

CHRONOLOGY OF MULTI MINARETS IN MOSQUES

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ABSTRACT

The prophet's holy mosque in Madinah built from the beginning plain and simple reflects the spirit of Islam, without luxury, massiveness or even minaret. The first minaret was erected by the Caliph Muawiya in 45/665 as a stone tower added to the mosque in Basra, Iraq. The first multi minarets appeared in 53/673 at the mosque of Amr Ibn al-Aas, Fustat, Egypt, as corner minarets (sawami) at the behest of Muawiya. The idea of multi minarets spread as individual cases during the first five centuries of Islamic Ages, until appeared as a feature of Seljuk style, which considered the inspiring for styles in Ilkhanid, Timurid and Safavid periods, By built two (pair) minarets on both sides of the entrance (Iwan), Friday mosque, Isfahan, Iran, considered a clear and first example. Mughol Style in India and Pakistan followed Timurid Style; minarets were often used to flank entrances in Imperial Mosques. The number of minarets increased in mosques plans during Ottoman period, by built corner minarets in closed place or courtyard of the mosque. We used to see multi minarets in mosques so far, Especially in Capitals of Islamic countries. This Paper considers an attempt to determine the chronology of multi minarets in mosques through The Islamic Ages and clarify the appearance of multi minarets as individual cases until converting and spreading as a feature of style. It also covers some other important points such as the placement of multi minarets in mosques plan, the function of Multiplicity minarets and its effects on Islamic content.

Keywords: Minaret – Mosque – Design – Islamic Content.

INTRODUCTION

The most important thing for The Prophet Muhammad (PBUH) was spread the Islamic religion and building up a Muslim generation character. Similarly, the Caliphs after him followed his example (the period of the four rightly guided Caliphs). The mosque's design at this time was simple, clear and reflects the spirit of the Islamic religion. Which was not, out of ignorance about Architecture (Fred, 1970, p64), because there was huge buildings (mini citadel) in Madinah belong to Jews, and High fences in Taif. In those days, Bilal was appointed by the Prophet

(PBUH) as the first prayer caller (muezzin) of Islam. He used to climb to high place to be heard, It is also mentioned that Bilal stood on a Cylindrical structure (Ustuwan, which also means circular column) for the call to prayer (Doris, 2010, p39). This structure, said to be portable, was the forerunner of the minaret. The Prophet's Holy Mosque in Madinah and the Earliest mosques (Mosque of Basra 14/635 - Kufa mosque 17/638 - Mosque of Fustat 21/642) [Figure 1] were of the hypostyle type and did not have Minarets, Until the Umayyad Caliphate era.

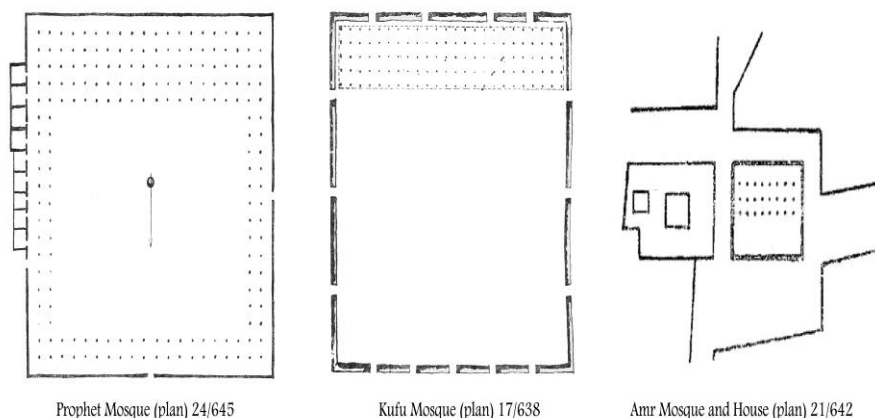


Figure 1

[The Earliest Mosques] (Fred, 1970, p 67-69; Ahmed, 1961, p68)

LITERATURE REVIEW

1- Multi Minarets Beginning in Mosque:

According to the literary evidence, the first minaret was erected by the Caliph Muawiya in 45\665 at the instance of his governor in Iraq, Ziyad Ibn Abihi, A stone tower was accordingly added to The mosque of Basra, Iraq (Hillenbrand, 1994, p129) and if indeed it was a tower, it would certainly have been the most monumental feature of that mosque.

Soon after, in 53\673 at the behest of Muawiya to Egypt governor, Maslama (Organization, 1990, p448); The Mosque of Amr Ibn Al-Aas, Fustat, in Umayyad period was given four minarets (Sawami), it was the first multi minarets mosque in Islamic world, the key to this momentous innovation was to lie less in functional

imperatives than in political ones; Muawiya's conception of his role as Caliph is very relevant here. The four minarets were located at the four corners of the mosque. This arrangement allowed the call for prayer to be heard on all sides of the city.

Despite these early precedents, the design of four Corner minarets (multi) remained the exception rather than the rule for the positioning of minarets in Cairo (Doris, 2010, p 39). Later minarets in Egypt, by contrast stood axially positioned opposite the Mihrab or directly above the main portal. Minaret positioning was more flexible and used to be one minaret on mosque plan.

