

# Research in Islamic and Coptic Antiquities, Philosophy of Art, Heritage and Humanities

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**Abstract:** Mahmoud Darwish was born in Gharbia Governorate, Egypt on July 30, 1953, and in 1971 he began studying archeology at the Faculty of Archeology, Cairo University, and graduated in 1975, after which he was appointed as an inspector of antiquities in Rosetta City, and graduated until he became director of the Rosetta Archaeological Zone in Egypt, He obtained a master's degree in Islamic Archeology from the Faculty of Archeology, Cairo University in 1989 with an excellent grade, with a recommendation to print the letter and exchange it with other universities on the topic: "The Buildings of the City of Rosetta and Its Wooden Antiques in the Ottoman Era". He also obtained a PhD in Islamic Archeology 1992 with first class honors, with a recommendation to print the letter and exchange it with other universities on the topic: "Military martyrdom in the city of Rosetta from the Mamluk era to the era of Muhammad Ali." He held many administrative and scientific positions in the Supreme Council of Antiquities in Egypt and the General Establishment for Antiquities in Iraq (1967:1995) and Minia University in the period (1995 to date), including: Director of Antiquities of Rosetta and Beheira (1985-1991). He is also the director of the Rosetta National Museum, the Archaeological Institute, as well as his work (1985-1988). Director of Scientific Publishing (1992-1993), and Established and director of Islamic and Coptic Restoration Project Management in Lower Egypt (1993-1995). He was appointed as a Lecture in the Department of Archeology, Faculty of Arts, Minia University, and graduated until he became a professor in (2010). He established the Center for Research and Archaeological Studies and appointed the director (2005), then a vice-chairman of the board (2006), and chairman of the Board (2012). He was appointed undersecretary of the Faculty of Tourism and Hotels, Minia University, Chairman of the Department of Tourist Guidance (2005-2006), and Chairman of the Department of Archeology, Faculty of Arts, Minia University (2006-2007). He served for more than forty three years in the fields of archeology and cultural heritage in administrative, technical and academic terms. In: Management of sites, national projects and scientific research centers. Chairing restoration missions, excavations and research teams. Archaeological survey, scientific record, documentation and elevation of archaeological and heritage sites. Coordination, museum display and management of antique museums. Define quality standards, future plans, development and feasibility studies. Cooperation with the concerned authorities at home and abroad. And the editorship of international magazines. The National Project for the Restoration and Development of Antiquities of Rosetta, for which it was director, won the Arab Towns Organization (1990) award as the best restoration and development project for an ancient city in the Arab world. Awarded an Entrepreneur Medal from Arid Platform for Arabic-speaking researchers, scholars, and experts based in the University of Malaya, Kuala Lumpur, Malaysia (2016), Minia University awarded him the Merit Award of Arts and Humanities for the year 2018-2019, where he contributed to the development of the university scientifically Through research and leadership, it has a distinguished scientific research school, and the Rashid Museum granted it the National Shield of the Museum in memory of the Rashid family's victory over the English campaign in (1807). He participated in attending and presenting researches in twenty-three international and local scientific conferences in the fields of archeology and civilization in Egyptian and Arab universities in Egypt, Libya, Iraq, Saudi Arabia, Syria, Turkey, Malaysia, Italy, Yemen, Jordan, United Arab Emirates, Union of Arab Archaeologists, Union of Arab Historians, the Supreme Council of Antiquities, Minia University, and the League of Arab States. Member of the Scientific Committee to examine the scientific production for the positions of professors and assistant professors, specializing in Islamic monuments And he arbitrated many of the scientific research published in the scientific journals court and submitted for promotion to the rank of professor and assistant professor in the fields of archeology, architecture, arts and Islamic civilization in a number of Egyptian, Arab and foreign universities. He has more than seventy research papers, including 30 papers published in international journals, and has 22 books published in Egypt, Germany and Saudi Arabia.

**Keywords:** Mahmoud Darwish, Faculty of Archeology, Cairo University, Rosetta, the Supreme Council of Antiquities in Egypt, Faculty of Arts, Minia University, Department of Archeology, Merit Award of Arts and Humanities.

## Scientific research published in international journals

### 1. Islamic and Coptic monuments

#### 1. 1. Egypt

##### 1. 1. 1. Architectural planning of Minia mosques – Egypt [1].

**Abstract:** Minia maintains twenty-four archaeological mosques adopt several models follows: the local architectural planning between the courtyard and open riwaqs, and planning with naves without courtyard.

There are four mosques take planning component of the courtyard and riwaqs ranging in date from the Fatimid age, and twenty

mosques planning to take the naves and overdraft without a courtyard ranging in date from the Fatimid and Muhammad Ali ages includes one mosque with five naves, eleven mosques with four naves, five mosques of three naves and three Mosques of two naves.

The objective of this study to highlight the evolution of the architectural planning of the mosques in Minia governorate, which was one of the most important provinces in Upper Egypt, in the architectural heritage. The variables of comparison where mosques have been established since the Arab conquest of Egypt has maintained were noted in the planning and architectural elements, while in the mosques of the renovation and reconstruction in many periods, it retained Architectural assets, which was mostly to the Fatimid age, also found that the mosque has seen the upswing in the Mamluk and Ottoman ages.

Whether the planning with open riwaqs around the courtyard or naves without courtyard, and the development of the architectural elements which include facades and entrances, minarets and arches.

The research, in the methodology followed, based on the identification of the architectural planning stages of the development of the mosques on:

1. The descriptive approach through the study of architectural planning and follows this through different ages.
2. The analytical and comparative approach by the various characteristics of the models and patterns of architectural planning and comparative study with a number of mosques.

**Keywords:** Minia, mosques, courtyard, riwaqs, Fatimid age.

### Conclusion and results

- The research limited twenty-four archaeological mosques adopt several models follow the local architectural planning between local planning component of the courtyard and open riwaqs, and planning with naves without courtyard.
  - The research was based on the identification of the architectural planning stages of the development of the mosques on the descriptive approach through the study of architectural planning and follows this through different ages. The analytical and comparative approach by drawing the various characteristics of the models and patterns of architectural planning and comparative study with a number of mosques.
  - The planning of Al-Hassan bin Saleh mosque in Bahnasa due to the Abbasid age and was built in the Fatimid age, the planning of Amrawi, Yousufi, Lamati due to the Fatimid age, and was followed by the renovation work and the Ottoman Mamluk era and Muhammad Ali. The planning of the Hanging mosque in Bahnasa to Mamluk age, and the reconstruction in Ottoman age.
  - Because of the Habaita and Prince Ziyad due to the Fatimid age, the mosques of Oda Bashi, Zayn El Abidine in Bahnasa, Asqalani, Qayati, Shulqami, Jamal al-Din Akosh (Damarisi), Omar Effendi, Sultan Pasha marine in angle Sultan, Sheikh Abada, Reedy, Qushiri and Sit Numaila due to the Mamluk age, while the Sultan Pasha mosque in Minia, Sultan Pasha tribal in angle Sultan, Kashif, Hassan Hussein Atiya and Shady due to the age of Mohamed Ali, the latter mosque was established in (1319/1900) most recently.
  - In the Fatimid age, there were three entrances in each mosque, every entrance mediating block, with a prominent pointed arched recess and straight lintel and two windows above the door, the main entrance leads to the north western riwaq, the other two doors leads to the southern square of the north eastern and south western riwaqs, The central windows topped by two pointed arched windows with column and skylight.
  - Lamati mosque was planning similar the planning of Salih Talaae mosque in Cairo, where two rooms on both sides of vestibule with two windows on the portico and the two parties overlapped in two rooms of foreign Affairs to determine highlight portico on both sides, and Qibla riwaq of three aisles, the mihrab aisle is the most widely, and takes four arcades from five arches In the Qibla riwaq and six in the north eastern and south western riwaqs.
  - Lamati mosque was characterized by the existence portico advance and the north western faced consists of five arches, as is the case of Salih Talaae mosque, and the facade of the portico from five keel arches mounted on four columns of marble and wooden tie beams above the capitals related construction on both sides of the portico, and there were two rooms in every section of the front sections of the portico,
  - There is significant room in each of the front sections with shallow recess, including the basement window,
  - The interface of the portico is decorated by keel arched recesses. There are two pilasters on both eastern and western walls; they are an extension of the rooms contact with them.
  - Planning of the two sides of the portico reveals that the majority of the porticos was bounded on both sides by two walls and the evolution to the work of recess on each side or opening the door leading to the room, and we find that a number of Coptic churches characterized by the existence of the portico to the western facade. These examples reveal the prevalence of the architectural composition of the triple arched facades in the Fatimid buildings.
  - The portico was overlooking with five arches abroad as there are six rooms which highlight on both sides of the portico to define the eastern and western walls, the length of the portico is (15m) and supply (6m.), The first four rooms were each area (4.50×2.60m), Including the entrance of large (2.30m) lead to rectangular vestibule (5×3m). The rooms are terminals in each bedroom each with an area of overlapping (4.50×3.85m).
  - In Mamluk age, the expansion of the Amrawi, the main entrance of stone in the western facade, it is the leading bloc with
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- trefoiled arched recess thought opening the door, and the establishment of the eastern entrance of Al-Hassan bin Saleh and the north-east of Yousufi, which is held in recess, with a trefoiled arch opening the door,
- the entrance of the western facade in Lamati a significant bloc with recess dispersed thought of a trefoiled arch, the other consisting of recess with tapered hole section headed, has followed the entrances of mosques was retained heading Mamluk and Ottoman style, and also spread in Yousufi, Asqalani, Qayati and Shulqami.
  - In the Ottoman age, Amrawi, Al-Hassan bin Saleh, Yousufi and Lamati were renovated without a change in architectural planning, where building facades have been restored according the Mamluk assets and retain elements of the entrances of Fatimid and Mamluk with trefoiled arches and the elements of the facades, the amendment of the windows which is marked with the front and do not in recesses as in the case of pre-Ottoman architecture. This phenomenon has spread in the mosques that took place in Minia restoration work in the Ottoman age, has been expanded the eastern of Amrawi, now composed of three isles parallel to the Qibla wall each consisting of three arches, and in the western riwaq composed of two aisles, added room in the area confined between this riwaq and the Maqsura.
  - On the north side of Lamati, adjustments have been made since been demolished rooms and Durqa'a, the northern riwaq consists of two aisles of with seven pointed arches, the middle most widely and oversees the courtyard with five arches, the portico had been modified, where two rooms, was expanded for consisting of seven arches, and it seems that when the portico is demolished, they rebuilt the mosque without taking into account the evidence that battlements witch culminating in the northern facade had been established without into account the existence of the portico which over the assumed level of the roof of the mosque.
  - Habaita and Prince Ziyad from the Fatimid era, are two of the mosques with riwaqs without courtyard, but in the Mamluk age mosque has been rebuilt, Prince Ziyad shrine during the Mamluk Sultan Qaytbay, this mosque advantage of unique entrance with vestibule consists of a corridor leading to the door end refracted the mosque in the north-eastern wall.
  - The wings are added in the north-east and south-west in Shulqami, where each took a square mediating the interface and divided from the inside two naves to their column and two arcades. This arcade is an extension of the central in the mosque; they built an entrance of stone in the south-eastern wall of the increase.
  - Therefore, we can not call about this plan the name of Iwan planning, but the planning with wing or central planning or a cross derivative of the planning of madrasas and belongs to the Iwani represents one towards the Qibla Iwan in return, instead of covering the middle area were dome in the center.
  - There is vestibule also in the Iwan planning where the Qibla riwaq is deeper and more extensive and is not required to be vaulted and overlooking the Durqa'a with one arch, and there is important note is how to mark the end of the two columns witch ends the Central arcade in the Durqa'a and extended to south-western and north-eastern, the two riwaqs are added in the Mamluk age.

### 2. 1. 1. Development of Architectural Planning of Pharos Castle, Alexandria [2].

**Abstract:** Egyptian castles along the coast of the Nile Delta on the Mediterranean up to the fortress of Pharos in the northwestern corner of the Delta, dating back to the reign of Merneptah and Ramses III, with the study of the architectural planning of these fortresses that lighthouse Alexandria was founded on it.

The Ribat of the Abbasid Caliph al-Mutawakil on the island of Pharos, which is founded on the foundations of the Egyptian castle. Ribat of Alexandria (Pharos) and Ribat of Rosetta (Boulbitine) which takes similar architectural planning.

The works that took place in Rabat Al-Mutawakil in the Mamluk period, beginning with the work of Zaher Baybars, who repaired the castles in the Levant and Rosetta, Nasir Muhammad and Al-Ashraf Barsbay. The modifications to the work of Sultan Qaitbay were in accordance with the use of the cannons.

The study follows the descriptive approach through the architectural development of the castle in the light of field study and historical sources. The analytical and comparative method is also followed to achieve the objective of the study. This is a re-correction of the history of this fortress, which dates back to Merneptah, Al-Mutawakil, Al-Zaher Baybars and Qaytibay in the Islamic era.

**Keywords:** Qayet-Bey Castle, Alexandria lighthouse, Merneptah, al-Mutawakil, Pharos. Rosetta, Al-Zaher Baybars.

#### Conclusion and results

- In the northern regions of Egypt, a large number of fortifications were established, especially during the reign of Merneptah and Ramesses III, when foreign raids began on the Delta coast. These fortifications were concentrated on the estuary of the Nile branches, due to the nature of these raids, this is a natural obstacle, For this reason, fortified fortresses with various defensive means were erected on all the estuary of the Nile from Pelusium branch to the Kanobi branch and the Sikhidya (Chidya) at Pharos, It is topped by semi-circular battlements on Egyptian traditions since the pre-family era.
- The towers were built in the middle of these fortifications, which played an important role in observing the ships coming at sea and warning them to come, where the floors were set up and the highest observer was established. Herodotus (445 BC) supported this statement when he mentioned the "Perseus Monitor" Kanobi branch (Abu Qir Branch).

- King Merneptah took the planning of his palace in Memphis as a model of the castles that he set up on the estuary of the Nile branches. The reign of Ramesses III also took place. We find a clear similarity in the architectural elements between the palaces of Merneptah, Ramesses III and the other castles, (Rosetta).
- The architectural planning of these castles was represented by the high tower, which is used as a multi-storey observatory. The plan consists of five longitudinal and transverse sections. The center of the building is a central hall with four pillars. The eastern and western sectors are two long galleries and each has a private entrance.
- It is surrounded by semi-circular battlements. The courtyard is surrounded by a row of columns on the four sides of a shed. The search proved the return of the Pharos monitor (later Alexandria) to the reign of Merneptah, and the Greeks used the foundations of this watchtower to construct the lighthouse, they built it there and built several floors above it.
- The research also proved that they did not change anything in the architectural features of the ground floor, which remained until the beginning of the twentieth century when painted by Hartz (1908).
- Al-Mutawakil built a Ribat on the foundations of the lighthouse in 239 AH (845 AD) and erected other ribbons like him. Ribat al-Mutawakkil was composed of the inner tower surrounded by walls with semi-circular towers. The thickness of the walls was four meters, and the walls and towers were semi-circular with semi-circular battlements and carried out by arrow slits and Machicoulies.
- The Ribat also had an entrance in the southwestern corner, which has a distinctive layout, which helped us to identify the architectural and historical features of Ribat Al-Mutawakkil, which is surrounded by a quarter-circle tower that is tilted to the inside, and we found a model for this in Al-Mutawakil Palace north of the Abu Dulaf mosque in Samarra.
- It dates back to the era of Al-Mutawakil Al-Haskal, which was adjacent to the walls and opened its doors to the courtyard, where it is preceded by a shed on the four sides. The internal tower represents the cruciform plan hall, the most important elements of the architecture, which was taken as a mosque, and the tower was semi-circular battlements.
- The architectural works that Ribat witnessed in the Mamluk period were the most important of the works of Baybars. The lighthouse was transformed into a fortress where the development of weapons was a major reason. A wall was erected outside Ribat, supported by semi-circular and busy towers. Al-Mutawakel Gate the study of the architectural elements of the Syrian citadel, which witnessed the renovation of Baybars, has helped to pinpoint the exact works he has done.
- Al-Zaher Baybars built the towers of the circular tower of the internal tower, which was supplied with the work and topped by a spiral on stone cables, similar to the same - which dates back to the same period - the top towers of the outer gate.
- And he built the entrance of the internal tower on the form now, which is similar to what was done by the castle of Rosetta, where he renewed this castle after the completion of the restoration the lighthouse, created external walls with semi-circular towers, and these walls and towers of three floors as is the case in Alexandria, An entrance to the internal tower, similar to its entrance in Alexandria, along with the pillars of the West Wall, in the location of the fortress prison.
- The mosque dates back to this period as the opening of a vestibule leads to the western Iwan after filling the southern entrance to be replaced by the mihrab. The lighthouse underwent renovations during the reign of Nasser Muhammad, who ordered a series between him and the fortress of the chain to close the port. Other works were also carried out during the reign of al-Ashraf Barsbay in the restoration of the walls.
- The most important work witnessed by the lighthouse was carried out by Sultan Qaitbay when he ordered the repair of the men and the fences and the change of the defensive elements as a way to cope with the development of this period, especially in the defense means in terms of the use of the guns so he changed the form of the operator and became wide outside to allow the movement and the mosque was paved with marble after the completion of the reconstruction of the internal tower, and established a bridge between Ribat and Medina on both sides of the contracts, and we find that the amendments made by the Sultan Qaitbay in the forms of the arrow slits also in the castle of Rosetta.

