

THE ARCHITECTURE OF THE 'EID PRAYER HALL IN EGYPT AND THE COUNTRIES OF THE EASTERN ISLAMIC WORLD FROM THE BEGINNING OF ISLAM UNTIL THE END OF 15 AH (19 AD)

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Abstract

The research deals with the origin of the chapel and its architecture since the Prophet Mohamed, may God bless him and grant him peace, used it and its companions and princes took it after him, and the developments that were added to it through the historical ages until the end of 9 AH / 15 AD.

The research deals with the discussion of the construction of the 'Eid chapels, the selection of their location and the planning that reached it, and then on the planning of the chapel, including the walls that it contains, including the units and other architectural elements added to it, such as the mihrab, the bench of the whistleblowers, the pulpit and the towers; The research discusses the issue of the decoration of the chapels, as we clearly see in the chapels of the eastern Islamic world.

The research deals with the reception of Muslims, whether in Egypt or the east of the Islamic world, with feasts, especially religious ones, with the greatest manifestations of joy and pleasure. They lost it during the era of the Ayyubid state to rationalize expenditures for the wars against the Crusaders, especially in Egypt, and also wanted to erase what was Fatimid; Since the holidays are a cultural heritage of the people and are related to their customs and traditions, and through that, we will present the manifestations of celebrations, preparations and some customs of celebrating the holiday in Egypt.

Keywords: prayer hall - 'Eid prayer - Namagah - hidden - goat - Sana'a - Kashgar - Bangladesh.

Frist: The appearance of the Eid prayer hall

1. The meaning of the word Musalla: It is an Arabic word derived from the verb pray, and its origin was said in the language: supplication and seeking forgiveness;

Allah, the Most High, says: "وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى" (And take, [O believers], from the standing place of Abraham a place of prayer) [1], Likewise, he said: (And had it not been for God to repel people by means of one another, monasteries, monasteries, prayers, and mosques would have been demolished),

What is taken from a bed and the like to be prayed on, a prayer place is the place where prayers are held [1], such as the two 'Eid prayers and funeral prayers, and he was staying there as well as the prayer of rain, and the prayer of thanksgiving.

The word al-Musalla in the architectural archaeological term is an open space that has no limits to confine it [2], nor a roof to cover it, and it is usually in the outward appearance of populated cities where there are no houses, no housing, or markets [3-4], and they were built on the roads and its purpose was to provide a shady place in which travelers could rest on these roads and provide them with what covers their needs of food and drink until they reach the place they are targeting.

The 'Eid prayer hall has spread in most Islamic countries and is known as the 'Eid prayer or the two 'Eid prayer. In some cities of the eastern Islamic world, the term 'Eid prayer is known as 'Eid Kah "Eidkah", which is a compound word from Arabic and Persian and carries the meaning of "meeting place on the holidays"[5].

The Persian chapels, which were called "models," are a wide space outside the cities that was used in Islam to perform the obligatory prayer on the major Islamic holidays. These chapels still exist in the outskirts of many cities of Iran and Anatolia. Our Prophet Mohamed, may God's prayers and peace be upon him, and his location in Aqeeq al-Madina [6].

2. The concept of 'Eid: 'Eid linguistically: every day there is a gathering, and 'Eid: you don't have to come back, and the gathering: feasts, the feast was called a feast; Because he returns every year with renewed joy, as Ibn Al-Arabi said. called a feast; Because he has the benefits of benevolence to his servants on that day every year [7], including forgiveness of sins. And idiomatically: 'Eid: the day of celebrating a good memory, or re-celebrating a good memory, and the two holidays are: 'Eid al-Fitr, and the other is 'Eid al-Adha [8].

The location of the 'Eid prayer-place: The 'Eid prayer-place is usually built outside the walls of Islamic cities so that it does not occupy a part of the city that is surrounded by the walls also in order to accommodate large numbers of Muslims to witness the private, non-arranged prayers that are held in the chapel, especially since it is used only twice a year for 'Eid al-Fitr and 'Eid prayers Al-Adha is sometimes used to pray for rain in case of need to perform this prayer, and it was found sometimes inside the city, as in the Abbasid in Samarra.

3. The emergence of the 'Eid prayer hall: The prayer hall was an architectural facility that appeared at the beginning of the Islamic era, and it was a religious building and was dedicated to holding the two 'Eid prayers. Where he said: "This is our gathering, raining, and inviting us to our 'Eid, our breakfast, and our sacrifices, so no brick is built upon a brick or a tent [9]."

His Sunnah had a clear impact on the city's inclusion of a space in which the 'Eid prayer was held in the desert or the desert, and the people of the city went out to perform the 'Eid prayer. The 'Eid prayer during the era of the Prophet , may God bless him and grant him peace, was simple, expressing the simplicity of Islam, as it brings to our minds the image of the first mosques in Islam.

After that, it spread in Islamic cities, where the Prophet , may God bless him and grant him peace, used to lead Muslims in the prayer hall, which is located in the eastern gate of Medina, and it is now a place for pilgrims [10].

The Prophet used to pray the 'Eid in the open, and he did not pray in the Jami' mosque except once, and because of the rain, he used the 'Eid prayer hall next to the two 'Eid prayers as a place for meetings, for the disembarkation of caravans, for riding animals, and for the children's play [11]. Sometimes it was used as temporary mosques taken out of necessity [12].

4. The relationship of the prayer hall with the planning of the city

the place of the prayer place was outside the gates of the Islamic city and it was located near the entrances to the city and also from the tombs, and since placing the prayer hall outside the gates to provide space for the establishment of other facilities inside the city that need insurance, and the presence of the prayer hall outside the city gates has helped in saving In an indirect way, in the cost of building, if it is placed inside the city walls, then the lengths of the walls are added [13], and the cost of construction increases, especially

since it is used only twice a year, and it can be expanded at any time to accommodate the number of worshippers. In contrast to the mosque, which was found in the center of the Islamic city to be close to all the outskirts of the city so that it is easier for worshippers to go to it.

Thus, the mosques were distributed on the city plan, a distribution linked to the functions of each of them. And the manifestations of easement with it, the mosque in the middle and the five mosques in different plans, and the 'Eid worshippers outside the walls of the city, and this was reflected in the planning of the streets and roads leading to them so that it is easy to use them. It was also taken into account in choosing the locations of the prayer rooms not to affect the traffic on the road and not to expand at the expense of the road [13] so that their construction would not cause harm to people within the limits of their homes, because in this case they usually go out on its trail.

