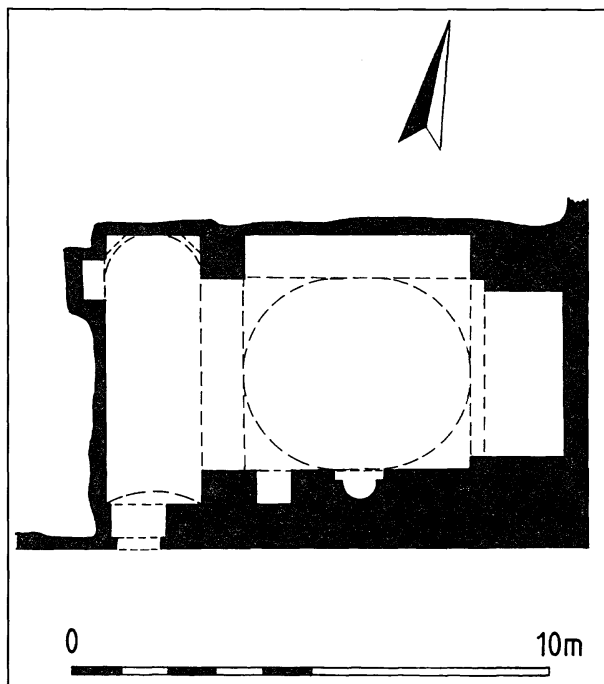


Figure 30. Sketch plan of Shaykh 'Umari in the pottery market, after H. Waddington (PAM file 157).

is a mihrab in the south-east wall. The dome rested on carved stone *muqarnas* pendentives (PAM Photo 5627).

Shaykh Khalil al-Mahjub* (Fig. 3 No. 41)

This structure stood in a courtyard approximately 100 m. south of Jami' Zaytuna. There is a photograph in the Mandate file although the building is not described (PAM photo 5631).

Shaykh Salih*

According to a 1933 map of Ramla (Survey of Palestine, 1933) this structure was on the north side of the Jaffa Road but there is no mention of it in the Mandate files.

Shaykh Li'layma*

Although it was visited by the Department of Antiquities, this tomb in the north-east of the city was thought to be of no importance.



Figure 31. Shaykh 'Umari in the pottery market. View from the north-east (PAM 5620). By courtesy of the Israel Antiquities Authority.



Figure 32. *Shaykh 'Umari in the pottery market. Stalactite pendentive at the south-west corner of the south bay (PAM 5627). By courtesy of the Israel Antiquities Authority.*

Shaykh Muhammad Zala'ī*

There is no mention of this tomb in the Mandate file (PAM file 157) although according to a 1933 map (Survey of Palestine, 1933) it appears to have been a simple cenotaph.

Shaykh Fannas*

This tomb was found in the north of Ramla approximately 10 m. south of the Jerusalem-Jaffa railway line (Survey of Palestine, 1933). Like Shaykh Muhammad Zala'ī this appears to have been a simple cenotaph.

Houses

British Mandate Records list six houses of the Ottoman period in Ramla, four of which were published by H. Waddington (Waddington 1933). Only two of these houses have survived to the present day

although the Medieval and Ottoman Survey identified two more houses of similar design. The houses of Ramla will be dealt with in more detail in a separate publication.

The standard arrangement of these houses is a ground floor with tall cross-vaulted rooms and an upper floor with a courtyard or terrace and one or more domed rooms. The ground floor rooms are generally windowless except for some small openings placed high up, and were used for storage, for animals or as shops (Waddington 1933). The upper courtyard or terrace is usually enclosed by a wall, the upper parts of which are made of fired earthenware tubes (*qawadis*) arranged in triangular patterns. The upper rooms have large twin windows on at least three sides and were covered with wide shallow domes also made of earthenware vaulting tubes (Canaan 1933, 20). Vaulting tubes were common in the eastern Mediterranean from the second to the eighth century A.D., but seem to have been abandoned after the eighth century, with the latest occurrence at Khirbat al-Maffjar (Van 1993, 33). The technique seems to have been revived in the larger towns of Palestine (e.g. Jerusalem, Ramla, Jaffa) sometime before 1820 (probably during the eighteenth century).

