

MINYA MOSQUES WITHOUT OPEN COURTYARD, AN ANALYTICAL STUDY OF ARCHITECTURAL PLANNING AND ELEMENTS

Safaa Gamal Ali Tony

PhD Researcher in Islamic Archaeology

Faculty of Arts, Minia University

Abstract

In terms of architectural planning, mosques in Minya are divided into two sections: the first is the planning with arcades and a courtyard, and the second is the planning with arcades without a courtyard. This type of mosque includes nineteen mosques dating back to the Fatimid era and the era of Mohamed Ali (13 AH/19 AD).

The planning also varies between mosques with five arcades, such as Oda Bashi Mosque, and ten mosques with four arcades, namely: Al-Habayta in Bardanouha, Prince Ziyad, Zain Al-Abidin in Behnesa, Al-Asqalani in Mallowi, Al-Qayati, Al-Sholqami, Jamal Al-Din Aqush (Al-Damarisi), Omar Effendi in Al-Rawda, Sultan Pasha Al-Bahri in Zawiyat Sultan, and Shadi.

There are five mosques with three arcades, namely: Sultan Pasha Mosque in Minya, Sheikh Abada, Sultan Pasha Al-Qibli in Zawiyat Sultan, Hussein Hassan Attia, and Al-Kashif. There are also three mosques with two arcades, namely: Al-Raidi, Al-Qushayri, and Al-Sitt Namila Mosques. The research deals with a presentation of mosques with arcades without a courtyard, which include nineteen mosques, and also deals with an analytical study of the architectural planning and elements, which are: facades, entrances, three-protruding entrances, arches, windows, and minarets.

Keywords: Minya, architectural planning, planning with arcades and a courtyard, planning with arcades without a courtyard, the Fatimid era.

First: Mosques with a plan without a courtyard

1. Oda Bashi Mosque

This mosque (Fig. 1) was built in the Mamluk era and was renovated in (1162 AH/1749 AD) by Hajj Abuaz Oda Bashi. The entrance is in the middle of the northern facade and represents a prominent block in the middle of which is an entrance crowned with a three-arched arch with a door in the middle. The entrance is similar to the western entrance to Al-Amrawi Mosque. There is an entrance with a window to the left of the door and two

entrances with two windows to its right, each of which is topped by a chandelier. As for the western facade, it has three entrances, each of which has a window topped by a chandelier. The minaret is in the northeastern corner and is incomplete, and the ground floor turns into an octagon with four inverted triangles.

The mosque is divided into five naves, including four arcades running parallel to the mihrab, intersecting with the axes of the mosque. The first arcade consists of four arches, the second and third of five arches, and the fourth of two arches.

There are two entrances on the northern wall, each with a pointed arch and each with a window topped by a chandelier. The entrance to the door has a pointed arch, and on the western side there is a lower window topped by a chandelier. The entrances on the northern and western walls have pointed arches topped.

2. Al-Habaytah Mosque in Bardanouha

This mosque (Fig. 2) was built in the Fatimid era (509 AH/1115 AD) and there is a founding text above the northeastern entrance in the name of Youssef bin Saroukh Al-Afdali¹. The northeastern façade is preceded by a spacious courtyard, in the middle of which is an entrance topped by a wooden lintel and a chandelier, and on the left are two windows and two chandeliers. In the middle of the northwestern façade is an entrance topped by a wooden lintel, and on the façade there are three chandeliers, the central one above the entrance, and there are four chandeliers on the southwestern façade and three on the southeastern façade. The mosque is divided into four courtyards separated by three arcades, each of which consisted of three arches.

3. Prince Ziyad Mosque

Prince Ziyad Mosque (Figs. 3-4) in Sheikh Ziad village in Maghagha Center, attributed to Ziad bin Al-Mughirah Al-Ataki who died in (191 AH / 807 AD)², was built in the Fatimid

¹ Bullitin du comité de conservation de L'Art Arabe. 27, Report 415 pp. 37-38, Report 424 p. 120. Mohamed, Mohamed Ahmad. Minya in the Islamic Era from the Arab Conquest until the Fall of the Fatimid State, Master's Thesis, Faculty of Arts – Minya University, 1978, p. 254.

² Al-Zarkali, Khair al-Din bin Mahmoud bin Mohamed bin Ali bin Faris, Al-Zarkali al-Dimashqi (2002). Al-A'lam, 15th ed., Cairo: Dar al-Ilm lil-Malayin, Vol. 3, p. 55.

Al-Maqrizi, Taqi al-Din Ahmad ibn Ali ibn Abd al-Qadir 766–845 AH/1364–1441 AD (1854 AD). Sermons and Considerations in Mentioning Plans and Monuments, 1, Cairo, p. 205. Maher, Souad (1966). The Governorates of the United Arab Republic and their Remaining Monuments in the Islamic Era, Cairo: Dar Al-Tahrir for Printing and Publishing, p. 64. Mohamed, Mohamed Ahmad. Minya in the Islamic Era from the

era (517 AH / 1123 AD) and was rebuilt during the reign of the Mamluk Sultan Qaitbay (872-901 AH / 1467-1496 AD). Its features have been lost except for a part of the northern wall that was built of stone and wooden ties were placed between the rows, and the dome built of bricks remained. The northeastern facade was preceded by an open courtyard and in the middle of both the northeastern and southwestern walls was an entrance with a door and above the first was a window. The mosque consists of four courtyards between which are three arcades, each with three arches.

The mosque and the shrine were rebuilt in the Mamluk era during the reign of the Mamluk Sultan Qaitbay. It is distinguished by its unique entrance represented by a staircase leading to a broken corridor that ends with the door of the mosque in the northeastern wall. The minaret in the northeastern corner is a square storey with its corners chamfered to make it octagonal. Some marble columns and part of the entrance built of stone and brick remain from the mosque built by Ashraf Qaitbay. In the middle of the entrance block is a semicircular arched entrance flanked by two arches and in the middle is a door opening.

4. Zain al-Abidin Mosque in al-Bahnasa

This mosque (Fig. 5) is attributed to Abd al-Hayy ibn Hasan Zain al-Abidin al-Husayni al-Bahnasi al-Maliki who died (1181 AH/1766 AD). It is one of the dilapidated mosques that was renovated in (1181 AH/1766 AD). It is one of the ruined mosques. It had two entrances, the first in the southeastern wall, west of the mihrab, as is the case in the Hanging Mosque.

The second entrance is in the southwestern wall facing an entrance in the northeastern wall leading to the minaret that was above the entrance. It was a square storey reinforced with wooden blocks and was chamfered at the corners. It has an octagon topped by eight entrances with pointed arches on triangular columns. The octagon has four windows and four balconies. The muezzin's circle is based on stalactites and a circular balcony topped by a cylindrical body. The pavilion had eight columns on which the incense burner was based. The planning consists of three corridors and two arcades with three arches.

5. Al-Asqalani Mosque in Mallawi

This mosque (Figs. 6-7) Attributed to Imam Ibn Hajar Al-Asqalani, who the locals believe is buried in the shrine. It was built in the Mamluk era, and the shrine was added and the

Arab Conquest until the Fall of the Fatimid State, p. 163. There are columns with inscriptions dated 517 AH/1123 AD.

mosque was expanded on the southeastern side. It was also renovated in (1193 AH/1799 AD) by the Emir of the Brigade Ibrahim Bey¹, the Qaimmaqam of Egypt, one of the Mamluks of Mohamed Bey Abu Al-Dhahab².

The northwestern façade is centered on an entrance on the axis of the mihrab, while the northeastern and southwestern façades each have two axial entrances. On the northeastern side, there appears to be a shoulder that was an extension of the arcade adjacent to the qibla wall, and the niche that was located in the mihrab slab also remained. The mosque consisted of four slabs, including three arcades of five pointed arches connected by wooden strings, as is the case in Al-Damarisi and Prince Ziyad mosques.

The shrine was built in the eastern corner, which necessitated expanding the mosque to the southeast to add a prayer hall and remove the first arcade, which occupied part of the northwestern wall of the shrine chamber. A memorial entrance was built on the northeastern facade, arched with a triple arch with radiating decorations, and in the middle of it is a door, there are two windows and two candlesticks.

On the southeastern facade, there is an entrance arched with a triple arch with radiating decorations, in the middle of which is a door opening that leads to a courtyard used as a prayer hall, the ceiling of which is supported by a column and in which there is a door topped with a lintel engraved with the founding text of the mosque, and above it is a window and a candlestick, and on the right is a window and a candlestick, and on the left are two windows and two candlesticks.

On the southwestern facade there are three candlesticks, and on the northwestern facade there is a door opening topped with a lintel and a candlestick, and flanked by two windows and two candlesticks.

¹ Al-Zarkali al-Dimashqi (2002). *Al-A'lam*, 15th ed., Cairo: Dar al-Ilm lil-Malayin, Vol. 1, p.88. Abdul-Moneim, Shaker Mahmoud (1978). *Ibn Hajar al-Asqalani, a study of his works, methodology, and resources in his book Al-Isabah*, Vol. 1, Baghdad, pp. 63 ss.

² He assumed the sheikhdom after his teacher and was named Ibrahim Bey al-Mohamedi after him. He then assumed the emirate after him in 1192 AH (1798 AD). He died in Dongola in Sudan during the reign of Mohamed Ali in 1231 AH (1815 AD) and was buried in the Small Cemetery in Cairo. There is a text above the southeastern door on the wooden lintel that reads: In the name of God, the Most Gracious, the Most Merciful. There is no god but God, Mohamed is the Messenger of God, may God bless him and grant him peace / This place was built by the Emir of the Brigade, Ibrahim Bey, the current Qaimmaqam of Egypt, on the 6th of Muharram, 1193.