Caliph Al-Walid Ibn Abdul Malik added four corner minarets in the expansion of Prophet's Mosque, Medina, K.S.A. 91 \710 by his governor Omar Ibn Abdul Aziz, The mosque did not have any minaret before, those four minarets used for call to prayer, southeast minaret called the main one (Wassi, 2007, p149) because the chief Muezzin was used it. [Figure 2]

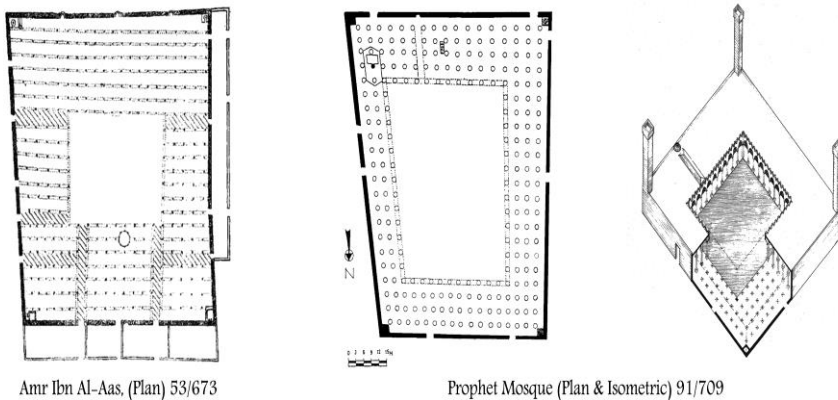


Figure 2

[Beginning of Multi Minarets] (Ahmed, 1961, p91; Wassi, 2007, p99; Hillenbrand, 1994, p72)

In 96\715 Al-Walid erected three minarets in the Great Mosque (Umayyad Mosque), Damascus. Which had earlier been the emplacement of the temple of Hadad (Ali, 1996, p58), and then many centuries later of Jupiter Damascenus and that currently contained a church where Muslims too had a temporary place for payer; Al-Walid built two corner minarets on remains foundation

of two old Sawamis and one minaret in the middle of north wall. Also Al-Walid added two minarets in the expansion of the Great mosque, Sanaa, Yemen 96/715 (George, 1984, p210). [Figure 3]

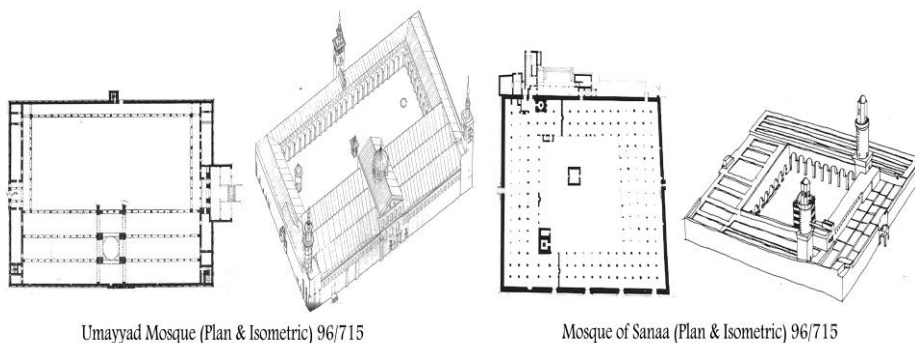


Figure 3

[The Appearing of Multi Minarets in Mosques] (Fred, 1970, p238;
Hillenbrand, 1994, p70, 91; George, 1984, p210)

2- Multiplicity of Minarets as Individual cases in Mosque plan:

Caliph Muhammad Al-Mahdi added three minarets in expansion of The Holy Mosque (Haram) in Makkah, 161/778 in Abbasid period (Taha, 1988, p394), the mosque had only one minaret which built in 137/755 by Abu Jafar Al-Mansour in the west corner. the new three minarets built on Bab Al-Salam, Bab Ali and Bab Al-Wada (Khulusi, 1998, p51). Caliph Al-Mahdi built The Great Mosque, Mahdia, Tunisia in 305/916 (Fatimid period) with two corner minarets on the north Facade where the main entrance, the two minarets look like a short towers, it was used for call to prayer and as water storage (Hillenbrand, 1994, p80). In Egypt, Caliph Al-Hakim built his Mosque Al-Hakim in Cairo 403/1012 with two corner minarets, projecting from the corners of the facade, it was not an innovation (Fred, 1982, p25), since the mosque of Amr at Fustat also had minarets at each of its four corners. [Figure 4]

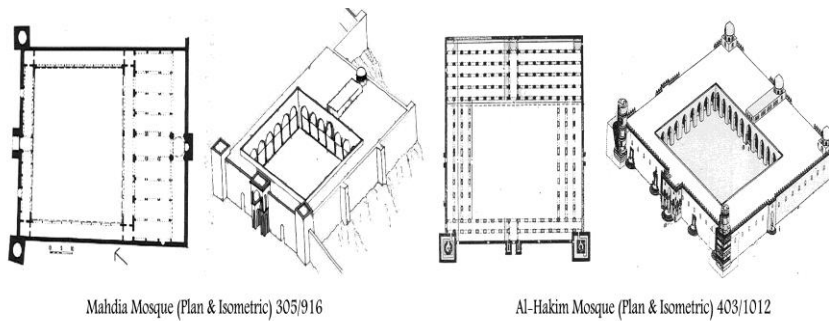


Figure 4

[Multi Minarets as Individual Cases] (George, 1984, p219; Hillenbrand, 1994, p80, 473; Ahmed, 1965, p66)

3- The appearance of Islamic styles contains multi minarets:

The Seljuk was the first Turkish dynasty to rule the Muslim world reviving the dying caliphate. Their arrival introduced a fresh inspiration by their religious devotion and strong leadership (Markus, 2007, p348), (Seljuk period 463/1071- 590/1194), several Seljuk buildings were destroyed by Mongol's invasion which after a while Mongols in Ilkhanid period became one of the advocates of Islam Architecture. Seljuk invented a four Iwan plan in mosques and madrassas for teaching essential Islamic (Shafi, Maliki, Hanafi and Hanbali) doctrines, The Seljuk's made considerable changes to the traditional hypostyle mosque, Pair (twin) minarets flanking the Iwan appeared (Fred, 1982, p248), spread and continued after that in Ilkhanid, Timurid and safavid periods. Friday Mosque (Great Mosque) in Isfahan, Iran, as a first example for Seljuk Style to adopt the four iwan plan was originally built by the Abbasid, 470/1080 as rectangular plan. Under the Seljuk rule, the mosque was transformed into one courtyard with four iwan, It is difficult to determine the date of first pair minarets built on both sides of iwan, According to the report of (Masjed-e Jame' of Isfahan 2011) it was built in Seljuk period II (Iranian, 2011, p182) in the thirteenth century AD. [Figure 5]

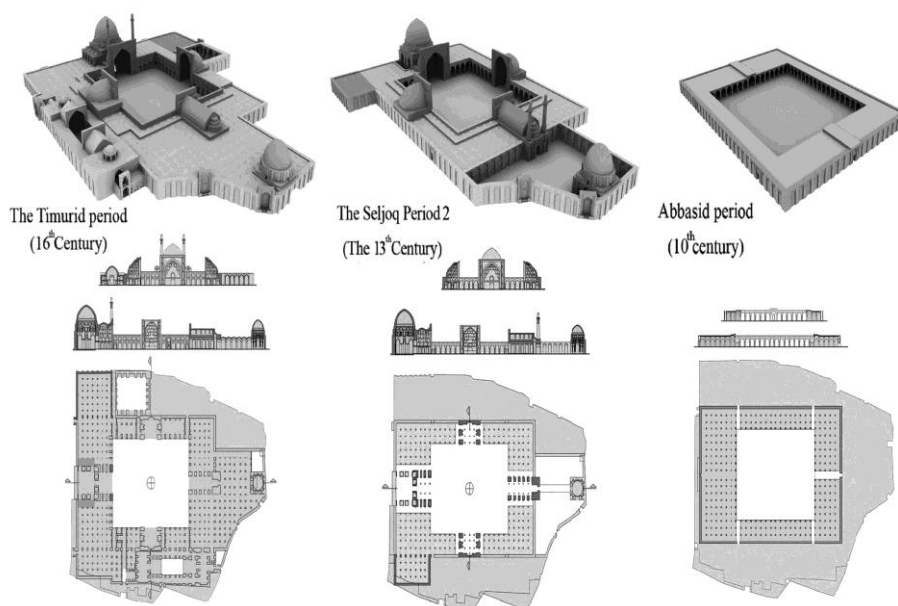
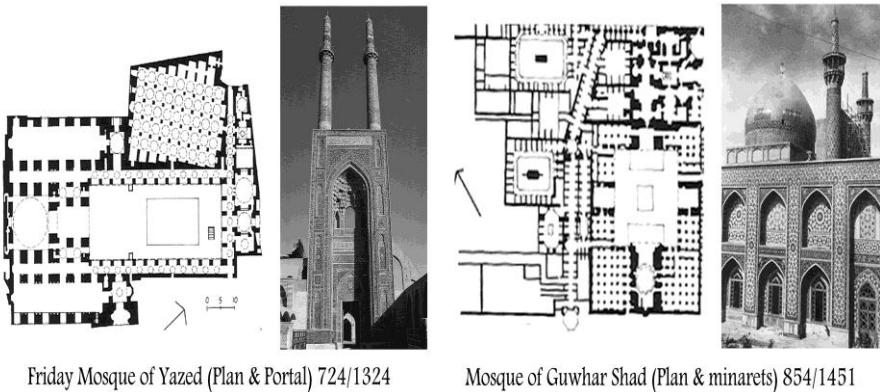


Figure 5

[Isfahan Friday Mosque: under Abbasid, Seljuk and Timurid Periods] (Iranian, 2011, p170-190)

Friday Mosque, Yazd-Iran 724\1324 (George, 1984, p257) this mosque built in Ilkhanids period and later augmented in Muzaffarid period, contains a tall eastern iwan surmounted by two soaring minarets on each side (Hillenbrand, 1994, p155).

Timurid style in Iran, central Asia was influential area because of vastness and spread of Timurid territory, influence in other countries such as India and Pakistan, The entrance of mosque become more luxury and elegance, paired minarets become more taller in Timurid style (Fred, 1982, p67), for example: The mosque of Guwhar Shad, Mashhad, Iran 854\1451, built on the four iwan plan, with two (pair) minarets that flank the iwan and stretch down to the ground (George, 1984, p255), This is the first example of this minarets in Iran, which were formerly rose from above the Iwan [Figure 6]



Friday Mosque of Yazed (Plan & Portal) 724/1324

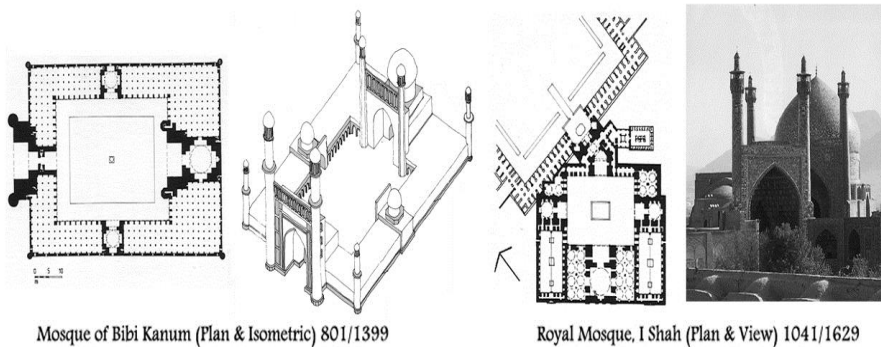
Mosque of Guwhar Shad (Plan & minarets) 854/1451

Figure 6

[Illkanid and Timurid Mosques] (George, 1984, p255-258; Markus, 2007, p395)

Another example: The Mosque of Bibi Kanum, Samarqand, Uzbekistan 801\1399 with an inner court 87m x63m, it was greater in its time than the Quwwat Al-Islam mosque at Delhi (Hillenbrand, 1994, p108), the four iwan plans are transformed by the use of a domed chamber behind each lateral iwan, with profusion of minarets at the exterior corners and flanking both portal and sanctuary iwan, the mosque had eight minarets.