5. The origin of the two 'Eid prayers in (Al-Kitab-Sunnah-Consensus): The book: God Almighty said: "يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِيُنْجِلُوا إِلَيْكُمُ الْعَذَابَ وَلِيُنْكَبِرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ" (Allāh intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allāh for that [to] which He has guided you; and perhaps you will be grateful) [1].

In this noble verse, he means the Eid al-Fitr prayer. God Almighty said: "فَصَلِّ لِرَبِّكَ وَانْحَرْ" (So pray for your Lord and sacrifice) [1] what is meant by that is the sacrifice.

God Almighty said: "وَأَتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ" (And take, [O believers], from the standing place of Abraham a place of prayer) [1], as well as his saying: "وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهَدَمَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ" (And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques) [1].

As for the Sunnah, it is proven by uninterrupted transmission that the Prophet of God, may God's prayers and peace be upon him, used to pray the two 'Eid prayers. On the authority of Ibn Abbas, may God be pleased with them both, he said: I witnessed the 'Eid with the Prophet of God, may God's prayers and peace be upon him, and Abu Bakr, Umar, and Othman, may God be pleased with them, all of them praying before the sermon.

On the authority of Ibn Umar, may God be pleased with them, he said: The Prophet, may God's prayers and peace be upon him, Abu Bakr, and Umar, may God be pleased with them both, prayed the two 'Eids before the sermon. As for the consensus, the Muslims are

unanimously agreed on the two 'Eid prayers [14].

6. The views of the jurists and the four imams about prayer in the open: 'Eid prayer is a confirmed Sunnah that should not be left except for a legitimate excuse. The Prophet, may God's prayers and peace be upon him, used to pray the two 'Eids in the desert outside the country, and they did not pray the 'Eid in mosques, except for an excuse such as rain, and this is what the four imams agreed upon, whether it was Sunni or Shiite and other scholars from the imams, may God be pleased with them. This is except for the saying of Al-Shafi'i regarding choosing to pray in the mosque, if it is sufficient for the people of the country [16] and if it is not sufficient, then it is Sunnah to go out to the desert, but it does not necessitate leaving what the Prophet of God, may God's prayers and peace be upon him and his successors persevered, of the 'Eid prayer in the prayer place [14].

The Canadian Shiite historian, one of the leading imams of the Ibadhi sect; Where he permitted the 'Eid prayer in the open in a chapel designated for that, unless there is rain or something that prevents them from praying, and then they pray in the mosque, and the truest example of that is the 'Eid chapel in Egypt during the Fatimid era [17].

'Eid prayer hall in the prayer place: It is from the Sunnah that there is no dispute that the 'Eid prayer hall is to be performed in the prayer place, and our master Mohamed, may God bless him and grant him peace, never prayed it in the mosque except once for an excuse like rain, although a prayer in the mosque of the Prophet, may God bless him and grant him peace, is worth a thousand prayers. ; He used to order the women to go out to the prayer-place - all the women." According to the hadith of Umm Attia, may God be pleased with her, she said on the authority of the Prophet, may God's prayers and peace be upon him, he heard him say: "The maidens¹, the pubescent women², and menstruating women go out, and they witness the goodness and the supplication of the believers. You did not pray, you secluded from the Muslim prayer hall [11], they stood at the last rows far away, to witness the goodness and the call of Muslims; they grow up with the people as the Prophet Mohamed, may God bless him and grant him peace, said.

¹ Al-Awatiq: the plural of Ataq, which is the adult slave girl, and it was said: the one who is close to puberty, and it was said: She is between reaching puberty until she is sluggish unless she gets married, and stagnating all the time in her father's house without a husband until she is old. Because she was freed from her humiliation in service and going out in needs.

² Dhuhāt al-Khudūd: they are virgins, and the cheeks: houses.

I said: O Profit of God, does one of us have a jilbab? He said, “Let her companion wear her from her robe, so that they may witness goodness and the supplication of the believers.” The Prophet, may God’s prayers and peace be upon him, commands a woman to go out to pray in the prayer place, even if she is menstruating, and if she does not have a suitable dress for her, her sister in Islam lends her her clothes, even hidden ones³. Everyone goes out to the prayer hall, and the women, if not for one of them, would have been a wall. As the Prophet, may God bless him and grant him peace, said. Opinions agreed that women should go out for the two ‘Eid prayers, but on condition that they are veiled and not wearing perfume so as not to provoke sedition [14]⁴.

7. The ruling on the ‘Eid prayer: Some say that the ‘Eid prayer is an obligation of sufficiency. The truth is that our Master Mohamed, may God’s prayers and peace be upon him, never left it, and he used to go out and order the women to go out - the freed women and they go out until menstruation, and he orders the menstruation to retire from the prayer; They witness goodness and inviting Muslims to the point where he ordered those who do not have a jilbab that their owner wear them from their jilbab. The scholars said: It is not an obligation of sufficiency, but rather it is obligatory, and the evidence for the obligation is that it is abolished for the Friday prayer if the ‘Eid comes on Friday as our Prophet Mohamed, may God bless him and grant him peace, used to do. Our master Mohamed, may God’s prayers and peace be upon him, said, “If the ‘Eid prayer falls - that is, if the ‘Eid comes - on a Friday; You only have to perform the ‘Eid prayer. If you pray the ‘Eid, you do not have to perform a Friday prayer, and if you want to gather, then it is fine, but you do not have to pray the ‘Eid. It is obligatory [18-19].

What confirms its hypothesis, and that it is obligatory, is that the Prophet, may God bless him and grant him peace, persevered in it. The Prophet of God, may God’s prayers and peace be upon him, is one of the visible signs and rituals of religion, and all of this supports the obligation.

³Hidden: She is the slave-girl who is not yet married in her dormitory, because its maintenance informs those who have married.

⁴ On the authority of Aisha, may God be pleased with her, she said: If the Prophet, may God’s prayers and peace be upon him, realized what the women had done after him, he would have prevented them from the mosque, as the women of the Children of Israel forbade him. It is necessary to prevent them from attending the feast and others.

8. The development of planning for the ‘Eid prayers halls

In the time of the Prophet, may God bless him and grant him peace, the ‘Eid prayer hall was a vacant land devoid of buildings throughout the life of the Prophet, may God’s prayers and peace be upon him, he forbade the building in the chapel⁵[19], after that, it became a land surrounded by a wall with a small mihrab that guides the direction of the qibla. The fence consisted of walls built with clay, stone or slate materials. It is similar to the layout of the Prophet’s Mosque in Surat the First. Al-Bayhaqi said: “The mosque was a wall draped with no roof, and I accepted it to Jerusalem. It was a place where dates were dried, so the Prophet ordered that it be prepared, and the need was paid and the Prophet’s damage was paid off by cutting the palm trees and the ruins, so I made it straight. It was built with bricks, its roof with leaves, and its pillars made of palm wood [9]”.