The minaret on the northwestern façade consists of a square floor whose corners were chamfered to turn it into an octagon. The first floor is octagonal and on each side there is a rectangular entrance with a pointed arch, two of which have windows. The floor ends with wooden arches that support the octagonal balcony and the second octagonal floor.

6. Al-Qayati Mosque in Al-Qayat Village in Al-Adwa Center

This mosque (Fig. 8) was built in the Mamluk era and was renovated in (1258 AH/1842 AD)¹, it is attributed to Sayyid Abd al-Latif, nicknamed Al-Qayati. The text on the shrine indicates that the mosque was built in (1258 AH/1842 AD).

The northeastern façade is centered by a prominent entrance crowned with stalactites, and in the middle of it is a doorway crowned with a triple arch with five rows of stalactites with pendants, topped by a shell with rays in the middle lobe. The entrance block is centered by a door opening, topped by a lintel of interlocking cymbals topped by a truss arch. The entrance is flanked by two entrances on the left and an entrance on the right with three windows topped by lintels of interlocking cymbals and a truss arch, topped by a chandelier. The southwestern façade has four entrances, with two doors in the first and third entrances and two windows in the second and fourth.

There are also four entrances with four windows in the northwestern façade, and two entrances with two windows in the southeastern façade. Each entrance is topped by a lintel of interlocking cymbals topped by a truss arch and a chandelier consisting of two arched windows with two pointed arches and a column between them.

The entrance is crowned by stalactites in three rows. The minaret is located behind the mihrab and consists of three floors. The square floor ends with a chamfer in each corner to become an octagon with eight entrances with circular arches. The muezzin's circle is topped by a pointed peak in the Ottoman style. The interior of the mosque consists of four naves separated by three porticoes, each consisting of four semicircular arches supported by marble columns with capitals on which are stalactites.

7. Al-Sholqami Mosque in Aba Al-Waqf

This mosque (Figs. 9-10) was built in the Mamluk era and was later attributed to Ibrahim bin Abdullah Al-Sholqami, one of the imams of Sufism in Minya who died in (1233 AH /

¹ See Mubarak, Ali (1987). *Al-Khitat Al-Tawfiqiya*, Cairo: Egyptian General Book Authority, Vol. 7-11, p. 298.
Ramzi, Mohamed (1994). *Geographical Dictionary of Egypt*, Cairo: Egyptian General Book Authority, Vol. 2, Part 3, p. 245.

1817 AD). It was renovated in (1262 AH / 1845 AD) by Ahmed bin Al-Hajj Hussein Agha¹, and was transformed into a mosque with two wings, each consisting of two porticoes between which is an arcade and two arches.

The mosque went through two stages, the first was that there was an entrance on the northwestern facade located in a rectangular entrance with a door opening, and to its left was an entrance with a window and a lamp, and to the right were two entrances with two windows and two lamps, and two axial entrances on the northeastern and southwestern facades. The planning of the mosque consisted of four tiles, including three arcades, each with four arches.

The planning and facades were modified, as two additions were added in the northeastern and southwestern, each of which took a square shape in the middle of the facade and was divided from the inside into two tiles between which was a column and two arches. This arcade is an extension of the central arcade in the mosque, and an entrance was implemented on the southeastern side of the northeastern addition, built of stone. The reason for building the two additions in this way is due to the construction of the minaret in the northern corner and the bathroom in the western corner, and the shrine is located in the southern corner, which necessitated the planning to be in this form.

The facades are occupied by entries containing windows and surmounted by chandeliers, each of which includes two windows arched with a semicircular arch on a stone column and surmounted by a moon. Each entry is crowned by three rows of stalactites. The facades are also crowned by a prominent cornice and stalactites. On the southwestern facade there is an entry with a window and a chandelier, and on each of the facades of the southwestern and northeastern wings there are two entries with windows and two chandeliers. Between the two windows of the southeastern wall of the northeastern wing is the protruding main entrance block, in the middle of which is an entry with a triple arch resting on stalactites. Above the door opening is a lintel of interlocking cymbals resting on two rows of stalactites, and above the lintel is a cross-arch. On the qibla wall there are four windows and chandeliers, and on the southwestern and northeastern walls there is a window and a chandelier.

The minaret is located in the northern corner and has a square base that turns into an

¹ He made for him a high dome, a lofty minaret, and a spacious, purifying place. Mubarak, Ali. Al-Khitat Al-Tawfiqiya, Vol. 8, pp. 1-6.

octagon and then into a cylindrical shape with three windows proceeded by balconies on stalactites. The muezzin's circle is supported by five rows of stalactites. The second floor is cylindrical with two windows and two balconies on stalactites. The third floor is cylindrical and topped with a pointed end.

The mosque from the inside has a perpendicular planning. It does not have a central courtyard, but rather a rectangular area with two wings. The *dourqa'a* is divided into four naves between three rows of columns. Each wing overlooks the *dourqa'a* with an arcade of two arches in the northeast and southwest. Each of the two wings is divided into two naves parallel to the qibla wall with two arches on a column in the middle; the *dourqa'a* roof is in the middle of an octagonal opening topped by a wooden dome.

8. Jamal al-Din Aqush Mosque (Al-Damarisi)

This mosque (Fig. 11) was built in the Mamluk era (687 AH/1288 AD), and the text above the northeastern door of the mosque states that it was built by Jamal al-Din Aqush, who was in charge of war in Ashmunayn and al-Tahawiya, while it was mentioned that he was the governor of al-Bahnasa and died in (702 AH/1303 AD), which indicates that he assumed the governorship of al-Bahnasa at a date later than the date of the mosque's construction¹, and it was renovated in (1286 AH/1869 AD) by Khedive Ismail², and it is mistakenly attributed to Sheikh Mohamed al-Damarisi, the imam of the mosque, who belongs to the village of Damaris, north of Minya³.

The northwestern entrance is located in a prominent block in the middle of which is a triple-arched entrance, topped by a straight lintel with a marble slab bearing the mosque's founding text. The southwestern and northeastern facades each include an entrance in the middle of a triple-arched entrance with a door opening in the middle. There are two axial entrances in the southwestern and northeastern walls, two windows on either side of the northwestern entrance, four windows in each of the southwestern and northeastern facades, and four windows in the qibla wall. The minaret is located in the eastern corner of the mosque. Its planning is a rectangle consisting of four naves, between which are three

¹See: Al-Maqrizi (1956). *Behavior to Know the States of Kings*, Part 2/1, edited by Mohamed Mustafa Ziyadah, Cairo, Part 1, Part 3, p. 928.

² Above the southwestern door is a marble plaque bearing a text dating back to Khedive Ismail (1286 AH/1869 AD).

³ See: Ramzi, Mohamed. *Geographical Dictionary of Egypt*, Vol. 2, Part 3, p. 199.

arcades of five arches.

9. Omar Effendi Mosque in Rawdah

This mosque (Fig. 12) was built in the Mamluk era and was renovated in (1292 AH/1875 AD). On the northeastern entrance is a text dated (1292 AH/1875 AD) bearing the name of Khedive Ismail. The mosque was attributed to Omar Effendi, one of the senior officials during his reign.

The main entrance is located on the northeastern facade with a prominent block in the middle of which is a triple-arched entrance with a door with a straight lintel topped by a founding text. On the facade are two identical windows with a stone shoulder between them and on the left are two windows and two chandeliers. On the southeastern facade are four entrances with windows and chandeliers. On the northwestern facade is an entrance and three entrances with windows and chandeliers.

On the southwestern facade is an entrance topped by a wooden lintel and there are three windows and chandeliers. The minaret is located at the top of the entrance and is made of stone. It has a square floor and an octagonal floor. The planning of the mosque consists of four naves between them with three arcades of four arches, similar to Al-Sholqami Mosque before the modification.

10. Sultan Pasha Al-Bahri Mosque in Sultan's Corner

This mosque (Fig. 13) was built in the Mamluk era and renovated by Sultan Pasha, Director of Minya Governorate (1278-1287 AH/1861-1870 AD)¹. The northwestern facade is preceded by a courtyard and in the middle of it is the entrance, which is located in a prominent block in the middle of which is a doorway with a three-arched arch in the middle of which is the entrance opening topped by a stone lintel, a cross arch and a window, and on the right are a window and on the left are two windows and the windows are topped by chandeliers.

There is an entrance on the western facade in the middle of which is a door opening topped by a chandelier and on the right is an entrance with a window and a chandelier, and on the northeastern facade there are four windows with chandeliers. On the southeastern facade there is a window and a chandelier. The minaret is in the eastern corner and is made of stone. The mosque from the inside consists of four naves and three arcades of four arches

¹ See: Youssef, Saadia Ali Abdel Hakim (1995). Hoda Shaarawi in Egyptian Society, Master's Thesis, Faculty of Arts - Minya University, pp. 20-29.

and two integrated columns. In the southwest is a prayer hall consisting of two a nave between which is an arcade of five columns.

11. Shadi Mosque

This mosque (Fig. 14) was built in (1319 AH/1900 AD) by Mohamed Ahmad Shadi, who was the director of the Minya Governorate. His name was mentioned in the text above the door of the presenter in the pulpit.

The entrance is in the middle of the eastern facade and is a prominent block in the middle of which is a doorway with a triple arch and radiating decorations. To the left of the door is a window and to the right are two windows. On the southern facade is an entrance, a window and a lantern. On the western facade is a door and on the northern facade are a window and four lanterns. The minaret is in the northwestern corner and consists of a square base whose corners were chamfered to become an octagon and consists of three floors. The mosque from the inside consists of four tiles and three arcades, each with three arches. There is a prayer hall for women in the north, cut off from the northern tile, as is the case in the Mosque of Set Namila.