The origin of this house type is not known, although a French cavalier who travelled through Ramla in 1659 (D'Ariveux 1735, 23–31) described a town with houses of a different form only one storey high. One of the earliest descriptions of the present house type is by Buckingham who wrote

The style of building here, is that of high square houses with flattened domes covering them; and some of the terraced roofs are fenced around with raised walls, in which are seen pyramids of hollow earthenware pipes, as if to give air and light without destroying the strength of the wall itself (1822, 262).

It seems likely, therefore, that this type of house developed some time before 1822, probably in the eighteenth century. Support for this theory can be found in the *waqf* records of Jaffa which record the building of one of these houses in A.D. 1713 (see below).

Qasr Waqf Abu al-Huda (BSAJ 1993) (Fig. 3 No.19)

This building stands to the south-east of the Great Mosque in an area now used as a car park although it was formerly a densely built up area. According to *waqf* records in Jaffa (Waddington 1935, 1) the construction of the house was begun in 1125 A.H. (A.D.

1713). The house forms a long rectangle aligned east/west along the line of a former lane which has now disappeared. The entrance to the upper part of the house is shared with Dar al-Sulayman al-Taji on the opposite side of the lane. The most striking feature of the building is the north facade where the windows are set into panels decorated with carved designs and coloured marble voussoirs. The effect of the panels combined with the buttresses which divide the facade into sections is reminiscent of Mamluk palatial residences (cf. for example Sadek 1992, abb. 365). The main residential part of the building was described by Waddington in 1933 and all that needs to be added to his account is that the building is now entirely neglected and needs some maintenance to stop it falling into ruin.

Dar al-Shaykh Sulayman al-Taji (BSAJ 1993)
(Fig. 3 No. 18)

Next door to Qasr Waqf Abu al-Huda and with a common entrance is Dar Shaykh Sulayman al-Taji. This also belongs to the *waqf* of Abu al-Huda and has sometimes been confused with the building above (see PAM file 157). It was visited by R.W. Hamilton in August 1933 who thought it not worth registering (PAM file 157).

The Dar forms a complex divided into two distinct houses, one on the north-west and the other on the south-east of a compound, the walls of which have now disappeared. The south-east block is joined to Qasr Waqf Abu al-Huda but is at a lower level. This house has a vaulted substructure (at present inaccessible) and a domed upper room. The upper room is in a ruinous condition with the dome and floor partially collapsed. A doorway on the north side of the room leads into a smaller domed room which may have functioned as a private hammam. The north-west block is also a two-storey structure with vaulted rooms below and a domed upper section. At present the lower part of this building is used as a welding shop.

Anonymous house (BSAJ 1992) (Fig. 3 No. 43)

This house is located on the corner of Shafiq al-Adis Street and is used as an aluminium window factory. It forms a long rectangle oriented north/south with a prominent facade on the east. The house is built around a rectangular courtyard which is now covered over. On the first floor is a raised terrace with a tall domed room at the east end next to a small bathroom or hammam.

Qasr Shbayta (BSAJ 1993) (Fig. 3 No. 13)

Opposite the Greek Orthodox school in the west part of Ramla is the house known as Qasr Shbayta. It has not yet been surveyed but appears to be similar to the other houses discussed above. It has tall windowless vaulted rooms on the ground floor and domed rooms plus a small courtyard on the upper floor. An interesting feature of the domes are paintings of ships and animals in addition to the carved plaster work found in the other houses. At present the house is inhabited by two families.

Qasr Hasan al-Darwish* (Fig. 3 No. 35)

This building stood in the south-eastern part of the town 50 m. north of Khan al-Azzam. The building was discussed by Waddington (1933, plate I:2 and III:4) and has since been destroyed.

