



**The Random and gross violations in restoring the architectural elements of Zaghloul Mosque in Rosetta, (Analytical study)**

**Mahmoud Ahmed Darwish**

**Professor of Archaeology**

**Faculty of Arts – Minia University – Egypt**

**[prof.mdarwish@gmail.com](mailto:prof.mdarwish@gmail.com)**

**Abstract**

The Islamic and Coptic Antiquities Sector of the Supreme Council of Antiquities in Egypt restored Zaghloul Mosque in Rosetta, which is the largest mosque in the city and dates back to the Mamluk era, and it was expanded and renewed several times in the Ottoman era.

During the restoration, several intentional errors occurred that caused the change of the monuments of the mosque, especially in the mihrab and the western minaret, as their architectural and artistic elements were changed, and all the archaeological marble and granite columns were dispensed with, and replaced by modern-style columns that do not belong to the monuments in any connection. These violations represent clear violations of the articles of the Egyptian Antiquities Protection Law, as well as a violation of the principles of preserving monuments.

Therefore, this research will deal with a scientific response to these violations with scientific evidence that does not accept doubt, as it begins with an introduction about the mosque, and then provides a scientific account of each of the three elements: the mihrab, the minaret, and the columns.

Whereas, before my appointment at the University of Minia, I was the Director of the Archeology of the Rashid District, and when I took over the work in Rashid in 1977, the mosque was in good condition and open to prayer, and I saw all the elements of the mosque in the opinion of the eye, so this research will be based on purely scientific insights, where there are photographs. And that denies all attempts to legalize works that violate the architectural elements of the mosque.

**Key words:**Zaghloul Mosque, Rosetta, restoration, mihrab, minaret, monumental columns, Mamluk era, Ottoman era.

### **Introduction: Zaghoul Mosque in Rosetta**

This mosque (Fig. 1) is the largest mosque in Rosetta in area, as it consists of two mosques, the first of which is western and the other is eastern<sup>1</sup>. Rather, it is the largest area of the Al-Azhar Mosque<sup>2</sup> after the addition of it in the 11<sup>th</sup> century AH (17AD)[1].

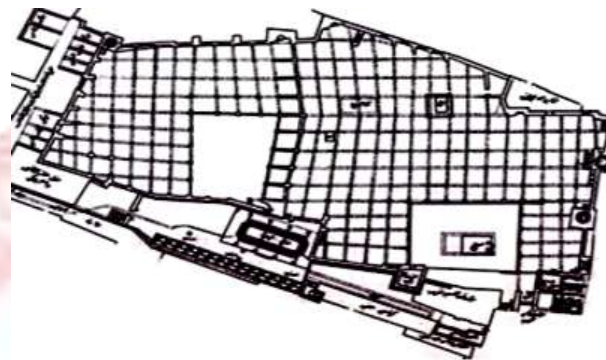


Fig. 1. Zaghoul Mosque in Rosetta

The mosque [2] includes six doors, four of which are in the western part, the eastern section also included two gates, as for the doors of the western section, the first was at the western end of the northern façade, the second at the northern end of the western façade, and the third was in the middle of the western façade, and the fourth gate was located at the southern end of the western façade. It was located on the northern side.

The remaining facades of the mosque are confined to the southern and western facades of the western section and the southern and eastern facades of the eastern section, and the southern façade is characterized by double windows that are divided into two arched sections separated by a column and topped by a Small circular window, while the western

---

<sup>1</sup>This section was demolished, and the Ministry of Awqaf rebuilt it in (1982), but unfortunately it has become completely remote from the archaeological point, yet it was demolished again, and it is still in its condition until now.

<sup>2</sup>This mosque shares with the Al-Azhar Mosque and the Great Mosque of Damietta in that it has three corridors around an open courtyard, and it does not have galleries on the northwestern side, so we think that the Zaghoul Mosque dates its construction or renovation to the Fatimid era.



façade includes high vaulted windows.

The northwest entrance and the middle entrance on the western façade are the two important examples of the doors of the mosque, as each of them is similar to the entrances of the mosques in Rosetta, which are located inside a prominent stone, topped by a row of balconies and in the middle of it is an apse on both sides of it, and a triple arch with wicker is surmounted.