### 3. 1. 1. The role of Rosetta fortifications against the English expedition on Egypt, (New vision through the French and British documents) [3].

**Abstract:** In (1807), Egypt witnessed a military expedition in the framework of the Crusades, it is the English expedition by General Fraser, the British House of Commons of the United Kingdom request to transfer troops to Egypt to seize Alexandria, to prevent the French from setting their feet in it, and the imposition of protection to Egypt, to force it to maintain friendly relations with Great Britain, and will be the basis to help Mamluks beys, who are fighting for power within the country.

Despite the success of the expedition in the occupation of Alexandria, it shattered on the fortifications of Rosetta, British army is defeated a major defeat, changed the course of military history for long periods, and rise the private national spirit among the Egyptians and people of Rosetta in particular.

The research aims to highlight the military role of Rosetta in addressing of the English expedition, and its defeat and expulsion from Egypt, by reading the sources and documents specially the documents of French expedition saved in National House Archives and the value book of Douin, G. et Fautier Jones, E. C. (1928). L'Angleterre et l'Egypt - La Campagne 1907, IFAO pour La SRGE, which ensure publication of documents of the campaign (1807) for the English side of the boot start of the expedition until the

end, that dealt with this subject, to show the heroic role of people, the strength of its military and defensive fortifications.

**Keywords:** Rosetta, the Crusades, the French expedition, the English expedition, Fraser, Ali bey Salanikli.

#### **Conclusion and results**

- The research aimed to highlight of the military role of Rosetta in addressing of the English expedition, and its defeat and expulsion from Egypt by reading the sources and documents that dealt with this subject, to show the heroic role of the people of Rosetta, the strength of its military and defense fortifications, and track the progress of the expedition through from the English documents and exchange of letters between the expedition's leaders and the Egyptian sources.
- The failure of the British expedition (1807), and the defeat of the British in Rosetta and Al-Hammad, is the glory and Pottery pages to Egypt and the Egyptians.
- It is wrong to bring great number of historians to release the name of "Fraser expedition" on this expedition and the right to be called the name "English expedition" and no Fraser expedition, in what is called the French expedition name on Bonaparte's expedition, given that this expedition were not only expedition superpower wanted the occupation of Egypt, to stretch the English empire to the east, it was England they want to seize the city of Alexandria, at the request of the House of Commons of the United Kingdom.
- But Egypt did not succumb to that invasion, the nation showed the same spirit that arose out confronted the French expedition, that is, the spirit of resistance and giving and sacrifice and defense even ended the expedition of disappointment and failure, where a defeat Rosetta expedition in delaying the occupation of Egypt for five seventy-year-old, and this is what has been achieved in a year (1882).
- In the first expedition on Rosetta, general Waukope was killed, and many of his officers, and the incident ended by defeating of the English army and bounce neighborhoods him about Rosetta a state of despair and failure, withdrawn to Alexandria by way of Abu Qir The number of the dead, including about (170) dead and (250) wounded and the families of the Egyptians of them (120) prisoners.
- In the second expedition, the great defeating on English army in Al-Hammad, were not spared him one, it did not realize killing It was not spared from the families, and stood to lose nearly (416) dead and (400) prisoners.
- The battle of Al-Hammad was a crushing defeat for the English army, and filled the hearts of the Egyptians by determination and pride, and brought down the prestige of the English army, and has been collect their captives and shipped in barges to Cairo to people achieved bone victory that catches the Egyptian army.

#### **4. 1. 1. Preservation of the architectural heritage, (Sultan Qayet-Bey Castle in Rosetta - Egypt, as example) [4].**

**Abstract:** Rosetta is one of the cities in Egypt Lake County, located in the west of the Nile at the mouth of the Rosetta branch of the Mediterranean, and represents one of the corners of the triangle occupied by Delta between Cairo and Damietta and Rosetta, and is one of the important Egyptian ports.

Mamluk sultans were interested in the establishment of military fortifications and means of enemy control, where the Lighthouse of Al-Zahir Baybars was the most important of these fortifications, Sultan Qayet-Bey established a tower, the sources said that he visited Rosetta in 884 AH (1429 AD) for the detection of this tower.

Before (1985), This castle landmarks were not clear, which is not conducive to the study of the architectural elements, Researcher was General Manager for the Rosetta effects, and Head of the Mission of the Islamic and Coptic monuments sector in the Egyptian Antiquities Authority, and supervised the excavation and restoration of the castle, and rehabilitation to be a tourist attraction, within the national project activities to restore the monuments of Rosetta in (1985).

The researcher was able to place a large number of drawings and illustrations of the elements of the castle after identifying all the architectural features and determine the time periods that have passed these milestones, and if possible to identify many of the renovation work throughout the period since the thirteenth century until the nineteenth century and that during the reign of Al-Zahir Baybars, Sultan Qayet-Bey, Sultan Al-Ghuri, Ottoman era and Muhammad Ali, as well as possible access to this castle that had been established along the lines of the lighthouse of Alexandria, which was set up by the castle.

Excavations began in preparation for the restoration of the castle, it has made the site depths reached three meters was largely under the groundwater level in search of the foundations of the castle and in particular the internal tower internal parts.

Despite the short time that has the excavations, which did not exceed the month, but it resulted in a very significant results, where possible, follow the foundations of the castle and the study of the merits of excavations, documented and photographed, and draw a full outline of the castle in each period that passed by.

Thus possible to put an end to the controversy that erupted around this castle and its history and the evolution of its military and its elements, and this has not happened before, it has also been described Citadel, which never one to be described or has studied complete a thorough study.

**keywords:** Castle, Qayet-Bey, Mamluk, Lighthouse of Alexandria, Zahir Baybars, French campaign

#### **Conclusion and results**

- The importance of the research lies in the fact that it helped to define the Citadel of Qaytbay in the city of Rashid in the
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- Mamluk era until the era of Muhammad Ali and study it from the historical and architectural aspects, and published for the first time excavations carried out by the researcher, which had a great impact in showing the architectural details of the castle, and then it is studied descriptive study And analytical, so that the foundations of the castle restoration project were laid.
- There is no doubt that the role played by the city of Rashid in the war history of Egypt, and its standing guard the entrance to the branch named after it, and its response to many invasions from the nineteenth family from the Pharaonic era to the era of Muhammad Ali, and attention to the establishment of military entitlements in this city, which made it one of the important war cities with The prestigious location between the stomata of the country.
  - The city of Rashid enjoyed the construction of a lighthouse, two fortresses, and the wall surrounding the city during the Mamluk era. The sources mentioned these fortifications without specifying their location, so that no one has reached the site of the Al-Fanar or Salah al-Din bin Iram.
  - It was proven that the Qait Bey Citadel was a model for the castles that gathered all the architectural styles, and it was one of the integrations in terms of defensive warfare components. It was equipped with a watchtower that represents the lighthouse and was replaced by the mosque's lighthouse. The height of the inner tower that was mounted on the lighthouse was twice the height of the walls surrounding this tower Fitted with sliders and slippers.
  - The castle included four architectural styles: The first is the architectural style of the lighthouse of Al-Zahir Baybars, which is derived from the bond of Al-Mutawakkil, based on the Lighthouse of Alexandria, which is based on the Egyptian layout of the Merneptah Palace in the Memphis and Qasris III palace in Habu. The second is in the Qait Bey Citadel, changes to the lighthouse, fences, and towers. And the third in the reign of Al-Ghoury. The fourth in the renewals of the French campaign and Muhammad Ali. The similarities between the two castles, the Palace of Merneptah, and two palaces of Ramses III were evident. The lighthouse of Alexandria, derived from these palaces, was the basis for military fortifications and observation means throughout the ages.
  - The lighthouse layout of Alexandria was used as a model for the planning of the ligaments of the Mutawakkil era, including the Ribat Rashid, which in turn was used as a model for the lighthouse of al-Zahir Baybars, which Sultan Qaytbay later built around his castle. The extent of the similarity between the planning of the ground floor of each of the Lighthouse of Alexandria, which was used as a basis for the construction of the inner tower of Alexandria Castle, and the ground floor of the Rashid Castle.
  - The researcher was able to draw a plan for the lighthouse of Al-Zahir Baybars according to what was done from an analytical study of the Lighthouse of Alexandria and Qaitbay Citadel in Alexandria and the parts that belong to Sultan Qaytbay in Rashid Castle. And it proved how similar it is to the foundations of the ground floor of the inner tower of Qaitbay Citadel in Alexandria, which relied on the foundations of the Lighthouse of Alexandria.
  - Surrounding the castle was a trench, drawing its water from the Nile River, and entering it through a wooden crossing that raises the time of the siege, as well as the sliders were closed with vertical sliding doors so that the enemy would not infiltrate them.
  - It turned out that Sultan Qaytbay retained the foundations of the lighthouse, apparently Baybars, to build his tower, while making some adjustments that were appropriate for the construction of the fort around it, and preserved the outer wall of the lighthouse, which did not change, as well as the entrance, hallway, and two central rooms, and established a fortress around the lighthouse, which was not sufficient to carry out defensive missions, with the aim of Combining observation and defense.
  - Sultan Qaytbay modified some parts of the inner tower with Fanar al-Zahir Baybars, adding a tank, dispensing some elements inside the building, and erecting a wall surrounding the castle with the defensive elements necessary to repel any attack. The Sultan Ghouri made adjustments to the fences and towers, expanded the sliding houses and rebuilt the northeastern tower, and raised some slopes due to the need to place the artillery with the slides.
  - It was clear from the planning of the walls of Rashid Castle and its comparison with that of Alexandria and the presence of the Rosetta Square in the southeast and southwestern corners of the inner tower, and the absence of this phenomenon in Alexandria Castle that the Rashid Castle is older than Alexandria Castle.
  - Al-Zahir Baybars constructed a mosque on the second floor of the inner tower, and on the ground floor of Alexandria Castle on the layout consisting of two halls and four iwans. Sultan Qaitbay established a mosque in front of the inner tower, because the mosque, which is located on the second floor of the tower, was no longer sufficient for the number of fighters, and it continued until the nineteenth century when the minaret was rebuilt in the Ottoman style.
  - It was proven that this castle was neglected in the Ottoman era, and it continued so until the French who restored it and changed its defense methods came, and their actions were the stage of moving from eastern traditions to French traditions where the French made the first change in the shape of the towers so they took the trapezoidal shape instead of the round, and canceled The corridors within the Mamluk fences and barriers that no longer fit the modern defensive means. Muhammad Ali made adjustments to the castle because it was unable to accommodate developments in weapons with fences and inner tower.
  - The castle was restored according to the urban planning, architectural planning, and architectural elements that were produced by the excavations, and then placed on the tourist map of the Rashid region, as one of the Islamic monuments, which represents
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one of the most important Mamluk fortifications.

### 5. 1. 1. Social pluralism and civil peace in Rosetta – Egypt, (16<sup>th</sup> -18<sup>th</sup> century) [5].

**Abstract:** Social pluralism was a phenomenon associated with a rational society in the Islamic era, which helped to integrate the national, which represents the involvement of ethnic groups in the life of society, and we must point to the multiplicity of heterogeneous groups within the community and have diverse religious, economic, ethnic and cultural concerns.

The civil peace, which contains many signs prevailed in the homogeneous society, which includes social pluralism, such as coexistence, and the desire for coexistence and solidarity among members of one society, in the sense of sovereignty of consent in society.

The research aims to highlight the manifestations of pluralism and civil peace, and the social classes and communities in the city of Rosetta in the 16th and 18th centuries, where a rational society consisted of social strata imposing on each of their respective duties to perform certain duties and actions, and gives them rights and privileges drawn and information to other groups, Including Muslims, Christians and Jews.

The most prominent foreign communities are: the Venetians, French, English, Greeks, Cypriots and the Rhodesians who came to the country at the beginning of the 16th century, as well as the Muslims, Christians, Moroccans, Syrians and Turks from most of the country's cities from Upper and Lower Egypt. Therefore, Rosetta was a fertile land to stay in, and work in many trades.

**Keywords:** City of Rosetta, Social Pluralism, Civil Peace, Social Classes, Rosetta Society.

#### Conclusion and results

- Social pluralism was an inherent phenomenon of a rational society in the Islamic era, which helped the national integration of ethnic groups into the life of society. We must point to the multiplicity of heterogeneous groups within society with diverse religious, economic, ethnic and cultural interests.
- Civil peace prevailed, which includes many signs in the homogeneous society, which includes social pluralism, such as coexistence, and the desire for co-existence and solidarity among the members of one society, in the sense of sovereignty of consent in society. To achieve the participation and distribution of benefits, and the rule of national loyalty to other loyalties without neglect, exclusion or dissolution of other loyalties, and promotes loyalty to the full foundations of equality and justice among all citizens without discrimination or segregation.
- The society of Rosetta is composed of strata, each of which occupies a social position, which imposes on their respective members certain duties and actions. It also grants them rights and privileges that are drawn and known to other groups, and to which Muslims, Christians and Jews joined. The classes of society included: the class of sheikhs, scholars, clerics, workers and craftsmen, peasants,
- Rosetta's society also included many foreign communities such as Greeks, Cypriots, and Rhodesians, who were subjected to the state at the beginning of the 16th century. The most prominent of the foreign communities are the Venetians, French, English, as well as expatriates from Morocco, Syria and Turkey and most of the cities of the country, both sides from Upper and Lower Egypt, where it was fertile ground to stay, and work in many trades.
- The result of the facilitation of European trade in Egypt was that some governments, such as Venice and France, had to have consuls.
- The professional communities of artisans played an important role in caring for the interests of individuals in the city of Rosetta. The classes included the sheikhs, scholars and clerics, the workers and craftsmen class and the peasantry. The society also included Muslim, Christian and Jewish alongside expatriates such as Moroccans, Levant's, Turks, where Rosetta was fertile ground for many residents of the country's cities to stay in, and to do many trades.
- The first group of merchants from different nationalities began to appear. In addition to the Egyptians of this category, there were the Romans, then the Moroccans, Levant's, and the Europeans, who had a prominent social status at the level of the Egyptian society and managed to have a distinct social status within Rosetta community.
- Rosetta community brought together many foreign communities in varying numbers, such as the Greeks or the Cypriots, whose activity did not prevent their existence from the existence of the small and the Rhodesians who were subjected to the state at the beginning of the 16<sup>th</sup> century. The society also included a number of Muslims and Christians, In the city, the most prominent foreign communities are: the Venetians, the French, the English, the Moroccans and the Jews.
- There were strong social relations between these groups for the exchange of business processes and benefit among them, as evidenced by the interdependence between the members of Rosetta community, and was common mating between the sons and daughters of Rosetta and the sons and daughters of the Arab communities of Levant and Morocco, as well as social networking between the sons of Rosetta and daughters of foreign communities that found The impact of the daily friction with the Arab and foreign communities that spread in Rosetta and lived in its neighborhoods, and the work of its members in occupations that affect the daily life, a significant impact on the customs and traditions of Rosetta society.
- The former social structure of the Ottoman era in Egypt continued to prevail. The Ottomans allowed the Mamluks to remain, and allowed them to follow the same training methods, regenerating their ranks from the same sources, and even using them to

govern the country. The Mamluks returned to their influence and became the first political force in the country until the Ottoman governor became a mere shadow of the Ottoman Sultan, who in most cases did not have much of the country.

### 6. 1. 1. The Manifestations of the Planning and Urbanization of Rosetta – Egypt, (16th:18th Century) [6].

**Abstract:** The research aims to highlight aspects of Urbanization of Rosetta in the light of the social pluralism and civil peace (century 16-18 AD), where he flourished create homes, mosques, churches and industrial facilities and social welfare facilities.

Rosetta made prosperous in economic life, which include agriculture, industry and trade both internally and externally, European hotels were establishment, where it was the center for the establishment of European merchants since the century (16 AD), and increased in abundance in the century (18 AD).

Venetians possessed a particular Khan (hotel), because of the breadth of their business, and the consul of Venice and traders reside in it, along with the French khan.

The results of the facilities acquired by the European trade in Egypt, that some governments, such as Venice and France worked to have the people with the recipe consuls. Strangely enough, the Europeans would have preferred accommodation at parents boxes, unlike the consuls, who would have preferred to stay to be in their own boxes, and expect to be caused by the descent of the Europeans in parents Khans, to the large numbers even were not there Khans had not allow of their stay, so they were forced to accommodation beyond.