12. Sultan Pasha Mosque in Minya

This mosque (Fig. 15) was built in (1278-1287 AH/1861-1870 AD). Built of stone, the eastern facade is centered by an entrance block with a three-arched entrance in the middle, with a door in the middle, and the entrance is flanked by two windows and a chandelier. The southern facade has three windows and chandeliers. The northern facade has two entrances; each crowned by a semicircular arch, and has two entrances with two windows and a chandelier. The western facade has an entrance topped by a chandelier. The mosque consists of three courtyards and two arcades of four pointed stone arches connected by wooden ties.

13. Sheikh Ubadah Mosque

This mosque (Figs. 16-17) was built in the Mamluk era and is attributed to the companion Ubadah bin al-Samit. It was renovated in (1277 AH / 1860 AD), where there is a marble plaque on the southwestern entrance with a text that goes back to Khedive Ismail.

The southwestern facade is centered by an entrance block crowned by a three-arched entrance in the middle of which is a door opening topped by a lintel and a window. On both sides of the northwestern facade are two minarets, and on the northeastern facade there is an entrance with a three-arched entrance in the middle of which is a door flanking

the entrance with two windows. The two minarets are lined to transform the square into an octagon. The planning of the mosque consists of three naves and two arcades of three arches.

14. Sultan Pasha Al-Qibli Mosque in Sultan's Corner

This mosque (Fig. 18) was built (1278-1287 AH/1861-1870 AD). The prominent entrance block is located on the northwestern facade and has a triple-arched entrance decorated with a stalactite arch. On the right is an entrance with a window and a candlestick. Also on the left, on the southwestern facade is a door to a prayer hall on an arcade of three columns. Above the door is an entrance with a candlestick. On the northeastern facade are a window and a candlestick. On the southeastern facade are two windows and two candlesticks. The mosque is rectangular and consists of three naves on two arcades, each with two columns and three arches.

15. Hussein Hassan Attia Mosque

This mosque (Fig. 19) was built in (1298 AH/1881 AD). On the northwestern facade is an entrance with a door and to the right of the entrance is a text on a marble plaque. On the northeastern facade is an entrance with a prominent block with an entrance with a triple arch and a door opening with a stone lintel. On the southwestern facade there are two chandeliers with two entrances, and on the southeastern facade there are two entrances with a chandelier in each. The mosque from the inside consists of three naves and two arcades, each with three arches.

16. Al-Kashif Mosque

This mosque (Fig. 20) was built in the 13th century AH/19th century AD, and there is a plaque indicating the phrase "Built by Hassan Kashif". The main entrance is located on the northern facade and is a rectangular opening topped by a lintel and an arch, and to its right is a rectangular window. On the facade there are two chandeliers and there is a door on the eastern side.

On the eastern facade there are two rectangular windows topped by two moons. In the middle of the western facade there is an entrance topped by a chandelier and flanked by two chandeliers, and on the southern facade there are four entrances. The minaret is located in the northwestern corner, and its corners have been chamfered to transform the square into an octagon. The mosque is square, consisting of three naves and two arcades with three arches.

17. Al-Raidi Mosque

This mosque (Fig. 21) was built in the Mamluk era and was renovated in (1249 AH/1833 AD). The foundation plaque above the northern entrance indicates that the founder of the mosque was Sheikh Ahmed Hamed Al-Raidi.

The entrance is in the middle of the northern facade and is located in a three-arched entrance with a door in the middle topped by a stone lintel with the founding text on it. Above the lintel is a window topped by stalactites. The facade has six windows at the top, and there are three doors to the bathroom, the minaret, and a room. There are two windows on the western facade. There are two windows and two chandeliers on the southern facade. The minaret is located in the northwestern corner and has a square base with chamfered corners. The mosque consists of two naves and an arcade of five arches.

18. Al-Qushayri Mosque

This mosque (Fig. 22) was built in the Mamluk era, and it was mentioned that it was built by Mohamed Ahmad Al-Qushayri (1321 AH/1902 AD), one of the descendants of Sheikh Mohamed bin Ahmad bin Sadr Al-Din Al-Qushayri who died (708 AH/1208 AD).

The main entrance is located on the northern facade and is a memorial entrance made of stone. In the middle of it is a three-arched entrance supported by two rows of stalactites with radii. Above the door opening is a stone plaque with the founding text above it, and on both sides of the door are two windows and two chandeliers with entrances with pointed arches. Between the lower windows and the chandeliers is a cross-arch. The entrances end with stalactites, To the left of the entrance are three windows, On the western facade are five windows. On the southern facade are six windows and five chandeliers.

The facade is crowned from the top by a row of stalactites. On the eastern facade are two windows and two chandeliers. The minaret is in the northwestern corner and consists of a square with chamfered corners. The mosque consists of two porticoes and a five-arched arcade. The facades were built in the Mamluks era of stone. The main entrance is on the northern facade and is centered on a three-arched entrance supported by two rows of stalactites with radiating beams. On both sides of the door are two windows and two chandeliers with pointed arches. Between the lower windows and the chandeliers is a cross-arch.

The entrances end with stalactites. To the left of the entrance are three windows. On the western facade are five windows. On the southern facade are six windows and five

chandeliers. The facade is crowned from the top by a row of stalactites. On the eastern facade are two windows and two chandeliers. The minaret is on the western end in the northwestern corner and consists of a square with chamfered corners. The mosque consists of two naves and an arcade of five arches.

19. Al-Sitt Namila Mosque

This mosque (Fig. 23) was built in the Mamluks era¹ and rebuilt in (1317 AH/1899 AD). There is a plaque indicating the name of Mohamed Raghieb.

The main entrance block is located on the northern facade and in the middle of it is a three-arched entrance. The door is topped by a stone plaque with the founding text above it, and on the right of the entrance are two windows with a stone shoulder between them. The minaret has a square, beveled floor. The mosque is designed with two slabs with a three-arched arcade between them. There is a prayer hall for women, separated from the mosque on the western side, similar to its counterpart in Shadi Mosque.

Second: Analytical study

1. Planning mosques with arcades without a courtyard

This planning represents the second planning system on the basis of which mosques were designed in Islamic architecture and even other types of religious and non-religious architecture since the early period alongside the traditional style². This planning stems from the planning of mosques known as the planning with arcades without a central courtyard, which was known during the reign of Omar bin Al-Khattab in the Mosque of Amr bin Al-Aas (21 AH / 641 AD).

There are examples dating back to the end of the century (1-2 AH / 7-8 AD), including Khan Al-Zubaib Mosque and the Umm Al-Walid Mosque in Jordan³. It was used in Ramla Cistern (172 AH / 788 AD)⁴. In the West, we mention the Ribat of Sousse Mosque (206 AH / 821 AD). There are two models of mosques in the city of Toledo, the first is Bab Al-

¹ Abdel Salam, Ragab Mohamed. Architectural Monuments in Minya Governorate in the Mamluk and Ottoman Eras, Master's Thesis, Faculty of Archaeology, Cairo University, 1997, p. 46.

² Al-Haddad, Mohamed Hamza (2006). The Summary of Islamic Antiquities and Civilization, Cairo: Zahrat Al-Sharq Library, p. 498.

³ Creswell, K. A. S. (1984). Early Islamic Antiquities, translated by Abdul Hadi Abla, 1st ed. Damascus, figs. 112-115.

⁴ Al-Haddad, Mohamed Hamza. The Summary of Islamic Antiquities and Civilization, fig. 116.

Mardum Mosque (390 AH / 999 AD), which was built according to eastern influences from Syria during the Umayyad era, and the second is Mudéjar Mosque (6 AH / 12 AD)¹. The oldest examples of this planning in Egypt are the scene of Tabataba family in Cairo (334 AH/945 AD), and the scene of the seventy-seven saints in Aswan (Menderes)². In the Fatimid era, it appeared in the mosque of Saint Catherine's Monastery³, which consists of two porticoes and one arcade of three arches, and in the front of the mosque there are three mihrabs, and the Mosque of the Elephants in the observatory at Antar's stable (Menderes) in Old Cairo (478 AH/1085 AD)⁴. This planning became very popular in church planning in the Fatimid era, and this influence continued in the Islamic era until the end of the 13th century AH/19th century AD.

Perhaps the existence of this new planning since the early period reveals, on the one hand, an important fact, which is that the traditional planning was not the only planning during the first centuries, and the planning of mosques without a courtyard became a model for congregational mosques since the 5th century AH / 11th century AD, and the Mosque of Saint Catherine's Monastery is the oldest example of this planning, and this planning was also common in Mamluk and Ottoman mosques.

A. Mosques with a planning consisting of five arcades and four porticoes

In the Mosque of Oda Pasha (1162 AH/1749 AD). This plan appeared, and the plan consisting of seven arches appeared in the Mosque of Abu al-Makarim in Fuwa, and five arcades, four porticoes, and five arches in the Chinese Mosque in Girga⁵ and the Friday Mosque in Brigi⁶, and four arches in the Mosque of Hassan Nasrallah in Fuwa⁷ (1115

¹ Al-Haddad, Mohamed Hamza (2004). Research and Studies in Islamic Architecture, Book One, Cairo, pp. 174-176.

² Al-Haddad, Mohamed Hamza. Research and Studies in Islamic Architecture, pp. 184-186.

³ Rabino (1936). The Mosque of Saint Catherine's Monastery in Sinai, translated by Mohamed Wahbi, Al-Muqtataf – Volume 89, Part 4, pp. 405-408. Fikry, Ahmad. Mosques and Schools of Cairo, Part 1, p. 145. Silitotti, A. (1994). Guide to Exploration of the Sinai, Italy, pp.126-129.