The architectural form of the ‘Eid prayer hall has developed in historical times, and a number of architectural facilities and architectural units in a number of cities have been added to the space, and this development came based on the jurisprudential rule. We show this development by studying a number of different models; It is the ‘Eid prayer-place in Medina, then the ‘Eid prayer-place in Sana’a, then the ‘Eid prayer-place in Aswan, and the ‘Eid-prayer in the east of the Islamic world.

Explanation of the way for the Prophet, may God’s prayers and peace be upon him, to go to the prayer place and return: Ibn Zabbalah narrated on the authority of Mohamed ibn Ammar ibn Yasir that the Prophet of God, may God’s prayers and peace be upon him: (He used to go out to the chapel from the great road, which is the way of people today from the city gate to the mosque of the mosque, as it was said. The road known as Darb al-Suwaiqa, and this is the road that the Prophet, may God bless him and grant him peace, used to take to shop owners when he went to the ‘Eid prayer-place or to the owners of al-Fasaitat, and he returned from the other road to the house of Ammar bin Yasir).

Ibn Zabbalah narrated on the authority of Aisha bint Saad bin Abi Waqqas on the authority of her father, may God be pleased with her, that the Prophet of God, may God’s prayers and peace be upon him: He used to slaughter his sacrifice with his hand when he left the

⁵In order to accommodate all the people of the city Madina to it from all its sides, to have the honor of meeting the messenger and praying with him on religious occasions, in order to accommodate all the people of the city who flock to it from all its sides to have the honor of meeting the Messenger and praying with him on religious occasions. It helps to dry the blood of the sacrifices that Muslims sacrifice on holidays.

prayer hall on the side of the road he was leaving from, that road and the place where he slaughtered opposite Morocco, from the following, Banu Zuraiq Road. As for the Al-Azami road, it is from the city gate to the Al-Musalla Mosque⁶ [20].

There are many mosques in which the Prophet, may God's prayers and peace be upon him, prayed the 'Eid prayer: It was narrated by Mohamed bin Al-Hassan bin Zabbalah, on the authority of Mohamed bin Ismail bin Abi Fadik, on the authority of Hisham bin Saad, on the authority of Ibrahim bin Abi Umayya, on the authority of an old and trustworthy sheikh who said: The first 'Eid that the Prophet of God prayed The Prophet, may God's prayers and peace be upon him, prayed in the Al-Dous neighborhood near the house of Ibn Abi Al-Janoub, west of Wadi Bathan⁷[9].

His prayer was this in the second year of the Hijrah, and the goat was carried for him, and on that day he prayed to it in space, and the goat was for Zubair bin Al-Awwam [21], the Negus gave it to him and he gave it to the Prophet, may God bless him and grant him peace [22], and its new location is the current Qishleh Mosque in front of the Egyptian Tekkiye. then prayed the second 'Eid in the courtyard of Dar Hakim at Dar Hafar, inside the house in whose courtyard is the mosque (Al-Ghamama Mosque called Al-Musalla Mosque), and its new location is the current Al-Musalla Mosque, which is known as Al-Ghamama Mosque (pl. 1).

Then he prayed the third 'Eid at the house of Abdullah bin Dorra Al-Mazini⁸[9], inside the place of the house of Muawiyah and the house of Katheer bin al-Salt, and its new location is the mosque of our master Omar bin al-Khattab, which is still remaining. Al-Salt and its new location is the Mosque of Malik bin Sinan, may God be pleased with him, and it has disappeared within the western Saudi expansion of the Prophet's Mosque. Then he prayed the fifth 'Eid at the edge of the corner of Abu Yasar at the owners of Al-Mahamil [23], and its new location was the Othman bin Affan Mosque in the castle, and its traces were removed by removing the Sabil building (the Military District in Bab al-Shami),

Then he prayed the sixth 'Eid at Dar al-Shifa and its new location, the Ali bin Abi Talib

⁶The owners of Al-Fasateat: They are the ones who sell tents and rugs made of hair and wool, and it was located at the end of the city market, to the south, from next to the prayer hall, around what is now known as the Mosque of Abu Bakr Al-Siddiq, may God be pleased with him, on the authority of Al-Matari.

⁷ This mosque is the Al-Qashla Military Mosque, according to what Al-Samhoudi mentioned.

⁸ The place of al-Durra - which is the neighborhood of Bani Muzaina and the house of Mazina to the west of the Musalla - to: Adwat Tahan al-Sharqiah to the Qiblah of the Musalla.

Mosque, and it is still standing at the entrance to Al-Tayyar Alley. And its new location is the Bilal bin Rabah Mosque, may God be pleased with him. It was located in the current post building in Al Anbariya. The site of the mosque entered the land of the public street because of necessity. Then he prayed the eighth 'Eid in the house of Muhammad bin Abdullah bin Kathir bin Al Salt. It is the mosque of Abu Bakr Al Siddiq and it is now located in Facing the northwest corner Al-Ghamama Mosque, then praying the ninth 'Eid in Al-Musalla Mosque, which is its new location, the current Al-Musalla Mosque, which is known as Al-Ghamama Mosque [9-12-24-25].

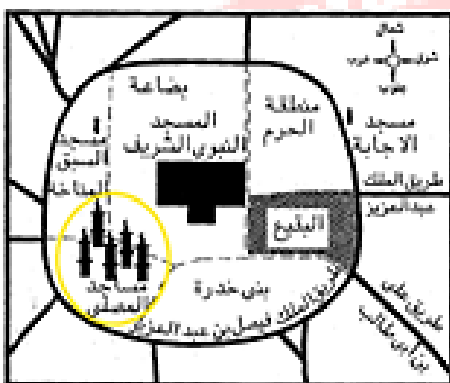


Fig. 1. The location of the 'Eid prayer hall in Madinah on the authority of Hessa bin Obaid, the layout of Madinah in the Prophet's era

Second: Al-Musalla Mosque in madina

It is located on the southwest side of the Prophet's Mosque. Al-Samhoudi and Ibn Hajar mention that the place of the 'Eid prayer-place is about a thousand farmers away from Bab al-Salam, or about half a kilometer. In fact, all of these chapels in which the Prophet of God, may God's prayers and peace be upon him, prayed were not built during the time of the Prophet, may God's prayers and peace be upon him, as the Prophet, may God's prayers and peace be upon him, prayed the 'Eid in several places in this field, so it was called the 'Eid al-Musalla Square [21].