The Royal Mosque (Masjed- I shah) Isfahan, Iran 1041\1629 built in Safavid period by Shah Abbas as the climax of his reconstruction of Isfahan (Markus, 2007, p512), In this mosque as in Bibi Khanum mosque, pair minarets soar from both entrance portal and sanctuary iwan. [Figure 7]



Mosque of Bibi Kanum (Plan & Isometric) 801/1399

Royal Mosque, I Shah (Plan & View) 1041/1629

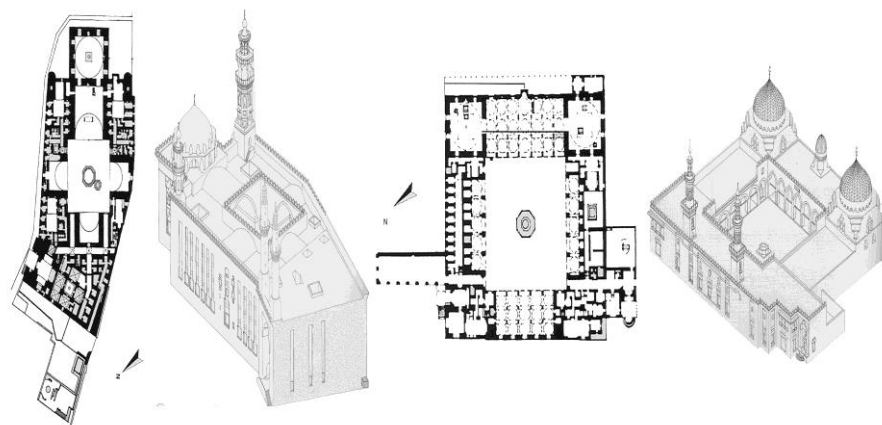
Figure 7

[Timurid and Safavid Mosques] (George, 1984, p254, 261; Hillenbrand, 1994, p108; Markus, 2007, p511)

The four Iwans in mosque plan appeared in Egypt and Syria at the period of Mukluk's Seljuk (Yahya, 2004, p75), but there was no fixed rule for multi minarets positioning in Mamluks architecture, its location was dependent on a combination of simple function requirements and the imperatives of designing within an often tightly of Urban context (Doris, 2010, p 39).

The Mosque and Madrassa of Sultan Hasan, Cairo, Egypt 764\1362 (Chlorine, 2002, p59) the visual impact of the citadel and the Rumayla squar, a major venue of public gatherings, suggested the unusual multi minarets positioning of a pair minarets flanking the mausoleum dome on this side, visual impact also played a role in the positioning of the pair (twin) minarets intended for the portal, which is set as key to the façade alignment turning towards citadel and the squar.

The mosque and Khanqah of Al-Nasir Faraj Ibn Barquq, Cairo, Egypt 813 \1411 which had two minarets position on the west façade of the mosque, is unique, the minarets are separated from both two entrances and the twin domes of the building (Organization, 1990, p173). [Figure 8]



Sultan Hasan Mosque (Plan & Original Isometric) 764/1362 Al-Nasir Barquq Mosque (Plan & Isometric) 813/1411

Figure 8

[Examples of Multi Minarets Mosques in Cairo, Mukluk Period] (Markus, 2007, p187-188; Doris, 2010, p 192, 208)

Al- Azhar Mosque, Cairo, Egypt built in Fatimids period 361\972, the original design of the mosque had only one minaret, over time

many minarets were added by princes and governors (in Mukluk's period) the practical concern for the audibility of the call to prayer, however, was not the only factor in multi minarets in mosque plan, another consideration was clearly upper, where a cluster no fewer than four minarets was constructed at different periods, immediately adjacent to the main entrance with in a radius of fifteen meters. This was clearly an assertion of demonstrable by patrons wishing to associate themselves with the most important religious centre of the city and had little to do with the audibility of the call to prayer (Doris, 2010, p 41). [Figure 9]

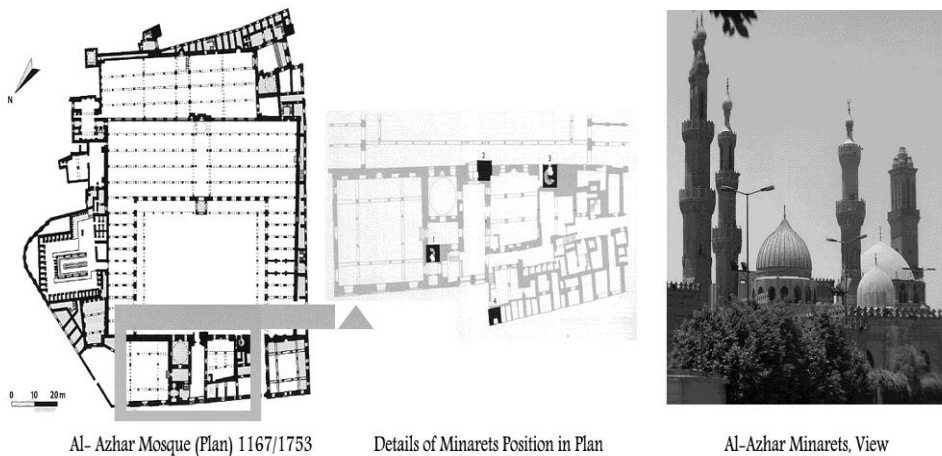


Figure 9

[Al-Azhar Mosque, In Mukluk's Seljuk Period] (Richard 2006, p50-57; Doris, 2010, p 108)