⁴ Al-Haddad, Mohamed Hamza. Research and Studies in Islamic Architecture, p. 186

⁵ Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One, Fig. 41.

⁶ Hillinbrand, R. (1994). Islamic Architecture, Edinburgh Univ. perss. fig. 2/190.

⁷ Al-Haddad, Mohamed Hamza. (1997). Encyclopedia of Islamic Architecture in Egypt, Introduction - Book One, Cairo: Dar Zahraa Al Sharq, pp. 83, figs. 39-40.

AH/1701 AD), and three arches in the Mosque of Ibrahim Tarbana (1097 AH/1685 AD), and the Mosque of Abdul-Baqi Gorbaji in Alexandria (1171 AH/1758 AD), and the Mosque of Sheikh Ibrahim Pasha (1240 AH/1824 AD), and the Mosque of Nazir Agha (1272 AH/1855 AD), and three arches in the Mosque of Alaa al-Din in Nishid¹.

B. The plan consisting of four arcades and three porticoes

Of the five arches in the mosques of Jamal al-Din Aqush (Al-Damarisi) built in the Mamluk era 687 AH (1288 AD) and was renovated in (1286 AH/1869 AD) and Asqalani Mosque in Mallawi (1193 AH/1799 AD) whose planning was modified to consist of three arcades between them two arcades of five arches, and this was evident in the Qasr al-Walid Mosque known as Qasr al-Minya² and consists of a rectangular area divided into four arcades by three arcades parallel to the qibla wall, and the Great Mosque in Bursa in Turkey³ and the Great Mosque in Bitlis⁴ or four arcades and three arcades of four arches like the Qayati Mosque (built in the Mamluk era and renovated in 1258 AH/1842 AD) and Al-Sholqami Mosque whose planning was modified by adding two wings each consisting of two arcades between them an arcade of two arches, and the Omar Effendi Mosque (new Mamluks in 1292 AH/1875 AD) or four arcades and three arcades of three arches, such as Sultan Pasha al-Bahri Mosque in Zawiyat Sultan (1292 AH/1875 AD), Al-Habaytah Mosque in Bardnouha (built in the Fatimid era in 509 AH/1115 AD), Prince Ziyad Mosque (from the Fatimid era 517 AH/1123 AD, and the mosque and shrine were rebuilt during the reign of the Mamluk Sultan Qaitbay between 872-901 AH/1467-1496 AD), and shadi Mosque (1319 AH/1900 AD).

We find that the planning of each of them in the Fatimid era consists of four porticoes, each with three arches on six columns, and we find that the mihrab is located in an entrance, and in the middle of the northwestern facade there is an entrance on the axis of the mihrab, and in the middle of the northwestern and southeastern facades there are two axial entrances, and each of them is preceded by an open courtyard. Al-Habayta Mosque was rebuilt in the village of Bardnouha in the Mamluk era, and Prince Ziyad Mosque and the shrine were rebuilt during the reign of the Mamluk Sultan Qaitbay between (872-901

¹ Hillinbrand, R. Islamic Architecture, fig. 2/213

² Creswell (1984). Early Islamic Antiquities, pp. 116-117, fig. 16.

³ Hillinbrand, R. Islamic Architecture, fig. 2/304.

⁴ Hillinbrand, R. Islamic Architecture, fig.2/213.

AH / 1467-1496 AD)¹. The mosque is distinguished by its unique entrance, as it consists of a staircase leading to a broken corridor that ends with the mosque door in the northeastern wall. This entrance dates back to the era of Ashraf Qaitbay and is similar in its elements to the entrance to the Qaitbay Citadels in Rosetta and Alexandria.

This planning appeared in the mosque of the palace of Al-Walid bin Abdullah, known as the Palace of Al-Minya (86-96 AH / 705-715 AD)², Tamur Mosque in Yemen (430 AH / 1038 AD)³, Muharram Efendi Mosque, known as Kurdi Mosque (1136 AH / 1723 AD), and Sheikh Al-Aryan Mosque in Bab Al-Bahr (1171-1173 AH / 1757-1759 AD). It appeared in Sunqur Bey Mosque in Anatolia⁴, and the Great Mosque in Diyarbakir⁵. And from five decades in Al-Aryan Mosque in Cairo (1171-1173 AH/1757-1759 AD)⁶ and Al-Arabi Mosque in Rosetta (994 AH/1585 AD) and from four decades in the Ahmed Abi Al-Toqa Mosque in Rosetta (1139-1143 AH/1726-1730 AD) and Al-Saidi Mosque (1133 AH/1720 AD) and Abdul Aziz Abu Issa Mosque (1176 AH/1763 AD) and Al-Numairi Mosque in Fuwa and from three decades in the Abu Shaara Mosque in Fuwa⁷ and Ali Bey Genina Mosque in Alexandria (1270 AH/1853 AD)⁸.

C. The planning consisting of three arcades and two porticoes

of three decades such as the Zain al-Abidin Mosque in Behnesa (new Mamluks in 1181 AH/1766 AD), Sultan Pasha Mosque in Minya, Sheikh Abada Mosque (new Mamluks in 1277 AH/1860 AD), Hussein Hassan Attia Mosque (new Mamluks in 1298 AH/1881 AD), Sultan Pasha al-Qibli Mosque in Zawiyat Sultan, and Al-Kashif Mosque (new Mamluks in 13 AH/19 AD).

¹ The features of the mosque were lost except for a part of the northern wall, which was built of stone and wooden ties were placed between the rows, while the dome, built of brick, remained.

² Al-Haddad, Mohamed Hamza. A Compendium of Islamic Antiquities and Civilization, fig. 70.

³ Hillinbrand, R. Islamic Architecture, fig. 2/160.

⁴ Hillinbrand, R. Islamic Architecture, fig. 2/177.

⁵ Hillinbrand, R. Islamic Architecture, fig. 2/172.

⁶ Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One, p. 82 fig. 27.

⁷ Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One, figs. 32:28.

⁸ Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One, pp. 82-83 fig. 34.

This plan appeared in the Qasr al-Hallabat Mosque in Jordan¹ (96-105 AH/715-723 AD), Bab al-Mardum Mosque in Toledo², Bouftata Mosque in Sousse (223-226 AH/838-841 AD)³, Mohamed ibn Khairun al-Ma'afari Mosque known as the Three Doors Mosque in Kairouan, Tunisia (252 AH/866 AD)⁴, Sayyida Mosque in Monastir⁵, the Balkh Mosque (3 AH/9 AD)⁶, Sultan Mosque in Tarfoud in Central Asia⁷, Hajj Bayada Mosque in Balkh in Central Asia⁸, Ulu Cami Mosque in Eski in Turkey⁹, Tithid Mosque in Yemen (early 7th century AH/13th century AD), Barsima Mosque in Sivas (974 AH/1566 AD), Sari Ali Mosque in Kayseri in Anatolia, and Mahmoudiyah Mosque (975 AH/1567 AD)¹⁰. And Murad Pasha Mosque in Al-Mosky, Cairo (976-979 AH/1568-1571 AD)¹¹, Masih Pasha Mosque (973 AH/1577 AD), Abd al-Rahman Katkhuda Mosque known as Sheikh Mutahhar Mosque (1158 AH/1745 AD)¹², Abd al-Rahman Katkhuda Mosque known as al-Gharib Mosque (1168 AH/1754 AD), Abd al-Rahman Katkhuda Mosque known as Sheikh Ramadan Mosque (1175 AH/1761 AD), Youssef Gurbaji Mosque (1177 AH/1763 AD), al-Bayoumi Mosque (1180 AH/1766 AD), al-Arabi Qabl Mosque (1183 AH/1769 AD)¹³, Mahmoud Moharram Mosque (1207 AH/1792 AD), Jumblatt Mosque (1212 AH/1797 AD)¹⁴, Abu Deraa Mosque (1218 AH/1803 AD), and Hassan Pasha Taher Mosque (1224 AH/1809 AD), Jawhar Al-Mu'ini Mosque (1229 AH/1814 AD), Al-Jawhari Mosque

¹ Creswell, M., *Early Islamic Antiquities*, pp. 149-150.

² Hillinbrand, R. *Islamic Architecture*, fig. 2/85.

³ Hillinbrand, R. *Islamic Architecture*, fig. 2/145.

⁴ Hillinbrand, R. *Islamic Architecture*, fig. 2/149.

⁵ Al-Haddad, Mohamed Hamza. *Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One*, fig. fig. 52.

⁶ Al-Haddad, Mohamed Hamza. *Research and Studies in Islamic Architecture*, 180-183, figs. 117-118.

⁷ Hillinbrand, R. *Islamic Architecture*, fig. 2/228.

⁸ Hillinbrand, R. *Islamic Architecture*, fig. 2/237.

⁹ Hillinbrand, R. *Islamic Architecture*, fig. 2/316.

¹⁰ Al-Haddad, Mohamed Hamza. (2000). *Encyclopedia of Islamic Architecture in Egypt, Vol. 2 - Part 1, Religious Buildings of Cairo, Part 1*, fig. 5.

¹¹ Al-Haddad, Mohamed Hamza. *A Compendium of Islamic Antiquities and Civilization*, figs. 26-71-113-197-237-238.

¹² Al-Haddad, Mohamed Hamza. *Encyclopedia of Islamic Architecture in Egypt*, fig. 7.

¹³ Al-Haddad, Mohamed Hamza. *Encyclopedia of Islamic Architecture in Egypt*, fig. 30.

¹⁴ Al-Haddad, Mohamed Hamza. *Encyclopedia of Islamic Architecture in Egypt*, fig. 34.