As the companions also called it the name of the cloud⁹, and it is the one with which it is now famous. It is said that a cloud obscured the sun from the Prophet , may God bless him

⁹ It seems that the name Al-Ghamama Mosque has no origin, but it is from the common people, when they learned from the biography of the Prophet, may God bless him and grant him peace, he used to pray in this place, the two Eid prayers when the place was empty, and also the journey of our Prophet Muhammad, may God bless him and grant him peace, to Bosra, so they combined the two things They called the Al-Musalla Mosque in which the Prophet, may God bless him and grant him peace, prayed, Al-Ghamama Mosque.

and grant him peace, during the rain prayer, so it was called the cloud [26] (Fig. 1).

Description of the building: Al-Samhoudi mentioned in his writing and said: In the time of our master Muhammad, may God's prayers and peace be upon him, the prayer hall was not a mosque, rather it was a desert with no building in it [9], and as he, peace and blessings of God be upon him, forbade building on it, and preferred that it be a space in which it is sufficient to specify the location of the direction of the qibla. The prayer hall did not have a pulpit during the days of the Prophet, may God bless him and grant him peace. Rather, it was added during the reign of Caliph Othman bin Affan, and it was built of mud bricks, built by Kathir bin al-Salt.

In another opinion, he said that the one who began the sermon on a pulpit in the 'Eid prayer-place was Marwan Ibn Al-Hakam in the days of Muawiyah Ibn Abi Sufyan, and the construction in the 'Eid prayer-place was limited to a wall of the qibla, in the middle of which was a mihrab and to the right of the mihrab is the pulpit.

1. Current Architectural Description: The mosque is rectangular in shape [10], and consists of two parts: the southern part; It contains two corridors parallel to the Qibla wall [27]. Its length is 30 meters, its width is 15 meters, it is divided into two porticos, and it is roofed with six domes in two parallel rows. In the middle of the mihrab is the southern wall (the qibla).

Each portico is covered by three vaults based on pointed arches and on four muqarnas in the corners, and between each two domes there are cross vaults. The roof is covered with large domes and the northern part (the entrance with the sqifa): it is rectangular, 26 m long and 4 m wide, covered with five spherical domes, carried on pointed arches, the top of which is the dome. The central one, which is erected above the external entrance to the mosque, and these domes are lower than the six domes that form the ceiling of the hall.

The entrance opens from the north side to the street through pointed arches (fig. 2 pl. 2), As for the minaret, it is in the northwest corner. Its lower body is square, the height of the mosque's wall, then turns into an octagon, and ends with a balcony with a wooden balustrade, and on top of it a cylindrical body It has a door to exit to the mentioned balcony, and the minaret ends with a low dome formed in the form of lobes, topped by a lantern, and crowned by a crescent (pl. 3).

To the right of the mihrab is a marble pulpit consisting of nine steps that ends with the preacher's sitting, topped by a conical dome, and its door is made of wood decorated with

Ottoman inscriptions. On the threshold of the pulpit there is a Qur'anic verse: "إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" (Indeed, it is from Solomon, and indeed, it is [i.e., reads]: 'In the name of Allāh, the Entirely Merciful, the Especially Merciful'[1].” The mihrab consists of an apse with seven sides and is topped by a lobed arch and surrounded by two columns joined together with their capitals in the form of a bell. The mosque was covered from the outside with black basalt stones, and the domes were coated over it with mortar. From the inside, the walls and the hollows of the domes were painted with grout, and the shoulders and arches were shaded black.

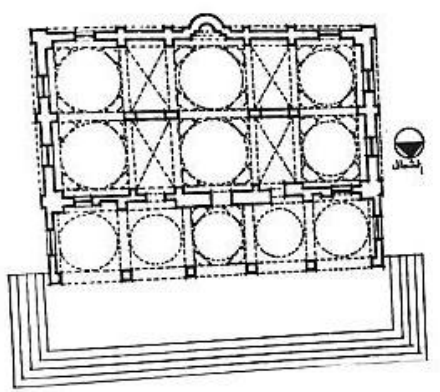


Fig. 2. Horizontal projection of Al-Ghamama Mosque on the authority of Su'ad Maher, mosques in the Prophet's biography



Pl. 1. Al-Ghamama Mosque about

<https://www.google.com/maps/contrib/115010582267098209627/photos>



Pl. 2. Al-Ghamama Mosque about

<https://www.google.com/maps/contrib/107173204383435428889/photos>



Pl. 3. Al-Ghamama Mosque about

<https://www.google.com/maps/contrib/105512367641997715314/photos>

It was renovated by Prince Bardik Al-Mimar in the year 861 AH / 1456 AD, and increased a degree in the magnifying glass (the communicator's cabin) located to the right of the entrance to the mosque close to the alignment of the mihrab. It is also the work of Prince Bardik, the architect, and he created it for the informants to sit on it in front of the preacher, and it is now a book. However, it is possible that the Eid mosques were established in Medina for the first time during the time of Al-Waleed bin Abdul-Malik.

A series of reforms and additions followed in the eighth century AH, the age of Sultan Hassan, the grandson of Qalawun, and in the ninth century AH, it was renewed by Prince Bardik al-Mimar. In the thirteenth century, it was renewed by Sultan Abd al-Majid al-Othmani. In the fourteenth century AH, Sultan Abdul Hamid II lived, and in the late fourteenth century AH, the Saudi government renewed its Ottoman architecture [28].

Through the books of historians dating back to the second and third centuries of the Hijrah, the places where the Prophet, may God bless him and grant him peace, prayed The 'Eid prayers in the land of Al-Manakhah were identified and he called them the memorial mosques.

2. Omar Mosque, may God be pleased with him

It is located on the southwestern side of the Prophet's Mosque, and it is on the southern side of the Musalla Mosque, 133 AD. It is in the same style as the Abu Bakr Mosque. The Ottoman Sultan Mahmoud II ordered its reconstruction 1254 AH / 1838 AD.

3. Mosque of Abu Bakr Al-Siddiq, may God be pleased with him

This mosque is one of the places where the Prophet, may God's prayers and peace be upon

him, prayed. It is considered the second of the three mosques in the Al-Musalla Square, as it is located in the northwest, 40m away. Then Abu Bakr Al-Siddiq, may God be pleased with him, prayed there [29].

The current building is from the Sultan Mahmud Khan al-Othmani building, according to a text at the top of the entrance recorded with a relief carving. It was restored during the reign of the Custodian of the Two Holy Mosques in the year 1411 AH; the mosque is built in the style of the dome mosque.

4. Ali Mosque, may God be pleased with him

The third of the three mosques is in Al-Musalla Square. It is located to the north of the Abu Bakr Al-Siddiq Mosque, may God be pleased with him, and is far from Al-Ghamama Mosque (122 AD). And that this mosque is one of the places where the Prophet, may God's prayers and peace be upon him, prayed in some years.