However, the middle-western entrance is older in terms of construction than the northwestern entrance, due to the lack of consideration of the decorative aspects in it, similar to the other entrance, in addition to that above the door a lintel made of wood executed above a broken arch to reduce, and this example we did not find in the rest of the mosques after that.

As for the door, which is located at the northern end of the western façade, it is of special importance, as it has a marble plaque with inscriptions in prominent naskh script consisting of five lines, and it is dated Rabi 'al-Akhar in the year seventy-five and seven hundred (1373 AD).

As for the interior of the mosque, it consists of two parts, each of which has a courtyard and three corridors, and its roof has shallow domes supported by arcades of tapered arches resting on columns and pillars, and the mosque has three mihrabs, Hertz stated that they are four [3], each of which is a semicircular apse, crowned by a tapered arch resting on two marble columns, there is also a dome above the main mihrab.

The mosque has a sabil in the northwest corner of the western section, which has a marble slab with inscriptions and plant motifs, and the minbar is made of wood and has no inscriptions, And this pulpit was transferred to the eastern section until the completion of the restoration of the western section, as well as the amount of money, as well as the compartment surrounding the shrine in the middle of the qibla portico in the western section.

As for the pallet of the sum, it is carried on six octagonal marble columns, and graffiti on the sides of it is engraved in raised reliefs, and the name of Hajji Muhyiddin Abdul Qadir was mentioned on it, It was read by Herz: The poor to God Almighty Hajji Muhyiddin Ibn the late Shams al-Din Muhammad al-Damiyati [3].

The mosque has two minarets, the first in the southeastern corner of the eastern section, and the second in the middle of the western façade.



### **History of Zaghloul Mosque [1]**

The sources [2-4] mentioned that the mosque's date is 985 AH (1577 AD), and that the western half of it was established by Zaghloul, The chief merchant of Rosetta, in the end of the tenth century AH (16 AD), and some attributed this mosque to the century (11 AH / 17 AD)[5].

However, the documents gave a definition of the construction and renovation phases that the mosque went through and its origin, indicating that this mosque had existed before this date, as it was mentioned in a document dating back to the year (983 AH / 1575 AD)[6 A-B] <sup>3</sup>.

IbnDuqmaq[7] referred to the Great Mosque that was in the city of Rashid in the Mamluk era, and most documents dating back to the century (10 AH / 16 AD) refer to it [6 B. As for Hajj Ali Zaghloul, he is “Nasr al-Din Ali, the son of the late Haj Badr al-Din Muhammad ibn al-Hajj Nasr al-Din Ali to the right of al-Akaber and the merchants of Rosetta, known as Zaghloul”. This came with the document of his legal endowment (956 AH / 1549 AD) after he expanded the mosque, which he stated was adjacent to the house [6 C].

I have proven through Rosetta documents dating back to the Ottoman era that Prince Fayrouz Al-Salahi owned a large palace that was located south of Rosetta [8]. I found the first mention of it in the documents in the year 983 AH (1575 AD)[6 D] and in the year 989 AH (1581 AD)[6 E], and a document indicated that there is a "mosque in Fayrouz Al-Salahi Palace"[6 F].

An important document [6 G] was reached, consisting of a letter addressed by Haji Muhyiddin Abdul Qadir, Judicial judge and Sheikh of Islam Sheikhs, to Uwais Pasha (994-999 AH / 1585-1590 AD) requesting the demolition of the palace known as the

---

<sup>3</sup>The name of the person called Zaghloul was mentioned in one of the documents of his endowment on the mosque “Haji Nur al-Din Ali bin Muhammad bin Ali Ain al-Akaber, and the trade in Rosetta, famous for Zaghloul.”



Fairouz al-Salahi's Waqf[9-10]<sup>4</sup>, which is located east of the mosque overlooking the Nile. He established the eastern section on the grounds of this palace in 995 AH (1587 AD). This document explains for us that ambiguity, as it seems that Fairouz Palace had some parts destroyed, vandalized and abandoned, so the Judge of the Judges in the city of Rashid managed at that time to issue an order to convert this whole palace into a mosque [6 H].