The research deals with several axes as follows:

- planning and Urbanization of Rosetta from: building conditions and the Planning of streets and roads
- Impact of Economic and Social Life on Urbanization in Rosetta, from 16<sup>th</sup> to 18 century.

**Keywords:** Rosetta, Planning, urbanization, ottoman era, muhtasib, the sheikh of the community of the builders and engineers.

#### Conclusion and results

- The research helped to highlight the aspects of planning and urbanization of Rosetta (16-18), where the boom in the construction of houses, mosques, churches, industrial facilities and social welfare facilities.
- Rosetta made prosperous in economic life, which include agriculture, industry and trade both internally and externally, where it was the center for the establishment of European merchants since the century (16 AD), and increased in abundance in the century (18 AD).
- The documents explained the procedures that were followed when starting to build any building, where the work was under the supervision of the Sheikh of the builders and engineers and the owner to provide the consent of the neighbors to build and take a permit to do so.
- The work of urban planning, construction, street distribution and building heights was supervised by the Accountant General (muhtasib), the Sheikh of the community supervised these works from the technical point of view,
- The documents indicated that the sheikh of the community of the builders and engineers supervised the construction and conducted the inspection in conjunction with the Qabodan to grant permission for use.
- The buildings with the lines of the organization even if the building is a mosque, and requires that each building has a side walk on the street of stone.
- The organization of streets and roads was one of the factors that helped to organize the urban planning of the city of Rosetta, with the aim of organizing the buildings and markets and facilitating the movement within the city.
- The facilities in Roseta underwent a kind of organization and planning not by laws that approved such an organization but rather by rules based on mutual consent.

### 7. 1. 1. The failed colonial campaign of the British army on Rosetta of Egypt in 1907 according to the English documents [7].

**Abstract:** This research dealt with an important event in the history of Egypt in general and especially rational, as the most important Egyptian ports in the period when the conflicts between the French who failed their campaign (1898-1801) failed miserably.

England, which was trying to occupy Egypt and had the conditions after the withdrawal of the French campaign, along with the Mamluks who were trying to return to the scene of events in Egypt, even betrayed and collusion of the aggressors, whether French or English.

England wanted to take over the city of Alexandria, where the campaign was prepared at the request of the British House of Commons, and stripped the campaign led by General Alexander Mackenzie-Fraser after the agreement with the Mamluk leader Mohammed Bey Al-Alfi.

But Egypt did not surrender to this invasion, but resisted it with all its strength and strength, and the nation emerged in the same spirit that rose up against the French campaign, in the spirit of resistance, sacrifice, sacrifice and defense until the campaign ended with disappointment and failure.

This research begins with an introduction to the introduction of the campaign and the preparations that accompanied it, and

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addresses the subject through three axes:

The first axis of the occupation of the English fleet of Alexandria, the second axis of the failed English campaigns on Rosetta and the role played by the people of Rosetta and Egyptian volunteers to achieve victory over the army of the British Empire, and the third on the results of the campaign.

**Keywords:** The English Campaign, Rosetta, Alexandria, Fraser, Mohammed Ali, Mohammed Bey Al-Alfi, Ali Bey Al-Salanikly.

### **Conclusion and results**

- This research dealt with the failed colonial campaign of the British army on Rosetta of Egypt in 1907 according to the English documents
- England wanted to take decisive action against the Turkish government in order to seize the city of Alexandria, to prevent the French from setting foot and imposing protection on Egypt to force it to maintain friendly relations with Great Britain over time. This will be done on the basis of assisting the Mamluks who fight power inside the country.
- England stripped its campaign against Egypt under the leadership of General Fraser, and had an agreement with the Mamluk leader Mohamed Bey al-Alfi to support and urge her to ensure that the Mamluks took over the government of the country.
- Egypt did not surrender to this invasion, but resisted it with all its strength and strength, in the spirit of resistance, sacrifice, sacrifice and defense until the campaign ended with disappointment and failure.
- The English campaign came to a previous agreement with the two thousand Mamluk leader, but the divine predestined decrees that the millennia would die before the campaign landed in Egypt, that was one of the reasons created by the divine care beside the resistance shown by Egypt to the failure of this campaign.
- The commander of Alexandria devoted all his efforts to the repair of the city walls and urgently, as well as the installation of a few guns in castles and forts and put the crowds in the entrance to the port and the old and the new and supply troops with ammunition,
- The English campaign (1807) was to recall by Mohamed Bey al-Alfi and agree with the English to occupy the country, that the Mamluks were the products of English politics, and remained their works until the country rested them.
- It has been said that the governor of Alexandria colluded with the English, and that he stood forty-eight hours to protect himself from the wrath of his government, and the people did not open the doors quickly, their desire to show strength.
- The argument of collusion has no firm evidence, and the English in their letters to their government suffices. The city governor refused the extradition and stated that he would defend until the last moment.
- The surrender of Alexandria was not easy, which denies what was said that the city was handed over without firing a single shell from the mouths of its guns. The British recognition of their deaths and wounds is a sure proof of the resistance of the city, and it is said that the shooting did not stop until after the people begged the invaders the demand for safety also contradicts the English letters.
- The surrender was the result of the siege of the city and the cutting of supplies. The main reason for the surrender is the lack of parity between the garrison of the city and the invading forces. He was also forced to do so because the amount of wheat and rice in the city was not enough for more than two weeks.
- The British plan in the fighting was that the Mamluks would march over Cairo and occupy it, and that the British would take the Egyptian stooges and crawl into the interior of their fleet and spread their hands over the government of the country, using their Mamluk clients.
- General Fraser, He then planned to march on Rosetta to occupy it and take it as a military base, to the interior of the country.
- Ali Bey Al-Salanikly, the governor of Rosetta ordered the closure of the doors of the floor and its windows to mislead the men of the campaign, and that the people and soldiers held their houses ready to be beaten when the fire signal was issued to them, and assured the soldiers of the enemy and moved towards the city and entered it safely and then spread in the streets and markets. They left it until the order was issued for the shooting, Wakoub killed the campaign leader and trained many invading forces.
- Ali Bey Al-Salanikly was a very courageous man who was determined to resist the English army, relying on the strength of the garrison and the participation of the people in the defense of the city, he ordered that the garrison retreat into the city and that they and their families would be ready to strike and not start a movement until they were given a signal to fire.
- Rosetta's parents had the largest share in the defeat of the English army, because their military garrison was few, did not allow the people to take charge of the city themselves and took most of the burden of resistance and fighting.
- The victory in the battle of Rosetta is due to the people, and they are the ones who bear most of the burden of jihad, and they have done the best in defending the city.
- Rosetta's campaign had a great influence on the evolution of the situation, because this victory has filled the hearts of the Egyptians with enthusiasm and pride, and the prestige that the English had in the hearts of the people, that prestige that came from their previous victories over the French army in Egypt and on the French fleets over the sea, That this victory brings to the hearts of the people the spirit of confidence, and motivates them to continue to resist.
- The call to jihad broadcast by Omar Makram, and the spirit he breathed in the layers of the people is similar to his position

- when he called on the people to volunteer to fight the French before the battle of Al-Ahram.
- The battle of Rosetta was an overwhelming defeat for the English, the Egyptian souls filled with determination and pride, and the prestige of the English army was dropped, especially when their families were assembled and shipped in boats to Cairo.
  - The failure of the British campaign (1807) and the defeat of the English in Rosetta and Al-Hammad are the pages of glory and pride for Egypt and the Egyptians. It is wrong for historians to call the launch of the campaign's name on Frazer. The French campaign is called Bonaparte, The English campaign, not the Fraser campaign, was a campaign of a superpower that wanted to occupy Egypt, to extend the English Empire to the East. England wanted to take over the city of Alexandria at the request of the British House of Commons, to prevent the French from and to protect them, to force them to maintain their friendly relations with Great Britain. This will be done on the basis of the assistance of traitors and puppets of the Mamluks, in agreement with Mohamed al-Alfi. General Fraser to lead the campaign.
  - The campaign confirmed that Al-Azhar and its scholars throughout the ages was a beacon of resistance against the enemies of the nation, as it was a beacon of science and enlightenment. From Al-Azhar Al-Sharif and under the leadership of its scientists, the resistance went out to defend the nation against the dangers of the occupiers and the oppressors. The Egyptian people, led by their scientists, bore the burden of the struggle to repel the English aggression.

### 8. 1. 1. The fortified fence around Rosetta, field study in the maps of the French Campaign 1798-1801 [8].

**Abstract:** This research includes the study of the Mamluk fortifications around Rosetta, which is the wall established by Sultan al-Ghouri. It extended from the northern corner of the city and then surrounded it from the north and the west to the Nile coast to the south. The Nile River was a natural boundary of the city in the east.

The fence begins north of the Nile River east of the white Qushlaq area where there was a fort at the site where it was erected at the beginning of the fence through the northern gate (Abul Reash Gate), the only remaining part of the fortifications that surrounded the city, The western wall of the wall, while the western fence was extending south from al-Manzali Fort to al-Nishan fort, and deviating to the south-east to al-Nini fort, where the south-west gate is the Alexandria Gate, which was located between the Nishan fort and al-Nini fort. Then it ends by al-Abbasy fort on the Nile, at the Abbasid Mosque in the south, on the northern border of the hills of Abu Mandur on the Nile coast.

The study described the walls of Rosetta and reached its architectural features through the study of the astronomical map of Rosetta, which was prepared by the French campaign. The researcher was able to draw up a plan for these forts and lay down their limited architectural details and the most important elements on the map.

**Keywords:** Rosetta, fortified fence, Sultan al-Ghouri, the white Qushlaq, Abul Reash gate, al-Manzali fort, al-Nishan fort, Alexandria Gate, al-Nenni fort, al-Abbasi fort.

#### Conclusion and results

- It has been proven that the walls of Rosetta, which was established by al-Ghuri has been built length of two thousand and seven hundred meters and extends from the north-east to the south-west and then to the south-east, and it was five forts, and the walls were equipped with the arrow slits and machicolations were winding in the paths, and had the first entrance in the north Abul Reash gate and the second in the south-west is the door of Alexandria and leads to the road that leads to the city of Alexandria and corresponds to the door of Rosetta in the eastern wall of this city, and the area of the city was nine square kilometers and form an equilateral triangle along the eastern side, which represents the Nile coast (1900 m).
  - In terms of general planning, we can say that there is a great similarity between the walls of the city of Rosetta and the layout of the walls of Jeddah, the walls of Rosetta went irregularly because of the sand dunes that surround the city, extending north from the Nile to Al-Manzali Fort and then south-east to the Nile again south the city.
  - The architect was interested in the southwestern wall more than the northern wall, while there are two forts on the northern wall, there are four forts in the south-west side, while the two sides are equidistant with a length of 1350 m. Each side of the ribs has a gate, the first in the north is the northern gate and the second gate is the first gate of Alexandria The road to Alexandria.
  - The width of the walls (3.50 m), topped by a passageway, was also provided with the arrow slits and machicolations. The layout of the walls was characterized by winding and many angles, as we found in the walls of the Andalusian cities. This facilitates the defense of the city better than the straight walls. Where the arrow slits and machicolations were increase in the walls of Rosetta, and angles help to protect all parts of the fence to be pierced by the enemy.
  - The walls were provided with six tents, which serve as places for the soldiers guarding the walls, each of which is a structure with irregular ribs and a ladder from one heart. Each tower has rooms for soldiers and a workshop. The construction of stone forts and fences continued, and the two sides of the fence were built with stone, while the walls of the wall were subsequently walled and the walls and towers were supplied with arrow slits and machicolations.
  - These walls have remained the gate of Abul-Reash, which consists of an entrance surrounded by two structural blocks,
  - The entrance leads to an open vestibule that opens into the city, and we find a similarity between this entrance and the entrance to 'Aqaba fort, as well as the entrance to Nekhil fort in Sinai Peninsula.
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### 9. 1. 1. Foreign communities in Rosetta and its economic and political role during the Ottoman rule [9].

**Abstract:** The Ottomans made great strides in the state's openness policy in its relations with the European state, especially with regard to commercial activity. The Ottoman Sultans, including Sultan Selim I and Sultan Suleiman the Magnificent, concluded several treaties to regulate these commercial relations. This helped the flow of foreign communities into the Egyptian gaps, including, of course, a rational loophole.

These agreements between the Ottoman Empire and the European countries in the sixteenth and seventeenth centuries were called the concessions. In fact, they were the backbone of foreign communities in the Ottoman Empire. These agreements generally stipulated that Europeans would be allowed to enter the Ottoman lands and settle in any part of their parts and trade in its cities and ports are absolutely free. The foreigners were not subject to the authority of the local rulers, as ambassadors and consuls represented their citizens before the Ottoman authorities on the one hand and they were authorized by their government.

It has settled in Rosetta foreign communities, the most important of which are the Venetians, the French and the English, alongside the Jews.

The research deals with these communities and their economic and political role in the period leading up to the French campaign against Egypt.

Key words: foreign communities, Rosetta, Venetian community, English community, French community, Jews, political conflict.

#### Conclusion and results

- The Ottomans made great strides in the policy of opening the state in its relations with the European state, especially with regard to commercial activity. This helped the flow of foreign communities into the Egyptian stomata, of course Rosetta stomata.
  - One of the most important results of the rapprochement between the Ottoman Empire and the countries of Europe and the treaties concluded between it and these countries was that Egypt became a fertile land to receive thousands of foreigners who worked in trade and spread in the Egyptian ports in particular until they had a major role in the economic prosperity at that time, and from the ports that enjoyed In large numbers of foreigners the city of Rosetta, where the Rosetta community gathered many foreign communities in varying numbers such as Greeks or Cypriots, Venetians, French, Englishmen, Jews and others of various European nationalities.
  - Rosetta has settled in foreign communities, the most important of which are the Venetians, French and English, along with the Jews.
  - In 1528 foreign expatriates took the liberty of residing and moving their nationals by land and sea with the pledge not to subject their churches, and not imposing real estate taxes on them. The Treaty of Friendship and Trade added to it in (1535) and included customs and tax exemptions and the right to reciprocity and stimulated trade between Rosetta and Marseille.
  - By the middle of the century (16 AD) an increase in the number of English appeared in the city, as England followed France in concluding treaties with the Ottoman Empire, such as the Treaty (1553), in which its citizens were granted the same privileges as French citizens, including freedom of residence in ports including Alexandria and Rosetta.
  - England obtained from the Ottoman Sultan commercial privileges for the merchants, their citizens, and their consuls in 1579, and in the first half of the century (17 AD), the numbers of the English increased greatly, and with the time, the English presence in the city and the Vol. of their work there appeared.
  - When the Ottoman Empire invaded Egypt, Jews were allowed to occupy positions in minting and exchange jobs and some financial jobs.
  - Rosetta was financially and administratively linked to Alexandria, where she played a mediating role in the trade between Alexandria and the other districts of Egypt. Therefore, Rosetta became a warehouse for the trade of Alexandria and Cairo, and it was administered by its Jews as committed until the late sixteenth century.
  - Jewish control over the Alexandria and Rosetta customs group, and its smaller provinces, which were annexed by the Alexandrian Divan, Rosetta and Abukir and its dependencies for more than a century and a half, during which the boycott remained a pure feed for the Jews who were alone in managing it, collecting its will, and extracting its profits in exchange for paying the money. Scheduled for treasury.
  - It is worth noting the endowments of the rabbinic Jews in Rosetta, as the endowments of the Jews were concentrated in their main gathering area, rather than on the Nile coast of Rosetta.
  - Agencies and khans were created as the consul's agency, most of whom were foreigners. Some foreigners have reached a degree of wealth, having owned a large number of homes parallel to the Nile, most of which are owned by foreign merchants,
  - The foreign communities in Rosetta had a major role in the city's economic movement, and they had their own boxes.
  - Rosetta had in the seventeenth century AD a large number of khans, as it was the center of residence for European merchants who erected various buildings.
  - Foreign communities, especially the French and the British, had a major role in preparing the ground for a coming struggle to control Egypt. The pirates played a major role in studying the conditions of the country, as they were always ex-officers who were adept at spying and recruiting agents.
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### 10. 1. 1. Analytical study of architecture, urban planning of Coptic monasteries, (Red sea monasteries as examples) [10].

**Abstract:** The objective of this study to highlight the evolution of the urban planning of the Coptic monasteries, and its architectural elements through the Islamic age.

The Stages undergone urban planning from mid of fourth century to the Islamic conquest and from the Islamic conquest to nineteenth century.

The analytical study contains urban planning and the architectural elements which witnessed several developments during the period from the 4th to 19th century, consists of the defense buildings, civilian buildings and churches. The research focused on the features of urban planning, and the treatments were reflected on some semblance of desert architecture.