Al-Samhoudi believes that the first building built on it as a mosque was in the time of Omar bin Al-Aziz 87 AH / 93 AH [9], and that this mosque was destroyed until some pilgrims began to bury the dead in it during the days of their descent there.

It was renewed by Sultan Abdul Majeed Al-Othmani in the year 1268 AD, it was reconstructed and expanded during the reign of the Custodian of the Two Holy Mosques in the year 1411 AH [27], and the layout of a rectangular area was divided by two arches pointed perpendicular to the qibla wall into three squares covered with three domes [30].

Third: Some 'Eid prayer hall

1. The city of Sana'a

Yemen was one of the first countries that embraced Islam. A Musalla was built outside the city of Sana'a [31] on the northern side of the wall[32]. It was known as the Sana'a Cemetery¹⁰ [33]. It is the first cemetery built for the Muslim feast in Yemen during the era of the Prophet¹¹ [26], may God bless him and grant him peace, and whose age is Farwa bin Masik Al-Muradi.¹²

¹⁰A cemetery is that which is level of the earth and has no trees or plants in it, and the cemetery is not in the sand or in the mountain and every desert is cemetery.

¹¹The origin of the word in the ancient Yemeni language means strength and invincibility, the word (made) means fortress and prevent, and (to make) means fortification.

¹²Farwa bin Masik bin Al-Harith bin Salamah Al-Muradi Al-Ghaifi, he came to the Prophet, may God bless him and grant him peace, a Muslim who had left the Kings of Kinda, and he learned the Qur'an and the religious duties, and the Prophet, may God's prayers and peace be upon him, authorized him and gifted him a

Al-Razi mentioned in his writing on the History of Sana'a that the Prophet of God, peace and blessings be upon him, ordered Farwa bin Masik Al-Muradi or Aban bin Saeed to a mosque in Sana'a in Bustan Badhan between Ghamdan and Al-Hajar Al-Mullamah. The exit should be from the direction of the qibla, so he went up to Ghamdan and looked at the place of the cemetery and asked about it. It was said about the location of the Habashi camp, so he said, "Let us put it down and make it a prayer place for what remains." And that place was Djerba "any piece of land" he plowed for Abu Hamal Al-Abnawi, so he asked him to buy it from him, so he said: I Make it a chapel for the Muslim festival, so its owner gave it to him and said: It is for God Almighty and for his Prophet [34], may God bless him and grant him peace. The cemetery of Sana'a was called the cemetery of Bani Jarish¹³[35].

The renovations that took place in the 'Eid prayer hall: It was built by the Umayyad governor Ayoub bin Yahya Al-Thaqafi during the time of Al-Waleed bin Abdul Malik bin Marwan Al-Umayyad in the last hundred of the first century of the Hijrah, and others were carried out by Ali bin Al-Rabi` Al-Harithi in 134 AH, including what was done by Prince Al-Ya`fari Muhammad bin Ya`far between the years 266 and 270 AH [26].

Then when Suleiman bin Muhammad al-Naqwi took over the judiciary in Sana'a in the year 280 AH, then Judge Muhammad bin Hussein al-Asbahani renewed its reform in 407 AH and surrounded it with plaster and stones, as Prince Wardsar bin Bayami al-Kurdi renewed it during his tenure over Yemen in the year 602 AH / 1205AD [36]

In a topical tablet stating that the cemetery was destroyed in the year 965 AH and remained in ruins for two years, then its building was renewed by Prince Iskandar bin Hussam al-Kurdi in the year 967 AH / 1559 AD. Then he renewed the building of the cemetery, Imam Al-Mansur Billah Al-Hussein bin Al-Mutawakkil Qasim bin Hussein bin Al-Mahdi Ahmed bin Al-Hassan bin Al-Imam Al-Mansur Billah Al-Qasim bin Muhammad in the first half of the twelfth century and added a useful addition to it like half the original in the wall and the prayer hall. The age of the wall was Imam Al-Mansur Billah Muhammad bin Yahya

garment, then used it on Murad, Zabid and Mazhaj, and he remained on her until the Prophet, may God bless him and grant him peace, died And he has a mosque known by his name to this day, north of Sanaa, and he is the one who built the cemetery of San'aa.

¹³Jerash cemetery, meaning Jerash bin Ghazwan, that they were from the people of Khorasan and from the news and they were rich.

Hamid Al-Din, and in the year 1388 AD [37].



Fig. 3. A horizontal section of the Qibla wall - below is the horizontal projection of the Eid prayer hall in Sana'a, from Muhammad Abdul Rahman



Pl. 4. A side of the wall of the Eid prayer-place in Sana'a, from Muhammad Abdul Rahman



Pl. 5. Archive picture of the original minbar in the Eid prayer hall in Sana'a, from Muhammad Abdul Rahman



Pl. 6. of a mosque that was added to a part of the Eid prayer hall in Sana'a, from Muhammad Abdul Rahman

The current architectural description: It is an open rectangular area surrounded by a wall, the mihrab is located on its northern side (fig. 3), the wall ends with tiered pyramidal balconies (pl. 4). The grounds of the courtyard were paved with stones. This prayer hall had one door in the direction of the qibla [34], its area doubled after its expansion on the southern side, and two doors were added to it in the eastern wall, and three doors in the southern wall next to the original door on the northern side. The apse of the mihrab is in the middle of the northern qibla wall. The right-hand side of a staircase leading to the pulpit is made of brick; It was large in size and was placed perpendicular to the wall of the qibla, and it crossed the rows of worshipers, and the worshipers in these rows did not see the imam who was on him [37]. It is a raised platform to which he climbs through steps leading to the preacher's session, which is topped by the jawsaq, which ends with a small cupola. For this reason, it was replaced by a less modest pulpit, which is a seat topped by a choir, consisting of four columns, which in turn bears a conical roof. The minbar is higher than the rest of the qibla wall, and ends with merlons that take the form of small domes, and this part rises from the zenith of the qibla wall [12] (pl. 5), and a mosque was added to the prayer hall in the modern era (pl. 6).

