

ALEXANDRIA IN THE WRITINGS OF THE TRAVELER IBN BATTUTA, AN ANALYTICAL STUDY

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Abstract

Travel books or travel literature are considered one of the most important scientific sources in the historical writing process for historians and researchers in this field, due to the valuable and rare information they contain between their pages that we rarely find in other history books. It depicts for us places and times that we would not have had without the adventures of these travelers across the universe.

However, its users must take caution in the process of transferring it, and it must also be subjected to historical criticism, given that the writings of its authors are completely inaccurate, interspersed with some imagination, and dominated by the nature of subjectivity, in addition to the lack of mastery of most of its authors in the Arabic language and other shortcomings that taint it. Accordingly, the travel books it has its advantages and disadvantages in the process of historical documentation and historical writings.

This research deals with the writings of one of the travelers who visited the city of Alexandria, Ibn Battuta, in the year 725 AH (1325 AD) and 750 AH (1349 AD). Many of the city's landmarks were mentioned in his writings, where he described the gates, walls, lighthouses, and Pompey's Pillar. The study includes a mention of what he wrote it describing the landmarks of Alexandria, in addition to the analytical study.

Keywords: The city of Alexandria, Ibn Battuta, the gates and walls of Alexandria, the Lighthouse of Alexandria, Pompey's Pillar.

First: Ibn Battuta's journey in Alexandria

Ibn Battuta¹ is the greatest Muslim traveler of all time¹, the one who traveled the most

¹Ibn Battuta, Abu Abdullah, Muhammad bin Abdullah bin Muhammad bin Ibrahim Al-Lawati Al-Tanji, d. 779 AH / 1377 AD (1997). The Journey of Ibn Battuta, the masterpiece of the observers in the curiosities of the lands and the wonders of travel) Rabat: Academy of the Kingdom of Morocco, 5 parts. Ibn Battuta, Abu

horizons, the most active and absorbed in news, and the most careful in talking about the social situation in the countries he traveled. Indeed, he was not a jurist with keen observation and sound judgment like Ibn Hajar, but the narrative of his long travels is rich in events, full of life, and testifies that Ibn Battuta was one of the unsettled adventurers. They are among those who are driven by curiosity and the desire to enjoy life to go through difficult things².

Muhammad Ibn Battuta was born in the city of Tangier in 703 AH (1304 AD) from a high-ranking family, many of whose sons were allowed to attain positions and brilliance in the Islamic sciences. He left his homeland in the year 725 AH (1325 AD) to perform the Hajj pilgrimage, but remained on continuous and successive journeys for twenty-eight years. Finally, he threw down the travel stick with what Ibn Battuta had told him about the hadiths of his travels, so he ordered his scribe, Muhammad Ibn Juzayy al-Kalbi, to write down what this traveler dictated to him. Ibn Juzayy³, the Sultan's scribe, undertook the

Abdullah Muhammad bin Abdullah bin Muhammad bin Ibrahim Al-Lawati Al-Tanji, d. 779 AH / 1377 AD (2002). Ibn Battuta's journey called *Tuhfat al-Nadhar fi Gharabiyat al-Amsar wa Wa'ad al-Wafar al-Wafar*, Beirut - Lebanon: Dar al-Sharq al-Arabi, 1, pp. 12 et seq. Hassan, Zaki Muhammad (1945). *Muslim Travelers in the Middle Ages*, this edition was issued by the Hindawi Foundation in 2013, Cairo: Dar Al-Ma'rif, pp. 101 et seq.

¹Hrbek, Ivan. Ibn Battuta, Also known as: Abū 'Abd Allāh Muḥammad ibn 'Abd Allāh al-Lawātī al-Tanjī ibn Baṭṭūṭah, Muslim explorer and writer, Encyclopedia Britannica.

²Dunn, Ross E. (2005). *The Adventures of Ibn Battuta*, University of California Press, First published in 1986, pp. 19-20. Elad, Amikam (1987). "The description of the travels of Ibn Baṭṭūṭa in Palestine: is it original?" *Journal of the Royal Asiatic Society*, 119, pp. 256-272.

³Ibn Battuta (1997). *The Journey of Ibn Battuta, the Masterpiece of the Watchers in the Oddities of the Lands and the Wonders of Travel*, 1, p. 149. Ibn Battuta, Muhammad bin Abdullah and Ibn Juzayy al-Kalbi, *The Journey of Ibn Battuta*, Arab Press Agency, this book was published in 1853, and this copy was issued by the Hindawi Foundation in 2020 Hindawi Foundation

Imam Ibn Juzayy al-Kalbi is Sheikh Muhammad bin Ahmed bin Abdullah bin Yahya bin Yusuf bin Abdul Rahman Ibn Juzayy al-Kalbi al-Gharnati. He was born in the city of Granada, the capital of Andalusia at the time. He is an author, poet, orator, historian and jurist. He was an orator for the Great Mosque of Granada. Ibn Battuta dictated news. His journey on Mohamed Ibn Juzayy Al-Kalbi in Medina, and he called it the masterpiece of the observers in the curiosities of the cities and the wonders of travels. Abu Abdullah Mohamed bin Abi Al-Qasim Mohamed bin Ahmed Ibn Juzayy Al-Kalbi was the fourth of the four who were behind the emergence of Ibn Battuta's journey on the Moroccan scene first and then on the international

narration of the journey, summarizing it, arranging it, adding some poems to it, and verifying some of its parts, using well-known travel books of that era, especially Ibn Jubayr's Journey.

Then he called it "A Masterpiece of the Curiosities of the Lands and the Wonders of Travels," and he finished it in 757 AH (1356 AD) and concluded it with a phrase in which he lavished praise on Ibn Battuta. He did not forget his master, the Sultan, and was proud that that traveler chose to settle in his homeland rather than elsewhere¹.