**Keywords:** Suez Gulf, St. Paul monastery, St. Antony monastery, urban planning, Islamic age

#### Conclusion and results

- Although many references briefly talked about the Coptic monasteries, this study is important in addressing urban planning aspects of the study included analytical and architectural elements and stages of urban planning and urban planning features.
- The Coptic monasteries witnessed developments upswing, both in the first mid fourth century to the Islamic conquest to the nineteenth century.
- There were not walls at all in the first stage in the fourth century, and then the monks gathered built cells around it, then, started to build the church.
- Engineering design was the most important conditions for the establishment near the water source. It was planning to mediate the church and be introduced its alleys and streets of concrete blocks and inter-urban yards.
- The basis of design planning monasteries to be the first church building, were at the center of the monastery on the eastern side, other churches had been built around or near them, and then extended this to influence the planning of the monastery, where a whole then distributed components and plans around the monastery church.
- Capital planning unit in fashion design and architectural elements, which led to the consensus models of buildings, depending on the building in a desert environment, the sense of uniting elements, including architectural did not preclude diversity in form or external engineering design without any material difference in style and construction, was based on architectural design of the components monastery on the environmental conditions of the region.
- Urban Environment significant impact on the planning had been respected for the first nucleus of the St. Paul church and made it the focus of attention the administration and other buildings around the spatial orientation of streets and squares with the stricter guide the blanks according to internal planning of churches.
- In order to establish a backyard architectural Interior to provide air and natural lighting and provide privacy to residents reduces social, the thick walls helped to provide the shadows and reducing exposure to sunlight.
- The establishment was followed by a number of environmental conditions that had governed the design according to two principles, first it was a fortified walls and streets of major longitudinal and latitudinal converge at the center where the church and keep, and the second was the feeder roads and distribution sites and buildings to reduce services as an area of the monastery and to take into account what might develop from buildings.
- Visual effects were between the church and its environment one of the main axes physical relationship between them in terms of visual composition divergence between the blanks of foreign affairs and court since it represented the biggest in a vacuum inside the monastery.
- The climatic factors significant impact on the planning of the monastery and its basic design, which was the area between the churches, mill, keep and minimize the south amid internal courtyard flat lighting and ventilation units Interior, helped moisturizing the hot air, up to the highest replaced by cold air.
- High walls surrounding the premises of the monastery works for wind and increased thickness made it a buffer thermally adherent of the buildings as in minimizing the immediate vicinity of the southern wall.
- Cells were built on the south side adjacent wall to be a defensive bastion from this side and characterized as a small housing area on both sides of the alleys long roundabout.
- Directing street from north to south, the facades of buildings and roads to sunlight, would be observed with the apparent movement of the sun, as characterized meandering streets, narrow streets and the ends about the broad courtyard just played and worked to moderate cold air storage at night and to prevent its infiltration with the first storm for wind.
- The narrow streets helped on the lack of exposure to direct sunlight, especially with the rise buildings and widening diversity in terms of the respective posts in particular, narrow streets with open backyard internal most important manifestations of urban planning, which provided protection from the shadows and sunlight was not to make the streets and lanes aim straight conversion to spend the cold winter winds or wind-fifths of the hot-laden dust and sand.

### 11. 1. 1. The architectural elements and the features of urban planning of the Desert Coptic Monasteries [11].

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**Abstract:** The objective of this study to highlight the architectural elements and the evolution of the Urban planning of the Desert Coptic Monasteries. this research includes analytical study of architectural elements and the Stages undergone urban planning.

This research consists of the architectural elements includes the Entrance and pulley, the walls, the keep, food rack, diksar and refectory, the mill, the olive oil, the spring water, the cells, the churches. Beside the architectural elements as: arches and vaults.

the Stages undergone urban planning includes: the engineering design of the monastery, the materials, the church was the first foundation of planning, the convergence of buildings, the compilation of buildings in groups of high-density construction (increased building densities), directing buildings appropriate guidance to exposing them to air (building orientation and sitting), the internal courtyard, The high walls, the narrow streets between elements of the monastery, provide the service entrances of buildings covered or shaded, scarcity of external openings, the domes and vaults.

**Keywords:** Coptic Monasteries, architectural elements, urban planning, entrance pulley, churches.

### Conclusion and results

- Engineering design was the most important conditions for the establishment near the water source. It was planning to mediate the church and be introduced its alleys and streets of concrete blocks and inter-urban yards.
- The basis of design planning monasteries to be the first church building, were at the centre of the monasteries on the eastern side, other churches had been built around or near them, and then extended this to influence the planning of the monasteries, where a whole then distributed components and plans around the church.
- Capital planning unit in fashion design and architectural elements, which led to the consensus models of buildings, depending on the building in a desert environment, the sense of uniting elements, including architectural did not preclude diversity in form or external engineering design without any material difference in style and construction, was based on architectural design of the components monastery on the environmental conditions of the region.
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- Visual effects were between the church and its environment one of the main axes physical relationship between them in terms of visual composition divergence between the blanks of foreign affairs and court since it represented the biggest in a vacuum inside the monasteries.
- The climatic factors significant impact on the planning of the monasteries and its basic design, which was the area between the churches, mill, keep and minimize the south amid internal courtyard flat lighting and ventilation units Interior, helped moisturizing the hot air, up to the highest replaced by cold air.
- High walls surrounding the premises of the monasteries works for wind and increased thickness made it a buffer thermally adherent of the buildings as in minimizing the immediate vicinity of the southern wall.
- Cells were built on the south side adjacent wall to be a defensive bastion from this side and characterized as a small housing area on both sides of the alleys long roundabout.
- Directing street from north to south, the facades of buildings and roads to sunlight, would be observed with the apparent movement of the sun, as characterized meandering streets, narrow streets and the ends about the broad courtyard just played and worked to moderate cold air storage at night and to prevent its infiltration with the first storm for wind.
- The narrow streets helped on the lack of exposure to direct sunlight, especially with the rise buildings and widening diversity in terms of the respective posts in particular, narrow streets with open backyard internal most important manifestations of urban planning, which provided protection from the shadows and sunlight was not to make the streets and lanes aim straight conversion to spend the cold winter winds or wind-fifths of the hot-laden dust and sand.

## 2. 1. Palestine

### 1. 2. 2. The Architectural octagonal planning, (Dome of the Rock and European Churches) [12].

**Abstract:** The Dome of the Rock considered one of the most important landmarks of Aqsa Mosque in Jerusalem, built by Caliph Abdul Malik bin Marwan, (685-691 A.D), it is an octagonal building has four doors, and within, another octagon based on pillars and cylindrical columns, in inside it, the circle surrounding the Rock and the dome above it.

When the Crusaders conquered Jerusalem (1099), they turned the Aqsa Mosque as an accommodation for soldiers. And transferred the Dome of the Rock into a church, and kept control of Jerusalem until liberated by Saladin (1187).

In the middle Ages, Jerusalem was a source of inspiration for Europeans architects and photographers in general and the Italians in particular. Dome of the Rock became an element in the urban planning of the city, any architectural or artistic perception to Jerusalem, did not prejudice the perception of the control of the Dome of the Rock.

The dome also controlled most of the urban planning of Italian cities. In fact, the Rome imitation of Jerusalem in urban and architecture in ninth-century AD, and attempted to portray Jerusalem in technically and imitated it architecturally.

The image of Jerusalem was a model imitated of most important European churches in Italy, Constantinople, France and Germany.

The importance of research in highlighting the religious and artistic impact of the Dome of the Rock on the European architecture, in order to highlight the octagonal planning, which was followed in the churches since the ninth to the fifteenth centuries AD.

This paper addresses - through the analytical method - octagonal Dome of the Rock planning, Europeans have been affected by this planning to build a large number of religious buildings, especially churches, and thus most affected by the spiritual influence in Jerusalem in general and the Dome of the Rock in particular, it is clear that the architectural, Islamic and Arabic identity in Jerusalem, imposed its presence in the religious monuments.

**Keywords:** Dome of the Rock, octagonal planning, religious architecture.

### Conclusion and results

- The Dome of the Rock in Jerusalem is the first example of a religious building with an octagonal ground plan in Islamic architecture. It was the only example of where the octagonal planning, and it seems that, when the Caliph Abdul Malik bin Marwan ordered to begin the construction of the Dome, the picture of some similar Byzantine buildings in his mind, but the dome surpassed in magnitude and in the scheme of the octagonal from the outside shape, and circular in the center, all what is known of domes, even it can be considered the building has no parallel.
  - The spiritual concept of Jerusalem is the product of an unspecified religious visions of cultural, urban and architectural elements, were perceptions of the clergy and architects in the broader mostly in the period at the end of the Middle Ages (476-1453 AD) and Renaissance (14-16 A.D) influenced by the Urban Planning of Jerusalem, and was a source of inspiration for Italian architects in particular and Europeans in general, the religious concept was tangible.
  - Jerusalem - in Christian traditions - possesses architectural, Arab and Islamic identity, characterized by the Dome of the Rock and Al-Aqsa Mosque. Since the Dome of the Rock with its visual personality, the most presence in the urban planning of the city.
  - Octagonal Planning is found in European cities during the Roman age, including that found in Italy, in the city of Viroffia, and planning fortifies angles eight cylindrical towers.
  - We find the octagonal planning at the beginning of the fourth century, was the construction of Diocletian shrine in Spalato (303), and the Church of the Ascension in Palestine (fourth century), which was built in the reign of Emperor Constantine was designed an octagonal inside a circle around a rock he was standing by Jesus Christ when ascended to heaven. Consequently, we find octagon from abroad, only the Church of planning, and is centered in position on the circuit, which this design less complex and simpler in design of the Dome of the Rock, which depends on the appraiser from home and abroad planning, it is full octagon outwardly and inwardly in the Dome of the Rock planning.
  - The Church of Nativity in Bethlehem is one of churches dating back to the beginning of the fourth century has been used in the construction of this model, we find with a single octagonal planning centered.
  - We find Oscenion "L'Ascension Church" holy house (378), the outside of the plan centered on a circle, we find Baptist Constantinian Church in the Lateran (the beginning of fourth century), it is to be with octagonal planning (mid-fifth century).
  - We also find the Church of St. Simeon Castle in Syria (470) with octagonal shape holds a central wooden dome mounted on eight columns.
  - We find the Church of the octagonal planning called the gift of God Church known as the Theotokos which is located on Mount Gerizim near Nablus, on the part of the rock that ascended from the Lord Jesus Christ (484), the first church, which maintained its octagonal planning.
  - The cathedral of Bosra (Syria) (512) is an example of the octagonal design, the geometric (octagonal and hexagonal) ground plan of the caldarium, carried forward as a basic theme of the early churches in Syria.
  - Other buildings with an octagonal ground plan are the Church of St. George at Ezra'a, the ancient Zorava Southern Syria (515). The small baptistery of Simeon castle.
  - The ground plan of the Church of San Sergius and Bacchus in Constantinople, probably in 527 AD, became known as 'Little Hagia Sophia', was based on an octagonal, the building established a further move of this type of plan from Syria to the west (Ravenna).
  - The Dome of the Rock in Jerusalem got its first representative in Europe some hundred-and-forty years earlier in the Church of San Vitale in Ravenna (547).
  - The church became, some two hundred and fifty years later in Carolingian times, the prototype of a number of octagonal churches and chapels in Europe.
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- The Impact of Jerusalem on Italian cities, where it became a model for the evolution of Italian cities, was the Popes believe that Rome - which St. Peter established its church - is the new Jerusalem. The Church of Rome is also considered a place of ancient Temple of Jerusalem. Add to these two concepts, the Dome of the Rock imposed an architectural presence on most European cities.
- Rome and the Vatican's attention turned to Jerusalem for control of the Church of the resurrection, and the rest of the Christian holy places in the city. Were the Crusades and the occupation of Jerusalem (1099), and turned the Al-Aqsa Mosque to housing for soldiers, Chapel of Marwan to stable and turned the Dome of the Rock to a church, they control over Jerusalem is continued to be liberated by Saladin (1187), who ordered to remove the internal construction and all aspects of the church and returned the mosque.
- The spiritual concept is a product of religious visions, non-specific urban and urban and architectural elements, were perceptions of the clergy, photographers and architects in the broader mostly in the period at the end of the Middle Ages (476-1453) and Renaissance (14-16) subject to the Urban Planning of Jerusalem and influenced by it, and was a source of inspiration for architects and photographers Italians in particular and Europeans in general.
- The worldly concept was tangible; representing urban elements includes buildings, roads, fences, and the urban planning, which contains residential, commercial, administrative and religious buildings.
- In Jerusalem, the Christian city with the Arab-Islamic by distinctive architectural identity of the Dome of the Rock and Al-Aqsa Mosque. Since that, the Dome of the Rock and the presence of visible figure in the urban planning of the city, and did not prejudice any perception of architectural or artistic control of Jerusalem's Dome of the Rock it, especially in the urban planning, architectural importance, urban and visual character of the Italian cities.
- The ground plan of the Münster (Dome church) in Aachen is seen here with various extensions, which were added over the years. The original Carolingian Pfalzkapelle (Palatine chapel) 805 AD, the Gothic additions are cross-hatched and the Baroque affixture is marked with vertical lines. It was copied in various places in Europe. The Carolingian church in Torhout (Belgium), started its history in the ninth century as a possible copy of Germigny-des-Prés with a ground plan of a Greek cross and covered by an octagonal domed tower.
- The octagonal plan of the church in Ottmarsheim, which was already earlier discussed, is inspired by the Palatine chapel in Aachen.
- The building of the octagonal church in Ottmarsheim (Alsace, France) started in 1030. The adjoining bell tower was erected in the fifteenth century, the original church is a replica of the Palatine chapel in Aachen
- The S. Maria degli Fiore, better known as the Cathedral of Florence (Italy), is an impressive representation of the octagonal identity. It combines the ground plan of the baptistery with the Renaissance geometrical spirit.
- San Vitale of Ravenna and the various baptisteries in Italy. – including the Baptistery of Florence, of which the first plan dated from the middle eleventh century – carried the symbolism of the eightfold forward through the ages to find a new meaning of beauty in the Duomo in Florence.
- The octagonal design in Germany, as established in the Carolingian Pfalz Kapelle in Aachen (in the early ninth century), remarkable predecessors, other than the traditional reference to the San Vitale Church in Ravenna.
- The octagonal temple in Mainz was dating from the last part of the first century AD to the beginning of the second century. These temples might have influenced Emperor Charlemagne – some sixth centuries later – to build his Aachen chapel in just the same way.
- The mausoleum of Emperor Diocletian in Split (Spalato) also followed the octagonal tradition of the Umgangstempel. The imperial complex was built in the fourth century.
- There are number of churches with an octagonal ground plan in Germany. The ground plan of the Busdorf Church in Paderborn.
- The crypt (underground chapel) of the Stephansdom in Kourim (Bohemia), has an octagonal plan.
- The crypt of S. Aegidius Church is the hallmark of the small town of Oschatz in Saxony, underneath the altar choir took shape in 1464, following an octagonal design.
- The octagonal church of Ludorf (Saxony, Germany) was consecrated in 1346.

### 3. 1. Syria

#### 1. 3. 1. Architectural elements in Krak des Chevaliers in Homs – Syria, (Analytical study) [13].

**Abstract:** The Castle established in (1031) and occupied by the Crusaders (1099), and renewed by Mamluk Sultans Baybars (1171) and Kalawoon (1285).

Castle retains many of the architectural elements dating to the Seljuks, the Crusaders and Mamluks. Seljuk buildings consisting of the eastern entrance of the inner fortress and the emergence of the church, which was a tower, the tower in the north-west along fences between them, the fence south of the entrance until the south east tower. Castle planning has consisted of two fences by six towers and composed the outer wall of the entrance, which consists of two square towers and the corridor between them, entrance

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leads to cruciform planning Dorqa'a on its sides two corridors around the inner fence, the interface extending on both sides of the entrance to the north and south where it ends in the north tower represents the emergence of the Church is currently in the south was offset by another tower in the position of the south tower current-east, there were four towers in the north western and south western corners and mid of the western and southern fence.

Crusaders have started to expand and develop the castle; they added the outer fence and some towers. They built the church and ring the external fence and a sloping wall in the south, trench behind the southern façade, tower commander in the upper floor of the south-west tower, the knight's hall, the corridor and the defensive tower which is located in front of the northern entrance.

Baybars built: two towers on the south side, curtain stone western and southern walls of the circular towers and the fence the second procedure of the fort, the eastern section of it, featuring a stable and hall guard and the corridor to it, the hall to the east entrance to the inner fort and restoration and construction of outer walls and half circular towers and main entrance, the Sultan Qalawoon the construction of a rectangular tower outside the southern facade of the fence.

The research presents Analytical study of the architectural elements of the castle to highlight the historical stages and renovations by Seljuks, Crusaders and Mamluks, following descriptive and analytical approaches to identify the architectural elements for each period of the historical periods experienced by the castle.