2. The Bab al-Nasr 'Eid prayer hall

It was in the east of the Grand Palace from outside Bab al-Nasr on a hill, and all of it was built of stone. Al-Maqrizi said this chapel was built by Commander Jawhar al-Siqilli for the Eid prayer in the month of Ramadan in the year 358 AH. Its sides were designated for the funeral prayer for the dead [37]. It has a revolving wall on it and it had several doors, and in the chest of it was a large dome in the chest of which was a mihrab, on which were hung gilded shrubs and the ground was covered with mats with niches. Arms, and at the top is a bench. Al-Masbahi said in the incidents of 380 AH: The terraces between the palaces and the new prayer hall remained at the front of the Victory Gate, on which the muezzins continued until the takbeer continued from the prayer hall to the palace. The owner of the House of Money (Minister of Treasury) walked to the prayer hall outside Bab Al-Nasr, preparing and decorating the Eid prayer room and a mattress in a manner befitting the caliphs and princes. The Basmalah and Al-Fatihah and *سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى*

(Exalt the name of your Lord, the Most High)[1], and in the left-hand Al-Fatihah, *هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ* (Has there reached you the report of the Overwhelming [event]?) [1] He spreads

the rest of it with a covering of white, according to its size, according to the divisions of an exact staircase, which does not change by walking and other things.

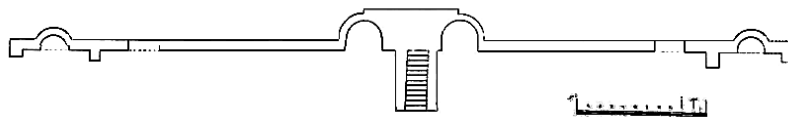


Fig. (4) The horizontal projection of the qibla wall in the Eid Musalla in Aswan

3. The 'Eid prayer hall in Aswan

It is considered one of the remaining Eid chapels in Egypt. Performing the two Eid prayers in a private chapel is a beautiful tradition that some regions of Egypt still maintain. In the city of Aswan, there is a special chapel for the two Eid prayers. This chapel is very similar to the Chapel of Jawhar al-Siqilli, and this chapel is located in the Upper Egypt region on a high hill in the southeast of the city of Aswan, in the area known to the public among the people of Aswan as (Barakat al-Damas) and is known as the Mosque of the Righteous [39] and The 'Eid prayers are still performed.

Architectural description: Nothing remains of the chapel except the qibla wall and its mihrabs, which were built with mud bricks. The length of the qibla wall from the inside is 32 meters (fig. 4), and in the middle are two similar mihrabs held by a broken Fatimid arch surrounded by a frame of molds built in a longitudinal shape, confining the pulpit between them. It is built of bricks and stone, and ascends to it by a series of stone steps. The sitting of the preacher is above the Jawsaq, which is rectangular, and above it is a dome of bricks with small windows (fig. 5). As for the wall from the outside, it is a wall extending from north to south, with its northern and southern ends, we find the prominence of both mihrabs. Those present in the corner of this wall, and in the middle of the qibla wall in this sector is a mihrab apse that is one meter wide and one meter deep. Immediately south of it, a meter from a door opening similar to the door opening previously indicated by the qibla wall in the southern sector (pl. 7). Perhaps the construction of these two vertical walls on the wall of the qibla, which separates two sectors of the prayer space from the rest of the mosque, to provide space for women and children to pray on the two Eids [40]. It is likely that it had eight gates, and the wall of its qibla still retains two of them [41].



pl. (7) The pulpit and the wall of the qibla in the Eid prayer hall in Aswan on the authority of Dr. Muhammad Abdul Rahman

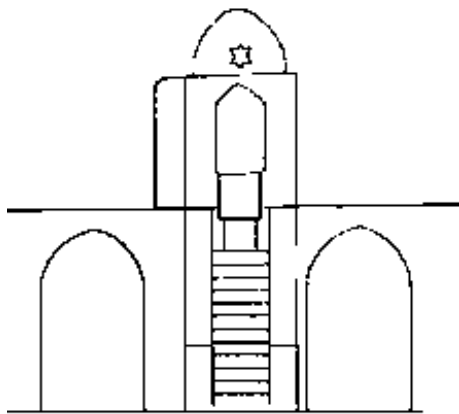


fig. 5. Branching off the pulpit in the Eid prayer hall in Aswan on the authority of Muhammad Abdul Rahman

4. The Eid prayer hall in Bukhara

Qutbiya bin Muslim made from inside the city to Rikstan (i.e. the desert) a place for the Eid prayer hall, and they performed the Eid prayer in this prayer hall for many years and it did not fit them. He made it the Eid prayer-place and commanded a beautiful pulpit and a mihrab, and to set up sums on which the arrogant would recite takbir so that the people could hear. The distance from the Eid prayer-place to the siege gate was half a farsakh, and it was all filled with people, and that was in the year three hundred and sixty. People are absent from it. And the kings had a garden in Bab Ibrahim called Shamsabad, and it was ruined before he used it for cultivation, and the Turks were ordered by Khaqan to prevent that and he struck high walls on it, and a pulpit and a mihrab were built of bricks and sums for the pilgrims and that was in the year (513 AH / 1119 AD) [42].

5. Eid Kah Mosque in Kashgar City

Kashgar city is located in western Xinjiang Uygur Autonomous Region. The area of the Eid Kah Mosque, located in the northwest of Eid Kah Square in the center of Kashgar city, is more than 17,000 m² and was built by Susir Marzan and was built in the year 996 AD.

It was rebuilt in the year 1442 AD and repairs and additions were made after that in 1788,

1900 [5].

The planning of this 'Eid peayerhall: it is the prayer base and behind the balustrades of the study and residential rooms. The prayer hall is divided into three parts, an indoor and outdoor hall and a front porch. It covers an area of two thousand six hundred square meters, and accommodates five hundred worshipers at the same time. The prayer hall is built on 158 columns, all decorated with light green inscriptions, and the shapes of their capitals differ from each other. The ceiling was the base of the prayer in the form of a chess board whose pillars were long and wide fig. (6). In addition, there are colorful floral drawings in the sunken ceiling areas. The mosque's gate is covered in a light green color, and its tops are decorated with exquisite inscriptions. On its upper arches, a verse from the Qur'an written in Taleq script appears. The brick red gate tower rises 12 meters above the ground, and is decorated on its tops and sides with indented niches. The two lighthouses on either side of the gate, of brick, appear on fig. A cylinder, and they are 18 meters high, and on both peaks there is a crescent sign. These two minarets respond to their counterpart above the dome of the prayer hall beyond the gate to highlight the advantages of Islamic buildings [5] (pl. 8).