Ibn Juzayy said: "What I summarized regarding the restriction of Sheikh Abu Abdullah Muhammad bin Battuta, may God honor him, has ended. It is no secret to any rational person that this sheikh is the traveler of the era. Whoever says: The journey of this religion is not far away. He did not make the countries of this world a journey. Hazrat Fez made a decision and settled after his long journeys, except when he realized that our Lord - may God support him - was the greatest of its kings, and the most complete protection for them regarding the pursuit of knowledge. Someone like me should thank God Almighty, because he was successful at the beginning of his journey and journey to settle in this city, where this sheikh is, after a journey of twenty-five years²".

Ibn Battuta's Journey was published in Paris with a French translation in the middle of the last century by the orientalist Defremery and Sanguinetti³. Two Western editions were printed in Cairo, and Professor Gibb published a summary of it in English in the Broadway Travelers series in 1929. He provided him with a good introduction in which he talked about the traveler and his era⁴.

On June 13, 1325, Ibn Battuta, better known as Ibn Battuta, began one of the most

scene second. This man was destined to meet Ibn Battuta in Granada, Ibn Battuta (1997). *The Journey of Ibn Battuta, Tuhbat al-Nadhar fi Ghareeb al-Amsar and Wonders of Travel*, 4, p. 371.

¹ Yule, Henry; Beazley, Charles Raymond (1911). "*Ibn Batuta*". *Encyclopædia Britannica*. Vol. 14 (11th ed.). pp. 219-220.

² Ibn Battuta, Muhammad bin Abdullah bin Muhammad bin Ibrahim Al-Lawati Al-Tanji 703-778 AH / 1304-1377 AD (1938). *Muhadhhab Ibn Battuta's Journey - The Masterpiece of the Spectators in the Curiosities of the Lands and the Wonders of Travels*, published by Ahmed Al-Awamri and Muhammad Ahmed Gad Al-Mawla, Cairo: Al-Amiriya Press in Bulaq. Munis, Hussein (1980). *Ibn Battuta and his travels, investigation, study and analysis*, Cairo: Dar Al-Maaref, pp. 101-102.

³ Ibn Battuta, Defremery, C. Sanguinetti, B. R. (1968-1969). *Voyages d'Ibn Battūta*, Éditions Anthropos, Paris.

⁴ Gibb, Hamilton Alexander Rosskeen (translator). (1929). *Ibn Battuta, Travels in Asia and Africa 1325-1354*, Delhi, India: Low Price Publications.

extraordinary voyages in the history of exploration. His travels, which spanned nearly three decades and covered vast areas from North Africa to China, provided invaluable insights into the medieval world of the fourteenth century¹.

The Encyclopædia Britannica² describes Ibn Battuta, who was born on February 24, 1304 in Tangier, Morocco, as the greatest Muslim traveler of the Middle Ages. He wrote one of the most famous travel books, "The Journey of Ibn Battuta," a book in which he discussed his travels, which covered 120,000 square kilometers and included... Almost all Islamic countries and even China and Sumatra (now part of Indonesia).

Perhaps some of the confusion in the reports of Ibn Battuta is due to the fact that he did not write down his journey himself, and that Ibn Juzayy amended some of the reports and changed them by deletion or addition, after reviewing a group of other travel books, until some of the reports came out far from accurate, especially the hadiths of Ibn Battuta. About China: Some critics accused him of not arriving in that country as he claimed on his trip. But we are not inclined to fully support this accusation. Because most of these hadiths are supported by what we know about the journey of Marco Polo, who also visited China, stayed there for about seventeen years, then dictated the news of his journey to another writer, and died one year before Ibn Battuta made his first trip.

Ibn Battuta left the Far Maghreb for the Hejaz lands, passing through Algeria, Tunisia, and Tripoli. It seems that this land route was not completely safe; the traveler learned from a friend of his of the necessity of traveling quickly for fear of an Arab raid on the way. It later happened that the Bedouin sects wanted to catch up before reaching the Egyptian border.

Ibn Battuta was keen to tell us about some of his private affairs at this particular stage, so he dictated the following: "A quarrel occurred between me and my son-in-law, which forced the separation of his daughter. I married the daughter of some of the students of Fez and built the Zaafia Palace with her. I hosted a feast for which I held the caravans for one day and fed them."

¹Chism, Christine (2013). "Between Islam and Christendom: Ibn Battuta's Travels in Asia Minor and the North". *Cosmopolitanism and the Middle Ages*. New York: Palgrave Macmillan US. pp. 59-78. Pryor, John H. the adventures of Ibn Battuta: a Muslim traveller of the 14th century (review). *Parergon*. 10 (2), (April 2013), pp. 252-253.

² Yule, Henry; Beazley, Charles Raymond (1911). "Ibn Battuta". *Encyclopædia Britannica*. Vol. 14 (11th ed.). pp. 219-220.

Ibn Battuta arrived at the port of Alexandria, which was part of the Mamluk maritime empire, and spent several weeks visiting several sites in the region, then headed inland to Cairo - the capital of the Mamluk Sultanate - which at that time was also a large and important city. After spending nearly a month in Cairo, he chose to follow the road closest to him among the many roads in the lands under Mamluk protection, of the three usual roads leading to Mecca, Ibn Battuta chose a route not often used by travelers, and he included a trip to the Nile Valley through this route, and then to the eastern port on the Red Sea in Aidhab, but when he was about to arrive, a local revolution in the country forced him to return¹.

Second: Ibn Battuta's description of Alexandria

He arrived in Alexandria and described it briefly, especially the Lighthouse and Pompey's Pillar. He spoke at some length about the scholars he visited, including the ascetic Imam Burhan al-Din al-Araj, who was characterized by a love of travel and travel. He advised him, if he went to India or China, to visit brothers whom he had named for him. This encouraged Ibn Battuta to think about heading to that distant country. However, we do not doubt that from the beginning he was not only intending to perform Hajj, but rather he intended to tour the Islamic world, as is evident from his spending several months on the way to Alexandria, and from his visits to cities in the Delta far from the normal route to Cairo.