**Keywords:** Krak des Chevaliers, Homs, Fort of foot, Kurds fortress, Mamluk fortifications, Crusader castles.

### Conclusion and results

- The research proved that the castle was constructed in stages. Its construction dates back to the second millennium B.C. during the reign of Pharaoh Tuthmosis the Third. The Greeks built it and called it "Burgess", meaning fort or stronghold.
- The current castle was established in the Seljuk era, and there is a section of buildings constructed in a remainder in the current castle and includes buildings between the eastern entrance to the inner fortress and the emergence of the church that represented a tower, and the tower in the northwest, along with the walls between them, as well as a section of the wall located south of the entrance Even the southeast tower of the fort.
- The layout of the Seljuk castle was composed of a fortress with two walls, separating them between ten meters and six towers, and the outer wall consists of the entrance consisting of two square towers, between them a vaulted hall, and the two towers contain guard rooms, and the door that closes the fort slips vertically, the entrance leads to a orthogonal shield on both sides. Two corridors covered with vaults crossed around the inner wall, with two lattices.
- The façade extends on both sides of the entrance where we find three psalms in each section and ends in the north with a tower that represents the emergence of the church now and was opposite in the south by another tower in the current southeastern tower position, and there was a third tower in the northwest corner and southwest corner and a tower in the middle of the western wall And southern.
- The Seljuk and Crusader slopes were without inputs and were only a narrow opening from the outside and a wide interior, and this differs from the crusaders of the Crusaders and Mamluks alike, where the slits were executed with inputs.
- The Crusaders expanded and developed the citadel and built several major sections in it, as they modified its construction and expanded it to serve their military purposes, and they started building the main sections and added only the outer wall and some of the constellations, and established the church in the place of one of the Seljuk towers.
- They constructed the castle building the outer ring of defense and the huge sloping wall in the south and the warehouse behind the south façade, and built the Leader's Tower on the top floor, the Knights Hall and the hallway leading it and another circular hall on the second floor of the Leader's Tower in the southwest of the fort, and they built the advanced defense tower at the northern entrance For the castle.
- Al-Zahir Baybars undertook wide-ranging repairs that mainly gave the castle its present form, in which two towers were constructed on the south side, and works were undertaken to reinforce the fortifications by building the stone embankment of the western and southern walls of the inner fortress, and new circular towers and a second wall of the inner fortress equipped with bolts were built. And there became a corridor three meters wide in the west and one and a half meters in the south, and the booths entered with incomes.
- Baybars built the eastern part of the outer fortress, which includes the stable, the guard hall, the passageway from the entrance to it, and the hall east of the entrance to the inner fort. He restored what was cracked and destroyed by the outer wall, as he rebuilt the outer walls, the semicircular towers, and the main entrance.
- It has been proven that the fortress has three correct walls, contrary to what all references mention that the fort has only two basic fences, and that is the original Seljuk wall and the second wall that Baybars added to it and includes fences with income. The two walls have become a single wall that is crossed by a path as we will find in the western wall that returns Apparently Baybars.
- The eastern entrance to the castle was of an Assyrian shape, as the interior veered left to the corridor, which reminds us of the gates of Baghdad.

### 4. 1. Morocco

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#### 1. 4. 1. Manuscript of shooting by cannons, 1210 H / 1795 AD (Study and publication) [14].

**Abstract:** Manuscript of Shooting by cannons, preserved in the National Library and Documentation House in Cairo under the number (28) Equestrian Timor (Microfilm No. 270). The manuscript is due to the upper state in Morocco, and could be reached to date in (1795), featuring nine and sixty pages.

We did not come up with the full terms of the author mentioned the remnants of the second page named "الجلات" "Al-Gallat" name, but the goal of this research is achieved full deployment of substance and achieve what it contained.

The author was one of the sons of Banu'l-Ahmar [1] centered in the Valley East of Morocco, a wide spread to the Bou Regreg valley and Chochawa on the Atlantic Ocean. Teachers have been carried Banu'l-Ahmar tribe tasks teach shooting since the twelfth century and until the date of the manuscript, which was the reason for raising the army efficiency than England was forced to hand over Tanga in 1095 AH (1684 AD) and the elimination of Spanish domination in was left in the hands of the Spaniards until the year 1102 AH (1690 AD), but Ceuta and Melilla, and the author stated that he participated in the liberation wars of these two cities. Research follow the analytical method, where he addressed the manuscript and plan the investigation, and the seven chapters consisting of preferred shooting, recipe Cannon, recipe gunpowder, recipe Sheikh, who shooting knows, and how shooting education, and the rule of baiting a rifle bullet, and how to hunt monsters.

Eat as tools and means of shooting bows and shooting types and methods of their use of Greek fire, gunpowder and development of various kinds as well as lead and other rifles.

**Keywords:** manuscript, shooting, Al-Gallat, cannon, gunpowder, bullets rifles, guns.

#### Conclusion and results

- This manuscript is one of the most important manuscripts in the military, especially with regard to gun shooting because it collected several topics in the superiority of shooting and the recipe for guns and gunpowder and gun training.
- The author was a member of Banu'l-Ahmar tribe of Morocco, which was concentrated in a A'areedh valley in east of Morocco and spread to Ragrag valley and Shoshawa Valley on Atlantic Ocean.
- This manuscript dates back to the era of the 'Alawite state in Morocco, which witnessed several wars against internal rebellions or external aggression. It was also found that the teachers of Banu'l-Ahmar tribe have been carrying out the education of shooting since the era of Sultan Ismail, who took power in 1082 AH (1671), and was the reason for raising the efficiency of the army, so he managed to tighten the screws on England, which was forced to hand over to Tangier in 1095 H (1684), and was able to eliminate Spanish control until 1102 H (1690) which was left with the Spanish but Ceuta and Melilla, the author states that he participated in the liberation wars of these two cities.
- The author put the conditions that must be met in the barrel of the cannon, and said that the European guns excel in the quality of the iron made, while the superiority of Arab guns in the quality of its industry, especially the guns made in the cities of Fez and Meknes.
- The date of its discovery was determined in 768 AH (1367 AD). The conditions required for the quality of gunpowder: to be extracted from caves and caves not exposed to air, and to determine the methods of manufacture of gunpowder to which coal and sulfur is added, and for added sulfur ratios (1 sulfur to 5 salt, 6 or 7), and the hexagon or pentacle is valid in the summer and autumn, while the seven days are valid in winter and spring. Then add the charcoal and a quarter of the gunpowder and sulfur together and knead thoroughly, to be purified.
- The manuscript also helped to identify the methods of shooting, control the guns and how to reconstruct, to fill the gunpowder, and put the head of the skewer presses to pay gunpowder, and the teaching of shooting is on five stones or seven stomping on each other, Three stones and hit in the middle and then two stones and hit them when they meet, and then beating on one stone.
- The author talked about the manufacture of lead, by melting it in a pot of iron or pottery and put it on fire and unloading in a mold, but the manufacture of spray is covered with yellow arsenic, which beats until it turns into grain.
- The shooting was a final stage in the evolution of the shape of the arch. The gun was defined since its inception, the shape of the jug, the methods of use, and the types of projectiles.
- It was found that this manuscript is a reflection of the political conditions that prevailed in the Maghreb in the era of the state of Alawite, because the author was a combat soldier who participated in the fight to liberate the cities of Ceuta and Melilla, and was proficient in the shooting he learned about the red sheikhs, and fully aware of all the manuscript, the Andalusians had a major role in the development of the Western metals and weapons industries, where they supervised the manufacture of arms and ammunition in the city of Fez. Fez and Meknes were the most important centers of the industry thanks to the Andalusians, although the Moroccans had invented the cannon fifty years before the Grenadines reached it.

#### 5. 1. Saudi Arabia

##### 1. 5. 1. Architectural heritage of the Arab castles and forts in Khyber, (Saudi Arabia) [15].

**Abstract:** Khyber is located in the northeast of the Medina, at a distance of 170 kilometers, has been a stronghold of the Jews before and during the Islamic conquest. Muslims have been able to open Khyber forts including Na'em and Al-Sa'b and Abi Alnezar then Alqmous and Aloutih and Al-Salalim.

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Khyber forts erected on the Arab Planning for forts and castles, which were affected in the architecture forts and castles that have spread in Egypt, the Arabian Peninsula and the Levant, and the distinction of being held irregularly ribs on the rocky hills of high, clear idea disabilities through forts sloping (Tolos) on the way in Arabic, Which is to dusty slope which costs the attacking armies hardship ups and downs, so as not to easily reach the fort. The idea was to create a high-forts are difficult to climb vertical making them completely at the bottom and turned to the strengthening of curtain walls are so resistant to bombardment or digging tunnels underneath or earthquakes by increasing the thickness of construction and fencing that a thickness of at least at the top gradually rise and the use of ancient columns asourse in construction inside the walls

This research addresses the architectural study of the forts and castles in Khyber, as one of the tributaries of the architectural heritage of this city, which was characterized by following the Arab architectural planning of military fortifications that had prevailed in the Arabian Peninsula since ancient times. Through two axes: the descriptive study of the forts of Khyber and analytical study, which include architectural planning and architectural elements and features of urban planning for the forts.

The research aims to highlight the architectural and military importance of the forts and castles of Khyber, the study of architectural planning and architectural elements as one of the rings the evolution of Arab military fortifications.

The research also follows two approaches: descriptive and analytical study of these forts, and make a comparative study between them and contemporary forts and castles to determine the architectural planning and elements, and to emphasize that these forts and castles have been affected in architecture by the forts and castles that have spread in Egypt as well as in the Arabian Peninsula and the Levant.

**Key words:** forts of Khyber - Medina – fortifications.

#### **Conclusion and results**

- When the Jews settled in Khaybar, they established a series of strong fortifications, up the mountains, among the rocks, surrounding them with solid stones, and closed their niches with iron and wooden doors. These fortresses were like fortified, fortified, and fortified residential settlements, allowing them to stay safely.
- The analytical study dealt with the architectural planning, architectural elements and features of the architectural planning of forts where the fort consists of three walls that constitute a strong barrier to the movement of the attacking soldiers, and the walls were made of irregular stones on them with a smooth layer of mortar and equipped with bolts, and the fort consists of two roles that represent the upper course behind the defenders, It has two strong doors that are difficult for the attackers to break into. The outer walls were characterized by being supported by the towers that lead to corridors through which the soldiers reached the towers.
- The fortresses of Khaybar were affected in their architectural planning and architectural elements by the fortifications of Egypt, Iraq, the Arabian Peninsula and Bilad al-Sham in terms of multiple walls and high entrances that are difficult to reach with huge gates and we find at the entrance to the Qamus fort a watch and defense tower. The entrance into the Khyber Fortress leads to a long, deep vestibule, there are successive passages that lead into the fort and pathways that lead to fences for the defenders to reach all parts of it very quickly.
- The study concluded to define the features of the urban planning of the Khyber forts, which were that the forts are the first foundations of planning, high fences, and grouping of buildings in groups with high building density, especially in homes, the inner courtyard, and directing the buildings appropriate guidance in order to expose them to the air, and the narrowness of the streets between the elements of the houses , And the scarcity of external openings and building materials, which is similar to Al Ula houses.

#### **2. 5. 1. Architectural effect of Islamic Iwan and triple arched facade on the planning of historical houses, (Jeddah, Saudi Arabia as example) [16].**

**Abstract:** This paper deals with architectural planning characteristics of the houses of Jeddah, and patterns that reflect mainly for planning models of houses, in terms of the number of interfaces each house, which can vary from a home with a single interface to the home of all four interfaces, where the pattern is a single facade house number (507), style houses with façades Bakhsh number (508-509) and Al-joukhindar, Waqf Al-Shafi'i, the style with three interfaces Nour and all Ba'eshen, and style with four interfaces as house Aal Nassif and Al-Sharbatly. Also, elements of architectural planning, triple-planning unit and triple arched façade.

The importance of research is to highlight the importance of houses of Jeddah as a ring of architectural evolution of Islamic houses, in terms of the spread component of the planning witch Iwan and triple arched façade.

Search follows the analytical method, to study architectural planning for these houses, to get to identify the cultural and architectural role of Jeddah.

**Keywords:** Iwan, architectural elements, triple arched façade, Jeddah, Islamic houses.

#### **Conclusion and results**

- Through research, it highlights the importance of the ancient houses in Jeddah, which is architecturally unparalleled heritage, within a loop of urban and architectural development of houses archaeological Islamic.
- The study covered nine houses follow the four patterns reflect mainly for planning models for homes Jeddah,

- The first type: houses with a single interface as house number (507).
- The second style: houses with two interfaces as Bakhsh (508-509), Al-Joukindar and Waqf Al-Shafi'i.
- Third style: houses with three interfaces as Noor Wali and Ba'eshn.
- Fourth-style: houses with four interfaces as Aal Nassif and Al-Sherbatly.
- Several considerations controlled in house planning including: space, the economic situation for the homeowner and the impact of the natural, religious and social factors.
- Homes Jeddah characterized - in terms of architectural configuration - vertical expansion, where the different roles between the two floors to seven innings, depending on the physical ability of the owner of the house and the number of family members.
- Homes affected by the methods and architectural styles expatriate, through the stability of many of the races, and the Turks and the Egyptians were the most impact on the home building in Jeddah in the Ottoman era, and shows, the similarity in architectural planning and architectural elements with the homes of the Egyptian city of Rosetta.
- First floor used for the reception, although there is some models that took advantage of them for purposes other than the reception, as commercial purposes and engaged with the second round often to receive guests of the men, while the upper floors were especially the people of the house, with the allocation of surface uses everyday substitute for the yard overdraft.
- Homes Jeddah taken consisting of longitudinal and cross-sections of architectural planning, which is derived layout of the triangular layout, which consists of three segments, and progresses councils knock cross-sectional, be with the main board-shaped (T), which is called iwan planning, affected by the trio of planning, which is the architectural unit consisting of iwan, who is beset with two rooms and open up all of the slab cross-sectional, or a shed with three decades overlooking the courtyard or interface, and this unit is the basis upon which some Islamic buildings, including the homes of the city of Jeddah.
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### 3. 5. 1. Military fortifications in Asir (Civil buildings, forts and castles) [17].

**Abstract:** Asir region famous for the existence of a number of architectural heritage which include the Heritage Houses, palaces and ancient castles that played a big role in immunization and the defense of the region landmarks. The Asir region, – by its identity heritage and respect of the archaeological treasures - an environment of urban heritage which features a comprehensive idea of traditional architecture, in every sense of the good solutions reflected the conditions of the local environment «climatic, geographic, social», as well as the content of design solutions in line with the the needs of the individual and the community in terms of customs and traditions.

Architectural Heritage varies in Asir region between residential architecture and fortifications taken character of war in its entirety, where the lower walls built of large rocks topped by upper walls built of stone or clay, used logs to become bishop, consists of palaces and fortifications warships from several floors up to seven.

One of the most fortified palaces in the Asir region palaces Abha and Khamis Mushayt and Bisha and Namas and Tanumah, and Shada Palace and dad urgent and Wadi Hishbl.

Asir was the only in the Arabian Peninsula beyond the Ottoman political spectrum but which is the most dangerous in the Arabian Peninsula on the places where the Ottoman presence. The Ottomans sent a military campaign was able to triumph over Alasirien after heroic resistance valiant and besieged leadership in Reeda. And for the achievements of the Ottomans from the military success in Asir have set up a number of castles citadel as Shamsan, Daqal, Thara, She'aar and Qushla.

The research aims to highlight the milletary architectural heritage in Asir region, which consists of fortifications in civil bouldings as fortified palaces, castles and forts that were used for housing, defense and surveillance.

The scientific method, which runs the research, to study the fortifications in civilian buildings, forts and castles in the region of Asir, the descriptive approach of these buildings on one side and the analytical method and comparative of defensive architectural

elements inertial fortified castles and contemporary forts on the other.

The paper discusses models of castles, forts and military installations architecture established during the Ottoman era, the castles and forts built by locals and local materials as stone and clay, and model form in accordance with the models prevailing fortifications in that region, and these castles built on the foundations of previous castles on the Ottoman era.