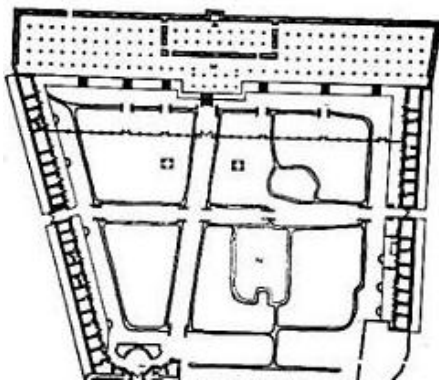


fig. 6. Horizontal projection of the Eid Kah mosque on the authority of Muhammad Abdul Rahman



pl. 8. The main entrance to the Eid prayer hall in Kashgar, China, on the authority of Muhammad Abdul Rahman

6. The 'Eid prayer hallin Bangladesh

It is considered one of the finest remaining examples that was built during the Mughal era in Bengal. It dates back to 1640 AD. It was used in celebrations. It is located in the city of Dhaka. It was built by Prince Abu al-Qasim, the second son and minister of Shah Jahan; This is according to what is recorded on the founding text recorded in the Persian language, which is above the eastern entrance to the prayer hall (pl. 9).

Architectural description of the 'Eid prayer hall: It is an open rectangular area surrounded by walls from all sides except for the eastern side. Below a number of the entrances resemble the niches of the mihrabs, and these entrances are solid in the wall of the qibla, and a window in the rest of the walls of the prayer hall, and the ends of the walls are decorated with balconies; The corners of the walls are also decorated with various other decorations, the Eid prayer hall here is characterized by symmetry and similarity between the walls of the (pl. 8).



pl. 8. A general view of the Eid prayer hall in Bangladesh on the authority of Muhammad Abdul Rahman



pl. 9. A general view of the eastern entrance, above which is the text of the foundation of the prayer hall. About Muhammad Abdul Rahman

Fourth: Manifestations of Muslims Celebrating Eid

1. Egypt

The Egyptian society received the holidays, especially the religious ones, with the greatest manifestations of joy and pleasure. They had lost it during the era of the Ayyubid state to rationalize expenditures for the wars against the Crusaders [43], and the Egyptians associated the two holidays with some customs and traditions that spread joy, such as cheering and magnification on the night of Eid, choosing the best clothes and perfume with the best perfume; In addition to exchanging dishes for cakes, eating fish and sweets on Eid al-Fitr, and eating meat on Eid al-Adha.

Other customs also appeared, such as going out to graves, while others went to the beaches of the Nile River and ponds, renting boats to sing and beating tambourines, mixing men with women and joking them, and laughing a lot with singing in places of reverence. This is in contrast to the main areas of mosques, schools, gorges, corners and public areas [44].

2. In the eastern Islamic world (China)

When Eid al-Fitr or Eid al-Adha falls, Muslims flock to the Eid Kah Mosque. There is a group of Muslims who do not leave their prayer sites after the dawn prayer, as they sit on their rugs for fear that they will miss the opportunity to perform the Eid prayer inside the mosque due to the overcrowding of worshipers. As for those who are late to attend, they find no alternative to establishing their prayers in a square outside the mosque or in the neighboring streets, even on the rooftops of buildings.

The number of people coming to the Eid Kah mosque to perform the Eid prayer ranged from sixty to seventy thousand people in most cases. After the end of the Eid prayer, you will find Muslims who are skilled in dancing and singing of different nationalities, dancing and singing in the square to melodious melodies, to celebrate the blessed Eid with enthusiasm beyond enthusiasm [5].

Fifth: Analytical study

The 'Eid prayer halls are located in most Islamic cities outside the city gates, although they are sometimes located inside the city, as in Abbasid in Samarra. A line indicating the direction of the qibla, because the Eid prayer is held in the early morning with sunrise, which does not require covering it with a roof, although it will often include a long wall on the side of the qibla that may include a mihrab. Sometimes the prayer hall reached

advanced stages of construction, with a portico covering the qibla wall and elaborately decorated mihrabs.

1. Architectural elements that were added to the ‘Eid prayer halls in later times: The Eid prayer hall in the days of the Prophet, may God bless him and grant him peace, did not include a mihrab, and the direction of the qibla was determined by the goat; The goat was known to be like a crutch [45] (fig. 7). The goat has a symbolic importance since the time of the Prophet, may God bless him and grant him peace, and the function of the double goat was as it determines the direction of the qibla in space. He does that while traveling, then his companions and princes took it, and it was also taken as a covering in front of the worshipers so that the passers-by would not interrupt their kiss. The goat appeared as an important symbol to indicate the eligibility of the caliphate, especially in the competition for the caliphate, specifically during the period of Abd al-Malik bin Marwan, who was rivaled by the caliphate Abdullah ibn al-Zubayr in Mecca, and the goat had a role in proving the legitimacy of the rule for either of them. judgment (pl. 10 fig. 8).



fig. 7. The goat that was mentioned in the mihrab style and the goat on the authority of Ahmed Abdel-Qawi



pl. 10. The mihrab has the goat on the back of the dirhams of Abdullah bin Al-Zubayr on the authority of Ahmad Abdul Qawi



fig. 8. Unloading the back of the dirham, and the goat appears in the middle of the mihrab on the authority of Ahmad Abdul Qawi

The opinions of the jurists agree with the physical and architectural reality of building the mihrab in the way it was in the era of Prophet, may God's prayers and peace be upon him, which has been proven by recent archaeological studies. Two types of niches appeared: flat and hollow; Examples of hollow mihrabs, some of which have a semi-circular arch, and examples of which are the mihrab of the Eid prayer-place in Sana'a, some of which have a broken cavity, such as the mihrab of the Eid prayer-place in Aswan. The materials used in the construction of the mihrabs varied. Stone, marble, and wood were used for the multitude of mihrabs in the qibla wall. Some say the reason for this is to confirm the direction of the qibla, or that each mihrab may have been dedicated to one of the four well-known madhhabs, or perhaps it was for decoration.

2. The pulpit: As an important element in the Eid prayer halls, and since the Eid sermon is not limited to preaching and guidance only, but rather it includes focus and guidance to everything that achieves the interests of the nation, and therefore Muslims paid great attention to the pulpit. The pulpit later, and that Katheer ibn al-Salt built a pulpit of clay and milk in the Eid prayer-place [46], and the first person who preached it to the people was Uthman ibn Affan [22] then Marwan ibn Abd al-Hakam used it when he prayed in the prayer-place. The pulpit is in the musalla, and it is the first to be preached before the Eid prayer in this place[47], since the pulpit is made of brick and not of wood, and it was left in the desert without a Haritha, in Egypt, in the Eid chapel in Aswan. Also, the pulpit in the Eid prayer halls in the east of the world came to an Islamist in a very simple way,

consisting of a number of stairs and a sitting on which the preacher sits [12]. The relationship between the pulpit and the mihrab is a close and interdependent relationship, and al-Zarkashi mentioned in informing the prostrator of the rulings of mosques that it is desirable for the pulpit to be to the left of the mihrab, facing the right of the chapel if it faces the qibla [48].