Multi minarets in India and Pakistan followed Seljuk and Timurid styles (Yahya, 2004, p80), minarets were often used to flank entrances in imperial Mughol mosques and used unexpectedly to stress the four corners of the sanctuary. The stylistic development of Islamic architecture in India is divided into Delhi Sultanates and the great achievements of the Mughol. The Mughol's architecture through out its history blended local Islamic and Indian building traditions with those of Iran and central Asia. the term minar (minaret) is regularly applied to tower of many types and functions like, call to prayer and protection watch (Ahmed, 1997, p287).

Friday Mosque, Delhi, India 1068\1658 in Mughol period, its design had one of the largest courtyards in India. The prayer hall advances into the main courtyard independent from the surrounding arcades, its front elevation was framed between two minarets. In the same period, Wazir Khan Mosque, Lahore, Pakistan 1053\1643 had octagonal minarets mark the four corners of the interior courtyard (George, 1984, p270). The Badshahi Mosque, Lahore 1085\1674, the prayer hall was modeled on that of the Friday Mosque at Delhi with a few changes. Minarets built at each of four corners of the prayer hall, tall minarets are placed at each corner of the courtyard, with total eight minarets in mosque plan (John and George, 2008, p32). [Figure 10]

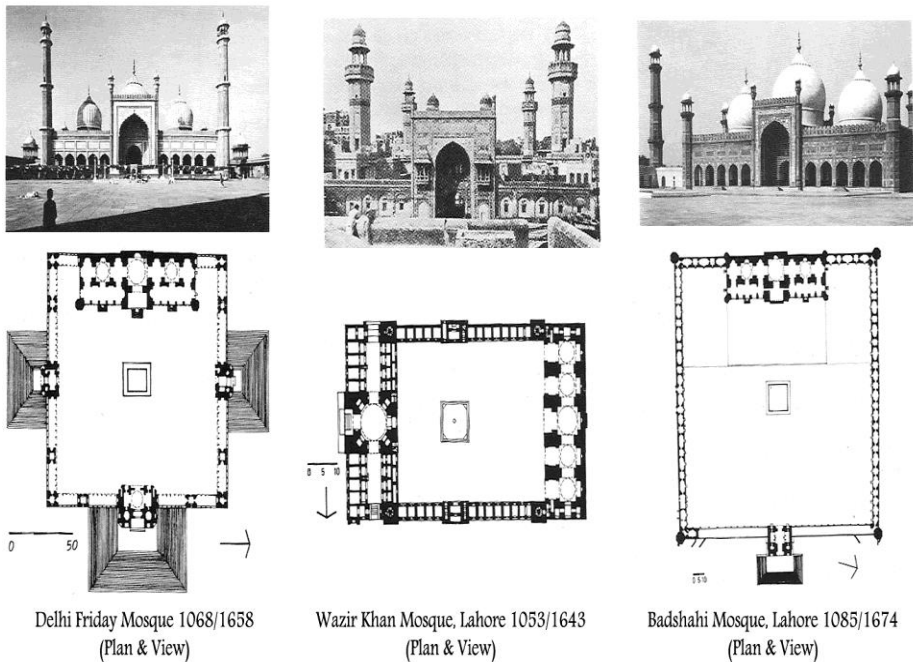


Figure 10

[Multi Minarets in India and Pakistan (Mughol Period)] (George, 1984, p270-274)

4- Multi minarets in the Ottoman period:

Minaret in Ottoman period was generally indispensable basic element in mosques and a symbol of Islamic city, it had been symbolic and a mark of power, in addition; the number of

minarets increased in mosque plan. Minarets are built at the corners of the closed place or corners of the courtyard to add some flexibility to the general shape and to match with the main structure of the dome (Mahmoud, 2005, p16).

The most important mosque which considered the Ottoman style before the conquering of Constantinople was Grand Mosque in Bursa (Ulu Mosque), which Sultan Beyazit ordered to built 798\1396 with two minarets located at the north eastern and the north western corners (John, 2011, p66)). After the conquering of Constantinople by Sultan Mohammed II, he announced the conversion of Highia Sophia church into a Mosque while prayer is held. Four minarets were built on corners of the mosque in different time periods. The shape of church that carried Byzantian type influenced the Ottoman architecture with its large and high. Sultan Mohammed II built Al-Fatih Mosque, Istanbul, Turkey 867\1463, it was the first mosque constructed in Istanbul. The mosque had a very large central dome and two corner minarets (Alexander, 1980, p546). [Figure 11]

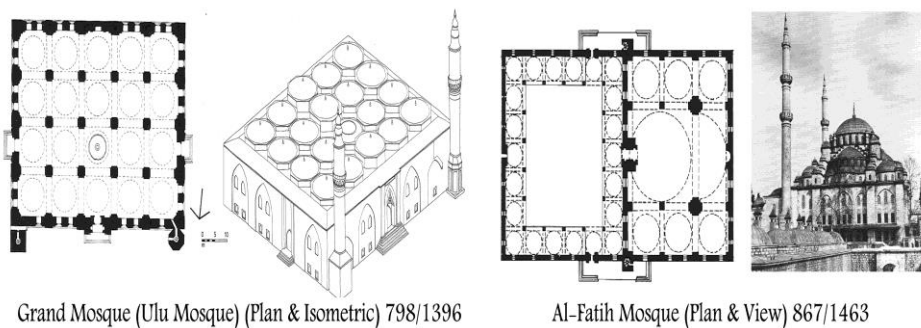


Figure 11

[Multi minarets Mosques of Ottoman Style, The Beginning]

