



Archaeological study of Zawyat Muhammad Al-Bawab, south of Rosetta, in light of documents and excavations

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Abstract

When the Abu Mandour area, which includes the ruins of the city of Bulpetin, was recorded in 1987, some of its stones were transferred when Sultan Qaytbay began building his castle in Rosetta, and the Rosetta Stone was one of the landmarks in the Polptinum Temple, and the area also includes Byzantine, Fatimid and Mamluk monuments from the era of Muhammad Ali, the researcher conducted Excavations that resulted in the discovery of Al-Bawabzawiya.

The researcher discovered this zawiya in the summer of 1989. He was able - through the excavation work, along with the document related to this zawiya - to identify all its architectural components. As for the parts identified by the document, they are: the two-story house, the mosque, the cistern, and the minaret were also discovered. This narrator is considered a unique model of zawiyyat architecture that includes several elements, including the mosque and other religious annexes, as the zawiya were religious and educational institutions.

Key words: Abu Mandour, Rosetta, Bulbtin, Zawyet Al-Bawab, Muhammad Al-Bawab.

Introduction

The zawiya is, according to the Sufis, a place prepared for worship, accommodation, and feeding the arrivals and those arriving, and it is known as a religious school and a free guesthouse. The connotation of the term and content of "the zawiya" often overlaps with the term "ribat" for the intersection and overlap of their jihadist, devotional and sheltering roles. The ribats, khanqawat, zawiya, and the hospice are buildings and spiritual structures that the world has only known in Islamic cities.



These facilities appeared since the first century of the Hijra, and spread to the east of the Islamic world in the fourth century, and worshipers used to shelter there to spend their nights in worship, prayer and supplication.

The first of these facilities to appear is Rabat, which was established at the beginning as a military facility, and took its name from the station for the sake of God, and from it was called the call of the Almoravids and their state, and called the city of Rabat in Morocco, which was on the borders of the Islamic state, and was a shelter for the mujahideen for the sake of God Almoraven on the borders of the state, and it is likely that the system of khanqawat that emerged after that was taken from Rabat, since in Rabat the Almoravids were qualifying religiously and spiritually in addition to their military training for jihad and defending the borders of the Islamic state, the Almighty said: (O those who believe, be patient, patient, bond and fear God, so that you may succeed) (Al-Imran, 200).

The zawiyas appeared in the countries of the Maghreb after the fifth century AH, and the kings of Morocco took care of the establishment of the zawiyas, and it was initially called “the house of dignity”, or “the guest house”, which multiplied and multiplied and spread all the way between Morocco and Egypt to accommodate the pilgrims, and encourage them to visit a house God is forbidden.

And it witnessed a great recovery and development in the meaning and jobs since the tenth century AH, when the defense of the Muslim fever rose, and thus it witnessed a functional shift in its path to become a major figure in the political equation in the country, interfering in political affairs and calling for jihad and resistance to the foreign occupier. The zawiyas formed powerful cultural edifices in the scientific product and turned into a political force. Historical transformations led to a decline in the roles of zawiyas after they lost many of the functions that they had assumed in traditional society as framing institutions of society; the educational, political, social, economic, judicial and jihad functions have ceased to function due to the modernization process that affected society. This prompted the zawiyas to essentially restore their spiritual educational function, which has become their main entrance to contribute to the spread of the charitable values that their employers have instilled in the souls [1].

The traveler De) (Vaujany, who visited Lower and Upper Egypt at the end of the 19 century (AD), made a comparison between Rosetta and Alexandria[2] “Zaghloul Mosque, which occupies the central area of the city itself, had the importance of the Al-Azhar Mosque in Cairo and the Sidi Al-Badawi Mosque in Tanta. However, it was abandoned in favor of the Al-Mahali Mosque in the



north near the railway, and this mosque is important due to the fact that it contains the remains of Sheikh Ali the local, who enjoys a high position among Muslims, where they make pilgrimages to the night of the Mi'raj, and the distinctive architectural element in this mosque is the ablution. The building is extraordinary, and in the center of the city there is the minaret of Sidi al-Jundi, which represents an important visual focus and attracts attention, and there are also two other mosques, the Al-Abbasi Mosque and the Al-Bawab Mosque, which were left to their fate, and they complete the list of the Rasheed mosques that are worth a visit. "And three kilometers from the city. We find a castle next to the Abu Mandour Mosque, and this place is frequented by residents of the city for picnics, especially on Thursday and Friday, and every year there is a birthday attended by about 3.000 people.

Second: Zawiyas

Al-Bustani [3] mentioned that the zawiya is a place for educating minds religiously and morally, and it is called by the name of one of the marabouts, and it is a mosque and a dome over the shrine of the marabout attributed to it, a place where the Qur'an is read, another in which sciences are taught, a third for teaching young people, and a home for students who want Complete their lessons, and another home for the poor and travelers, and it may have a cemetery for people of righteousness who intend this corner.

At the beginning of the seventh century AH (13 AD), the cities of Anatolia witnessed centers of Sufism among the followers of different paths. Sufism spread among the different classes and spread, thus increasing the zawiyas and hearses, and the disciples gathered around their sheikhs to receive the teachings of Sufism on their behalf [4-5].