Diwan al-Khairi* (Fig. 3 No. 26)

This building was located in the eastern part of Ramla approximately 100 m. east of Jami' al-Maghribi. It was noted by the Department of Antiquities in 1933 and was described as 'ruined since earthquake of 1927' (PAM file 157). There is a photograph of the east facade of the house (PAM Photo no.5191) although there is no description or sketch plan of the building.

Dar al-Ash'ari* (Fig. 3 No. 7)

This house stood on the west side of the town between Shaykh Hammar and the Anonymous House. It was described by Waddington (1933, 1-2 and plates I:1, III:3) and is included in the Mandate File (PAM file 157). There is a particularly fine upper room at the north-east corner facing the convent of St Nicodemus.

Dar Khalil al-Mullah* (Fig. 3 No. 20)

This building was in the eastern part of the town approximately 80 m. east of Qasr Waqf Abu al-Huda. It was distinguished by its entry portal and octagonal fountain in the courtyard (Waddington 1933, 4, plate II:4 and II: 1, 2).

Public buildings

Although it is known that Ramla had a large number of industrial and public secular buildings, very few of these have survived. The Mandate files (PAM file 157) record five buildings of historical importance, three of

which were later destroyed. This is a very different situation from the neighbouring city of Lydda which has three large soap factories and a khan still standing in the centre of the city (MOS Lydda).

Hammam al-Ridwan (Fig. 3 No. 14)

This building is in the centre of town near the Greek Church and convent of St George. A detailed survey was made during the Mandate period (PAM file 157) although since that time it has deteriorated considerably. At present only the summer undressing room is still standing and this is now derelict. Recently the building has been the subject of a detailed study which forms part of a monograph on the baths of Palestine (Dow, forthcoming).

Khan al-ʿAzzam (Fig. 3 No. 39)

This large khan stands to the south-east of the city behind a modern school building. During the Mandate period it was used as a pottery factory and was known as Khan al-Fawakhir. Since 1948 it has been abandoned and has gradually filled up with rubbish. The building forms a large rectangle with a central courtyard, although the north and west sides have mostly collapsed. The east range is a large stable covered with a series of cross vaults carried on square piers. The south range comprised a series of tall barrel-vaulted chambers. A sketch plan of the building was made by the Department of Antiquities in 1933.

The date of the building is unknown, although the form of the vaults with ribs, and the chamfered buttresses on the external walls, resembles Jamiʿ al-Abyad. On this basis a Mamluk date seems likely.

Medieval Khan (al-Maskubiya)* (Fig. 3 No. 42)

This building stood in the centre of the old city between the Jamiʿ al-Kabir and the main suq. A sketch plan made in January 1946 (PAM file 157) shows the building divided into two halves connected by a vaulted street or lane. A report by S.A. Husseini in March 1946 (PAM file 159 ATQ/189) recommended the 'preservation and restoration' of the building; it was subsequently destroyed.

Badd Abu al-Huda* (Fig. 3 No. 2)

This structure stood to the north of the Jaffa Road opposite the bus station. It is also known as Badd al-Ghasain and was inspected by the Department of Antiquities in August 1933. It was described in a report as follows:

A high vaulted room of three bays, divided by two masonry arches. Door at South end open; a second door at north is blocked. Signs of reconstruction or adaptation to pre existing buildings at north end. Vaults of rubble: crown, have sunk somewhat. Rooms now out of use two or three heavy mill stones on the floor. (PAM file 157)

The same report also records that the building was to be demolished to make room for a school playground. The building was thought to date from the medieval period (i.e. before A.D. 1517)

Maʿsara Dayr al-Rum * (Fig. 3 No. 9; Fig. 33)

This building was located on a corner next door to the Jamiʿ al-Huzayfa in the north-west of the old city. There were two entrances, one from the east side (Detroit Street) and the other from the south (Shafiq Adis street). The interior was divided up into twelve cross-vaulted bays supported on square piers. It contained a crusher, an oil mill, a foot press, storage tanks and an oven. For a detailed description of a traditional soap factory, see Grandin (1984).