(1261-1265 AH/1845-1848 AD), Al-Ti Barmaq Mosque before (1033 AH/1623 AD), Domqsis Mosque (1114 AH/1702 AD), Al-Samit Mosque before (1147 AH/1734 AD), Al-Abbasi Mosque (second half of the 12th century AH/18th AD), Abu Mandour Mosque in Rosetta, Al-Sada Al-Saba'a Mosque (1144 AH/1731 AD), Sheikh Shaaban Mosque before (1149 AH/1736 AD), Dai Al-Dar Mosque before (1149 AH/1736 AD), Al-Buhairi Mosque before (1149 AH/1736 AD), and Musa Mosque In the year 1150 AH/1737 AD. and Ali Al-Masry Mosque in Alexandria (1275 AH/1858 AD)¹.

D. The planning consists of two arcades and one portico of five arches

such as Al-Raidi Mosque (Mamluk, renovated in 1249 AH/1833 AD), Al-Qushayri Mosque (Mamluk, renovated in 1321 AH/1902 AD), and Al-Sitt Namila Mosque (Mamluk, renovated in 1317 AH/1899 AD). This planning appeared in the mosque of Qasr Jabal Sis near Damascus² (86-96 AH/705-715 AD)³, and was found in Egypt in the mosque of Saint Catherine's Monastery (5 AH/11 AD), which is considered the oldest example of this planning. It also appeared in the Ottoman era in the mosque of Uqba ibn Amir (1066 AH/1755 AD), the mosque of Dhu al-Fiqar Bey (1079 AH/1680 AD), the mosque of Abd al-Rahman Katkhuda, known as the mosque of al-Shawadhiliyya (1168 AH/1754 AD)⁴, and the mosque of Abu Ali in Alexandria⁵.

2. Architectural planning

The planning of the mosques was divided into five naves, including four arcades running parallel to the mihrab, intersecting with the axes of the mosque. The first arcade consisted of four arches, the second and third of five arches, and the fourth of two arches in Oda Bashi Mosque. It is noted that the architect resorted to an architectural solution as a result of the irregularity of the width of the arch openings, as he resorted to using pointed and semi-circular arches.

The planning consisting of four tiles, including arcades of five arches on four columns, in

¹ Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, pp. 81-82 figs. 15:26.

² Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One, fig. 49.

³ Al-Haddad, Mohamed Hamza. A Compendium of Islamic Antiquities and Civilization, fig. 69.

⁴ Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One, figs. 4-6.

⁵ Al-Haddad, Mohamed Hamza. Encyclopedia of Islamic Architecture in Egypt, Introduction – Book One, fig. 184.

Jamal al-Din Aqush Mosque and Asqalani Mosque, and four arches in Al-Sholqami Mosque, Omar Effendi Mosque, Sultan al-Bahri Mosque, and al-Qayati Mosque, and three tiles, including two arcades, each of four columns carrying five arches and pointed arches in Asqalani Mosque, and two tiles, including an arcade of five arches and Qushayri Mosque in al-Raidi Mosque and three arches in al-Sitt Namila Mosque, and four tiles, three arcades, and three arches in shadi Mosque, and three tiles and two arcades of four arches in Sultan Pasha Mosque in Minya, and three tiles and two arcades, each of three arches, in Sultan Pasha al-Qibli Mosque, which resembles Mahmoudiya Mosque, Sheikh Abada Mosque, Hussein Hassan Attia Mosque, and al-Kashif Mosque. Two wings were added to Al-Sholqami Mosque in the northeast and southwest, each of which took a square shape in the middle of the facade and is divided from the inside into two slabs with a column and two arches between them. This arcade is an extension of the central arcade of the mosque. An entrance was built in stone on the southeastern side of the northeastern addition.

The reason for building the two wings in this shape is due to the presence of the minaret in the northern corner and the bathroom in the western corner, and the shrine is located in the southern corner. Therefore, we cannot call this plan the iwan plan, but rather the plan with wings, as there is no vestibule. Also, in the iwan plan, we find that the qibla iwan is deeper and not wider. It is required that the iwan be vaulted and overlook the dourqa'a with one arch and no more than that. There is an important note, which is how the two columns were placed, which represent the end of the central arcade in the dourqa'a and its extension to the southwest and northeast, confirms that these two arcades were added in the Mamluk era.

3. Architectural elements

A. Facades and entrances

The northeastern and northwestern facades of Al-Habayta Mosque in Bardanouha are centered by an entrance topped by a wooden lintel. The northeastern and southwestern facades have four chandeliers, and the northwestern and southeastern facades have three chandeliers. The entrance block of Prince Ziyad Mosque is centered by an entrance with a semicircular arch flanked by two niches and in the middle of which is a door opening. The northeastern and southwestern walls have an entrance with a door and above the first is a window. The entrance is centered by the northern facade of Oda bashi Mosque and represents a prominent block in the middle of which is an entrance crowned by a three-part

arch with niches in the middle of which is the door and on its sides are two niches. The entrance resembles the western entrance of Al-Amrawi Mosque.

There is an entrance with a window to the left of the door and two entrances with windows to its right, each of which is topped by a chandelier. The western facade has three entrances, each of which has a window and above it is a chandelier. The northern wall has two entrances, each with a pointed arch and a window topped by a chandelier. On the western side, there is a lower window topped by a chandelier window. The northwestern entrance to Jamal al-Din Aqush Mosque is located in a prominent block in the middle of which is an entrance arched with a triple arch and topped by a straight lintel. The southwestern and northeastern facades each include an entrance in the middle of an entrance with a triple arch and a door opening in the middle. There are two axial entrances in the southwestern and northeastern walls and two windows on either side of the northwestern entrance and four windows in each of the southwestern and northeastern facades and four windows in the qibla wall.

On the southeastern facade of Asqalani Mosque, there is an entrance arched with a triple arch with radiating decorations and in the middle of it is a door opening that leads to a courtyard used as a prayer hall with a ceiling supported by a column and a door topped by a lintel engraved with the founding text of the mosque and topped by a window and a chandelier on the right and two windows and two chandeliers on the left. A memorial entrance was built on the northeastern façade, with a triple arch with radiating decorations, and in the middle of it is a door, two windows and two chandeliers. In the middle of the northwestern façade is an entrance on the axis of the mihrab, topped by a lintel and a chandelier flanked by two windows and two chandeliers. In the middle of the southwestern façade is an entrance and three chandeliers.

There was an entrance on the northwestern facade of Al-Sholqami Mosque in Aba al-Waqf, located in a rectangular entrance with a door opening, and to its left an entrance with a window and a chandelier, and to the right two entrances with two windows and two chandeliers, and there are two axial entrances on the northeastern and southwestern facades. In the middle of the main protruding entrance block of Al-Sholqami Mosque in Aba al-Waqf, there is an entrance with a triple arch resting on stalactites, and above the door opening is a lintel of interlocking cymbals resting on two rows of stalactites, and above the lintel is a cleft arch. On the southwestern facade there is an entrance with a

window and a chandelier, and on all the facades of the southwestern wing there are two entrances with windows and a chandelier, and on each facade of the northeastern wing there are two entrances with two windows and a chandelier, and between the two windows of the southeastern wall and in the southeastern wall of the southeastern wing there are four windows and chandeliers, and on the southwestern and northeastern walls there is a window and a chandelier.

The facades are also crowned by a protruding cornice and stalactites. The main entrance to Omar Effendi Mosque is located in Rawda on the northeastern facade with a prominent block in the middle of which is a triple-arched entrance with a door with a straight lintel above which is a founding text. The facade has two identical windows with a stone shoulder between them, and on the left are two windows and a chandelier. The southwestern and northwestern facades have an entrance above a wooden lintel and there are three windows and chandeliers. The southeastern facade has four entrances with windows and chandeliers.

The entrance to Sultan Pasha Al-Bahri Mosque is located on a prominent block in the northwestern facade with an arched entrance with a triple arch in the middle of which is the entrance opening above which is a stone lintel, a lintel and a window. On the right is a window and on the left are two windows and chandeliers above the windows. On the southwestern facade there is an entrance with a door opening in the middle above which is a chandelier. On the right is an entrance with a window and a chandelier. On the northeastern facade there are four windows with chandeliers. On the southeastern facade there is a window and a chandelier. The northeastern facade of the Qayati Mosque is centered by a prominent entrance block, in the middle of which is a portal crowned with a triple arch with five rows of stalactites with pendants, topped by a shell with rays in the middle lobe. The entrance is flanked on the left by two portals and an portal on the right with three windows topped by lintels of interlocking cymbals and an arch, above which is a chandelier with two arched and moon-shaped windows.

On the southwestern facade there are four portals, with two doors in the first and third portals and two windows in the second and fourth. On the northwestern facade there are four portals with four windows. On the southeastern facade there are two portals with two windows, and each portal is topped by a lintel of interlocking cymbals topped by an arch and a chandelier consisting of two arched windows with two pointed arches and a column

between them. The entrance is crowned by stalactites in three rows.

The entrance to Shadi Mosque is in the middle of the eastern facade. It is a prominent block with a three-arched entrance and radiating decorations in the middle. To the left of the door is a window and to the right are two windows. The southern facade has an entrance, a window and a chandelier. The western facade has a door, while the northern facade has a window and four chandeliers. The northwestern facade of Sultan Pasha al-Qibli Mosque is in the middle of the prominent entrance block with a three-arched entrance decorated with a stalactite dome.

To the right is an entrance with a window and a chandelier. Likewise, to the left is the southwestern facade with a door leading to a prayer hall and above it is an entrance with a chandelier. The northeastern facade has a window and a chandelier. The southeastern facade has two windows and two chandeliers. In the middle of the eastern facade of Sultan Pasha Mosque in Minya is the entrance block with a three-arched entrance in the middle of which is the door.