One of the most important things that Ibn Battuta describes to us is the place occupied today by Qaitbay Citadel in western Alexandria. When Ibn Battuta stood here, the hero was a former landmark on the citadel, the "Manar of Alexandria."

In the year 1325 AD, Ibn Battuta stood at the western gate of Alexandria and sang, saying: "We have arrived at the city of Alexandria, guarded by God. It is the guarded port, the blessed country, wondrous in honor, and authentic in structure. It has whatever you want of improvement and fortification, worldly and religious achievements, its songs are generous, and its kindness is generous." Its meanings and its buildings combine greatness and precision. It is unique, its age is evident, and the junk is evident in its adornment, bright with its Western beauty, combining the intersection of beauties due to its mediation between the East and the West.

¹Dunn, Ross E. (2005). *The Adventures of Ibn Battuta*, pp. 49-53-54.

Every beauty has its manifestation, and every blink has its end. People have described it and become exaggerated, and classified in its wonders, so they are strange”.

Ibn Battuta describes Alexandria as “al-Kharida,” which is a unique word that our modern Arabic dictionary does not know, and it means “the unique pearl” that is usually used as a crown jewel.

The first thing that stops Ibn Battuta in our city is its great anchorage, and about it he says: “I have not seen anything like it in the anchorages of the world, except for the anchorage of Qaliquit in the lands of India, the anchorage of the infidels in a pavilion in the lands of the Turks, and the anchorage of Olives in the lands of China.”

If Ibn Battuta had written his description of Alexandria as soon as he arrived, it would have been unfair or exaggerated, but he recorded his observations of Alexandria after completing the journey, which exceeded a quarter of a century in duration, and therefore here he presents to us the expert opinion based on comparison with the ports of the known world at that time.

The Lighthouse of Alexandria, as is well known to us, has nothing to do with the lighthouse of mosques, even if the name is similar. The Lighthouse of Alexandria is derived from placing “fire” on its top, which is a function that some mosque lighthouses may have taken to illuminate and guide worshipers in the darkness of the night to the mosque’s path.

1. Alexandria's walls and gates

The city of Alexandria has four gates: Bab al-Sidra, to which the Maghrib Road begins, Bab of Rosetta, Bab al-Bahr, and Bab al-Green, and it only opens on Fridays, when people leave from it to visit the graves¹.

2. Lighthouse of Alexandria

I went to the lighthouse in this direction and saw one of its sides collapsed. I described it as a square building rising in the air, with its door high on the ground, and in front of its door was a building equal to its height. Wooden planks were placed between them to cross over to its door, and if they were removed, there would be no way for it. Inside the door was a place for the lighthouse keeper to sit, and inside the lighthouse were many houses and displays.

¹Ibn Battuta (1997). *The Journey of Ibn Battuta, Tuhfat al-Nadhar fi Gharabiyat al-Amsar wa Wa’aad al-Isfar (Wonders of Travel)*, 1, pp. 179 et seq.

The corridor inside is nine spans, and the width of the wall is ten spans, and the width of the lighthouse on each of its four sides is one hundred and forty spans. It is on a high hill, and the distance between it and the city is one farsakh, on a rectangular land surrounded by the sea on three sides, until the sea connects to the wall of the town, so it is not possible to reach the lighthouse.

On land except from the city and on this land connected to the lighthouse is the Alexandria Cemetery. I went to the lighthouse when I returned to the Maghreb in the year seven hundred and fifty, and I found it so devastated that it was not possible to enter it or go up to its door. King Al-Nasser, may God have mercy on him, had begun to build a similar lighthouse in front of it, but death prevented him from Complete it.

Ibn Battuta does not use the name “Fanar” that we know today, which is linked to the Greek word “Phar,” which was used to describe the searchlights that were placed to guide ships at sea. Perhaps the word “Phar” is the same as the word “Pharos” from which the word “Pharos” comes, the name that the island of “Pharos” bears.» Closely related to the founding of both the Lighthouse and Qaitbay Citadel.

When Ibn Battuta arrived at The Lighthouse, the building did not carry a flame of fire or a bright, guiding lamp. Centuries passed, and Ibn Battuta reached it in the first quarter of the 14th century, and only ruins remained of it. He even says that he saw one of its sides destroyed. He described it by saying: “A square building rising in the air, with its door high on the ground, and in front of its door is a building equal to its height. Between them were placed wooden planks on which one could cross to its door. If they were removed, there would be no way for it.

Inside the door was a place for the lighthouse keeper to sit, and inside the lighthouse were many houses. It is on a high hill, and there is a distance between it and the city, and the sea surrounds it on three sides until the sea connects to the city wall, so it is not possible to reach the lighthouse on land except from the city.

3. The enormous Pompey's Pillar

One of the curiosities of this city is the huge marble column outside, called Pompey's Pillar. It is located in a middle of a palm tree forest. It is distinguished from its trees in height and height. It is a single, well-carved piece. It was erected on square stone bases like great shops. How it was placed there is not known, and its status cannot be verified. Ibn Juzzi said: Some of my traveling sheikhs told me that one of the archers in Alexandria

climbed to the top of that column with his bow and quiver and settled there and the news spread, so a crowd gathered to watch him, and they were astonished at him, and the face and trickery of him were hidden from the people. I think he was afraid, or seeking a need, and his action resulted in him arriving.

To his intention due to the strangeness of what he brought, the way he cheated in his ascent was that he threw a crossbow with a long thread tied over it, and tied a tight rope with one end of the thread.

The crossbow went over the top of the pole, obstructing it, and fell from the side parallel to the thrower, so it became a thread interfering with the top of the pole. He pulled it until the rope was in the middle of the top of the pole in the place of the thread, so he tied it to the top of the pole. One side of the earth, and he was stuck to it, ascending from the other side, and he settled at the top and pulled the rope, and he accompanied those who could bear him, but the people were not guided by his trick, and they were amazed at his condition.