Conclusion

The surviving buildings of Ramla represent a section through the history of the town from its foundation in the early-eighteenth century to the British conquest in 1917.

On the basis of the survey carried out in 1992 and an examination of the Mandate archives, several general observations may be made. The most notable feature is that religious buildings including both mosques and shaykhs' tombs form the largest proportion of surviving buildings. This is partly a result of differential preservation whereby mosques were consciously preserved after 1948 whereas secular buildings were abandoned and subsequently demolished. However there is some evidence that Ramla has always had a large number of religious buildings (cf. Ibn Battuta in Le Strange 1890, 308). On the other hand there is a notable absence of any fortifications or the citadel mentioned by Mujir al-Din (Sauvage 1876, 205) although the change in ground level on the south side of the town gives some idea of the wall line. Similarly there are very few traces of the extensive olive oil industry mentioned in the town in the Ottoman period (Cohen and Lewis 1978, 63).

Ramla's relationship with Lydda is evident through the proximity of the two cities and the similarity of

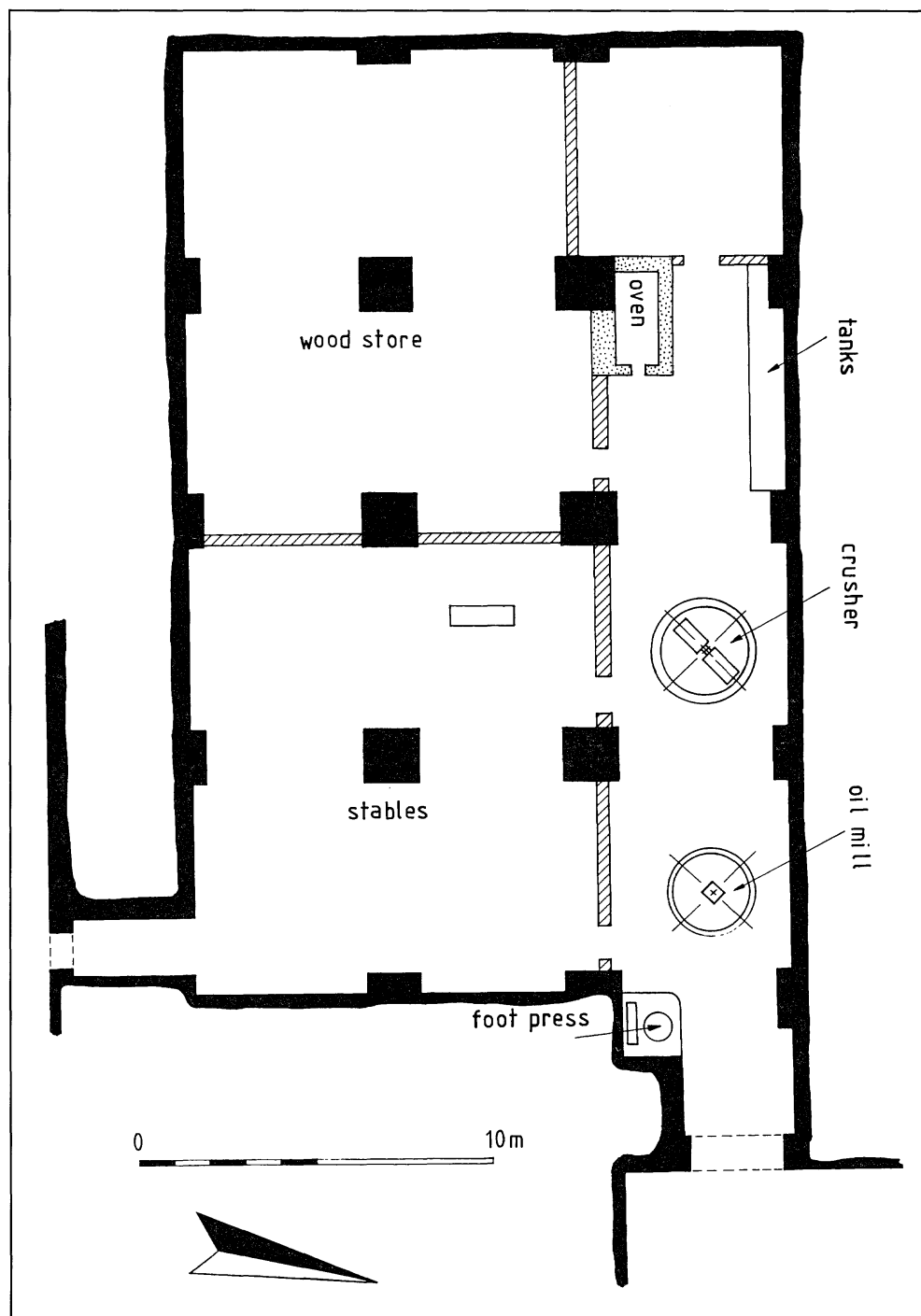


Figure 33. Sketch plan of Ma'sara Dayr al-Rum, after H. Waddington (PAM file 157).