Another addition was attached to this mosque from the east in 1016 AH (1608 AD), which was mentioned to us by a document that compiled the installations of Al-Khawaja Ahmed bin the late Al-Khawaja Ahmed Ibn Al-Khawaja Muhammad, famous for Al-Ruwa'I[11], in which he mentions the expansion that he added to this mosque from the eastern side, and he built around it a large group of buildings as well Waterwheel to supply the mosque's facilities with water.

Based on that, we can date this mosque in three stages:

The first stage: dates back to the Mamluk era, in the year 775 AH (1373 AD) during the reign of Sultan Shaaban bin Hussein<sup>5</sup> and was built by Fayrouz Al-Salahi and refers to the northern part of the Western Mosque consisting of an almost rectangular mosque consisting of a courtyard and three galleries and the qibla corridor consists of five naves. The two sides, each of them consist of three tiles, as well as the western wall, the western minaret, and the two entrances on its side. The northwestern entrance remains, on which the marble slab dating back to the Mamluk period is fixed. In the middle of the courtyard was a light and a cistern, and the mosque had two doors on the eastern side facing the two western doors.

The second stage: goes back to Hajj Ali Zaghloul (about 956 AH / 1549 AD), which is

---

<sup>4</sup>Fayrouz al-Rumi al-Arami al-Salahi was attributed to Salah al-Din Khalil bin Aram, deputy of Alexandria, Al-Sakhawi stated that he "lived a long time ago and built a tower in Rasheed's hole and stood on it.

<sup>5</sup>Al Ashraf Zain al-Din Shaaban bin Hassan bin Muhammad bin Qalawun, who took over the rule of Egypt in the year 764 AH (1363 AD), and during his time the market for knowledge and scholars flourished, because of the princes' conspiracy against him, he was assassinated in the year 778 AH (1376).



the renewal of the mosque based on the Mamluk roots, the expansion of the mosque to the south, and the building of crops and stopping them on the mosque [6 I]. At the end of this period, the mosque was known as "the mosque known in the old days of Sheikh Abdul Qadir Al-Sanhouri[6 J]."

The third stage: goes back to Hajji HajjiMuhyiddin Abdul Qadir (995 AH / 1587 AD)[6 K], and it is referred to by the construction of the al-Meqati house in the southwestern corner at the site of Zaghloul, and the establishment of the western entrance leading to the qibla corridor at the position of the old entrance as well as the entrance to the left of it and the expansion of the mosque towards The East constructed two tiles, constructed the roof consisting of shallow domes, and constructed the northern entrance and the sabil in the northwestern corner, he also constructed the ablution and toilets in the north of the mosque, and the door located in the northern corner leading from the ablution to the mosque.

The mosque was also expanded to the east in the location of the Fayrouz Al-Salahi Palace, by constructing the eastern part of it, which consists of a courtyard and three galleries, and the qibla hallway consists of four tiles, and the western corridor consists of one tile, and the eastern hallway consists of five tiles, the number increases towards the north to reach eight Tiles, and he constructed two gates for this section, one on the eastern façade and the other on the northern façade, as well as the construction of the eastern minaret, and he made the sumptuous bench that bears his name, "the poor servant to God Almighty, Hajji Muhyiddin Abdul Qadir."

After the demolition of Fayrouz Al-Salahi Palace and the expansion of the mosque at the hands of Sheikh Mohiuddin Abdul Qadir, the Mosque of the palace became part of this mosque, and it was surrounded by your walls carried on brick arches.

Accordingly, the eastern part of the mosque did not exist in the year 956 AH (1459 AD), which is the date of the document of the endowment of Hajj Ali Zaghloul, and this section was established in the year 995 AH (1587 AD), and the western part refers to Hajj Ali Zaghloul, who established it on the Mamluk origins And he expanded it east and south in the year 956 AH (1549 AD), which is the date of the release of the document of the endowment of the house he built with the mosque, and it was located in the southeast corner and south of the palace of Fayrouz al-Salahi, which was replaced by the eastern section.

Another addition was attached to this mosque from the eastern side in 1016 AH (1608 AD), at the hands of Khawaja Ahmad Al-Ruwa'I[11]. He also built around it a large group of buildings and a water wheel to supply the mosque's facilities with water.