The entrance is flanked by two windows and two chandeliers. The northern facade has two entrances, each crowned by a semicircular arch, and it has two entrances with two windows and two chandeliers. The western facade has an entrance in the middle with a chandelier above it. The southern facade has three windows and chandeliers. The southwestern façade of Sheikh Abada Mosque is centered by an entrance block crowned with a triple arch in the middle of which is a door opening topped by a lintel and above which is a window. The northeastern façade has an entrance with a triple arch in the middle of a door flanking the entrance with two windows. The northeastern façade of Hussein Hassan Attia Mosque is centered by an entrance with a protruding block with a triple arch entrance and a door opening with a stone lintel. The northwestern façade has an entrance with a door and to the right of the entrance is a text on a marble plaque. The southwestern façade has two chandeliers with two entrances. The southeastern façade has two entrances with a chandelier in each.

The main entrance is located on the northern façade of Al-Kashif Mosque and is a rectangular opening topped by a lintel and an arch and to the right of it is a rectangular window. The façade has two chandeliers and there is a door on the eastern side. The western façade has an entrance in the middle topped by a chandelier and flanked by two chandeliers. The eastern façade has two rectangular windows topped by two moons. The

southern façade has four entrances.

The main entrance to Al-Qushayri Mosque is located on the northern facade, and in the middle of it is a three-arched entrance supported by two rows of stalactites with radiating beams. Above the door opening is a stone plaque with the founding text, topped by a window. On either side of the door are two windows and two chandeliers with entrances with pointed arches. Between the lower windows and the chandeliers is a cross-arch. The entrances end with stalactites. To the left of the entrance are three windows. The western facade has five windows, the southern facade has six windows and five chandeliers, and the facade is crowned from the top by a row of stalactites. The eastern facade has two windows and two chandeliers.

Zain al-Abidin Mosque in Bahnasa had two entrances, the first in the southeastern wall west of the mihrab as is the case in the Hanging Mosque, and the second entrance in the southwestern wall faces an entrance in the northeastern wall leading to the minaret. In the middle of the northern facade of the Reidi Mosque is the entrance, which is located in a three-arched entrance, in the middle of which is a door topped by a stone lintel bearing the founding text, and above the lintel is a window topped by stalactites. On the top of the facade are six windows, and there are three doors leading to the bathroom and the minaret and a room, with two windows on the southern and western facades. The main entrance block of the Sit Namila Mosque is located on the northern facade, in the middle of which is a three-arched entrance, and the door topped by a stone plaque bearing the founding text, topped by a window, and to the right of the entrance are two windows with a stone shoulder between them.

A square sashkhiya is located in the middle of the ceiling in Al-Asqalani Mosque and Al-Qayati Mosque, while the prayer hall has a covered ceiling. A ceiling opening appeared in the Oda bashi Mosque and topped the mihrab slab like the ones in Al-Amrawi, Al-Asqalani, Al-Qayati, and Al-Sholqami. The sashkhiya appeared in the courtyard of the Qadi Yahya Zain Al-Abidin School at Al-Azhar (848 AH / 1444 AD) and the courtyard of Qaitbay School in the Mamluk Cemetery. Some mosques share in adding additional areas for prayer or to create some facilities that serve the mosque. These areas that were added outside the mosque walls were surrounded by walls and were considered external courtyards attached to it.

These additions were exposed and were not taken into account when planning the mosque

that they would be used for prayer, as evidenced by the fact that they were not covered and there was no need for them. As in Al-Habaytah Mosque in Bardanouha and Prince Ziyad Mosque, where the northeastern facade is preceded by a courtyard, as for the covered areas, each of which was used as a prayer hall, they appeared in Sultan Pasha Al-Bahri Mosque on an arcade of five columns and in Sultan Pasha Al-Qibli Mosque on an arcade of three columns. As for the prayer hall in Shadi Mosque and the Sit Namila Mosque, it is cut off from the northern slab in the north, and next to the southeastern facade in Al-Asqalani Mosque is a prayer hall whose roof is supported by a column¹.

B. The prominent triple entrances appeared in Egypt during the Fatimid era in the western entrance of Al-Hakim Mosque², the triple arch in the northwestern entrances of Ouda Pasha Mosque, the southeastern and northeastern in Asqalani, the northeastern in Shalqami and Al-Qayati, the eastern in Shadi, the northeastern in Hussein Attia, the northern in Al-Qashiri, and the northern in Al-Raidi and Namila. The entrance to Al-Qayati Mosque is topped by a lintel of interlocking cymbals, and the entrance to Al-Sholqami Mosque is topped by a motorized arch of interlocking cymbals. The oldest examples of interlocking cymbals are those that appeared in Qasr Al-Hayr Al-Sharqi and in the Fatimid forts of Cairo from the era of Badr Al-Jamali³.

We find that the lintel of the entrance to the mosques of Shalqami, Shadi, Al-Qayati, the northern in Al-Qashiri and Al-Sitt Namila rests on a stone harem-dal of two rows of stalactites that resemble a cantilever⁴. The entrance is topped by a rich and precious arch in the northeastern entrance in Shalqami and Al-Qayati, the eastern in Shadi and the northern in Sayyida Namila. The entrance stone appeared with three arches with a pointed section at the northern entrance in Oda bashi, the eastern in Shalqami, the northeastern in Qayati, the

¹ These additions were not created to prevent the noise of the markets outside the mosques from reaching the inside, given the absence of noise in the markets during prayer time according to Islamic law. Abd Al-Sattar, Mohamed. *Archaeological Studies*, Sohag University, p. 112.

² Fikry, Ahmed (1961). *Mosques and Schools of Cairo*, Cairo: Dar Al-Maaref, Vol. 1, p. 143. Lami, Saleh. *Islamic Architectural Heritage in Egypt*, Beirut, p. 41. Center for Planning and Architectural Studies (1990). *Foundations of Architectural Design and Urban Planning in the Different Islamic Eras in the Capitals of Cairo*, Organization of Islamic Capitals and Cities, p. 443.

³ Fikry, Ahmed. *Mosques and Schools of Cairo*, pp. 150-151. Shafei, Farid (1995). *Arab Architecture, the Era of the Governors*, Cairo: The Egyptian General Book Authority, p. 209.

⁴ Abdul Wahab, Hassan (1956). *Archaeological Terms in Islamic Architecture*, Journal 27, p. 41.

eastern in Shadi, and the northern in Qashiri, or with a semicircular section at the western entrance in Al-Lamti, the northeastern in Al-Yusufi, the northern in Namila, the northeastern in Hussein Hassan Attia, and the northern in Al-Raidi.

C. Arches

Pointed arches appeared and rested on wooden drums with plant decorations and between the legs of the arches were wooden strings in Asqalani, Shalqami, Qayati, Al-Raidi, Attia and Shadi.

The semi-circular arch appeared in the entrances of the mihrabs in Qayati, Al-Raidi and Hussein Attia, and the semi-circular arches appeared in Qayati and Qushayri, and the horseshoe arches appeared in some of the arches of Oda Pasha and had muqarnas legs, and the arch appeared above the opening of the main door and windows in Shalqami and Qayati, and above the door of the mosque on the square in Hussein Attia and above the door opening in the main entrance in Sit Namila and Shadi, and the broken arch appeared where it crowns the entrance of the minaret in one of the entrances on the northern facade in Qushayri, and the motorized arch appeared with the windows of the first level in Shalqami and Shadi and the door opening of cymbals in Hussein Attia and the side entrance in Sit Namila.

D. Windows

They appeared with rectangular entrances in Oda bashi, Al-Sholqami, Al-Qayati, Shadi and Al-Qushayri, and without entrances in the southeastern facade of Al-Asqalani. The window is crowned with a stone or wooden lintel. There are windows with arches made of cymbals in Al-Sholqami, Shadi and Al-Qushayri. On the second level, there are simple chandeliers in Oda bashi, Al-Asqalani, Al-Qayati, Shadi, Hussein Attia and Al-Qushayri. The chandelier arches rest on shoulders in the middle and on the sides, except for Al-Sholqami and Al-Qushayri, where they rest on cylindrical columns with square bases and capitals.

The windows were executed with vertical entrances in Al-Yusufi and Al-Gharbiyya in Oda bashi, Al-Qayati and Al-Sholqami, and the eastern in Shadi and Al-Qushayri. Vertical entrances appeared in the Fatimid era in Al-Aqmar, Ayyubid and Mamluk in the Qalawun group¹. The entrances end with stops of stalactites in Al-Qayati, Al-Sholqami and Al-

¹ Amara, Taha (1988). Decorative elements used in the mosques of Ottoman Cairo, Master's thesis – Faculty of Archaeology – Cairo University, p. 14. Lamei, Saleh. Architectural Heritage, p. 46. Nouisir, Hosni.

Qushayri, and are crowned with semicircular arches in the northern facade, and on the sides are two integrated columns with Roman-shaped capitals and bases in Oda bashi, and the stalactites fronts appeared with a crescent in Al-Aqmar mosque¹.

H. Minarets

Mamluk minarets were distinguished by their high bases above the roof of the mosque, their multiple floors, and the top in the shape of a bucket², as in Asqalani and Qushayri. The bases of the minarets were square in Asqalani, rectangular in Qushayri, and at the level of the facades in Yusufi and Asqalani or above the facades in Qushayri. The bases of the minarets had vertical entrances with inverted triangles in Asqalani and Qushayri.

The square floor of the minarets ends with a bevel at each corner to become an octagon with eight entrances with circular arches, in Al-Kashif Mosque, the Oda bashi Mosque, shadi Mosque, Sheikh Abada Mosque, and Qayati Mosque. The minaret was built behind the mihrab and consists of three floors, and the muezzin's circle is topped with a pointed peak in the Ottoman style.