**Keywords:** Asir, Architectural Heritage, Shamsan Castle, Daqal Castle, thara Castle, she'ar Castle, Qushla.

#### **Conclusion and results**

- Asir region is unique in that there are a number of landmarks of urban heritage that include heritage homes, palaces and ancient castles that played a major role in fortifying and defending the region. Where the people of Asir took for themselves defensive means to protect them from the raids of the tribes, by building their dwellings on top of the mountains and building them in harmony with each other, and noting the convergence of houses from each other within some villages, which spread on the slopes and peaks of the mountains and the only link between them is narrow, twisted roads.
- The forts expand from the bottom to narrow as the height increases, taking the shape of the missing pyramid, and this building has an aesthetic and security advantage, which makes the building a broad base, and this architectural style includes buildings of various shapes, including the circular and square.
- Three styles of buildings spread according to the geographical nature of the mountainous region in the coastal plain and the plateau area, where each of the three regions is unique in an architectural style and a building style that is appropriate to its nature and economic activity of its residents, political, social and security conditions, and environmental factors. The first in the central part, which includes the high-rise mountainous region, and the majority of the houses are built with stone. The building was spread with stone and mud or only clay. The second is in the western part and includes the plains of coastal Sahmah and the slopes of the western slopes of the mountainous region, in which the stone was used to build some buildings in the big villages such as Mahal, Bariq and Al-Man Shining Men. And the third in the eastern part, which includes the plateau region, and most of its houses are made of clay.
- The method of building stone houses is similar in all parts of the Aseer region, where it starts with the leveling of the house site by digging about half a meter of the foundation walls, and large rocks are laid in it with a structured structure. Two methods spread in the way of building the first mud houses to build the entire house out of clay, while the second method in building mud houses is to build the foundation of the house in stone with a height of one or two meters, then the construction will be completed.
- The fortresses were the first foundations of planning, and the planning of urban gatherings in the Asir region is that each of them mediates and is surrounded by strong forts, and the fortresses take a square or round shape, and it is noted that most of the housing units in Asir narrow as the walls rise so that the shape of the building becomes like an imperfect pyramid.
- Asir fortresses that were built on Arab planning were based on the foundations of their establishment on fortifications in the Arabian Peninsula, Egypt, Iraq and the Levant, where the characteristics of the fences previously met, so the fortified walls appeared in the towers and corridors and the creation of high fortresses on the rocky cliffs that are difficult to climb and ladders erected to avoid surface irregularity or kept According to his rocky nature, he was to be the reason behind impeding the attack on the fort.
- And tend to strengthen the curtain walls to resist the bombing or digging tunnels beneath them by increasing the thickness of the building and the construction of fences and towers that gradually draw in height and erection of the lower parts of the walls with blocks of huge stones.
- Some forts were surrounded by external fences, where each of them made open monsters, some of the walls were reinforced with semicircular towers, and the fences and towers were provided with bolts.
- Al-Rawashin and al-Mazaghal were defensive elements with strong fortifications, in order for the cannons to use the means of defense against the enemy from outside, and to shoot arrows at the attacking forces.

#### **4. 5. 1. The remaining buildings in Unaizah, Saudi Arabia [18].**

**Abstract:** Unayzah is located in the Qassim region in the center of the Kingdom of Saudi Arabia, and its geographical location in the past had a great role in becoming a passage for commercial caravans and pilgrims convoys coming from Iraq heading to Mecca to perform Hajj and Umrah and there are still historical evidence on this and archaeological remains that prove the presence of pilgrims and commercial caravans.

Unayzah includes many archaeological and heritage monuments such as Al-Bassam Heritage Palace, Al Hamdan Heritage House, Al-Khuraizah Mosque, Al-Jawz Mosque and the Great Mosque, and it has a minaret that overlooks all parts of the old city and is considered one of the prominent landmarks in Unaizah Governorate, in addition to the site of Zubaydah, Qasr Al-Sanqar and Al-Ain Palace.

Many European travelers visited Unayzah, who - although they came for mostly political purposes - described the features of this city, including: George Foster Sadiler (1819), Carlo Claudio Guarmani (1864), Charles Doughty (1878), Charles Huber (1880), Baron Eduard von Nolde (1893), Harry St. John Bridger Phillby (Abdullah Phillby) (1918) and Amin al-Rayhani (1922).

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The research aims to shed light on the urban heritage in Unaizah, which includes religious and civil buildings and military rulings, through two axes: the first provides a description of the remaining buildings in it in the light of what was written by European travelers, and the second provides an analytical study of urban planning and the architectural elements of these buildings.

Keywords: Unaizah, palace, house, castle, fences, Eduard von Nolde.

### Conclusion and results

Although the research deals with Unaizah's architectural heritage in the light of the writings of German traveler Eduard von Nolde who spoke about the walls of the Unaizah and the two main mosques in it, what Sadiler, Guarmani, Dutti, Hooper, Philippe, and al-Rayhani deserve to be audited as they provided valuable information on this heritage which complements what Nolde mentioned .

The travelers 'mention of Unaizah walls, fortifications, muddy towers, narrow winding streets and corridors, and small markets (roads) that resemble the catacombs of the many bridges over them, could not be ignored, just as Nolde was not the only one to mention the Great Mosque and its minaret as it was preceded by Philippi.

The fences were erected with mud and stones in the way of veins in milk, and the thickness of the fence at the top is reduced by the inclination of the walls to the inside in order to support it, and the third fence consists of two vertical layers between them a vacuum filled with mud that widens at the bottom and narrows at the top, and was supported by observation towers and gates built of stone, mud and at the head of each door A compartment, and each gate has a huge door supported by iron nails, and the city's entrances have been carefully planned with a war layout, and they are equipped with stairs that ascend them to the council (compartment.)

The Castle of Al-Sangar consisted of two circular towers for observation, often surrounded by a wall representing the first line of defense and the tower was at the most part consisting of two floors and a balcony and equipped with barges that take a circular shape, and includes a number of rooms and stores of arms and equipment, etc., and above represents a place of observation.

The Unaizah mosques were distinguished by the fact that each of them consisted of a Misbah (the prayer house) covered with a ceiling mounted on lattices of pointed columns and contracts, and the prayer house is provided with an open courtyard (sirha) surrounded by a wall and the lower floor of the mosque represents a retreat (cellar) below the prayer house.

The minarets take the circular shape and their diameter is less at the top, and they consist of several floors. Climbing to the roof of the mosque is from the second round of the minaret, and the minarets were to announce the prayer as well as being watchtowers.

The planning system for Unaizah mosques represents planning with porticos without a nave. This layout became a model for university mosques, as it appeared since the 5th century AH / 11AD A.D. in Al-Janah Mosque. Then the layout of Unaizah mosques prevailed later, and architects were keen to close the Qibla rewaq (Al-Misbah) so that it was used To pray in times of the day and in the winter days and pray in the courtyard (Al-Sirha) at night times, and in every mosque there is a retreat on the ground floor to achieve the same purpose.

The features of the urban planning of the city were represented in the proximity of the Unaizah well, and climatic factors had a major impact on its planning and design of its basic elements.

The buildings of the city represented a single architectural block to resist climatic factors, and the architect resorted to erecting the inner courtyards (Al-Sarhat) to illuminate and ventilate the interior units. And solid, and the streets between the elements of the city are narrow, separated by areas of farms and interspersed with narrow alleys that cover most of the palm trees, and the corridors and streets are winding and most of them are narrow, and small markets and streets resemble the basements of the many bridges over them.

Building materials used to preserve heat and prevent the effects of sunlight and thermal insulation were used, such as clay, brick, lumber, vine, wicker and plaster.

### 6. 1. The United Arab Emirates

#### 1. 6. 1. Problematic of preserving the architectural heritage and its sustainability (Sheikh Sa'eed House in Dubai for example) [19].

**Abstract:** With the advent of the idea of preservation of archaeological and heritage buildings as well known, architects adopted the principle of restoration in general as a mechanism for the maintenance and conservation of these buildings, however, with the development of concepts to keep gradually turning this concept of guaranteed protection of historic buildings to the concept of sustainable preservation to include the retention and preservation of Origin side by the process of field to the side, taking into account the values of perception its relationship to the urban fabric, characteristics of the society who is included, and the connections to it.

The principles of sustainability appear in traditional housing in its compatibility with the environment with all its pluses and minuses according to a framework of protection and adjustment, There are several basic principles, which were based on the building of traditional housing, the principles of sustainability include: planning and dealing with the site, design thinking in traditional housing, environmental design and conservation of energy, natural ventilation in traditional systems, and building materials.

As multiple preserve the architectural heritage levels depending on the size and type of heritage and its importance, and are: to maintain the heritage elements, keep one building, such as restoration and renovation of the buildings of heritage and turn them

into museums or tourist attractions, and the preservation of a group of buildings, or complete a heritage area.

Maintain policies that include two parts: preventive preservation and therapeutic preservation, which includes: protection, preservation and strengthening construction and renovation, restoration, rehabilitation, reproduction and re-construction, maintaining mechanisms: policies and other degrees of intervention, as policies also include renewal, refinement, repair, maintain, restore neighborhoods retrieval, replacement, re-representation, and redevelopment.

The research aims to highlight the importance of architectural heritage of Dubai represented by Sheikh Sa'eed's House (1896), which represents a model for arts of architecture in arabian Gulf region in the nineteenth century, and represents – as traditional architecture - the height of architectural modernism, and to highlight the importance of policies of architectural conservation and sustainable for this house, which is integrated with the design of thought and traditional architecture. And deals with the problematic of preserving the architectural heritage and sustainability, where highlights a comprehensive picture of traditional architecture, where architects adopted the principle of sustainable preservation order to protect the historic building, and awareness and appreciation of a comprehensive environment-urban and urban heritage and fabric, and design using local building materials and simple techniques studied, according to the principles of sustainability.

The search follows descriptive and inductive approach terms of addressing the problematic of the urban heritage of traditional architecture and the preservation of archaeological heritage buildings by adopting repair mechanism for the maintenance and conservation of these buildings, and the transition to the concept of sustainable preservation, and deals with the principles of sustainability in the conventional housing and levels, policies and mechanisms to preserve the architectural heritage.

It also addresses through the analytical method applied study to preserve the architectural heritage and sustainability of the home of Sheikh Sa'eed, and so converting it into a museum for the integration of sustainable design with the design thought traditional architecture elements.

**Keywords:** architectural heritage, traditional architecture, restoration, historic buildings, the sustainable preservation, the principles of sustainability, architectural conservation, Sheikh Sa'eed's House.

#### **Conclusion and results**

- The Sheikh Saeed House in Dubai is considered a model of Arab architecture in the Arab Gulf region in the nineteenth century, and represents a unique architectural masterpiece and a wonderful example of Islamic design. The architectural planning consisting of longitudinal and transversal sectors with an open courtyard is taken. The house has three sections, longitudinal and transverse, and the courtyards that are open on the patio are represented by columns supported by columns.
- The sustainable urban preservation of Sheikh Saeed's house is a goal of affirming the identity, and in order to be appropriate to establish many investment activities and events, which in their entirety are considered investment opportunities to achieve cultural, economic and social benefits.
- Preserving the architectural heritage of the home has been linked to sustainability by adopting the restoration as a mechanism for the maintenance and preservation of the building, and the transition to a concept of sustainable conservation that addresses the principles of sustainability and the levels, policies and mechanisms for preserving the architectural heritage.
- Methods of preserving the architectural heritage included the restoration of the house, the restoration of heritage pieces and buildings, the revival of the heritage area as a whole, and the upgrading of it in urban, social and economic terms to suit the requirements of the times.
- The process of protecting and preserving the building was subject to factors related to the nature of the building, its architectural features, its structural characteristics, its location, the characteristics of the environment in which it is located, the nature of its functional performance, and cultural, social, financial and economic factors.
- A local company was relied on to rebuild the house on the old architectural character. Cement was used to construct the general structure, roofs and columns. As for the walls, it was built of coral stones and other materials available in that era.
- Local craftsmen were used to carry out the masterpieces, such as windows, doors with geometric and artistic inscriptions corresponding to the windows and original doors of an Islamic character, and the walls and ceilings were decorated with wonderful stucco designs.
- The Sheikh Saeed house has been preserved and restored, and turned into a national documentary museum, where it has become one of the most prominent museum achievements in the Emirates.
- The building reconstruction and rehabilitation process is considered one of the best methods in the field of global rehabilitation and use of historical buildings.
- The building is currently considered the nucleus of an urban and tourist attraction, which helps to develop the area positively, and is an architectural landmark characterized by the characteristics of culture, architectural creativity and artistic beauty.

#### **7. 1. Armenia**

##### **1. 7. 1. Two Armenian Bibles with Arabic Influences of miniature painting, (Gregor Tatevatsi 1346-1410) [20].**

**Abstract:** About a century ago, Armenian illuminated manuscripts attracted the attention of scholars and lovers of art. Since that time intensive studies of medieval Armenian art had been conducted a unique historical panorama of the art of illumination,

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embracing more than thirteen centuries has been given.

The heritage of a number of miniature schools and their outstanding representatives has been studied; the significance of medieval Armenian painting in the history of world art has been revealed. Although, most of them illuminated, many have not yet been published. Among the best examples of medieval Armenian illumination are those of the following two manuscripts, where the researcher published (28 miniatures) from the Gospel of folios paper in Matenadaran of Mashtots, for the first time: 13th, dated (1297) and (1378), the miniatures were executed by Grigor Tatevatsi and his pupil in (1378), and 15th, dated in the end of 14th century and beginning of 15th century, the scribe is Grigor Tatevatsi and the anonymous painter of Syunik.

The research deals two Armenian bibles with Arab Influences by Grigor Tatevatsi (1346–1410), it begins with an introduction for Armenia with a focus on Syunik which produced the two manuscripts, and includes three sections:

1st. Study of Armenian miniatures with a focus on Grigor Tatevatsi school, where the proportion of miniature paintings, his pupil or anonymous painter of Syunik.

2nd. Analytical study.

3ed. The influences of the Arabic miniature painting.

**Keywords:** Armenian, illumination, manuscripts, miniature, painting, Grigor Tatevatsi, Syunik.

### Conclusion and results

- Armenian illuminations are those of the following two manuscripts, from the Gospel of folios paper in Matenadaran of Mashtots, where the researcher published them for the first time:
  - Thirteen miniatures dated (1297) and (1378). The miniatures were executed by Grigor Tatevatsi and his pupil in (1378).
  - Fifteen miniatures dated in the end of 14th century and beginning of 15th century, the scribe is Grigor Tatevatsi and the painter is the Anonymous painter of Syunik.
  - There was a significant transition in the functional effects of Arab and imagery school, which seemed to flourish since the Abbasid age at the neighborly relations between Armenia, Iran and cultural relations that had prevailed since the Abbasid age, sources have confirmed that these effects have moved either directly to Armenia During the rule of the Abbasids, or through Iran as the neighborhood and control of the Seljuks and Mongols, or indirectly influences and moved to Egypt during Tolunids then moved to the Fatimid age.
  - The sources pointed out that Grigor Tatevatsi had traveled to Jerusalem and Iran, which has had the greatest impact on the characteristics of manuscripts.
  - The technical effects of Islamic art that have moved to the Armenian manuscripts are: Figural forms with long and narrow shoulders. The images marked interest in the main person who paints a picture in the center often surrounded by other persons.
  - Images of people varied between the situation facing and the situation of a third dimension in other paintings and find that the situation is the opposite of the Byzantine influences that the situation in the third dimension of the Arab influences. We find that clothes with folds like clothing from the Arab school, and there are minerals on the Sasanian and post-Sasanian.
  - Backgrounds formed elements of plant designs, as characterized by distribution fees without taking into account the perspective of style, which shows the bird appointed all of the fees are higher as plant flowers and decorations like a rug was set on a regular basis.
  - Trees that mediates the picture painted an abstract way and ending leaves and flowers and trees with bending legs which expires flowers manner with Modification. Flowers, leaves, branches in the form of plant in geometric design. Backgrounds with architectural elements marked by charges of arches and multi-storey.
  - The curtains are divided into two parts hanging to the bottom of the bow and zippy trailing like a handkerchief, we find that the clothing worn by hanging body including of one handkerchief.
  - Headscarf of three foils plant In Armenian Manuscripts, some people wearing cap a three plant foils, this form of headscarves is one of the Sasanian artistic influences were characteristic features of the rulers of Iran, has appeared in Kapella Platina fresco which have been subjected to Islamic rule and spread by the Fatimid art of painting, where are the Arabic kufic words by the Fatimid style also includes drawing pictures on the tiles, dancers, daily life and duties of birds and animals and all of the decorations filled contemporary Fatimid Egypt. Among the most prominent topics man put a crown on his head three plant foils.
  - Geometric designs included scheduled for tires, which appeared in manuscript from the Fatimid miniature, Geometric designs appeared accurate and regular and close relatives of the letter (Y) in Armenian manuscripts Scheduled tires were emerged, consists of (Y) shaped and repeated forms, which found the container of ceramic from Al-Rai, the decorations appeared similar to the letter (Z), It showed brackets incurved swastika decoration "Mafrooka", there are some buildings with pointed arches, on the two sides, there were two buildings of pointed windows and domes with ribs.
  - Animal and bird motifs, there are two animals with opposite heads and confront bodies, the forms of Peacocks sometimes in opposite sides of the high tail in the form of semicircle and spread in the Fatimid age, from Sasanian effects of widespread in Islamic arts.
  - Winding rocks charges are found in Armenian miniatures as the influences of Arab manuscripts.
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- Central line surrounded by birds, letters using elements derived from birds. Spread the use of graphic literature to metal works in Iran which is the literature.

### 2. 7. 1. Civil Architectural heritage in Ani (Armenia) [21].

#### Abstract

Ani ruins located near the border between Turkey and Armenia on the west bank of the River Akhuryan, the military position in the first place, and is - according to the topography of the region Alleha- built on an elevated area planning to take a triangle, its base in the south, It seems that the choice was deliberate according to the great defense of the city.