3. Walls: Surrounding the Eid prayer-place with an external wall that surrounds it from its original four sides to protect and fortify it, against any attack, whether from inside or outside the country, especially with the presence of these chapels in the desert and on the outskirts of cities, which makes them more vulnerable to attack, and perhaps this is urban sprawl towers appeared to support the qibla wall and may have been used as defensive pliers. One of the most prominent examples in the eastern Islamic world is Eid Kah in Delhi, India, 901 AH / 1495 AD. and Eid Kah in China and they built the two minarets on either side of the gate on Eid Kah in Kashgar.

4. Doors: Increasing the number of doors so that people do not crowd to enter and exit, but one enters and exits from the nearest door to him to avoid stampede at one door, and there was a distribution on the four sides of the prayer hall. The eastern side and three doors in the southern wall next to the original door are the Eid prayer hall in Sana'a, Yemen. The Fatimid Eid chapel has eight doors, and the wall of its qibla is still preserved with two doors [41] in the chapels of the eastern Islamic world, such as Eid Kah in China, which has three doors, the most important of which is the eastern gate.

5. The bench of whistleblower: It is the high place on which he sits, the bench is located for the seat of the bench that repeats the calls of the imam during the prayer. It was also used for lullaby and takbir; The architect was keen to choose the most appropriate place for it to perform its function easily and easily, and placed the chapel architecture inside and outside the Eid prayer hall on the side of the road leading to the prayer hall. The Bukhari Eid, which was built by the Muslim leader Qutayba bin Muslim, and also appeared in the Eid prayer hall in Bab Al-Nasr, which dates back to the Fatimid era and is located next to the bench of the amount that was used for cheering and takbeer, and it was on the side of the road leading to the prayer hall, as it was inside the prayer hall.

Its architectural form was usually made of wood and carried by marble columns and ascended to it by means of a wooden staircase and it had a wooden balustrade of low height in the Mamluk era. The use of marble decks was common. The historian Al-

Masbahi mentioned that they were terraces, and the muezzins were seated on them and each bench sat on which a group From the Shiites to say takbeer and cheers, such as the bench of the balgh located in the Eid prayer-place in Bukhari and Baid-e-Kah in the Deccan plateau in southern India [12].

6. Ornament of the ‘Eid prayer hall

the architects used to decorate the chapel, the first of which is the so-called “partial decoration” focused on some elements, such as those decorating certain areas of the building such as the mihrab or the main entrance with geometric and written decorations that include the name of the chapel’s builder, the date of construction and verses from the Holy Qur’an, and in the east of the world The Islamic confirms its decoration and fame with the names of its creators; This does not mean excessive decoration and writing the names of its creators on it, as the founding text was found in Persian script above the eastern entrance on Eid Kah in Bangladesh, and its tops are adorned with exquisite inscriptions, and on its upper knots appears a verse from the Qur’an written in the Ta’liq Eid Kah script in Kashgar, and the ceiling was a base The prayer is in the form of a chess board, and the second one is to decorate the walls of the prayer hall with balconies and entrances similar to the apse of the mihrab in the walls of the prayer hall, in the later stages.

Attention increased to the decoration of the qibla wall, since it is the main part of the chapel with a number of arched niches; Some of them are knotted with pointed arches, such as Eidgah in Delhi, and others are knotted with lobed arches, such as the Eid prayer hall in Bangladesh 1050 AH / 1640 AD, and also some are knotted with broken arches, such as the Eid prayer hall in Aswan. The architects decorated the ends of this wall with various forms of balconies, increasing the reinforcement and fortification, and this appeared in most of the Eid chapels since the Eid prayer hall in Medina.

The wall of the Eid prayer-place in Sana’a ends with tiered pyramidal balconies and ends with the shapes of merlons that take on small domes, and this part protrudes from the azimuth of the qibla wall. fringes decorate the ends of the walls in the Eid Kah Chapel in Dhaka, Bangladesh; Ornaments with colorful flowers.

7. Building materials

Building chapels with building materials available in the environment that meet the required purpose and help in the durability of the building and the continuation of the

prayer hall's performance of its functions with simplicity and asceticism in that as much as possible, and the use of construction methods that achieve this.

Conclusion

- It is clear to us from the foregoing in our research that the prayer hall is a religious architectural facility that appeared at the beginning of the Islamic era and was designated for holding the two Eid prayers. It was used for many purposes, and one of those purposes was as a place for meetings, for the disembarkation of caravans, for riding animals, and for playing with boys. Sometimes it was used as temporary mosques taken out of necessity. It was also used in the allegiance of princes.
- It spread in Egypt and the east of the Islamic world as a result of the keenness of Muslims, following the example of the Sunnah of our master Muhammad, may God bless him and grant him peace.
- Through the study, it became clear to us that building the prayer hall outside the city walls has helped in an indirect way in saving the cost of building the walls, because if it is built inside the city walls, it is added to the walls, so the cost of construction increases and they are not able to expand the prayer hall in the event of an increase in the number of worshippers.
- It became clear to us through the study that the chapel had a simple layout, it was nothing but an open courtyard, and our master Muhammad, may God bless him and grant him peace, determined the direction of the qibla through the goat, which was the beginning of the emergence of mihrabs after that. Of the incomes we see clearly in the chapels of the eastern Islamic world.
- It appeared to us that the Muslims reinforced the walls of the 'Eid prayers with towers, and they were sometimes taken as defensive military installations due to their presence in the desert or on the outskirts of cities in the eastern Islamic world.
- It became clear to us through the study that the goat later turned into a very important symbol, after the death of the Prophet, may God bless him and grant him peace, and the Rightly Guided Caliphs. It was between Abd al-Malik ibn Marwan and Abdullah ibn al-Zubayr; The goat appeared on the dirhams of Ibn al-Zubayr in the middle of the mihrab, and Ibn al-Zubayr took it as evidence of his legitimacy in the caliphate.
- Through the study, it became clear to us that the Ayyubid state was keen to obliterate

everything that is Fatimid, unlike the Mamluk state, who were keen to get closer to the Egyptian society by holding these celebrations, especially religious ones in their best forms, given that these celebrations are a religious and cultural heritage of the Egyptian society.

- We have seen through the study the customs that were next to some manifestations of joy and pleasure, such as the release of some prisoners, the circumcision of the children of the poor, and the public with the sons of the sultans.
- Unfortunately, nowadays, the chapels are on the path of disappearing, and indeed they have already disappeared, after the urban architecture developed and people could no longer congregate in them, due to the spread of housing in distant areas that were previously vacant, and today they have become a populated urbanization.

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