As for the minaret of Zain al-Abidin Mosque, which was located in the northern corner of the mosque, it is a solid square floor supported by wooden blocks and is beveled at the corners. The octagon above it has eight entrances with pointed arches on three columns, and the octagon has four windows and four balconies. The muezzin's circle is based on stalactites and a circular balcony topped by a cylindrical body, and the pavilion had eight columns on which the incense burner was based.

This minaret, built in the Ottoman era, followed the Mamluk traditions in terms of the pavilion and the small dome drawn upwards, resembling Qaitbay minaret. The planning of the mosque consisted of a rectangular area divided into a single portico without a courtyard, which included three naves supported by arcades of four arches, each supported by three columns³.

The base of Al-Raidi Mosque in the northwestern corner is square with chamfered corners.

Islamic Architecture in Egypt (Ayyubid and Mamluk Eras), Cairo, p. 242.

¹ Amara, Taha. *Decorative Elements*, p. 14.

² Lamei, Saleh. *Architectural Heritage*, pp. 31-32. Nouisir, Hosni. *Islamic Architecture in Egypt*, pp. 247-249.

³ Abdul Wahab, Hassan. *Architectural Styles in Rural Egypt*, p. 7. Salem, Abdul Aziz. *Egyptian Minarets*, Alexandria, p. 32. Abdul Qawi, Ahmed. p. 147. Abdul Qawi mentions that the minaret had a staircase from the outside with two sides.

The minaret of Al-Sitt Namila Mosque has a square, chamfered floor. In Al-Sholqami Mosque, it is adjacent to the northwestern wall, and Al-Asqalani Mosque on the northwestern facade consists of a square floor with chamfered corners to turn it into an octagon. The first floor is octagonal and on each side there is a rectangular entrance with a pointed arch, two of which have windows. The floor ends with wooden beams that support the octagonal balcony. The second floor is octagonal. Al-Qushayri Mosque on the western side in the northwestern corner is square with chamfered corners.

The minaret of Sultan Pasha Al-Bahri Mosque in the eastern corner is made of stone. In the Omar Effendi Mosque at the top of the entrance, it is made of stone and has a square floor and another octagonal floor. The first floor is octagonal except for Al-Qushayri, which is cylindrical. The second floor is cylindrical in Al-Qushayri and the rest are octagonal like the second floor in Al-Qushayri. The third floor is a pavilion of eight columns and a shallow dome with a qasiri, and ends with a peak in the form of a jug with a qasiri, and the Ottoman cylindrical minarets like a pencil with Shalqami, Al-Raidi, Namila and Shadi, and the highest entrance block with Sit Namila and Zain al-Abidin.

The first model was in the Fatimid era with the minaret of al-Juyoushi and the highest entrance block in the school of al-Salih Najm al-Din Ayyub, and the bases are square starting from the ground with Sit Namila starting from the top of the roof of the mosque, and lower than the facade with Al-Raidi, and rectangular windows with Shadi, and square with Al-Raidi, and the first floor is octagonal with Al-Raidi and Sit Namila, and cylindrical with Shalqami and Shadi, and is crowned with semicircular arches with Al-Raidi, and it has stone balconies on the first floor with Shalqami and rests on two rows of stalactites, and the balconies appeared in the Mosque of al-Maridani (1339-1340 AD) and the Minaret of Qaitbay in the desert (1472-1474 AD)¹.

The first floor ends in a conical shape with a lamti, and a projection that carries the dome with Al-Raidi and Al-Sitt Namila, and ends with five stations of stalactites with Al-Sholqami and three shadi, and the dome is carried with Al-Raidi and Al-Sitt Namila and shadi and Al-Sholqami, and the second floor is cylindrical with Al-Sholqami, Al-Raidi and Al-Sitt Namila and shadi, and the second floor ends in the shape of an obelisk with Al-Raidi and Al-Sitt Namila, or stacked arches topped by small entrances with Al-Sholqami, and the third floor takes the shape of a pavilion and consists of eight cylindrical columns

¹ Lami. Architectural Heritage, Plate 80-86, pp. 156-159 .

topped by a ribbed dome topped by the obelisk shape with shadi, and a solid cylindrical one that ends with a conical dome with Al-Sholqami.

Conclusions

- The research dealt with the architectural planning of nine ancient mosques that adopt the planning of arcades without an open courtyard, dating back to the Fatimid era and the era of Muhammad Ali, including a mosque with five arcades, ten mosques with four arcades, five mosques with three arcades, and three mosques with two arcades.
- Al-Habaita and Al-Amir Ziyad mosques date back to the Fatimid era, while the mosques of Oda Bashi, Zain Al-Abidin in Behnesa, Al-Asqalani in Mallawi, Al-Qayati and Al-Sholqami, Jamal Al-Din Aqsh (Al-Damarisi), Omar Effendi in Al-Rawda, Sultan Pasha Al-Bahri in Zawiyat Sultan, Sheikh Abada, Al-Raidi, Al-Qushayri and Al-Sitt Namila date back to the Mamluk era, while the mosques of Sultan Pasha in Minya, Sultan Pasha Al-Qibli in Zawiyat Sultan, Al-Kashif, Hussein Hassan Attia and Shadi date back to the era of Muhammad Ali, and the last mosque, which was built in (1319 AH / 1900 AD), is the most recent of them.
- Each mosque in the Fatimid era had three entrances, each located in a prominent block in the middle of which was an arched entrance with a pointed arch with a door opening topped by a straight lintel and two windows. The main entrance led to the rear arcade, while the other two doors opened onto the southern square of the two sides. The windows were axial and topped with chandeliers.
- The mosques with arcades without a courtyard in the Fatimid era are represented by Al-Habaytah Mosque in Bardanouha and Prince Ziyad Mosque. We find that the planning of each of them consists of four porticoes, each with three arches on six columns. The mihrab is located in an entrance, and in the middle of the northwestern facade is an entrance on the axis of the mihrab. In the middle of the northwestern and southeastern facades are two axial entrances, and each of them is preceded by an open courtyard.
- In the Mamluk era, Al-Habaytah Mosque in the village of Bardanouha was rebuilt, as was Prince Ziyad Mosque and the mausoleum during the reign of the Mamluk Sultan Qaitbay. It is distinguished by its unique entrance, which consists of a staircase leading to a broken corridor that ends with the door of the mosque in the northeastern wall. This entrance dates back to the era of Ashraf Qaitbay and is similar in its elements to the

entrances of the Qaitbay Citadels in Rosetta and Alexandria.

- The planning of the mosques was divided into five naves in the Oda Bashi Mosque, between which four arcades were running parallel to the mihrab, intersecting with the axes of the mosque. The first arcade consisted of four arches, the second and third of five arches, and the fourth of two arches. It is noted that the architect resorted to an architectural solution as a result of the irregularity of the width of the arch openings, as he resorted to using pointed and semi-circular arches.
- The plan consists of four tiles, including arcades of five arches on four columns in Jamal al-Din Aqush and al-Asqalani Mosque, and four arches in al-Sholqami, Omar Effendi, Sultan al-Bahri and al-Qayati, and three tiles between them, two arcades, each of four columns carrying five arches and the arches are pointed with al-Asqalani, and two tiles between them, an arcade of five arches in al-Qashiri and al-Raidi and three arches in al-Set Namila, and four tiles, three arcades and three arches in Shadi, and three tiles and two arcades of four arches in Sultan Pasha in Minya, and three tiles and two arcades, each of three arches, Sultan Pasha al-Qibli, Sheikh Abada, Hussein Hassan Attia and Al-Kashif.
- Two wings were added to Al-Sholqami Mosque in the northeast and southwest, where each took a square shape in the middle of the facade and is divided from the inside into two tiles between them a column and two arches.
- This arcade is an extension of the central arcade in the mosque, and an entrance was implemented in the southeast side of the northeastern increase, built of stone. Therefore, we cannot call this planning the Iwan planning, but rather the winged planning or the axial or cross planning, which is derived from the planning of schools and belongs to the Iwan style, and one represents the direction of the qibla and the opposite of it, and instead of covering the middle space with a dome, the dome was built in the middle.
- Also, there is no arcade as in the Iwan planning, as we find that the qibla iwan is deeper and not wider, and it is required for the iwan to be vaulted and overlook the dourqa'a with one arch and no more than that, and there is an important note, which is how the two columns were placed that represent the end of the central arcade in the dourqa'a and its extension to the southwest and northeast confirms that these two arcades were added in the Mamluk era.