(George, 1984, p240; Hillenbrand, 1994, p117; Godfrey, 1992, p128, 394)

The greatest architect in Ottoman period was Sinan. he was appointed chief royal architect to Ottoman court by Sultan Suleiman I in 945\1539, during his long career Sinan built hundreds of buildings including mosques. Works of Sinan were distributed in the land of the Ottoman Empire and in the Arabian

world. Sinan's most important works are found in Turkey; many of his mosques design had multi minarets. Some of his works are: The Suleymaniye Mosque, Istanbul, Turkey 957/1550, the mosque was designed with four great minarets rise from corners of the courtyard. it was the first mosque in the city to have so many minarets. During the holy month of Ramadan, lights were strung between the minarets and this tradition is a custom that continues today in all of the mosques in Turkey and other Islamic countries (Godfrey, 1992, p217). The important example of mosques built on Sinan style were The Sultan Ahmed Mosque (the Blue Mosque) Istanbul, Turkey 1026\1617, the mosque located in the front of Highia Sophia, with its six minarets and gigantic dome surrounded by a smaller size half dome, four minarets built at the corners of closed area and two minarets at far corners of the courtyard (Godfrey, 1992, p343). [Figure 12]

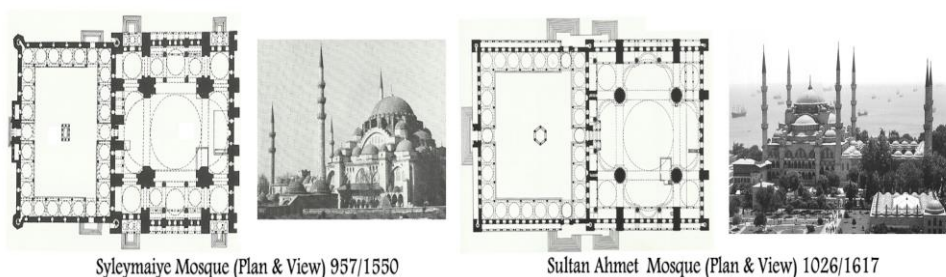


Figure 12

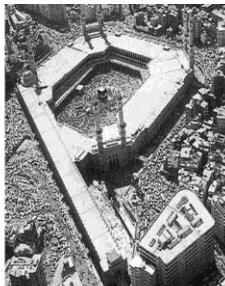
[Important Ottoman Mosques, Sinan style] (Godfrey, 1992, p217, 225; Markus, 2007, p560)

5- Multiplicity of minarets today:

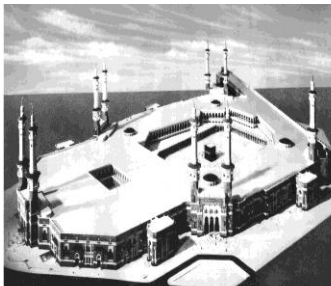
Since most countries of Islamic world have achieved independence in the middle of twentieth century, as a result of rapidly changing conditions, traditional regional mosque design has been subjected to influence of internationalism and modernism. Today minarets punctuate the sky line of capitals cities of Islamic countries, from Morocco to Malaysia. The fact which is not surprising reports that Muslims comprise around one/fifty of the world's population (Martin and Hasan, 1994, p11). Multiplicity of minarets in mosque design has become a common, especially in large and great mosques across the Islamic world. Today multi minarets can be divided by adding new minarets due

to the expansion of existing mosque or new mosque design with multi minarets.

The Expansion of the Holy Mosque (Haram), Makkah, K.S.A, the first multiplicity of minarets was in the period of Abbasid by Caliph Mohammed Al-Mahdi. the mosque had four minarets, over time many minarets were reconstructed, fell and added (Mohammed, 2003, p81), The mosque had seven old minarets until the first expansion of the king Saud Ibn Abdul Aziz 1375\1955 which removed the old minarets and built new seven minarets, three pairs of minarets (two at each of the major entrances) and one alone marked the Safa dome, pair minarets served a further function of heightening the axial approach towards the Haram. The second expansion of king Fahd Ibn Abdul Aziz 1409\1988 which built new pair minarets on his new entrance in the form of first expansion minarets, as a result, the mosque had nine minarets. The third expansion of king Abdullah at present time occurred by building new pair minarets on his entrance, therefore, the mosque has eleven minarets (Holy Mosque, 2013). [Figure 13]



King Saud Expansion 1375/1955, Seven Minarets



King Fahd Expansion 1409/1988, Nine Minarets



King Abdullah Expansion (Underconstruction), Eleven Minarets

Figure 13

[The Holy Mosque (Haram), Expansions] (Godfrey, 1992, p217, 225; Markus, 2007, p560)

The Expansion of the Prophet's Mosque, Medina, K.S.A, and the first multiplicity of minarets added by Al-Walid Ibn Abdul Malik 91\710. the mosque had four corner minarets, over time many minarets were reconstructed, fell and added, the mosque had five old minarets until the first expansion of the king Saud Ibn Abdul Aziz 1375\1955. Three of old minarets were removed and built

new two minarets (Mohammed, 1996, p65), the mosque minarets become four. The second expansion of king Fahd Ibn Abdul Aziz 1414\1994 by building new six minarets in the form of the first expansion minarets, as a result, the mosque had ten minarets until present time (Two Holy Mosques, 2013, p4-8). [Figure 14]