The Emir of Alexandria at the time of my arrival there was called Saladin, and there was also there at that time the deposed Sultan of Africa, who was Zakaria Abu Yahya bin Muhammad Ibn Abi Hafs, known as Al-Lahyani. King Al-Nasser ordered him to be placed in the Sultanate's residence from Alexandria and paid him one hundred dirhams every day, and his sons Abdul Wahid and Masry were with him. Alexandria, his chamberlain, Abu Zakaria bin Yaqoub, and his minister, Abu Abdullah bin Yasin, and in Alexandria, the aforementioned Al-Lahyani died, and his son Al-Iskandariyah died, and the Egyptian remained there.

Ibn Juzayy said: It is strange that there has been a sincere rebuke in the names of my two sons, Al-Lahyani, Al-Iskandarani and Al-Masry. Al-Iskandari died in it, and Al-Masry lived in it for a long time, and it is from the land of Egypt. Abdul Wahid moved to Andalusia, Morocco, and Africa, and died there on the island of Djerba¹.

Third: Analytical study

1. The gates and walls of Alexandria

When talking about the gates and walls of Alexandria², Ibn Battuta mentioned the gates of

¹Gehn, Ulrich (2012). "LSA-874: Column used as base for statue of Diocletian, emperor (so-called 'Column of Pompey'). Alexandria (Aegyptus), pp. 297–302.

²Toson, Omar (1934). July 11, 1882, Cairo: Library of Arts.

the city and found that there were four gates: Bab al-Sidra, to which the Maghrib Road begins, Bab of Rosetta, Bab al-Bahr, and Bab al-Green, and it is not opened except on Fridays, when people go out of it to visit the graves¹.

As for the forts from before the Islamic conquest to the rule of the Mamluks, the city of Alexandria was wider in area before the Islamic conquest than after this conquest, and the circle of its ancient walls surrounding it was larger than the circle of its wall during Arab rule. This is because it was the capital of the Egyptian Kingdom from the time it was founded by Alexander the Great until it was conquered by the Arabs. The Roman soldiers, their families, their rulers, and many of those staying there from different sects of nations fled from it, especially after the second conquest was opened during the era of the caliphate of Uthman ibn Affan, may God be pleased with him, and after the city was taken.

Fustat is the capital of Egypt and is densely populated. In its ancient era, it was an extremely impregnable and fortified city, famous for its many walls, deep moats, fortified gates, many luxurious towers, and many lofty fortresses.

The Arabs suffered hardships and horrors during its conquest and remained besieging and attacking it for fourteen months. 'Amr swore that if God conquered the city of Alexandria, he would destroy its fortresses and walls. When God conquered it, he fulfilled his oath and leveled it with the ground, so that it would not attack the Muslims again, and he would remain strong and fight it with its walls and fortresses.

During this second conquest, the fighting continued between 'Amr and the Romans near Bab al-Sidra. He killed a great number of them, and when he saw that the killing had taken place among them, he ordered the sword to be removed from them out of mercy for them, and he founded in this place a mosque that he called "the Mosque of Mercy," and then during the rule of Ahmad ibn Tulun.

When he gained independence from Egypt in about the year 265 AH (878 AD), he surrounded Alexandria with a new wall. For fear of a raid by the Caliph's military, it is said that this wall is what remained until the French entered it. It is also said that it was demolished and that it was built again during the days of the rule of the Bahri Mamluks, and that this is what remained when the French campaign came.

Alexandria was three cities, one side by side - Menna, which is the site of the lighthouse and its surroundings, Alexandria, which is the site of the Kasbah of Alexandria today, and

¹Ibn Battuta (1997). The Journey of Ibn Battuta, 1, p. 149.

Nuqita. There was a wall on each one of them, and a wall behind that on the three cities surrounding them all - then it was reported from Tarif Al-Hamdhani that Alexandria had seven fortresses and seven moats¹.

Alexandria was built in layers, and beneath them were arched arches with the city's floors under them. The knight walked under them with a spear in his hand, which he did not tighten until he circled all those arches and arches that were under the city. These arches and panels had holes, light outlets, and air outlets - until he said - and on them were seven walls of different types of colored stones, with trenches between them, and between each trench and wall there was a dividing area².

When God, Blessed and Most High, defeated the Romans and conquered Alexandria, and the Romans fled on land and sea, 'Amr bin Al-'Aas left behind a thousand of his companions in Alexandria, and 'Amr and those with him went on to seek those who had fled from the Romans on land. Those who had fled from the Romans at sea returned to Alexandria, and they killed all the Muslims there, except for those who had escaped³.

'Amr ibn al-Aas heard that, so he thought about it and opened it. After that, 'Amr ibn al-Aas wrote to 'Omar ibn al-Khattab - may God be pleased with him - As for what follows, I have conquered a city that I cannot describe what is in it, except that I captured four thousand buildings, four thousand pigeons, forty thousand Jews who owed tribute and four hundred cabarets for the kings.

On the authority of my father, shortly before 'Omar conquered Alexandria, he found there twelve thousand grocers selling green vegetables. On the authority of Muhammad Ibn Saeed Al-Hashimi, he said: Seventy thousand Jews departed from Alexandria on the night that 'Amr ibn Al-Aas entered, or on the night that they feared 'Amr's entry - until he said - and the number of Romans in Alexandria was two hundred thousand men, so the powerful people joined the land of the Romans and rode off.

The ships, and there were one hundred large ships, carried thirty thousand with what they could of money, belongings, and family, and what remained of the prisoners who had received the tax, so it was counted that day as six hundred thousand, excluding women and

¹Ibn Abd al-Hakam, d. 257 AH / 871 AD (1914-1920). *Egypt's Conquests and Works*, Cairo - Leiden, p. 42.

