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Topic III

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## Masjid al Haram – Kaaba

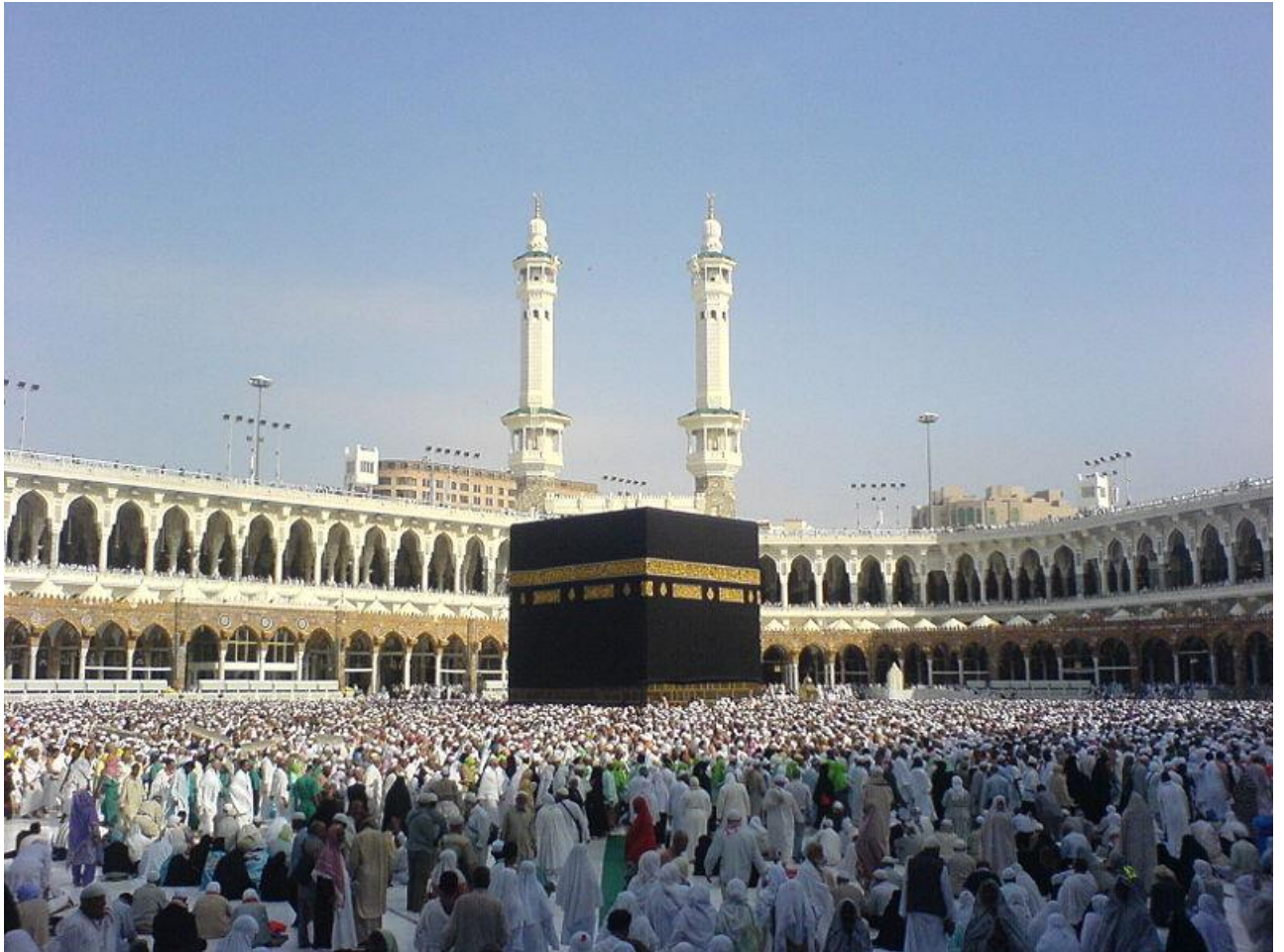
Location: Makkah, Saudi Arabia

Date: Renovated 692, 1570, 1629

Style: Islamic

Construction: Marble and wood; Capacity 820,000; Nine minarets

Type: Mosque



Al-Masjid al-Ḥarām ("The Sacred Mosque"), is the largest mosque in the world. Located in the city of Makkah, it surrounds the Kaaba, the place which Muslims turn towards while offering daily prayer and is considered to be the holiest place on Earth by Muslims. The mosque is also commonly known as the Haram or Haram Sharif.

