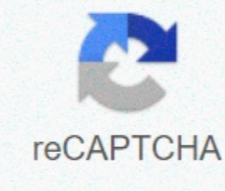




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## Great mosque of damascus destroyed

Grand Mosque Aleppoجامع حلب الأكيٴThe mosque's minaret in January 2011IslamStactionTemporarily closedLocation of al-Jalloum district, Aleppo, SyriaShow inside the ancient city of Aleppo Geographical coordinates36°11′588″N 37°09′25E﻿ / ﻿36.199492; 37.156911°E 36.199492; 37.156911°N 37.156911°E﻿ / 36.199492; 37.156911File(s)Hasan ibn Mufarraj al-SarminiTypeMosqueStylePre-Islamic,[a] Northern Syria, Umayyad, Seljuk, MamlukCompleted715, 13th CenturyPre-unifying Dome(s)1Minaret(s)1 (destroyed during the Syrian civil war)Materialsstone The Grand Mosque of Aleppo (Arabic: جامع حلب الأكيٴ, Jāmiʻ Aalab al -Kabī ) or the Banu Umayya Mosque in Aleppo (Arabic: جامع بنى أمية بحلب, Jāmiʻ Banī Omayyah Bī-Aalab) is the largest and one of the oldest mosques in the Syrian city of Aleppo. It is located in the al-Jalloum district of the ancient city of Aleppo, a World Heritage Site, near the entrance to Al-Madina Souq. The mosque is supposedly home to the ruins of Zacharias, the father of John the Baptist, both of whom are revered in Islam[5][6] and Christianity. [7] It was built at the beginning of the 8th century AD. However, the current building dates from the 11th to the 14th century. The minaret was built in 1090,[8] and was destroyed during the fighting in Syria's civil war in April 2013. [9] History Foundation The site of the Grand Mosque was once the market of the Hellenistic period, which later became the garden for St. Helena Cathedral during the Christian era of Roman rule in Syria. [6] The mosque was built on seized land that used to serve as a cathedral cemetery. [8] According to the most later traditions,[10] the construction of the earliest mosque in the area began by the caliph Ummyad al-Walid I in 715 and was finished by his successor Sulayman ibn Abd al-Malik in 717. [11] Architecture historian K. A.C. Creswell attributes its construction exclusively to the latter, citing 13th-century historian Aleppo Ibn al-Adim who wrote Sulayman's intention was to make it equal to the work of his brother al-Walid at the Grand Mosque in Damascus. [10] However, architectural historian Jere L. Bacharach writes that the most likely protector of the mosque was Maslamah ibn Abd al-Malik, a brother of al-Walid and Sulayman who served as governor of the local province (Lund Qinnasrin) sometime before 710 until at least the early period of Sulayman rule. Therefore, this would explain the belief that the construction of the mosque received during the reign of both In addition, the governor of Maslamah qinnasrin was largely ignored by the first Arab historians, who focused their attention on his campaigns against the Byzantine Empire and the Armenians, and the position of governor over the provinces of Iraq, Iranian Azerbaijan, upper Mesopotamia and Armenia. Bacharach also says that Maslamah's assignment of a large church mosque in Aleppo, an important base from which the Byzantines would attack, would be appropriate, if not necessary. [10] Renovation In the second half of the 11th century, the Mirdasids controlled Aleppo and built a single-domed fountain in the courtyard of the mosque. [12] In the northwest corner of the mosque, the 45-meter high minaret was built by the Shiite Muslim qadi (main Islamic judge) of Aleppo, Abul Hasan Muhammad in 1090,[13] during the reign of Governor Aq Sunqur al-Hajib. Its construction was completed in 1094 during tutush's rule. [14] The architect of the project was Hasan ibn Mufarraj al-Sarmini. [14] [15] Internal façade from the courtyard The mosque was restored and expanded by Sultan Zengid Nur al-Din in 1159 after a large fire that had destroyed the previous Ummagaïd structure; [6] In 1260, the mosque was razed by the Mongols. [11] [16] Mamluks (1260-1516) made repairs and changes. Carved Kufic and naskhi inscriptions decorated entire minaret along with alternative bands of stylized ornaments in designs and muqarnas. [11] [17] Sultan Qalawun replaced the burnt mihrab (position showing the qibla, or direction to Mecca) in 1285. Later, Sulian al-Nasir Mohammed (1293-1341) had the new minbar (preacher pulpit) built during his reign. [17] The courtyard and minaret of the mosque were renovated in 2003. [11] The Syrian Civil War Mosque in 2013, following the destruction of the minaret on October 13, 2012, the mosque was severely damaged during clashes between free Syrian Army armed groups and Syrian Army forces. President Bashar al-Assad issued a presidential decree setting up a commission to repair the mosque by the end of 2013. [18] The mosque was seized by rebel forces in early 2013, and, as of April 2013, has been inside an area of intense fighting, with government forces stationed 200 meters (660 feet) away. [19] On April 24, 2013, the mosque's minaret was reduced to rubble during an exchange of heavy weapons fire between government forces and rebels during the ongoing Syrian civil war. The Syrian Arab News Agency (SANA) reported that members of Jabhat al-Nusra detonated explosives inside the while opposition activists said the minaret was destroyed by Syrian Army tank fire as part of an attack. [9] [19] [20] Reacting to allegations by state media of Jabhat al-Nusra's involvement, opposition sources described them as rebels from the Tawhid brigades fighting government forces around the mosque. [21] The opposition the political bloc, the Syrian National Coalition (SNC), condemned the destruction of the minaret, calling it an indelible disgrace and a crime against human civilization. [21] The Syrians have begun to rebuild and restore the area, with some meager international aid. [22] Architectural Courtyard of the Court of the Grand Mosque The Grand Mosque contains a number