²Al-Maqrizi d. 845 AH / 1441 AD (1854). *Sermons and consideration by mentioning plans and effects*, 1, Cairo, p. 242.

³Ibn Abd al-Hakam (1914-1920). *The conquests of Egypt and their deeds*, p. 80.

children¹.

When the country became stable for the Muslims, 'Amr ibn al-Aas cut off from his companions a quarter of the people to Alexandria, a quarter of the people on the coasts, and half residing with him. In Alexandria, especially a quarter in the summer, it was six months long, followed by a winter camp for six months. Each corporal had a palace in which he could stay with his companions, and they took shelters there².

Alexandria had risen up, and the Romans came upon them with the eunuchs in ships until they anchored in Alexandria, and the Romans in it responded to them, and Al-Muqawqis did not move or relent. 'Othman bin 'Affan dismissed "Amr bin Al-'Aas and replaced Abdullah bin Sa'ad. When the Romans descended on Alexandria, the people of Egypt asked 'Othman to acknowledge 'Omar until he finished fighting the Romans. He had knowledge of war and fear of the enemy, so he did so.

Alexandria had its wall, so 'Amr ibn al-Aas swore that if God made him prevail over them, he would demolish its wall until it was attacked from every place - until he said - 'Amr killed them until he looked into their city, so he spoke about it and ordered the sword to be removed from them, and a mosque was built in that place where the sword was raised, and it is the mosque that In Alexandria, which is called Al-Rahma Mosque, but it was named Al-Rahma Mosque because 'Amr raised the sword there and demolished all of its walls³.

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¹Ibn Abd al-Hakam (1914-1920). *Conquests of Egypt and its deeds*, p. 82.

²Ibn Abd al-Hakam (1914-1920). *Conquests of Egypt and its deeds*, p. 130.

³Ibn Abd al-Hakam (1914-1920). *Conquests of Egypt and its deeds*, pp. 175-176.

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In the ninth century AD - I mean two centuries after the conquest of Egypt during the caliphate of Al-Mutawakkil, who was the tenth of the Abbasids and the thirty-second of the caliphs after the Messenger of God, peace and blessings of God be upon him - Ahmad ibn Tulun demolished the ancient walls¹ and built others. So what was towards the sea and the west remained as it was with some changes.

As for what was on the eastern side and the tribal side, it greatly destroyed these two sides, and some of them mentioned that Ibn Tulun only rebuilt the old walls, and then in the year 1212 AD, the city and the walls were completely destroyed, so one of those who took over the gate of the Egyptian lands after Saladin built other walls, which are Which remained until the French entry.

With this transfer, the area of the city in the time of Ibn Tulun was less than half of its area in the time of the Romans, and it remained as Ibn Tulun had set it until the time of the entry of the French, but according to times and circumstances, it began to deteriorate. In the year 1718 AD, based on what Mapei, the French consul at that time, mentioned in his description of Alexandria, devastation had ravaged it and changed its features until there were no more than a hundred houses in the city of Arabs, and most of the people moved to the port coast and built their homes on the land that had occurred as a result of the receding sea.

In the place of the seven furrows, the city of the Arabs was completely abandoned, and it was a desolate ruin with no shelter except the wretched of people. That country that occurred was built with the ruins of the city of Arum. Accordingly, the devastation extended from the location of the city of Canopus (Abu Qir) to Bab al-'Arab (Palmex) on the sea coast, and from the side of the land to the coast of the lake and the Gulf of Alexandria. The number of people in the new country did not exceed four thousand

people¹.

It is the most important and greatest of the ports of Islam, it contains two secure walls with several towers surrounded by a moat into which water is released from the surrounding sea in times of need. The port has several secure doors to the point that on each door there are three iron doors, and at the top of the towers are catapults and anklets. In times of need, a lamp is hung on each merlon.

Khalil Al-Dhahiri² also mentioned that the port of Alexandria includes two secure walls with several square-shaped towers surrounded by a moat into which water is released from the sea in times of need. The port has several secure doors to the point that each entrance has three iron doors, and at the top of the towers are catapults and anklets, and the city wall was It was doubled in the Mamluk era, as it consisted of two walls, a main wall and a front wall, as was common in Byzantine and Islamic architecture in Andalusia.

As for the three doors for each of the entrances to the city, we learned in the walls of Cairo that the door has two doors separated by a hall surmounted by a large vault, as is represented in the gates of Al-Futuh, Al-Nasr, and Zuwailah. If we add a third door to the front wall, one door becomes three doors, and an example of these three doors is the Gate of Cordoba in the city of Seville.

It consists of two doors in the front wall and one door in the back wall, which was lower than the main wall. The function of the front wall is to prevent the attacking enemy from directly attacking the main walls, and to hinder his progress in order to open gaps through which he can penetrate into the city.

The construction of the walls in the Mamluk era was influenced by the Islamic walls in Morocco and Andalusia. Moroccan architectural influences penetrated the heart of Egyptian architecture in this era due to the large number of delegations of Andalusians who were sentenced to leave their country after it fell into the hands of the Spanish, and because of the frequent frequency of Moroccan merchants to Egypt³. The northern wall was surrounded by a moat on the sea side, and another door was located on the western wall at

¹Mubarak, Ali d. 1311-1894 (1305 AH / 1888 AD). *New Compromise Plans*, 7, Cairo, p. 43.

²Al-Dhahiri, Khalil bin Shaheen, d. 850 AH / 1468 AD (1894). *Butter Revealing Kingdoms and Explaining the Party and Kingdoms*, Paris: Paul Raubs Publishing, p. 39.

³Salem, Mr. Abdul Aziz. *Some Andalusian Influences in Egyptian Islamic Architecture*, Spain: Journal of the Egyptian Institute for Islamic Studies in Madrid: Ministry of Higher Education - General Administration of Cultural Representation - Egyptian Institute for Islamic Studies in Madrid, 12, 1964, p. 88.

the Green Gate¹. Al-Nasir Muhammad bin Qalawun also established a small castle at the top of the chain².