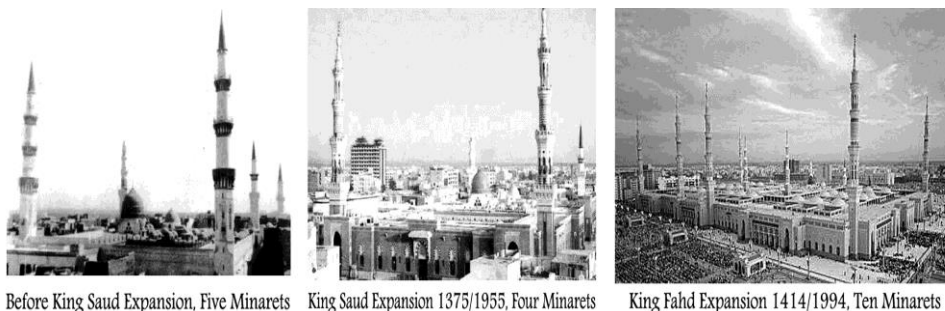


Figure 14

[The Prophet's Mosque, Expansions] (Taha, 1988, p729, 730; Khulusi, 1998, p66)

At the present time, multi minarets in mosque design become common to use especially in the great mosques which built by the government in capitals of Islamic countries. for examples, Sheikh Zayed mosque, United Arab of Emirates, 1429\2008 (four corner minarets on the courtyard) – Sultan Qaboos, Grand Mosque, Sultanate of Oman 1422\2001 (five minarets, four corner minarets and one minaret in the axe of main entrance) – king Faisal Mosque, Pakistan 1406\1986 (Renata and Hassan, 1997, p73, 74) (four corner minarets) – Sultan Salahuddin Abdul Aziz mosque, Malaysia 1408\1988 (four minarets surrounded the main dome). [Figure 15]

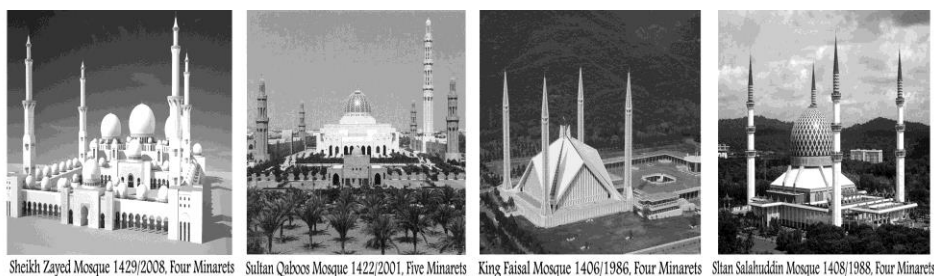


Figure 15

[Multi Minarets of Grand Mosques, the Modern Age]

(Sheikh Zayed, 2008; Sultan Qaboos, 2001; Renata and Hassan, 1997, p74, 73)

6- The Placement of multi minarets in mosque design:

Depending on previous brief of multi minarets in mosque plan, the placement can be classified by two types, corner minarets type and portal minarets one. Both were commonly used in (multi minarets mosques).

A- Corner minarets type

They are considered the first multi minarets appeared in Islamic world. this type was uncommon until spreading in Ottoman period which traditionally connected minarets to a corner of the courtyard or the closed place, not to the patrol. This type was used in Mughol period in India and Pakistan.

The corner minarets type is still used in present time especially in Great mosques around Islamic world.

B- Portal minarets type

The first idea for building pair (twin) minarets flanking the entrance or iwan appeared in Seljuk period. The use of pair minarets becomes a feature of the Timurid style which continued in Safavid period. In addition to the use of portal minarets with corner type in Mughol style in India and Pakistan. In present time, the portal type is used in expansion of the Holy Mosque in Makkah and Great mosques around Islamic world.

7- Multi minarets and Islamic content:

The Islamic content in architecture, an expression includes the functional and ideological requirements together, which considers the first priorities in Islamic building design, especially mosques design. Islamic content is constant in any time or place (global), the form must serve Islamic content and complete it. The regional character who reflected on the form is varied and depends on natural environment, culture and heritage (local), connected with building materials, construction methods, in additional to economic and social components. Aesthetic values in mosques building show as a result of interaction between Islamic content and local form (Organization, 1990, p486). Exterior forming of

mosque in the angle of Islamic content trend to reflect the spirit of Islam clarity, simplicity and veneration which away from luxury, dazzling and massiveness because mosque is not a museum or place for immortalization some people (Sultans – kings) it's place for prayer. Islamic history contains a lot of examples of multi minarets use in mosque design as individual desire for Sultans (kings) to associate themselves with religious building or as boosting their power, for example, Al –Azhar mosque, Cairo, in the period of Mamluks - Umayyad Mosque, Damascus, in the time of Al –Walid - Sultan Ahmed Mosque, Istanbul, in the time of Sultan Ahmed (Tharwat, 1994, p110).

The Islamic religious opinion, for building multi minarets in the mosques, is divided into two groups, the first group forbidden building the minarets because the first prophet's mosque in Medina had not minaret, while the second group permitted building minarets without luxury as minarets should have a function not only as aesthetic element in mosque design (Taha, 1988, p255).

8-The function of multi minarets during the Islamic ages can be determined as follows:

Multi minarets were located at the four corner of the mosque. This arrangement allowed the call for prayer to be heard on all sides of the city, whether, in the past a muezzin could rely on the strength of his lungs to be heard above the clamor of traditional city's activities, or today: by speakers hanging on mosque minarets in the modern city's incessant traffic and industrial noise. Pair minarets at entrance serve the axial approach towards the mosque entrance. The night lighting of multi minarets helps to locate the mosque position at night especially in cities full of building. The visual impact of multi minarets with other external elements of mosque gives the ability to architect who wants to give specific impression to the mosque form, equilibrium, stability or whatever the architect wants. Symbolic function for multi minarets expresses the Islamic identity or Islamic power in present time, especially to western cultures.