The importance of Ani due to being a trading center on the Silk towards Anatolia, and control through a crossroads for trade caravans between Byzantium and Persia, Syria and Central Asia, as one of the Armenian cities that retains many of the buildings of the Islamic character in terms of architectural planning and architectural elements and artistic.

Armenia has been affected by Islamic tradition since the income of the Muslims in the Umayyad era during the reign of Walid bin Abdul Malik, and it was the results of the stability of the Arab presence seen in the Abbasid prosperous architect, and she continued renovations and construction of many buildings and facilities operations, helping to move the architectural influences of the Abbasid and spread on throughout Armenia, where he built mosques, palaces and walls with towers, markets, hotels, khans and baths.

Architectural influences Seljuk moved to groves Annie especially when Alp Arslan renew groves city private fences and gates, in (465 AH) Al-shaddein (Kurdish) strain and purchasing (1072 m) of the city, and who they adopted the religious tolerance policy toward the city's population of Christians.

The research aims to highlight the civil architectural heritage of the city of Annie, Kalqsour which include: Palace castle and palace northwest city (Sultan Galatasaray), fences and gates, which include: Duane Gate and Lion Gate (Alp Arslan), these buildings with Islamic influences, and the resolution of the controversy over real history of the groves, and to highlight the planning and architectural and artistic elements of Islamic influences that have left traces on the Seljuk architecture later.

Spin research questions about the importance of civic buildings Islamic Annie city, consisting of palaces and fortifications of war, and what analytical elements and the comparison was based on them, along with Alaiwana planning emergence of inertial affected by the traditions of the Abbasid architecture, as fences and gates followed the same architectural planning and architectural elements of the walls and towers of the Abbasid Balastgamat.

Hence, the researcher followed the descriptive and analytical approach to the study of buildings contained research, as well as the comparative method with buildings that went on the same layout and architectural elements and decorative.

**Keywords:** Annie, Armenia, palaces, fences, Davin gate, Lion Gate, Alshaddein, Alp Arslan.

#### Conclusion and results

- The research dealt with civil buildings in Anni, one of the Armenian cities that maintains many buildings of an Islamic nature in terms of architectural planning, architectural and artistic elements. Which witnessed an architectural prosperity since the Abbasid era, which helped the transfer of Abbasid architectural influences and spread in all Armenian quarters, where mosques, palaces and fences with towers, markets, hotels, khans and baths were erected. The Seljuk architectural influences also moved to Ani buildings, especially when Alp Arslan renewed the city's buildings, especially the walls and gates, and bought the Kurdish Shadadids dynasty in 465 AH (1072 AD) for the city.
- The research sheds light on the civil architectural heritage that includes palaces such as the Castle Palace and the northwestern palace of the city (Sultan Saray), fences and gates such as the Dwayne Gate and the Lion Gate (Alp Arslan), and these buildings have Islamic influences.
- The research settled the controversy about the real history of the buildings, highlighting the planning, architectural and artistic elements with Islamic influences that left traces on Seljuk architecture later.
- The buildings of Anni witnessed the emergence of Ioan layout in the palaces affected by the Abbasid architectural traditions. The walls and gates also followed the same architectural planning and architectural elements of the walls and towers with Abbasid rulings.
- The halls were distinguished by the immediate palaces that each consists of architectural units represented in a courtyard or shield overlooked by two opposite Iwans. The eastern hall is characterized by the castle palace and the palace located on the main street of the Iwan whose roof is based on two rows of six wooden columns on stone bases, and the most important thing is that the middle sector It is the widest of the two sides, and the two iwans in the southern hall are surrounded by two rooms, and the emergence of Iwanian planning with immediate palaces is an important example that reminds us of the planning of Islamic schools.
- Double Annie walls were constructed of two fences, each with towers and gates, and between the walls a narrow space compelling the attackers not to perform the exercises properly or use the rams. The outer wall is less elevated than the interior, which represents the main wall of the city, and the gates have semi-circular towers equipped with lattices, each of three floors, the first is solid, the second is equipped with lattices, and the third is exposed, and it is also equipped with projections based on



courses based on contracts linking the towers. The Lion Gate was Annie's main entrance.

- The walls of Ani and its gates followed the Islamic traditions, where the layout of these walls and gates proceeded in the same style as the walls of the city of Baghdad, in terms of forming them from more than one wall and supporting them with semicircular towers, and providing them with barges and falls, and the most important elements that represent the second inner wall the main wall in what is considered the first external wall An external defensive line whose task is to disrupt and remove the attackers from the city's main wall.

## 2. Philosophy of art

### 1. 2. Dialectic of Artistic and Aesthetic relationship between Creativity and Receive [22].

**Abstract:** This paper deals one of the artistic creation topics in the fine arts and standards values of taste aesthetic, through the study of creative process of the artist.

When trying to explain the aesthetic values, artistic creativity and philosophy meet through phenomena or aesthetic currents in the color of the colors of aesthetic expression is the freedom of creativity, in connection with the cultural-effects of the natural environment and socialization, gender, etc., have been involved in the interpretation of the philosopher, which means the values of freedom and beauty right and good, and the sociologist who teaches Anthropology or technical phenomena through social construction, which means that the interpretation of artistic activity through the psychological behavior and his proficiency to respond.

Search follows the scientific analytical approach for the extraction stages of artistic creativity, the process of its components, and the relationship between the artist and the artistic antique pieces, and between the recipient and the artistic antique pieces on the other hand.

**Keywords:** artistic, creativity, fine arts, the freedom of creativity, aesthetic.

#### Conclusion and results

- When trying to explain the aesthetic values, artistic creativity meet with philosophy, through the phenomena or aesthetic currents in one color of aesthetic expression is the freedom of creativity, in connection with the substances of civilization of the natural environment and socialization, gender, etc.,
- Philosopher who has been involved in the interpretation, takes care of the values of freedom, beauty, right and goodness, the sociologist and the anthropologist who teaches technical phenomena through social construction, which means that the interpretation of artistic activity through the psychological behavior and his proficiency to respond.
- The study confirmed that the steps that follow in order to reach to determine the metaphysical beauty is: induction, analysis and personal taste, and although it calls for the tendency contemplative in the consciousness of beauty, a tendency prevailing in the entire ancient aesthetic thought.
- As well as the experimental tendency scientific, there is absolutely necessary for the artists in aesthetics, in the first place, it is give them the knowledge and culture, and draw their sights towards the right and the corrupt works of art and aesthetic tastes, but this does not mean the low importance of this science in relation to critical public and the receiver, and that what applies to the creator as an example of the finest of creativity and receive together applies to the receiver as well.
- Creativity and taste are intertwined; together, the creator who is the creativity of the work does not creates for himself, Art is the legitimate intermediary between the creator and the receiver>
- So, tasting of artistic study addressed to several elements it is: the dimensions of the process of artistic taste, the characteristics of taster (recipient), the characteristics of the artwork from the point of view of the recipient.

### 2. 2. Relationship between Creator and Recipient, (Analytical study on aesthetics theorizing and tasting) [23].

**Abstract:** This paper deals with one of the artistic creation topics in the fine arts and standards values of taste aesthetic.

The artistic taste means an individual's ability to respond to the beauty wherever it is found, also has a psychological relations, in addition to the existence of gender differences in aesthetic preferences, especially in photography, as well as a relationship between aesthetic preferences and some personality traits, and which already recognize that artistic taste is a person's sense of artistic beauty work, and varies from one person to another, according to grasp taster artwork environmental, cultural and educational factors so taster.

Search follows the scientific analytical approach through the beauty rules, the philosophy of art and artistic taste.

**Keywords:** philosophy of art, beauty rules, aesthetics, theorizing, artistic tasting.

#### Conclusion and results

- Artistic taste means an individual's ability to respond to the beauty wherever it is found, also has a psychological relations, in addition to the existence of gender differences in aesthetic preferences, especially in photography, as well as a relationship between aesthetic preferences and some personality traits, and the foregoing,
- We recognize that artistic taste is Taster's sense of artistic beauty of the work, and varies from one person to another; according to grasp Taster artwork environmental, cultural and educational factors so Taster.

- Taster, which tracks the evolution of the Fine Arts through her long career, and what undergone additions and innovations and leaps, can his sense of proper eye trained, recognize the implications of the aesthetic and expressive and intellectual, which tried the artist embodied in a painting and taste, as well,
- The viewer can gourmet trained eye to see modern paintings, and discover the beauty and creativity positions which - that is found-, through attendance to visit archaeological sites, and the presence of fine art galleries, and the constant friction artists and debating with them and see the new in the world of art books.

### **3. 2. The Process of Artistic Creativity in fine arts (Analytical study on relationship between the Artist and Antiques) [24].**

**Abstract:** This study is about the conditions of production of art, and creative process through a number of arts and psychological studies, researcher exposed to conditions that sparked a desire in the artist for the production, especially with regard to the development of political ideas, and then a detailed study of painting - as it is - in its final form, and the revisions made by the artist completed before the form in which it offered.

The creative behavior is humanly complicated, so, the creative is one of the acts and patterns of different behavior in its meaning and its building of what comes out other people, and the difference will be in the direction of excellence, the capabilities of human when elevate, and skill to take shape, classified as become a creative.

Any artistic study should be on two levels: first: the artistic and cultural climate in which the artist live in it, and technical experiments carried out by the artist in maturity, while the second level represents the level of specialization, and addresses the psychological and creative base, which began to grow slowly, It gave an opportunity for the firmness and stability, and the obstacles faced by the artist.

The research follows the analytical method for the extraction stages of artistic creativity, its stages, the process of its components, and the relationship between the artist and the antiques, through the study of the creative process.

**Keywords:** artistic creativity, fine arts, originality, antiques.

#### **Conclusion and results**

- The impact of freedom seems innovator in the case of natural twinning between creative visual intellectual and creative cultures, through their relationship with the creative artists and intellectuals, and their relationship to the environment and culture on the basis of communication and contact, it deals with how the capacity of human consciousness devise artistic creativity precisely machined, through the complex nature of his relationship, and what occurred the human consciousness journey to this place of phases.
- From the beginning of human existence is a living being, and whether the freedom of a positive contribution in identifying human vision of the world and formulation, these questions have formed borders hypotheses based on the explanation and clarification of the role of real creativity and free in art and literature, all of which within a serious attempt to explain some of the implications and terms on the one hand and then put them together to answer about the importance of freedom and an atmosphere of creative free thinking, and reflection on the individual's thinking whether critic explaining or philosopher analyst or an artist producer or recipient gourmet.
- When it increased human vision complex including encounters on the ground of the social and intellectual changes, and since has made scientific achievements and technology, have had a profound impact in adapting ongoing relationship dialectic between consciousness and reality shifts, and then in the formation of public creativity, and in particular artistic creativity, and in this cognitive philosophy see philosophy, aesthetics, mythology, science cultures, psychology and art history to have an impact in various related study of the human being, freedom and integrity of his character fields of knowledge, so, the complex relationship freedom and creativity and their relationship with the concepts of art and beauty, thought and deed, which affected the relationship between cognitive and creative in achieving greater creative freedom are grew up.

### **4. 2. The relationship between the creative and critical thinking skills (Analytical study in fine arts philosophy) [25].**

**Abstract:** This paper deals with the subject of creative thinking and critical thinking, which raises a number of hypotheses about creative thinking factors can be grouped under three include: cognitive abilities, productive capacity and capabilities of the assessment.

It also deals with the relationship between creative thinking and critical thinking skills, where the skills of critical thinking is divided into three categories inductive thinking skills, thinking skills and deductive skills assessment thinking. It also deals with the relationship between creative thinking and intelligence.

When trying to explain the aesthetic values where it meets the artistic creativity and philosophy through phenomena or aesthetic currents in the color of the colors of aesthetic expression is the freedom of creativity, in connection with the cultural-effects of the natural environment and socialization, gender, etc., have been involved in the interpretation of the philosopher, which means the values of freedom, beauty, right, and charity, and sociologist who teaches Anthropology or technical phenomena through social construction, which means that the interpretation of artistic activity through the psychological behavior and his proficiency to respond.

Search follows the analytical method in determining the relationship between the skills of creative and critical thinking through Creative thinking and critical thinking study and Creative Thinking factors

**Keywords:** artistic creativity, creative thinking, critical thinking, skills, aesthetic values.

**Conclusion and results**

- Critical thinking skills are divided into three categories: inductive reasoning skills to reach any generalizations, rules and laws through small molecules, and deductive skills, logical thinking, a measurement process, which is to reach the results of introductions.
- Skills Assessment minded and means make a judgment about the value of some of the things and ideas, and critical thinking criteria include clarity, health, accuracy, connectivity and depth and breadth and logic. This is the basis of the research methodology.
- The creative innovative thinking include skills: fluency, flexibility, originality and sensitivity to the problems and keep direction, including the obstacles faced by obstacles personal, environmental, and personal obstacles include: lack of confidence and inclination to keep up the enthusiasm and excessive haste and stereotypical thinking and insensitivity.
- The difference between critical thinking and creative thinking, critically and logically tight resides things exist does not change anything, and creative thinking forked or spaced violates things exist or logical and cannot predict its outcome.

**5. 2. The theories of creativity in Fine Arts (analytical study) [26].**

**Abstract:** The problem of artistic creativity is one of the deeper problems, which are related to acts underlying the artist, emerged about his artistic work, they also represent the most important art issues, as the creative innovation is about originality reflect the genius reveal his greatness, and artistic creation is an introduction to the study of artistic taste on the basis of sound, which is the study of the act or creative expression precondition of artistic taste, which is the focus of the relationship between the creator and the receiver.

Studies on the problem of creativity have varied between; historical studies that tracks the views of successive artists, descriptive studies only as artistic creativity in their manifestations, taxonomic studies that focus on the classification of creative processes, and interpretative studies that are trying to reach the level of theory by Philosophical Method the theoretical or practical and demo approach.

Research deals with an analytical study of the theories of artistic creation, which include: inspiration or genius, mental, social, and psychology, to confirm that creativity is nothing but a product of social reality and conditions, customs and heritage and traditions associated with inspiration and genius of social and psychological conditions.

**Key words:** creativity, genius, mental, social, psychological.

**Conclusion and results**

This is evident in the many theories that explain the phenomenon of artistic creativity because it is a complex phenomenon and multi-faceted and angles resulting from many different factors and circumstances, as different opinions and theoretical premises in the interpretation of creativity, think the owners of the theory of inspiration or genius that the artist has no preference for creative production, But divine or satanic power, and the representatives of this theory omitted the question of the implementation of the work of art.

The Muslim Arabs in the first ordered them to have turned to the Holy Quran examine and review marching along the lines of moral values that brought them and the guidance of the Sunnah of the Prophet Mohamed, and social theorists have linked the creativity of sex, the environment and time so that the art is not the product of an individual but is a collective product of this, the creativity is due to the social reality of prison conditions, customs, heritage and traditions did not reach the owners of this theory to what is characterized by the creative artist from the rest of the people, the psychological analysis of the theory it is impossible to have artistic creativity and other creativity that developed civilizations and led the people towards scientific progress was the result of sublimation b Sexual motivation.

The position of behaviorists and associations is only useful in interpreting processes of learning and acquiring skills. Humanists see that every person has the ability to think creatively and differ among themselves in the degree of creativity, and the theory of Gestaltism is called surface theories, it was not complicated explanation superficially, the theory of factor analysis (Guilford theory) is the best theories that dealt with mental factors of creativity, depth and distinguishable characteristics associated with creativity on the basis of global analysis.

The noticeable creative theories see all that they did not provide an explanation of experimental mental processes performed by the brain and this applies to the physiological theories presented as a theoretical explanation of the brain to the process of creativity and abstract interpretation ignorant of the brain.

**3. Heritage and Humanities**

**1. 3. Problematic of protection of cultural property in times of armed conflict [27].**

**Abstract:** Heritage and cultural property in all its forms, represents people's Assembly, which passed from generation to generation, where blend the features of national character and national characteristics distinct memory. Monuments constitute an

episode of cultural and civilizational evolution, and confirms that the loss of any impact, represents a great loss for all of humanity. In these circumstances, it is not surprising to find that the war took a pose on the monuments and their value, as destroying monuments and cultural property and heritage of many countries, under the pretext of military necessity.

If the media play a national and a national responsibility, especially in the countries and communities in which they locked in a comprehensive counter neo-colonialism and regional and international instruments, as is happening today in many of the Arab world countries, the media transformed by necessity into high-impact strength, and be one of the priorities of its duties is not pumping breaking news field or the immediate prosecution of media hostile lies and refutes it by video and audio and documents, but also to defend the national patriotic memory components, particularly the inherited cultural and civilizational heritage, and thus defend the threatened destruction, mutilation identity.

Instead of the media system's active role in the definition of heritage and civilization, and to contribute to influencing the preservation of identity and the consolidation of its components in society, it ignore little by little these components, although the deliberate destruction of Antiquities and places of worship and works of art is a manifestation of slipping into the abyss of the overall cultural war.