The fortresses of the city of Alexandria at the advent of the French campaign consisted of a surrounding wall with towers, pits, and fire pits, and around it was a moat to which salt sea water reached. This wall was called the Arab Wall, because it was built during the time of their rule, and this is an undoubted fact because the circle of this wall was much narrower than the circle of the Ptolemaic city - that is, ancient Alexandria - when the Arabs took control of it.

As for the city of Alexandria, in the year 600 AH (1241 AD), Saladin ordered the construction of huge walls for the city³. It had four gates: Bab al-Sidra, Bab of Rosetta, Bab al-Bahr, and Bab al-Akhdhar⁴. The wall was double and topped with tall towers. Huge stones were used in building the walls, towers, and gates, and columns were also used. Marble and granite horizontally to strengthen the foundations⁵ and increase their durability, which is what we found before in Fatimid military architecture represented by the walls and doors of Cairo.

Through the published pictures of two of the wall towers in Alexandria, we were able to determine the features of these towers. As for the tower located north of Bab of Rosetta in the northeastern corner of the city, this tower consists of two floors and includes four sections. The northern section represents a circular tower equipped with sinks, while the second section includes two rooms. It is located to the south of the first section. The third section also includes two rooms, preceded by a corridor and another room. The fourth section includes a square tower with rooms for guards to reside. The tower is connected to a wall made of irregular stones, which includes two walls with a corridor between them that is 1.40 meters wide. The outer wall is 0.70 meters wide and the inner wall is 1.0

¹Al-Dhaheri (1894). *Butter Revealing Kingdoms*, p. 39.

²Ibn Iyas, Muhammad ibn Ayas al-Hanafi al-Masri, d. 930 AH/1542 AD (1311 AH/1894). *Bada'i' al-Zuhur fi Waqi'at al-Dhur*, 3, Cairo, p. 127.

³Chabrol, D. (1976). *A Study of the Customs and Traditions of the Modern Population of Egypt, Description of Egypt*, translated by Zuhair Al-Shayeb, Cairo, p. 270.

⁴Ibn Battuta (1938). *Muhadhdhab Ibn Battuta's Journey - Tuhbat al-Nadhar fi Gharebi al-Amsar and Wonders of Travel*, p. 12.

⁵Chabrol, D. *A Study in the Customs and Traditions of the Modern Population of Egypt*, pp. 324-371-379.

meters wide¹.

The tower was built with regular carved stones and the ceilings of the rooms were made of wood. As for the ceiling of the corridor, it was kept with a pointed vault. The tower also includes nine prayer rooms, four of which are in the circular tower located inside the entrances and one in the room attached to it without an entrance, and two prayer rooms with two entrances in the first room in each of the second and third sections, and there are two prayer rooms with a common entrance.

On the southern wall of the square tower, as for the other tower, which is located in the south-eastern corner of the city wall², south of Bab of Rosetta, and consists of two floors, it was equipped with sinks. It is noted that both towers are not connected to the wall, but there is a separation between them due to the difference in building materials, as the two towers were built with regular stone, while the wall was built with rough stone³.

2. Lighthouse of Alexandria

The description of the lighthouse as a square building rising in the air, with its door high on the ground, and in front of its door was a building equal to its height. Wooden planks were placed between them to cross over to its door. This indicates that entry to the lighthouse was made via a wooden crossing in front of the entrance, which would be raised when necessary, if they were removed, it would not have access to it. A way, and inside the door is a place for the lighthouse guard to sit. Here he refers to the two arches that surround the entrance hall, each of which is an entrance with a high floor in which the guards sit. Inside the lighthouse are many houses, and the width of the corridor inside is nine spans (1.35 m), and the width of the wall is ten spans (1.50 m). The width of the lighthouse on each of its four sides is one hundred and forty spans (21.00 m), and it is on a high hill and the distance between it and the city is one farsakh (4800 m), on a rectangular land surrounded by the sea on three sides until the sea connects to the city wall. The lighthouse cannot be reached by land except from the city, and on this land connected to the lighthouse is the Alexandria Cemetery.

¹Darwish, Mahmoud Ahmed (2019). *The Fatimid and Ayyubid Architectural Heritage*, Cairo: Al-Umma Foundation for Publishing and Distribution, pp. 262-263.

²Comite de conservation des Monument de L'Art Arabe, (1912). pp.20-21-22.

³Darwish, Mahmoud Ahmed (2017). *Encyclopedia of Rosetta, 1, History and Military Fortifications*, Cairo: Al-Umma Foundation for Publishing and Distribution, p. 350. Al-Umma Foundation for Publishing and Distribution,

Ibn Battuta goes back to talking about when he went to the lighthouse upon his return in the year seven hundred and fifty (1349 AD), and found it so devastated that it was not possible to enter it or go up to its door. King Al-Nasser, may God have mercy on him, had begun to build a similar lighthouse next to it, but death prevented him from completing it. Ibn Battuta does not use the name “Fanar” that we know today, which is linked to the Greek word “Phar,” which was used to describe the searchlights that were placed to guide ships at sea. Perhaps the word “Phar” is the same as the word “Pharos” from which the word “Pharos” comes, the name that the island of “Pharos” bears.» Closely related to the founding of both The Lighthouse and Qaitbay Citadel.

When Ibn Battuta arrived at The Lighthouse, the building did not carry a flame of fire or a bright, guiding lamp. Centuries passed, and Ibn Battuta reached it in the first quarter of the 14th century, and only ruins remained of it. He even says that he saw one of its sides destroyed. He described it by saying:

“A square building rising in the air, with its door high on the ground, and opposite its door is a building equal to its height. Between them were placed wooden planks on which one could pass to its door. If they were removed, there would be no way for it. Inside the door was a place for the lighthouse keeper to sit, and inside the lighthouse were many houses. It is on a high hill, and there is a distance between it and the city, and the sea surrounds it on three sides until the sea connects to the city wall, so it is not possible to reach the lighthouse on land except from the city.