It may be striking that the façade of the eastern section of the mosque does not go with the façade of the western section, and the reason for this is that the area located in the south of the eastern section was occupied by the house of Hajj Ali Zaghoul, and it was present during the expansion carried out by Haji Muhyiddin Abdel Qadir and before its expansion by Hajj Ali Zaghoul, and the evidence for that is the apparent deviation in the southeast corner of the western section of the mosque, and this is also confirmed by that there are no mihrabs in this section, and that the mihrab that is attributed to the recent expansion works is the one that was located east of the dome, close to the western section.

#### **First: the wrong restoration of the mihrab**

1. The restorers relied on the image of the mihrab after the stucco decoration that appears clearly in the image fell (pl. 1-2), thinking that it was the original without referring to the original images. The image that was relied upon in the restoration was attached and shows remnants of stucco on the faces of the bricks after the decorations fell (pl. 3-4).



*Pl. 1. The picture that was relied on for the restoration shows remnants of stucco on the faces of the bricks after the decorations have fallen off*



*Pl. 2. Two pictures of the mihrab after faulty restoration*

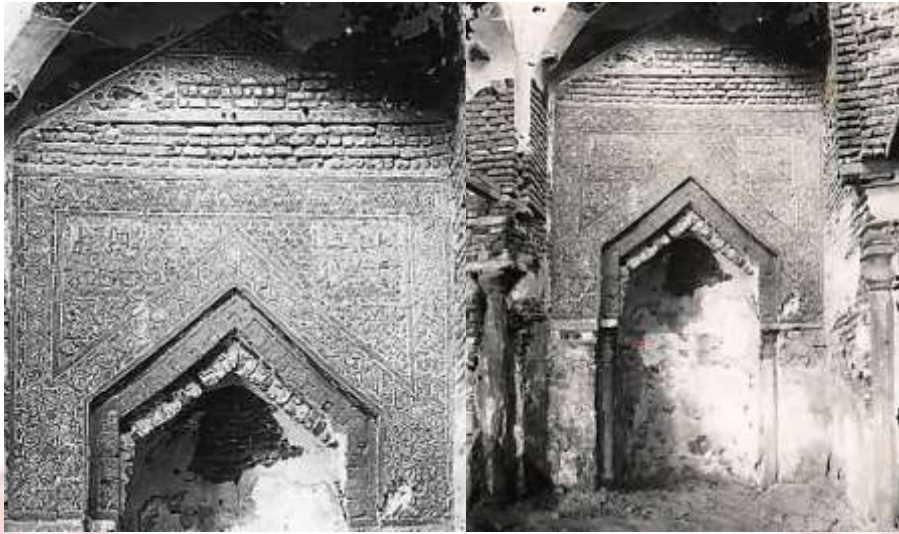
2. The image that we are publishing is a picture of the original western mihrab, which was completely similar to the eastern mihrab, and the image clearly shows the archaeological specifications of this mihrab, which was not with mangrove bricks and the separation between the courses, as mentioned, but was in mangled bricks covered with a layer of plaster that included geometric elements, and it was executed in contravention. For the archaeological assets, and for the pictures left by the Arab Antiquities Preservation Committee or that I photographed while I was the region's manager.

3. Zaghoul Mosque contained three mihrabs that were mentioned in the notebooks of the Antiquities Preservation Committee.

4. The following are two pictures of the main niches of Zaghoul Mosque in the eastern part and the western part, and the two pictures deny what was previously provided by the archaeological area, which was declared from the antiquities and approved by the archaeological committees, as both mihrabs were built with mashed bricks, and the whole mass of the mihrab is decorated with stucco ornaments, the apse is also decorated with ribbed ornaments of stucco [12] [13] <sup>6</sup>.

<sup>6</sup> [12] Moustapha Sadik Herz, Examen des mosquées Toumaksis et Zaghoul, sises à Rosette [article], Comité de Conservation des Monuments de l'Art Arabe Année 1890, 7, pp. 64-66. [14] Comité de Conservation des Monuments de l'Art Arabe Année 1899, 16, p. 3.