This research deals with the role of media in protecting the heritage and cultural property, and aims to highlight: the dire consequences and the risks to the wealth of civilization and culture in the Arab countries, including Iraq (for example), which took the forms in a systematic destruction of historical monuments and religious sites.

Controlled by the western media and western agencies bias against the Arab countries, and the control of news sources pictured on the Arab news, and the role of media outreach, in the face of the impact of satellite television and hostile Internet and social networks, and other media dominant, which has become a large part of which poses a threat to national identity.

It follows a descriptive approach through the extrapolation of the definition of cultural property, treaties and conventions organized to protect them in situations of armed conflict, and to monitor the destruction of Iraqi cultural property solution, as follows analytical method to determine the role of new media in the protection of cultural properties.

**Key words:** the role of media, protection of heritage, cultural properties.

#### **Conclusion and results**

- The research dealt with the role of the media in protecting heritage and cultural property, which constitutes a link in the cultural and civilizational development and represents the memory of peoples who pass from one generation to another through four axes: the first on the definition of cultural property, the second on the protection of cultural property in periods of armed conflict, and the third on the destruction Arab cultural property (Iraq as a model), and the fourth on the role of the media in protecting heritage and cultural property in light of globalization
- The research tackled plans to destroy monuments and cultural property on the pretext of military necessities.
- The research emphasized the role of the media in Arab countries and societies that are fighting a comprehensive struggle to confront new colonialism and its regional and international tools.
- The research confirms that the media is transformed by necessity into a highly influential force and one of the priorities of its tasks is to defend the components of the national national memory and the identity that is threatened with destruction and distortion, foremost among which is the heritage, cultural and civilizational heritage.
- The research confirmed the severe repercussions and risks surrounding the civilizational and cultural wealth present in the Arab countries, which took systematic forms in the destruction of historical monuments and religious sites, the control of Western media and the bias of Western agencies against Arab countries, and the control of news sources depicted on Arab news.
- The research focused on the role of media awareness, which is to inform citizens about the importance of cultural property and seize opportunities to arouse their interest in cultural heritage and involve them in taking responsibility for protecting cultural and archaeological heritage.
- The research dealt with the cultural dimension of globalization and its connection with the communication and media dimension, hence the role of satellite TV channels in particular, in promoting globalization.
- The national media has huge responsibilities towards the cultural heritage and the national identity, not only in confronting the massive media war waging on the Arab countries, but also to employ larger, more effective and influential efforts in defining and documenting cultural heritage on the one hand, and defending the cultural identity and its multiple and complementary cultural elements that express Wonderfully about the various components of society on the other hand.

### **1. 3. The relationship between human and applied sciences in archeology and its role in excavations and archaeological studies [28].**

**Abstract:** With regard to the recent trend of science in detecting the archaeological remains that are still preserved in the ground, we know that the archeologists were and still rely entirely on the manual excavation, with what in this excavation of hardship and intransigence, and it remained so until the turn Some of these researchers have recently come to the modern science to help them and facilitate their work and provide their effort, time and money. They focused on the places where the devices can indicate the possibility of having traces in them. This trend has taken place since the last century when science directed its research and studies

into intangible matters, especially electromagnetic waves and X- and Cosmic, and others in constant attempts to benefit from the application of them, and has undoubtedly reached many achievements in this regard.

As a result of this, the auxiliary sciences have emerged to reveal the buried treasures or treasures in the ground without resorting to manual drilling, and the auxiliary sciences of archaeology have an effective role in the study of man and his civilization, including human and applied sciences. In order to obtain adequate information on human beings and civilizations throughout the world.

The archeologist should be familiar with the archeological sciences that assist the researcher in the interpretation and rooting of phenomena. The auxiliary sciences can be classified into several categories in the field of historical and human sciences, environmental geosciences, mathematical sciences and technical and technical knowledge.

In any case, it is not possible to limit the sciences that assist archeology. The archeologist, like the medical surgeon, fulfills all the sciences and improves his work by the development of techniques. In this regard, it is possible to say that human biology is a science that provides clear services for archeological research, in terms of its study of ancient bones and mummies, Physical characteristics, diseases they have experienced and methods of ancient medicine.

**Keywords:** Archeology, Manual excavations, Treated Treasures, Applied Science Laboratory, Historical Sciences, Humanities, Environmental Geosciences, Mathematical Sciences, Technical Knowledge.

### Conclusion and results

- Archaeology is a science that relies on the collection and analysis of waste to explore the reality of the past, and archaeological work is not limited to the discovery of the effects of the former nations, but an analysis of what is revealed.
- The auxiliary sciences have emerged to detect the buried treasures or treasures buried in the ground without resorting to manual drilling. They have an active role in the study of man and his civilization, including human and applied laboratory sciences. The researcher should be familiar with the effects of the auxiliary sciences that help the researcher in the interpretation and rooting of phenomena. These sciences can be classified into several categories in the field of historical and human sciences, environmental geo-science, sports sciences and technical and technical knowledge.
- Anthropology and ethnology, such as history, are among the most important disciplines in the field of archeology. The former deals with the natural historical development of man, the second examines its cultures, customs and traditions.
- Archaeological archaeology is part of cultural anthropology, and the science of philology is in the same scope to express the study of the social and cultural aspects of man, and includes all aspects of ancient human civilizations, the field of archeology.
- There are two concepts of cultural anthropology: the first is that Ethnography and Ethnology are equally important, while the second is that Anthropology refers to the genetics, species, anatomical characteristics, biological processes, and the relation between human and natural history. Type.
- Archaeologists have come up with precise methods to excavate the layers of the earth where there is a cultural remnant. They also developed accurate methods to examine, locate, categorize and identify them, and then compare them to each other. Archaeologists, using these approaches, can extract much information about ancient cultures, their changes, and their relationship to each other.
- Archaeologists use anthropologists' research to verify the identity of their remains and the history of their existence. Archaeologists also collaborate with specialists in natural anthropology, due to the large presence of human fossils in excavations, with cultural remains.
- Archaeology therefore examines the history of man and the accompanying cultural changes in an attempt to build a full picture of the social life of the ancient societies.
- If archaeology depends to a certain extent on history, it differs from the knowledge of history in that it does not study the civilized stages of history, but rather examines those periods in which human society lived before the invention of writing and the codification of history.
- There is an integrative relationship between three sciences: archeology, history, sociology. The science of history and sociology depends mainly on archaeology in providing them with the required information.
- The link between archaeology and history is evident in the archaeology presented by the facts about the groups in historical times, whose effects were left in the form of texts of manuscripts, or works of art or ancient manuscripts,
- The interdependence between history and sociology is the interdependence that characterizes the human act. It is both a social act and a historical act. History thus derives from sociology the theoretical principles and perceptions, to use them as tools for historical research, and sociology in turn derives from history the material it has in understanding Current social conditions.
- What is revealed during the archaeological excavations, and analyzes provided by archaeologists serve as the main stone from which the historian starts writing about an age of the ages, and the starting point of the sociologist when he searches for the nature of society in a civilization or an age.
- Historical geography tries to give a picture of the components of the field and its development over time and its dynamics, and tries to study all the changes occurring in the field and link them to the temporal factor, which is one of the pillars of historical research. It is concerned with the study of historical development and the different movements of the population. This requires that the geographic be aware of the past, geographical, geological and historical heritage.

- History transcends geography when it attaches great importance to time, but the crux of the historical study lies in the knowledge of the past time. Geography, however, does not attach importance to time, and historical geography is a heavy material for historical studies because it analyzes the past of a geographical location. The field of writing history, using the historical geography has become self-insistent on the historian.
- Historical geography derives its material from several sciences. It is closely related to other geographies, geomorphology, climatic geography, biogeography, human geography and its various branches. Historical geography uses ancient climate science (Paleoclimatology) to identify the climatic conditions that prevailed in the regions of the world. Different ages,
- Historical geography is closely related to archeology. Through the legacy of ancient societies, archaeologists can gather evidence of historical geography.
- Topography is concerned with the study of the status, distribution and names of the population in terms of language and history, and laboratory studies of buildings of all types and types of civil, religious or military, and study all the plans and development of cities as this science is interested in studying all the problems of population in the ancient world.
- Archaeological geophysics gives an image of the invisible earth using physics of various kinds, such as sound, light, electricity and magnetism. These complex new sciences and techniques help date the effects.
- Geology and geomorphology are an auxiliary science in archeology, providing an idea of the age of the rocks and the atmosphere in which they originated. So that its approximate or relative age can be identified. This preliminary knowledge provides the archeologist with a basis for further study. Geomorphology is a basic geological science and geography that has a direct impact on archeology. It provides a picture of a specific time of formation at the surface of the earth, seas and rivers in the area under archaeological research.
- It is important for the archaeologist to rely on the science of the calendar in the history of the archaeological levels he discovers. Where the subject of (Chronology) on the various calendars of countries and peoples, and since the third millennium BC. M needed to register what is important in his economic, religious and political life.
- The archaeology of the Archaeological places opens up good prospects in the search, by reference to the origin of the place designation. And the peoples it created.
- The science of solar photography is a very important science in the recording of monuments, not only in the field of architectural monuments and the effects of art and artistic effects preserved museums and special collections, but in the field of excavation and archaeological study also. Includes: Air photography, ultraviolet imaging, x-ray imaging and cosmic radiography.

### 2. 3. Research issues in the humanities and its relationship with the theory of scientific epistemology [29].

**Abstract:** This research deals with an important topic summarizing the research issues in the humanities and its relationship with the theory of scientific epistemology, and through a brief study on scientific research in the light of the definition of research and science and the definition of scientific research.

The research deals with the definition of scientific research and the concept of science and its functions and objectives, in addition to scientific knowledge.

The talk about scientific research deals with its inception, concepts, objectives, types, characteristics and difficulties faced by researchers.

There is no doubt that the close relationship between scientific research and epistemology plays a key role in the scope of knowledge, its interpretation in short, and how to obtain it, and what is the connection between them and the existing facts around them.

**Keywords:** humanities, scientific epistemology, scientific research, scientific knowledge.

#### Conclusion and results

- The scientific research has three pillars that are not based on them, and each of them represents an important matter in its appearance in the appearance that should be the subject, method and form.
- Knowledge can be defined as meaningful information ie relevant, actionable information that depends, in part, on past experience, a set of key capacities, ideas, laws, and procedures on which to base work methods and decisions.
- It can be said that knowledge is information that has been interpreted and given meaning so that it becomes useful for solving a problem or making a decision. It is worth mentioning that the process of processing and interpreting this information is through the knowledge base owned by each person, and can be conceived as a base containing facts, experiences, beliefs, attitudes and relationships, which connect these elements with each other, the ability of a person to act and solve problems is part of his own Knowledge first.
- Scientific research is an organized method in collecting reliable information, making observations and analyzing the objective of this information, by following specific scientific methods and methods, in order to ascertain its validity or modification or adding new ones, and then reach some laws and theories and predict the occurrence of such phenomena and control the causes,
- Scientific research is a way to solve a specific problem, to discover new facts through accurate information, and scientific

research is the only way to know about the world.

- Scientific research depends on the scientific method. The scientific method is based on organized methods of observing, recording information, describing events and forming hypotheses. These are organized steps aimed at finding and translating facts. This results in an understanding of events, trends and theories and works on applied science through laws and theories.
- The perception of countries varies according to the importance of scientific research according to their social development, the amount of their wealth and the awareness of their rulers, the availability of minimum research requirements and so on, but they are much less fortunate than the developed countries in this field.
- The gap is still very wide between developed and developing countries in various ways, one of which is scientific research. It is not enough for developing countries to invest and apply the results of developed countries' research, because in this case they will always be dependent on science and knowledge.
- To conduct research on them, provided that the availability of research materials from researchers and laboratories and the creation of the scientific atmosphere, which enables the researcher to leave for research and to do it to the fullest.

#### **4. 3. The role of new media in the protection of cultural properties and heritage [30].**

**Abstract:** The study deals with the role of the media in the protection of cultural heritage and properties through three axes: first, the definition of cultural properties in a comprehensive definition covering heritage, culture, archeology and civilization, the second on the protection of cultural properties during periods of armed conflict.

The research aims to highlight the serious repercussions and dangers that surround the cultural and cultural wealth of the Arab countries, including Iraq (for example), which took systematic forms in the destruction of historical monuments and religious sites. The dominance of Western media and the bias of Western agencies against Arab countries, and the control of news stories on Arab news.

And the role of media awareness, which is the definition of the citizen on the importance of cultural properties and seize opportunities to raise interest in cultural heritage and notice responsibility.

And the involvement of young people in taking responsibility for the protection of cultural heritage, the first basis for the formation of national identity, in the face of the impact of hostile satellite and the Internet and social networks, and other media dominant, a large part of which is a threat to national identity.

The research follows the descriptive approach by extrapolating the definition of cultural properties, treaties and conventions to protect it in situations of armed conflict, monitoring the destruction of Iraqi cultural properties, and the analytical approach to determining the role of the new media in the protection of cultural properties.

**Keywords:** New media, heritage, cultural properties, armed conflict, historical monuments, cultural heritage.

#### **Conclusion and results**

- The research dealt with the role of media in the protection of cultural heritage and properties, which constitute a cycle of cultural and civilizational development. It represents the memory of peoples that are transmitted from one generation to another through three axes: the first is the definition of cultural properties; the second is the protection of cultural properties during periods of armed conflict; (Iraq as a model).
- The research tackled plans to destroy monuments and cultural properties on the pretext of military necessity.
- The research emphasized the role of media in Arab countries and societies, which are engaged in a comprehensive struggle against new colonialism and its regional and international instruments.
- The research confirms that the media is transformed by necessity into a highly influential force. One of its priorities is to defend the components of the national memory and the identity that is threatened with destruction and distortion, especially the heritage and the cultural and civilizational heritage.
- The study highlighted the serious repercussions and dangers that surround the cultural and cultural wealth of the Arab countries, including Iraq (for example), which took systematic forms in the destruction of historical monuments and religious sites, Western media control and the bias of Western agencies against Arab countries..
- The research focused on the role of media awareness, which is the definition of citizens on the importance of cultural properties and seize opportunities to raise their interest in cultural heritage and involve them in taking responsibility for the protection of cultural heritage.

#### **Conclusion and results of research**

- The research dealt with the (30) scientific studies of Mahmoud Darwish, which deals with research in Islamic and Coptic monuments and the ecology of art, heritage and humanities.
- Egypt, 11 papers were published: Architectural planning of Minia mosques – Egypt, Development of Architectural Planning of Pharos Castle, The role of Rosetta fortifications against the English expedition on Egypt, (New vision through the French and British documents), Preservation of the architectural heritage, (Sultan Qayet-Bey Castle in Rosetta - Egypt, as example), Social pluralism and civil peace in Rosetta – Egypt, (16<sup>th</sup> -18<sup>th</sup> century), The Manifestations of the Planning and Urbanization of

- Rosetta – Egypt, (16th:18th Century), The failed colonial campaign of the British army on Rosetta of Egypt in 1907 according to the English documents, The fortified fence around Rosetta, field study in the maps of the French Campaign 1798-180, Foreign communities in Rosetta and its economic and political role during the Ottoman rule, Analytical study of architecture, urban planning of Coptic monasteries, (Red sea monasteries as examples), The architectural elements and the features of urban planning of the Desert Coptic Monasteries,
- Palestine, One search is published: The Architectural octagonal planning, (Dome of the Rock and European Churches),
  - Syria, One search is published: Architectural elements in Krak des Chevaliers in Homs – Syria,
  - Morocco, One search is published: Manuscript of shooting by cannons, 1210 H / 1795 AD (Study and publication),
  - Saudi Arabia, Four papers were published: Architectural heritage of the Arab castles and forts in Khyber, (Saudi Arabia), Architectural effect of Islamic Iwan and triple arched facade on the planning of historical houses, (Jeddah, Saudi Arabia as example), Military fortifications in Asir (Civil buildings, forts and castles), The remaining buildings in Unaizah, Saudi Arabia.
  - United Arab Emirates, One search is published: Problematic of preserving the architectural heritage and its sustainability (Sheikh Sa'eed House in Dubai for example).
  - Armenia (2): Two Armenian Bibles with Arabic Influences of miniature painting, (Gregor Tatevatsi 1346-1410), Civil Architectural heritage in Ani (Armenia).
  - In the field of art philosophy, five papers were published: Dialectic of Artistic and Aesthetic relationship between Creativity and Receive, Relationship between Creator and Recipient, (Analytical study on aesthetics theorizing and tasting), The Process of Artistic Creativity in fine arts (Analytical study on relationship between the Artist and Antiques), The relationship between the creative and critical thinking skills (Analytical study in fine arts philosophy), The theories of creativity in Fine Arts (analytical study).
  - In the field of heritage and humanities, four papers were published: Problematic of protection of cultural property in times of armed conflict, The relationship between human and applied sciences in archeology and its role in excavations and archaeological studies, Research issues in the humanities and its relationship with the theory of scientific epistemology, The role of new media in the protection of cultural properties and heritage,

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