With Ibn Battuta’s mention of the Lighthouse of Alexandria, he talks about the lighthouse of Al-Mutawakkil, and it was taken into account that the building of the lighthouse should be directly on the seashore and not far from it, as the lighthouses of Alexandria (the guardhouses) had water hitting their walls, and the most famous of them was the lighthouse of Alexandria, within whose walls the Muslims were bound.

The Abbasids were interested in establishing Ribats on the Egyptian coasts to ward off the Byzantine threat. Al-Mutawakkil established a number of Ribats in 239 AH (853 AD) in Burullus, Rosetta, Alexandria, Dhat al-Hammam, Beheira, Ikhna, Damietta, Shata, Tenis, Ashtum, al-Farma, Wardah, al-Arish, Qus, and the oases¹.

Al-Mutawakkil took the Lighthouse of Alexandria as a model for his ties, and this is clearly evidenced by the details of the foundations of the middle tower of Qaitbay Citadel

¹Al-Maqrizi. Plans, 1, p. 28.

in Berrechid, on whose foundations it has been proven that the inner tower of Qaitbay Citadel in Alexandria was also built. Al-Mutawakkil also established a mosque in each Rabat, whose lighthouse was used to monitor the enemy coming to Rabat.

And since the historians did not mention anything from the works of Ahmed Ibn Tulun except the dome that he built from wood, and no one mentioned the mosque that was in Rabat, it has been confirmed that this dome was erected in the place of the watchtower to crown the tower instead of the statue of Poseidon (Neptune), and it is not specific to the mosque that Ibn Tulun established there, and that the mosque dates back to the works of Al-Mutawakkil, this dome was also located on top of the walls of the central section's courtyard, which rises to the top and is represented by the mosque that Al-Mutawakkil established, and it remained a site where Egyptian volunteers and others were stationed¹.

The western corner of the lighthouse was destroyed, and it was rebuilt by Khumarawiya ibn Ahmad ibn Tulun (269-282 AH / 882-895 AD). On Ramadan 18 of the year 344 AH (955 AD), about thirty cubits of the top of the lighthouse were demolished as a result of the earthquake that occurred in Egypt and much of the Levant and Morocco in one hour².

Accordingly, Al-Mutawakkil's quarters had a similar layout derived from the layout of the Alexandria Lighthouse. Among these battlements was Al-Mutawakkil's quarters in Damietta, which was a high, impregnable defensive fortress built of stones and composed of two towers between which a chain extended that closed the ports of Damietta, and a garrison was stationed there to defend the city. It was supplied with weapons³ and was this Ribat consisted of several floors, the upper floor of which ended with a dome. Its walls were interspersed with sinks and lattices, and topped with merlons and a watchtower to monitor enemy ships⁴.

The Ribat of Al-Mutawakkil Rosetta had the same architectural plan, as it was surrounded

¹Al-Maqrizi. Plans, 1, p. 156.

²Al-Maqrizi. Plans, 1, p. 157.

³Al-Kindi (1908). *Governors and Judges*, edited by Raven Kast, Beirut, pp. 418-419. Al-Maqrizi. *Ahsan Al-Taqasim*, 1, p. 201. Al-Maqrizi. Plans, 1, p. 214. Ibn al-Imad, Abu al-Falah Abd al-Hay ibn Ubay ibn Muhammad al-Hanbali, who died in 1089 AH/1679 AD (1921-1932). *Gold nuggets in news of gold*, Cairo, 1, p. 334. Al-Shayyal, Jamal al-Din (1946). *Alexandria, the city's topography and its development from ancient times to the present*, *Historical Journal*, 2, p. 11.

⁴Morsi, Jamal (1996). *Again about the fortress of Caliph Al-Mutawakkil in Damietta*, Faculty of Arts - Minya University: *Journal of History and Future*, p. 233, Fig. 2.

by walls on all four sides. The walls were also provided with hooks and latches, and the walls were interspersed with corridors with hooks as well. As for the tower, it took a square plan and consisted of several floors topped by a watchtower, and it took the same layout as the Ribat of Alexandria. A mosque was built on the second floor, characterized by its cruciform planning¹.

The architectural elements of the Ribat of Al-Mutawakkil are as follows²:

1. The external walls with semi-circular towers equipped with turrets, which are four meters thick, and the protrusion of the towers reaches two metres. It is certain that there is a corridor inside the walls equipped with turrets that correspond to the second floor of which we used to represent the third floor as a floor with balconies.
2. The southwestern entrance, which consists of a hall with a cruciform plan and deviates towards the left, representing a recessed entrance.
3. The walls adjacent to the outer walls which are preceded by a colonnade carrying a canopy on the four sides.
4. The hall with a perpendicular plan, which occupies the center of Rabat, was transformed into a mosque. The southern entrance was blocked so that the mihrab could be erected in its place. Entry was made from the other entrance located in the north. The eastern and western sectors represented two long vestibules, each with an entrance on either side of the main entrance³.

¹Darwish, Mahmoud Ahmed (1991). Military fortifications in the city of Rosetta in the Mamluk era until the era of Muhammad Ali, PhD thesis, Faculty of Archeology, Cairo University, p. 181.

²Darwish, Mahmoud Ahmed (2017). Encyclopedia of Rosetta, 1, History and Military Fortifications, Cairo: Al-Umma Foundation for Publishing and Distribution, pp. 404-405.

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Darwish, Mahmoud Ahmed. (2023). Re-dating pharos castle in Alexandria, Between Thiersch's Theory and Archaeological Facts, Scholars' Press for Academic Publishing, London: U. K., p. 33.

³For more details, see: Darwish, Mahmoud Ahmed (2017). Encyclopedia of Rosetta, 1, History and Military Fortifications, Cairo: Al-Umma Foundation for Publishing and Distribution, pp. 404-405.