The documents mentioned a number of zawiyas in Rosetta in the Ottoman era, including Zawiyat al-Atfini, Zawiyat Saif al-Din [4], and Zawiyat al-Ghobashi [7-8], in addition to the two sides of Zawiyat al-Bawab [9], which the author discovered, and its elements were reached through the document and works Fossils.

In the Ottoman era, the name of the mosque spread to the corner as well, so there was confusion in its names. And the zawiya of Sheikh Qandil, whose annexes were lost, while only the mosque remained.

We think that naming the zawiya by the name of the mosque is correct, because the zawiya includes a mosque among its components, and the buildings attached to it may have been demolished later, and it is likely that the reason for the demolition of the zawiyas's annexes is that it did not live up to the importance of the mosque, as only the mosque was preserved, and the



mosque has survived. His name changed from the corner to the mosque.

As for the corner of the gate, which is the only remaining corner in rosetta, the foundations of which were discovered through excavations, it consisted of a mosque, below which a cistern was located, and a minaret was attached to it in the southeast corner, and it had a semicircular mihrab, and in the north of the mosque the mausoleum was located inside a room, and in the north of it was located The house designated for the residence of visitors, and it was of two floors, and to the south of the mosque, a cemetery was erected to bury the dead from the Muslims, and in the south of it latrines were built.

Zawyet Muhammad Al-Bawab

The researcher discovered this zawiya in the summer of 1987. He was able - through excavation works [10] (Fig. 1 Pl. 1), in addition to the document pertaining to this zawiya [11-12] - to identify all its architectural components, and the parts identified by the document are:

1. The two-storey house, which opens its door to the east, is a large door leading to a hall with floors in the building intended for seating, and next to it is an iwan on the north side and to its left in the northwest corner is a hall with a coffee monument, and the ceiling of the hall is made of wood, which stands in the middle on a column It is made of marble, and it is located on the southern side of the hall with a door leading to the corner and the burial. As for the second floor of the house, it is ascended from two stairs, the first in the north and the second in the south, and the northern one leads to a barn with two rooms (two seats) overlooking the eastern façade, and next to the northern room, a toilet and its kitchen, while the tribal staircase leads to a curb with a room above the door leading to the house.
2. The tomb, which is the first of the parts that were found during the excavations, it is for the burial of the standing "Shams al-Din Muhammad ibn the late Ali al-Ghitani." There is a cistern built by Haji Hassan Arthiot.
3. The mosque is a rectangle whose length is on the north and south sides (7.70 m), and its width on the east and west sides (6.7 m) leads to a door at the northern end of the eastern wall with a width of (1.50 m) and ascends to it with a ladder consisting of four steps.

The door leads to a room above the hatch of the tank, and its length is in the east and west (3.70 m) and its width is in the north and south (3.75 m), and it is located in the southeast corner of the tank bead, the width of which is (0.50 m). Entry from this room is through a door at the end. The

northern side of the western neighbor has a width of (0.85 m), and in the middle of the qibla wall the semicircular apse of the mihrab and it is noticed that it does not protrude from the outside but rather rotates at the height of the wall, and to the right of the mihrab is a rectangular apse and to the right of it is the door leading to the minaret, which is 0.75 m wide. It leads to the spiral staircase leading to the top of the minaret (Panel 2).

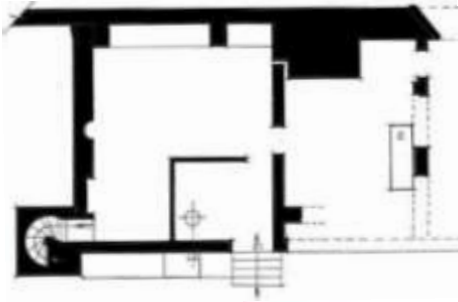


Fig. 1. Zawyet Muhammad Al-Bawab



Pl. 1. Zawyet Muhammad Al-Bawab



Pl. 2. Zawyet Muhammad Al-Bawab

The body of the minaret protrudes from the eastern wall (0.65 m) and from the southern wall (1.59



m), and its area is (2.40 x 2.40 m). The document [7] indicated that the minaret was from one balcony like the rest of the minarets of the one-iwan mosques, and the local mosque That is, it dates back to the style of the minarets of the twelfth century AH (18 m), and below the mosque is the cistern, which has an area (5.00 x 4.70 m), and it is divided into four sections, with a marble column in the middle, each of these sections bears a shallow dome. This tank was uncovered during excavations, and we started to clean it to show its ground, but the danger of continuing to dig forced us to stop.

The method of filling the cistern with water from a basin outside the mosque (located to the right of the entrance) is one of the methods that spread to fill the tanks in the city of Rashid in the Ottoman era, and this method is summarized in the presence of a basin inside the wall that is open from the top and has an opening leading to the cistern bead, where the sakka puts the water In the basin, to drink to the inside until the tank is full, and then block the opening after that. The document [11] indicated, to the graves and toilets located south of the corner.