*Pl. 3. Two pictures of the architectural and decorative elements of the eastern mihrab of Zaghoul Mosque, showing the stucco decoration*



*Pl. 4. Two pictures of the western mihrab of Zaghoul mosque, showing the architectural and decorative elements of the mihrab, and showing the remains of the stucco decoration*

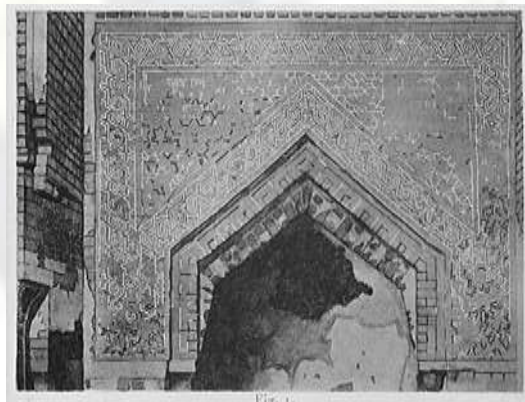
5. It was mentioned in one of the booklets of the Arab Antiquities Preservation Committee[12] [13]: Comité de Conservation des Monuments de l'ArtArabe, about the niches of Zaghoul Mosque in Rosetta (fig.2):

*Trois kiblas sont remarquables, par les beaux motifs apparentes dont les faces des murs qui les accotent sont munies. Les niches elles-mêmes sont aussi en briques, comme tout le monument, mais crépissées.*

Three beautiful kiblas, given the beautiful visual decoration covering the faces of the walls in which they fall the mihrabs themselves, like all monuments, are built of bricks, but are covered with plaster. This confirms beyond any doubt that the mihrabs were of mangrove bricks and covered by a layer of beautiful stucco decoration, and this image represents one of these mihrabs (pl.5).

**Trois kiblas sont remarquables par les beaux motifs en briques apparentes dont les faces des murs qui les accotent sont munies. Les niches elles-mêmes sont aussi en briques, comme tout le monument,**

*Fig. 2. Text description of the mihrab in Comité de Conservation des Monuments de l'Art Arabe*



*Pl. 5. The real picture of the two mihrabs from the notebooks of the Arab Antiquities Preservation Committee*

### **Second: the wrong restoration of the western minaret**

1. This minaret, which dates back to the Mamluk era, in 775 AH (1373 AD) during the reign of Sultan Shaaban bin Hussein and was built by Fayrouz Al-Salahi in the northern part of the Western Mosque, is one of the archaeological and historical monuments that played an unforgettable role during the British campaign against Egypt in the year 1807[14], where the spark of jihad against the invaders was launched from above[15], who took revenge on it by striking it with cannons, and the testimony of Francis Eckard, the interpreter of Colonel Oswald, one of the leaders of the second campaign[16], revealed that the fire from the English batteries caused damage to the mosques near the

walls, including Zaghoul Mosque, which are still remains the blatant destruction of its western minaret bears witness to this crime[15], as they hit it with cannons, leaving only the square base and part of the second octagonal floor[16].

2. This minaret remained a spiritual, historical and archaeological symbol for the people of Rosetta[17] until the restoration came to hit this symbol in a killing, to be crudely distorted in a way that represents an underestimation of Rosetta's victory and the destruction of the only symbol of its heroism. In addition to the archaeological irregularities that resulted in a building a monster that has nothing to do with minarets, neither from near or from afar (pls.6-7).



*Pl. 6. Two pictures of the minaret after faulty restoration and alteration of monuments by canceling the transition area between the square and octagonal sectors*



*Pl. 7. Two pictures of the minaret after faulty restoration and alteration of monuments by abolishing the transition area between the square and octagonal floors*

3. The report did not mention the archaeological minaret whose features were changed and its architectural elements were distorted, as the minaret consisted of a square base of stone topped by a chamfer to transform the square sector into an octagon and above that an octagonal floor[1], and the restoration in this manner is contrary to what all restoration schools have followed for ancient buildings. All, as the restoration could not include changing the specifications and the archaeological elements of the antiquity, and the minaret should have been preserved without prejudice to remain a historical and archaeological symbol of the city of Rashid, and this is intended in all restoration schools in the world, not that its archaeological features be changed, which negates its historical and archaeological characteristics (pls. 8-9).