Darwish, Mahmoud Ahmed. The Ribat of Al-Mutawakkil in Alexandria, a study of its architectural origins and its development until the end of the Mamluk era, History and Future Magazine, History Department, Faculty of Arts, Minya University, Special Issues Series, July 1999.

Darwish, Mahmoud Ahmed. Development of

3. The enormous Pompey's Pillar

Ibn Battuta described the enormous marble column called Pompey's Pillar, which was distinguished by its magnificence and height and was erected on square stone bases¹. He also mentioned that the Emir of Alexandria upon his arrival there was called Saladin Ibn 'Aram (767-782 AH / 1365-1380 AD) during the reign of Sultan Shaaban Ibn Hussein (754 AH-778 AH/1353-1377 AD).

Pompey's Pillar is an ancient Roman column located in the city of Alexandria, Egypt, and is considered one of its most famous archaeological monuments. It was built on top of Bab Sidra Hill, between the current Muslim burial area, known as the Pillar Tombs, and the archaeological plateau of Kom el-Shuqafa. It is about 27 meters long and made of red granite. It was erected in memory of Emperor Diocletian in the third century AD. It is the last remaining relic of the Serapeum Temple built by Postumus².

The exact date of construction of this column has not been determined, but it dates back to the Roman era. It was said that this column was dedicated to Christianity after its victory in Alexandria over Maryam in the Battle of the Shirt³. Pompey's Pillar is the fifth tallest monument as a Roman victory column after Trajan's Column (35.07 m).

The naming of the column as Pompey's Pillar⁴ goes back to the Arab era, where it is believed that it came as a result of the towering height of this column among 400 other columns, which resemble ship masts.

Therefore, the Arabs called it the mast column, which was later corrupted to masts. Pompey's Pillar has been mistakenly known since the Crusades as the Pompey Column. This error is due to the fact that some Europeans thought that the head of the Roman leader

architectural planning of pharos castle, pp. 46-61.

¹Gehn, Ulrich (2012). "LSA-874: Column used as base for statue of Diocletian, emperor (so-called 'Column of Pompey'). Alexandria (Aegyptus), pp. 297-302.

²Delbrück, Richard (2007) [1932]. *Antike Porphywerke*. Berlin [reprinted: Rome]: de Guyter [reprinted L'Erma di Bretschneider], pp. 100-101.

³Loar, M.; Loar, M.P.; MacDonald, C.; Peralta, D.P. (2017). *Rome, Empire of Plunder: The Dynamics of Cultural Appropriation*. Cambridge University Press. p. 155.

⁴Vandersleyen, C. (1958). *Le préfet d'Égypte de la colonne de Pompée à Alexandrie. Chronique d'Égypte*. Vol. 33. Brussels. pp. 113-134. Thiel, W. (2006). "Die 'Pompeius-Säule' in Alexandria und die Vier-Säulen-Monumente Ägyptens". In *Boschung, D.; Eck, W. (eds.). Die Tetrarchie: Ein neues Regierungssystem und seine mediale Repräsentation. Schriften des Lehr- und Forschungszentrums für die antiken Kulturen des Mittelmeerraumes*. Wiesbaden: Reichert Verlag. pp. 251-270.

Pompey, who fled to Egypt to escape Julius Caesar and was killed in Egypt, thought that his head had been placed in a precious funerary urn and placed on top of the column's crown.

The column's body is made up of one piece, with a diameter of 2.70 meters at the base and 2.30 meters at the crown. The total height of the column, including the base, is about 26.85 metres. On the western side of the column there are two bases that can be reached by an underground ladder. There are also two statues similar to the Sphinx made of pink granite dating back to the era of Ptolemy VI, on one of them is an inscription of King Horemheb of the eighteen dynasty.

Conclusions

- When talking about the gates and walls of Alexandria, Ibn Battuta mentioned the city's gates and found them to be four gates.
- The lighthouse of Alexandria was described as a square building rising in the air, with its door high on the ground, and in front of its door was a building equal to its height. Wooden planks were placed between them to cross over to its door.
- This indicates that entry to the lighthouse was made via a wooden crossing in front of the entrance, which would be raised when necessary. If they were removed, it would not be possible. It has a path, and inside the door is a place for the lighthouse keeper to sit.
- It was mentioned that there are many houses inside the Bab of Rosetta, and the width of the corridor inside is nine spans (1.35 m), and the width of the wall is ten spans (1.50 m), and the width of the lighthouse on each of its four sides is one hundred and forty spans (21.00 m), and it is on a high hill and a distance between it and the city is one farsakh (4800 m), on a rectangular land surrounded by the sea on three sides until the sea connects to the city wall.
- The lighthouse cannot be reached on land except from the city, and on this land connected to the lighthouse is the Alexandria Cemetery.
- With Ibn Battuta's mention of the Lighthouse of Alexandria, the conversation touches on the lighthouse of Al-Mutawakkil. It was taken into account that the building of the lighthouse would be directly on the seashore and not far from it. The lighthouses of Alexandria (the guardhouses) had water hitting their walls. One of the most famous of them was the Lighthouse of Alexandria, within whose walls the Muslims were bound.

- Ibn Battuta described the enormous marble column called the Mastara Column, which was distinguished by its sublimity and height and was erected on square stone bases. He also mentioned that the Emir of Alexandria upon his arrival there was called Saladin Saladin Ibn Aram (767-782 AH / 1365-1380 AD) during the reign of Sultan Shaaban Ibn Hussein. (754 AH-778 AH/1353-1377 AD.)
- It was mentioned that the Pillar Column is an archaeological Roman column located in the city of Alexandria in Egypt, and was built on top of Bab Sidra Hill between the current Muslim burial area, known as the Pillar Burial Grounds, and the archaeological plateau of Kom el-Shuqafa.

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