of architectural similarities to the Grand Mosque of Damascus, including a design substrate with a large marble courtyard surrounded by shieldings. The vast courtyard is connected to various areas of the mosque, located behind the Cologne palace. The courtyard is known for its alternating black and white stone floors that form intricate geometric compositions. Two sources of aglutions,[11] both of which are housed. The courtyard also features an open prayer and a sundial. [17] Interior The acharn (Arabic: حرم, sanctuary) consists of the main prayer hall in the south of the courtyard,[17] which contains the main elements of the mosque: the sanctuary of Zacharias, a 15th century minbar (Arabic: منبر, pulpit), and an elaborately carved mimārâb (Arabic: مخزاب, specialized). [11] Although the main entrance contains an inscription that attributes its construction to the Ottoman Sultan Murad III, it was built by the Mamluks. [23] The hall has three temples, all lined with 18 four-sided columns with diagonal vaults. [17] This large prayer hall originally had a basic straight roof with a central qubbah (Arabic: قبة, dome, but during the Mamluk rule it was replaced with a complex diagonal vaulted system with arches and a small dome over the canopies.[ 11] The mihrab is deep and round and Zachariah's supposed tomb is to his left along the southern wall. [17] There are three other rooms that touch the other sides of the courtyard. The eastern and northern halls have two navies, while the western hall has one. The latter is mainly from modern constructions. The Eastern Hall dates back to the time of Malik Shah (1072-92) and the Northern Hall was renovated during the reign of Sultan Mamluk Barquq (1382-1399), but largely retained the original character of the 11th century. [17] Minaret The axis of the minaret, which protruded from the flat roof of one of the halls,[17] consisted of five levels with a coronation top surrounded by a terrace. A muqarnas-type visor separated the top of the terrace from the shaft. The structure was built largely by thin ashlar. [14] The minaret was heavily decorated in relief ornament, more than any other Islamic-era structure in Aleppo with the exception of Shu'aybiyah Madrasa. His stories contained high arches and constant molding. The masonry of the varies throughout, with a mixture of light and heavy use of serrated tools, short, long, vertical and horizontal strokes, fine and rough finishes, and small and large stones. [15] [15] in E.J. Brill's First Encyclopedia of Islam, the minaret was quite unique in all Muslim architecture. [17] Archaeologist Ernst Herzfeld described the architectural style of the minaret as a product of Mediterranean culture, writing that its four facades bore elements of Gothic architecture. Meanwhile, anthropologist Yasser Tabaa said the mosque is a continuation of ancient churches in Northern Syria and a completely localized phenomenon, focusing mainly on the area between Aleppo and Edessa. [24] Maqsurah The grand mosque has a small museum attached to it containing several ancient manuscripts. Similar to the Grand Mosque of Damascus, a maqsurah was built in the form of a square vaulted room raised from a step above the floor level of the prayer hall, and adorned with Kashan tiles covering all the interior surfaces of its walls. A large archery gate supported by two sturdy columns and topped with capitals as well as a copper door screen includes entrances to the maqsurah. The tomb containing the remains of the Prophet Zakaria, decorated with silver embroidery containing Koranic verses from the chapter of Maryam, was located in the center of the room. [25] The number of valuable objects in the museum, including a box purportedly containing a strand of the Prophet Muhammad's hair, was plundered during the Syrian War in the 2013 conflict. However, the rebels claimed that they had instead rescued ancient Koran manuscripts and hidden them. [26] Gallery General view, before the destruction of the minaret in April 2013 The sanctuary of Zacharias inside the Mosque The minaret, before the destruction in April 2013 Ableins Mihrab and minbar of the Mosque View from the citadel, before the destruction of the minaret in April 2013 Upper minaret, before the 2013 destruction of Aleppo's Grand Mosque (December 2016) Courtyard arcade Site within Aleppo Also See Acropolis of Aleppo List of Cultural Heritage Monuments damaged during the Syrian civil war Religious significance of the Syrian area Omeyyad Mosque Notes ^ Hillenbrand (1994)[1] Raby (2004)[2] and the Museum Without Borders; [3] taking the 7th century AD to the time of the beginning of Islamic architecture. [4] References ^ Robert, Hillenbrand (1994), Necipoglu, Gulru (ed.), Islamic architecture: Form, Function, and Concept, Columbia University Press, p. 140, At the top is the main visor of the tower. It is made of flat niches - unlike hollow muqarnas cells - and entirely decorated with tiny arabesques. The style of decoration of this minaret reveals the continuity of the pre-Islamic and Roman architectural heritage. ^ Raby, Julian (2004), Necipoglu, Gulru (ed.), Nur Al-Din, the Qastal al-Shu,Jaybiyya, and the classic renaissance, Muqarnas 21 essays in honor of J.M. Rogers: An annual in the visual culture of the Islamic world, Brill, 21, ISBN 9004139648, ... they are preserving the outer shell of Syria's pre-Islamic towers, of which the minarets of the mosques of Aleppo and Ma'arrat al-Nu'man preserve ... ^ Discover Islamic art, Museum without borders, 2004–2018. Retrieved 2018-03-14. ^ Palmer, A. L. (2016-05-26). Historical Dictionary of Architecture (2.n.). Rowan & Littlefield. Sna. ISBN 978-1442263093. ^ The Great Mosque of Aleppo | Muslim heritage'. www.muslimheritage.com. 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