*Pl. 8. Three pictures of the western minaret, which shows the rinsing of inverted triangles to convert the square sector of the minaret base to an octagon, also shown is the octagonal floor built with hinged bricks*



*Pl. 9. Three pictures of the western minaret, which shows the rinsing of inverted triangles to convert the square section of the base of the minaret to the octagon, as well as the octagonal floor built with carved bricks and the square base built with stone*

4. If we make a comparison between the ancient and modern minarets, we notice that the stone used in the modern base is not similar to the one used in the old base, and the sizes of the stones are different, and this is evident from their number in each row.

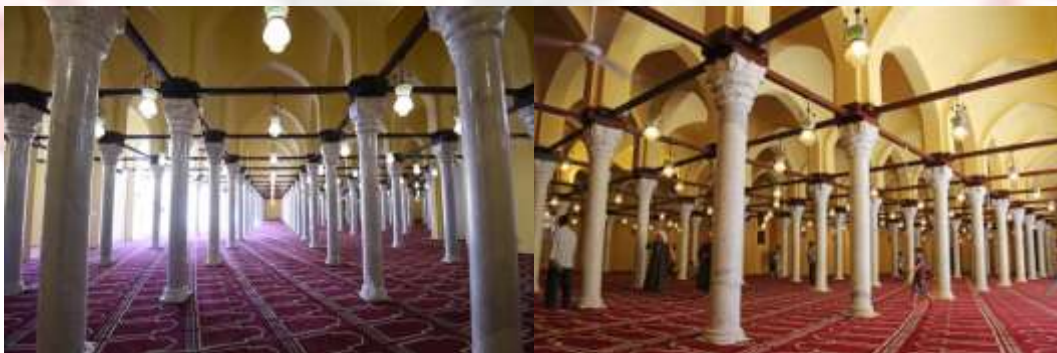
5. On the western side of the base of the square minaret, there was a false window with a height of two and a half stones, which was based on a complete stone block, while the modern window was three and a half stones high.

6. There were three rows of stone above the window, on top of which were rows of bricks that ended with a bevel, which helped convert the 90-degree angle into two 45-degree angles, so that the octagonal role of the minaret was placed, while the window in the modern minaret was above nine rows of stone.

7. What was done with the minaret of Zaghoul Mosque violates the law and the archaeological principles, as it resulted in a minaret that has no parallel anywhere in the world. Which is not related to the archaeological assets.

### **Third: Replacing the ancient mosque columns with modern ones**

1. The report also did not address the archaeological columns, which were all raised without exception and the establishment of modern columns of the Italian Carrara type (pls. 10-11), and they have nothing to do with the archaeological columns and are not of their artistic styles[18], and there is no similarity between them and the archaeological columns that were of different styles [19].



*Pl. 10. The modern columns are of the Italian Carrara style, as an alternative to the ancient columns and capitals*



*Pl. 11. The modern columns of the mosque*

When the archaeological columns of Zaghoul Mosque are replaced by modern columns of the Italian Carara type, given that the archaeological columns with their various artistic styles between the Corinthian and the boat and others, brought from the ruins of the archaeological of Boulbitine upon construction, are not suitable or worthy of the stage, although it has nothing to do with the archaeological columns, it becomes The mosque is well qualified to get out of the antiquities counter and puts those calling for Rosetta's inclusion in the global urban heritage in trouble (pls. 12-13).



*Pl. 12. The ancient columns of Zaghoul Mosque are of different styles*



*Pl. 13. The ancient columns of the mosque are of different models, which have been replaced by modern ones*

### Conclusion

- These pictures deny what was mentioned that the mosque was documented before the dismantling and rebuilding works, and that documentation was reviewed by the Archaeological and Engineering Supervision and Accurate Restoration Authority, and it was matched with the documentation of the antiquities area and the old images before implementation. How can archaeologists ignore these two images when preparing the study, which confirm that what was done with the mihrab was done without study, and they executed a kohl on bricks thinking that this is the origin and they do not know the extent of the similarity between the mihrabs in terms of architectural details and decorative elements. The carved brick style was not followed in Rashid's mosques, it was only for the façades.
- What is used in archaeological documentation is to conduct the scientific study of the stages of the monument and its architectural and artistic elements based on all the old pictures and previous studies, especially since all the mosque pictures are present in the region and the Islamic and Coptic Antiquities Registration Center.
- Therefore, the documentation was marred by shortcomings, one of the results of which was the implementation of the mihrab with mangrove bricks, and they overlooked that it was covered with stucco decorations even if these decorations fell. They also overlooked the architectural details surrounding the mihrab, which are well visible in the two images.
- It is known in restoration schools that it is not possible to refer to the current descriptive studies or case reports to proceed with the restoration procedures, but to refer to all documents and sources that show the stages that the monument has gone through, and