The following is the text of what came in the document of Waqf Shams al-Din Muhammad ibn the late Ali al-Ghitani, known as Zaza, in the end of the month of Dhu al-Qi'dah 1232 AH (1817 CE).

Line 21: All the new places for construction located before the aforementioned port, next to the wedding pile on his / marine side on the blessed Nile coast. The places mentioned by Sheikh Al-Bawab include a plot of land. The aforementioned building / on its sea side includes a nice hall, the door of which was opened from the eastern side of the eastern border that he described in it A large door opened to the east / from which it is entered into a tiled space with terraces prepared for sitting and an iwan, as well as from the sea side, and on the aforementioned side / a hall with a coffee set up for its work, and in the aforementioned space a column of marble at the bottom of the tribal contract that follows it is installed above / some of the aforementioned space A nice cube, and on the front side of the aforementioned space a door leading to a nice corner / to the left of the inside of the aforementioned large door intended for prayer, remembrance and worship, on its sea side a nice tomb and a compartment of / pure wood prepared for the burial of the said stander and his relatives, and reached from the chest of the mentioned corner On its tribal side to the surface of the tank / located in the borders of the land intended for storing fresh water from the blessed Nile, which was established by the well-known honorable Haji Hassan Arthiot / a separation between them and the cistern. He reached from the aforementioned space to a ladder on its western side, one of which is nautical and the other / tribal, from which he ascends from themarine from them to a barn with two adjacent seats, prior to and sea, prepared for visitors and both on the eastern side / on the road, the two gardens and the second corner [12], and the blessed Nile Sea, which is mentioned in it, Beside the aforementioned maritime contract, a kitchen / toilet above the hall



mentioned first, and it rises from the aforementioned tribal stairs to a gentle barn with a complex overlooking the aforementioned large door / space, the road, the two gardens, and the second aforementioned corner, and with the aforementioned contract, a nice safe and the utilities / facilities, auxiliaries, suffixes and rights of the confined all of that land and us Within four borders, the tribal boundary ends at the aforementioned tanker / the sea border and the eastern border, each of them ends on the main road that leads towards the tribal side to the aforementioned heap of joys and to the shrine / guardian of God who knows God Almighty Sidi Muhammad Ibn al-Nazar. His blessings have prevailed, and the one arriving is sailing to the aforementioned gap. The western ends at the garden / known as ghettof the dome, and all the place prepared for the burial of the dead among the Muslims includes a door through which it enters to a complete place / that is connected It refers to the graves and sleepers in the aforementioned cemetery, which is confined to the four borders of the tribal boundary that ends with the toilets mentioned above / in it, and the sea border ends to the aforementioned tank, the eastern border ends to the highway, and the western border ends to the aforementioned Gheit / dome, and in the aforementioned sea boundary there is a minaret next to the tank The aforementioned is reached from its aforementioned surface prepared to inform the times / prayers, including one degree, and all the three toilets promised above, which are confined to the four boundary / tribal boundary, end to the wall separating that the aforementioned heap of weddings and the maritime boundary ends to the aforementioned burial and the / eastern boundary ends to the road The aforementioned year and the western boundary ends with the aforementioned the gheft of the dome

We found a document on Ramadan 14, 1298 AH (August 9, 1881 AD) [13] "... and the mosque of Sidi Muhammad Abi al-Nazar and ZawiyatSidi Muhammad / Bawab, both of whom are famous for that".....

Therefore, the zawiya was a Quranic school, as schools were one of the most important means of teaching religious matters and some literary sciences [14].

Conclusion

- The excavations carried out by the researcher resulted in the discovery of this angle, which dates back to the beginning of the nineteenth century AD.
- The excavations we carried out in this area were of great interest as they helped to discover a unique example of the zawiya dating back to the beginning of the nineteenth century.
- The architectural elements that make up the corner, which include the two-story house,



the mausoleum, the burial site, the mosque, and the cistern have been revealed. The minaret and its architectural elements were revealed.

- The excavations were identical to what was stated in the document of Waqf Shams al-Din Muhammad ibn the late Ali al-Ghitani, known as Zaza, in the month of Dhu al-Qi'dah 1232 AH (1817 CE), which was published for the first time, and identified all its architectural components.
- This Zawiya is considered a unique model for the architecture of the zawiya, which includes several elements, including the mosque and other religious annexes, as the zawiyas were religious and educational institutions.

References

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- From the zawiyas in Cairo, we mention the zawiya of Abd al-Rahman as the kamakhda of al-Maghribin 1142 AH (1729 CE), in which the minaret, consisting of one balcony, was located above the entrance to the corner.
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- [11] The Endowment Document of Shams al-Din Muhammad ibn the late Ali al-Ghitani, lines 21-38-39-42-44,
- [12] The Endowment Document of Abd al-Rahman Hindi, dated 1st Rajab 1140 AH (1825 CE) No. 1800 endowments, lines 27-28.
- [12] There was another zawiya east of the corner that we are about to talk about, and it no longer has any effect now, and the document did not provide a description of it.
- [13] Record 25, page 68, article 43 (General Archives Archives, Rosetta Court).
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