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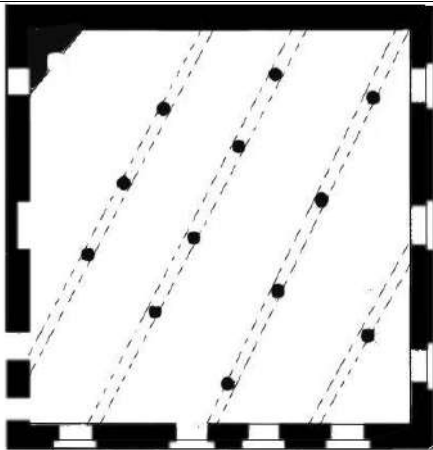


Fig. 1. Ode Pasha Mosque

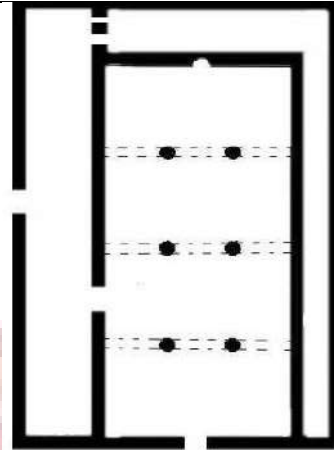


Fig. 2. Al-Habaytah Mosque

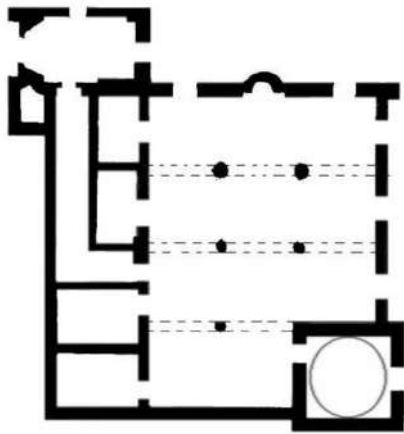


Fig. 3. Prince Ziyad Mosque

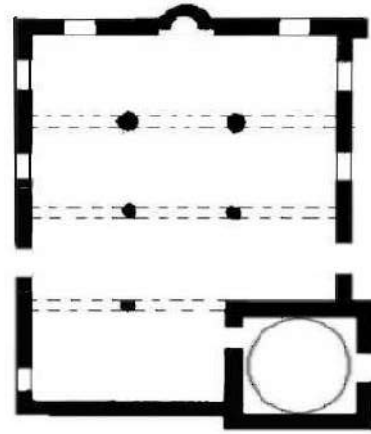


Fig. 4. Prince Ziyad Mosque (Fatimid)

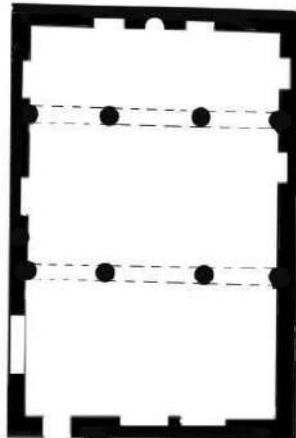


Fig. 5. Zain Al-Abidin Mosque in Behnesa

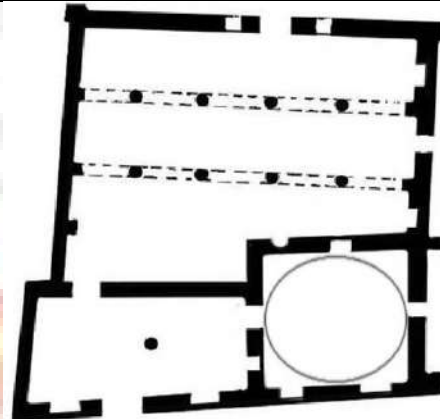


Fig. 6. Al-Aghsqalani Mosque

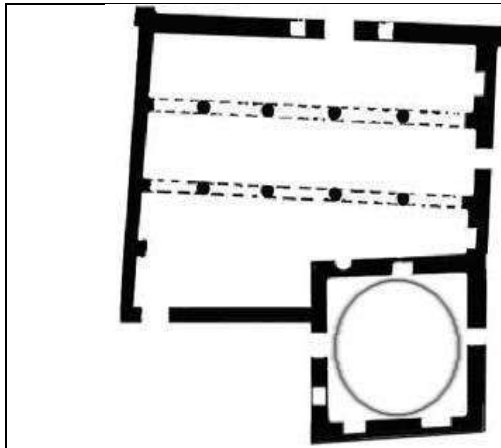


Fig. 7. Al-Aghsqualani Mosque (Fatimi)

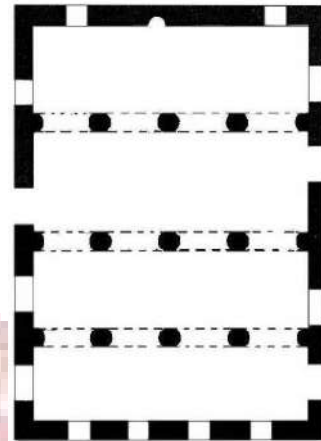


Fig. 8. Al-Qayati Mosque

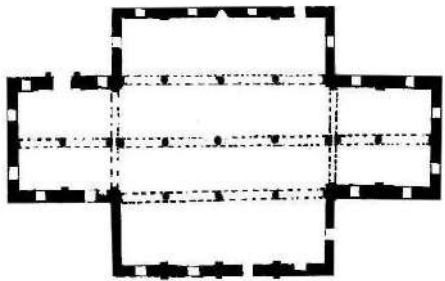


Fig. 9. Al-Shalaqami Mosque

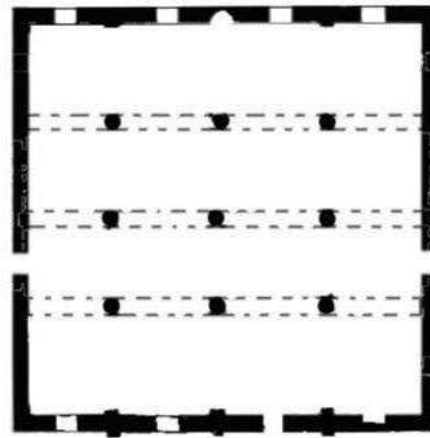


Fig. 10. Al-Shalkami Mosque (Fatimi)

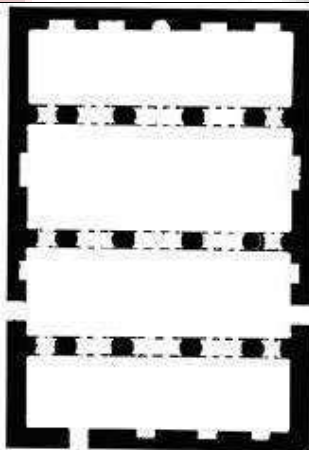


Fig. 11. Jamal al-Din Aqoush Mosque (Al-Damarisi)

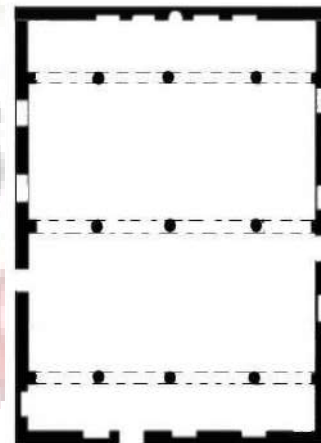


Fig. 12. Omar Effendi Mosque

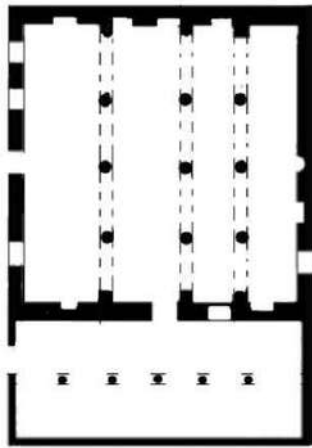


Fig. 13. Sultan Pasha Bahri Mosque

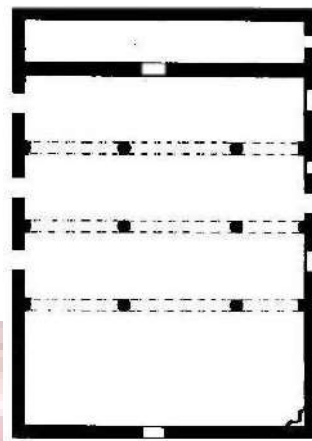


Fig. 14. Shadi Mosque

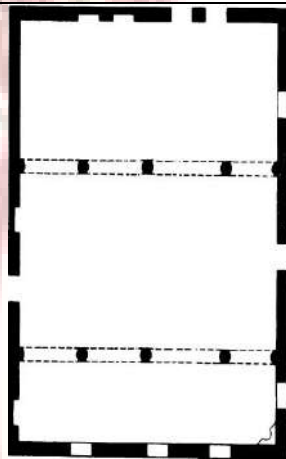


Fig. 15. Sultan Pasha Mosque

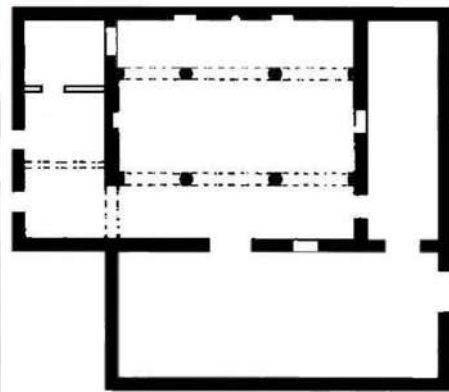


Fig. 16. Sheikh Abada Mosque

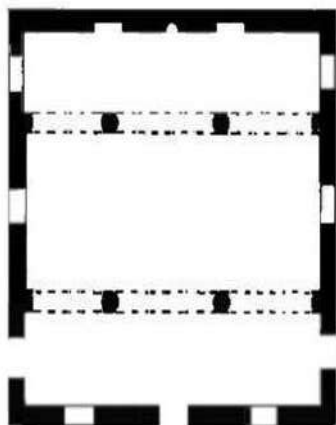


Fig. 17. Sheikh Abada Mosque (Fatimid)

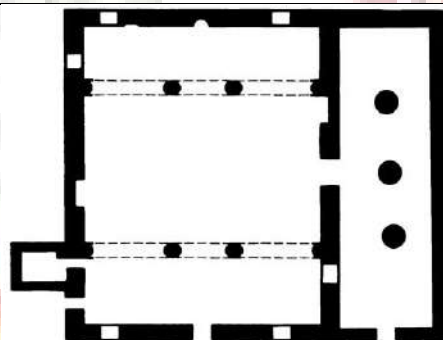


Fig. 18. Sultan Pasha Qibli Mosque