show what has fallen or destroyed architectural or decorative elements, especially since all curricula Two methods are followed to collect the scientific material of the antiquity before its first restoration, which is to collect the scientific material from references, documents, sources, old pictures, traveler's books, etc., and the second method is a case study to determine what should be followed in the restoration.

- What happened in Zaghloul Mosque cannot be called a restoration, but rather it is the rebuilding of a mosque that caused what was done to lose its archaeological value. This is the truth that everyone should know and which denies the aforementioned documentation of the mosque completely before the restoration. This restoration is a mosque that has nothing to do with antiquities except the amount of money, which puts the responsibility on the neck of the archaeologists who had to refer to the old pictures of the mosque that are kept in the region's archive and the archive of the Islamic and Coptic Antiquities Registration Center.

## References

- [1] Darwish, M. A. (2017). Encyclopedia of Rosetta, 2, Urban Heritage, Cairo: The Arab Nation Foundation for Publishing and Distribution, pp. 310-311, fig. 130.
- [2] Maher, Souad (1966). Governorates of the United Arab Republic and its Remaining Monuments, Cairo, p. 141.
- [3] Comite de conservation des monuments de L'ArtArabe (1896), 13, p. 58.
- [4] Hertz, Comite de conservation des monuments de L'ArtArabe, 7, p. 58
- [5] Maher, Souad (1971-1983). Mosques of Egypt and their Righteous Saints, 5, Cairo, p. 211.
- [6 A] Rosetta Court. Document in Rabi` Thani 3, 983 AH (1575 AD), Record 57, Article 7.  
Rosetta Court Document in Safar 14, 956 AH (1549 AD), Record 1, Article 293, p. 166.
- [6 B] Rosetta Court. Document in Safar 14, 956 AH (1549 AD), Record 1, Article 293, p. 166. Document on Rabi` al-Thani 18 978 AH (1570 AD), Record 5, Article 53, p. 14. Document on Jumada Al-Awwal 28, 981 AH (1573 AD), Record 6, Article 326, p. 69. Document in Safar 29 983 AH (1575 AD), Record 7, Article 949, p. 232. Document on Rabi` al-Akhar 14, 987 AH (1570 AD), Record 5, Article 25, pg. 6. Document in 24 JumadAwal 983 AH (1575 AD), Record 7, Article 352, p.91. Document in 7



- JumadThani 983 AH (1575 AD), Record 7, Article 637, p. 156. Document on Ramadan 4 983 AH (1575 AD), Record 7, Article 576, p. 140. Document in 983 AH (1576 AD), Record 7, Article 816, p. 669, and the year 985 AH (1578 AD), Record 8, Article 382, 992 AH (1584 AD), Record 9, Article 506. Document on Shawwal 19, 997 AH (1589 AD), Record 17, Article 17, P. 60, and it is a document to lease barn from the mosque endowments, located near it. Document in 6 Shaban 1047 AH (1637 AD), record 54.
- [6 C] Rosetta Court. Document in Safar 14, 956 AH (1459 AD), Record 1, Article 293, p. 166.
- [6 D] Rosetta Court. Document in 26 Rajab 983 AH (1575 AD), Record 7, Article 479, p. 119.
- [6 E] Rosetta Court. Document in 6 Shaban 989 AH (1581 AD), Record 11, Article 181, p. 39.
- [6 F] Rosetta Court. Document on 15 Ramadan 989 AH (1581 AD), Record 11, Article 383, p.83.
- [6 G] Rosetta Court. Document on 13 Rajab 995 AH (1587 AD), Record 15, Article 1445, P. 255, and see document on 15 Jumada Al-Awwal, 995 AH (1587 AD), Record 15, Article 151, p. 204, Document on the 1st of Rajab 995 AH (1587 AD), Record 15, Article 1344, p. 237.
- [6 H] Rosetta Court Document on 13 Rajab 995 AH (1587 AD), Record 15, Article 1445, p. 255.
- [6 I] Rosetta Court. Document in Rabi` Thani 3 983 AH (1575 AD), Record 57, p. 16, Article 7. The name of this called Zaghoul came in one of the documents of his endowment on the mosque, "Haji Nur al-Din Ali bin Muhammad bin Ali Ain al-Akaber, and the trade in the city of Rosetta al-Mahrous, the famous Zaghoul." See: Document on 14 Safar 956 AH (1549 AD) Record 1, p. 166, Article 293.
- [6 J] Rosetta Court. Document on 19 Shawwal 997 AH (1589 AD), Record 17, p. 60, Article 17, and it is a document to lease Shuna from the mosque endowments, located near it.
- [6 K] Rosetta Court, document on 13 Rajab 995 AH (1587 AD), record 15, p. 255, article 1445, and see document dated 15 Jumada al-Awwal 995 AH (1587 AD), record 15, p. 204, article 151, document on 1st Rajab 995 AH (1587 AD), record 15, p. 237, article 1344.