METHODOLOGY

Research depended on historical method to study the beginning of multiplicity of minarets and Descriptive analytical method to Analysis the placement of multi minarets in mosques through Islamic ages to reach a clear visibility for Results and recommendations.

CONCLUSIONS AND RECOMMENDATIONS

Multi minarets in mosque appeared as individual cases during the first five centuries of Islamic Ages, Until spreading as a feature of style, [Figure 16] the first multi minarets appeared in Amr Ibn Al-Aas mosque, Fustat, Egypt, in Umayyad period by Caliph Muawiya 53\673, followed by individual cases in Abbasid and Fatimid periods by Caliphs. Multi minarets spread as a feature of three main styles, first- Seljuk style which inspiring for Tumirid and Safavid style, second- Ottoman style, specially after the conquering of Constantinople, third- Indian style in Mughal period.

The placement of multi minarets in mosque plan during the Islamic ages can be classified by two types, corner minarets type and portal minarets type.

Multi minarets often used in Great Mosques of capitals Islamic countries which built by governor or Sultan or Caliph.

There are several reasons for multiplicity of minarets in mosque, as a function, to allow the call for prayer to be heard, helping to locate the mosque position, to give specific impression by the visual impact or as a symbolic to express the Islamic identity. There was another main reason which is Sultan or Caliph's desire to associate (perpetuate their memory) themselves with religious building (Great Mosque) by adding new minaret for existing minarets or building new luxury mosque with multi minarets, which is away from Islamic content.

Exterior forming of mosque including multi minarets in the angle of Islamic content trend to reflect the spirit of Islam: clarity, simplicity and veneration away from luxury, dazzling and

massiveness, because mosque is not a museum or place for immortalization, it is place of prayer.

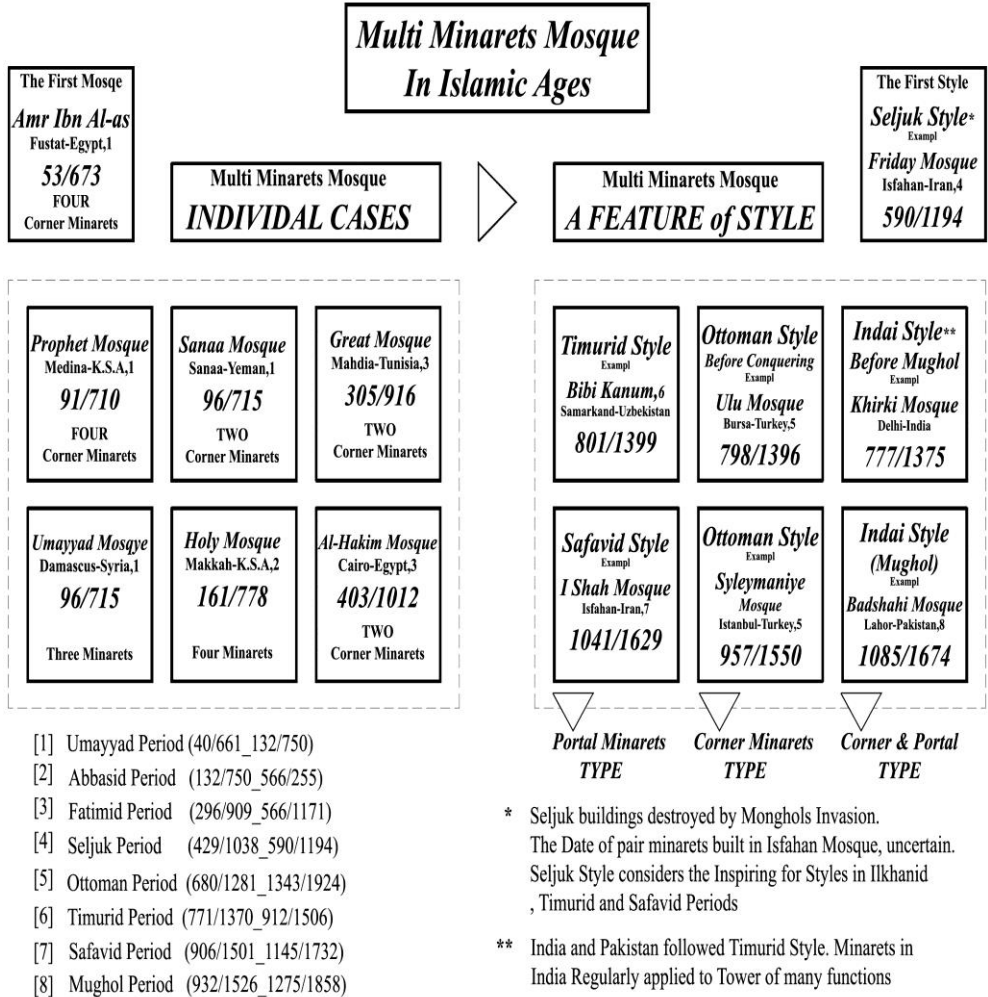


Figure 16

[The Chronology and Placement of Multi Minarets Mosque in Islamic Ages]
(Author)

New research is required (ideas) to use multi minarets in mosque as a construction function (for example, to hang mosque roof).

Architecture studies required concerning the relation between multi minarets and external element of mosque (domes, openings

and decorations) in the angle of human scale and visual impression.

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