Table 1. *Building survey at Ramla*

Name of monument	Foundation date	Present use	Original use	Condition	Mandate archive*	BSAJ Survey
Jami' Abu al-Fadl	medieval	house	mosque	good	photo, plan, notes	1992
Jami' al-Abyad	Umayyad	monument	mosque	ruined	photo, plan, notes	—
Jami' al-Kabir	medieval	mosque	church	good	photo, notes	—
Jami' Abu al- ^c Awn	medieval	house	mosque	good	photo, plan, notes	1992
Jami' al-Maghrabi	Ottoman	house	mosque	good	photo, notes	1992
Jami' al-Huzayfa	Ottoman	mosque	mosque	good	photo, plan, notes	1993
Jami' Sh. Raslan	medieval	house	mosque	good	photo, plan, notes	1992
Jami' al-Qubiyyin	?	—	mosque	destroyed	photo, plan, notes	—
Jami' al- ^c Umar	?	—	mosque	destroyed	photo, plan	—
Jami' Sh. Mhd. al-Qubbi	Ottoman	house	mosque	good	photo, plan	—
Jami' Sh. Mhd. Alawi	?	—	mosque	destroyed	photo, notes	—
Jami' al-Nakhla	?	—	mosque	destroyed	photo, notes	—
Jami' al-Qaliji	?	—	mosque	destroyed	notes	—
Jami' al-Zaytuna	medieval	in use	mosque	good	—	—
Jami' Shaykh ^c Umar	medieval	—	shrine/mosque	destroyed	photos, notes	—
Shaykh al- ^c Umar	medieval	—	shrine/tomb	destroyed	photos, notes	—
Jami' al-Bustani	?	—	mosque	destroyed	photo	—
Sitt Halima	medieval	—	shrine/tomb	destroyed	photo, notes	—
Sh. Mhd. al-Bataihi	medieval	dis-used	shrine/tomb	ruinous	photo, notes	—
Sh. Khairy	Ottoman	workshop	washing the dead	good	—	1992
Sh. al-Mahjub	?	—	shrine/tomb	destroyed	photo	—
Sh. Hammar	medieval	house	shrine/tomb	good	sketch plan	1992
Sh. Mhd. Zala'i	?	—	shrine/tomb	destroyed	—	—
Sh. Fannas	?	—	shrine/tomb	destroyed	—	—
Sh. Stuh	Ottoman	dis-used	shrine/tomb	ruinous	—	1993
Sh. Sa'd wa Sa'id	Ottoman	dis-used	shrine tomb	overgrown	—	1992
Sh. ^c Antar	Ottoman	in use	shrine/tomb	needs repair	photo	1992
Nabi Salih	medieval/modern	in use	shrine/tomb	new	—	—
Sh. Riham	?	—	shrine/tomb	destroyed	photo	—
Sh. Shams al-Din	?	—	shrine/tomb	destroyed	photo	—
Sh. Lay'ima	?	—	shrine/tomb	destroyed	—	—
Sh. ^c Abd al-Najib	?	—	shrine/tomb	destroyed	—	—
Sh. Mhd. al-Ashmuni	medieval	—	shrine/tomb	destroyed	photo	—
Sh. Mhd. Salah	medieval	dis-used	shrine/tomb	needs repair	notes	1992
Shihab al-Din	Ottoman	in use	shrine/tomb	good	photo	1992
Qasr Waqf Abu al-Huda	Ottoman	dis-used	house	needs repair	photo, notes, plan	1992
Qasr Hasan Darwish	Ottoman	—	house	destroyed	photo, notes	—
Dar al-Ash'ari	Ottoman	—	house	destroyed	photo, plan	—
Dar Khalil al-Mullah	Ottoman	—	house	destroyed	photo, notes	—