- [7] IbnDuqmaq (1893). The victory of WasitatIqd al-Amsar, Cairo, 5, p. 114.
- [8] Darwish, M. A. The Manifestations of the Planning and Urbanization of Rosetta – Egypt, (16th:18th Century), International Journal of Academic Multidisciplinary Research (IJAMR), Vol. 3 Issue 1, January 2019, pp. 31-42.
- [9] Al-Sakhawi (1887). The brilliant light in the notables of the ninth century, Cairo, 6, p.176.
- [10] IbnTaghriBardi.(1926-1975). Al-Nujoom Al-Zahra fi Kings of Egypt and Cairo, by Muhammad Mustafa Ziadeh and others, Cairo, 3, p. 248.
- [11] Salhia Star Court. The archive of the real estate month in Cairo, Document in 2 Dhu al-Hijjah 1016 AH (1608 AD), Record 482, Article 887, pp. 379-380.
- [12] MoustaphaSadikHerz, Examen des mosquéesToumaksis et Zaghloul, sises à Rosette [article], Comité de Conservation des Monuments de l'ArtArabeAnnée 1890, 7, pp. 64-66.
- [13] Comité de Conservation des Monuments de l'ArtArabeAnnée 1899, 16, p. 3.
- [14] Darwish, M. A. THE ROLE OF ROSETTA FORTIFICATIONS AGAINST THE ENGLISH EXPEDITION ON EGYPT, (NEW VISION THROUGH THE FRENCH AND BRITISH DOCUMENTS), JOURNAL OF INTERNATIONAL ACADEMIC RESEARCH FOR MULTIDISCIPLINARY (JIARM), Volume 4, Issue 10, November 2016, pp. 192:219.
- [15] Darwish, M. A. The fortified fence around Rosetta, field study in the maps of the French Campaign 1798-1801, International Journal of Research in Cultural inheritance and Social Sciences (IJCISS), Volume 1, Issue 2, September 2019, pp. 52-69.
- [16] Darwish, M. A. (2017). Encyclopedia of Rosetta, 1, History and Military Entrenchments, p. 196
- [17] Darwish, M. A. (2020). The Rakhito Writes History, Great Britain's Campaign against the City of Rosetta in 1807 in Light of British Archives Documents, Cairo: The Arab Nation Foundation for Publishing and Distribution, pp. 309-520.
- [18] Darwish, M. A. The failed colonial campaign of the British army on Rosetta of Egypt in 1907 according to the English documents, International Journal of Research in Cultural inheritance and Social Sciences (IJCISS), Volume 1, Issue 1, March 2019, pp. 103-133.



[19] Othman Ayman Ahmed Ezzat& Mahmoud, NouranAbdeltawab (21 Apr 2020).

Public-private partnerships as an approach for alleviating risks associated with adaptive reuse of heritage buildings in Egypt, pp.14-15, figs. 21-22.

<https://doi.org/10.1080/15623599.2020.1742626>