Diwan al-Khairy	Ottoman	—	house	destroyed	photo, notes	—
Dar Sh. Sulayman al-Taji	Ottoman	workshop	house	semi-ruined	notes	1992
Anonymous house	Ottoman	workshop	house	good	—	1992
Qasr Shbayta	Ottoman	house	house	good	—	1993
Khan al- ^c Azzam	medieval	dis-used	khan	semi-ruined	sketch plan	—
Anonymous khan	medieval	—	khan	destroyed	sketch plan	—
Hammam al-Ridwan	Ottoman	dis-used	bath house	semi-ruined	sketch plan	—
Bir al- ^c Anaziyya	Abbasid	monument	cistern	good	plan, section	—
Bir Bint al-Kafir	?	—	cistern	destroyed	photo	—
Birkat al-Jammus	medieval	dis-used	cistern	ruinous	photos	—
Badd Abu al-Huda	Ottoman	—	olive press	destroyed	notes	—
Cisterns Jami' al-Abyad	Early Islamic	monument	cisterns	good	photo, notes	—
Ma'sara Dayr al-Rum	Ottoman	dis-used	soap factory	semi-ruined	sketch plan	—
Greek Church of St George	Nineteenth century	in use	church	good	photo, notes	—
Church of St George (Armenian)	?	in use	church	?	—	—
Church of St Nicodemus	Nineteenth century	in use	church	good	photo, notes	—

* All the plans in the Mandate Archive are sketch plans with the exception of those for the Bir al-^cAnaziyya.

their architecture (although in Lydda more industrial buildings have survived, see MOS Report on Lydda). Ramla also has a close relationship with Jaffa, which was referred to as the port of Ramla in the Ottoman period, and occasionally there is some confusion between the two (Heyd 1956). Through all periods the architecture of Ramla seems to have been more influenced by Egypt (via Gaza) than by other Palestinian cities. The reasons for this are to do with Ramla's position on the trade route to Egypt and in the future more detailed comparative work would be useful.

For the present this report will give some idea of the range of historic buildings documented in the Mandate files and should indicate the importance of those surveyed in 1992.

Abbreviations

*Building or monument destroyed

BSAJ 1992. Surveyed by the British School of Archaeology in Jerusalem in 1992.

BSAJ 1993. Planned survey by the British School of Archaeology in 1993.

MOS. British School of Archaeology in Jerusalem, Medieval and Ottoman Survey. Petersen, A.D. List of Sites 1991–3. Unpublished reports on standing buildings.

PAM. Palestine Archaeological Museum: Rockefeller Museum. Archives of the Department of Antiquities of Palestine during the period of the British Mandate, 1918–1948.

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