The current structure covers an area of 356,800 square meters including the outdoor and indoor praying spaces and can accommodate up to 2 million worshippers during the Hajj period.

## History

Islamic tradition holds that the mosque was either first built by Prophet Adam or Prophet Ibrahim with the help of his son Prophet Ismail. The latter is the more popular opinion amongst scholars. They were ordered by Allah to build the mosque, and the Kaaba. The Black Stone (Hajr al-Aswad) is situated near the eastern corner of the Kaaba, and according to some people is believed to have 'fallen from heaven' and turned black due to man's misdeeds. Others believe it is only a mark to start the circumambulation around the Kaaba. The Kaaba is the direction for all the Muslims to pray across the globe thus signifying unity among all. The Islamic teaching specifically mentions that there is a miraculous oasis, ZamZam, which has never dried ever since it was revealed.

“ And when We assigned to Abraham the place of the House (Kaaba), saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves. „  
—Qur'an, [Qur'an 22:26]

“ And when Abraham and Ishmael raised the foundations of the House (Kaaba): Our Lord! accept from us; surely Thou art the Hearing, the Knowing. „  
—Qur'an, [Qur'an 2:127]

Muslim belief places the story of Ishmael and his mother's search for water in the general vicinity of the mosque. In the story, Hagar runs between the hills of Safa and Marwah looking for water for her son, until God eventually reveals to her the Zamzam Well, from where water continues to flow non-stop to this day.

During the prophetic era, before the Kaaba was used as a mosque, it was a place of worship for Arab pagans who would come from all over the peninsula to pay dues to their many deities. Makkah thrived on the trade that came with the overflow of pilgrims, and thus, to the Quraysh, the Kaaba was a prized jewel.

After the Hijra, upon Muhammed (S)'s victorious return to Makkah, all the idols in and around the Kaaba were removed and the Kaaba was cleansed. This began the Islamic rule over the Kaaba, and the building of a mosque around it.

The first major renovation to the Mosque took place in 692. Before this renovation – which included the mosque's outer walls being risen and decoration to the ceiling – the Mosque was a small open area with the Ka'aba at the centre. By the end of the 700s the Mosque's old wooden columns had been replaced with marble columns and the wings of the prayer hall had been extended on both sides along with the addition of a minaret. The spread of Islam in the Middle East and the influx of pilgrims required an almost complete rebuilding of the site which came to include more marble and three further minarets.

In 1399 the Mosque caught fire and what wasn't destroyed in the fire (very little)

was damaged by unseasonable heavy rain. Again the mosque was rebuilt over six years using marble and wood sourced from nearby mountains in the Hejaz region of current day Saudi Arabia. When the mosque was renovated again in 1570 by Sultan Selim II's private architect it resulted in the replacement of the flat roof with domes decorated with calligraphy internally and the placement of new support columns. These features – still present at the Mosque – are the oldest surviving parts of the building and in fact older than the Ka'aba itself (discounting the black stone itself) which is currently in its fourth incarnation made in 1629. The Saudi government acknowledges 1570 as the earliest date for architectural features of the present Mosque.

### **Saudi Development**

Following further damaging rain in the 1620s, the Mosque was renovated yet again: a new stone arcade was added, three more minarets were built and the marble flooring was retiled. This was the unaltered state of the Mosque for nearly three centuries.

The most significant architectural and structural changes came, and continue to come, from the Saudi status of 'Guardian of the Holy Places' and the honorific title of Custodian of the Two Holy Mosques (the other being the Mosque of the Prophet in Medina) been afforded to King Abdul Aziz. Many of the previously mentioned features – particularly the support columns – were destroyed in spite of their historical value. In their place came artificial stone and marble, the ceiling was refurnished and the floor was replaced. The Al-Safa and Al-Marwah, an important part of both Hajj and Umrah, came to be included in the Mosque itself during this time via roofing and enclosure. Also during this first Saudi renovation four minarets were added.

The second Saudi renovations, this time under King Fahd, added a new wing and an outdoor prayer area to the Mosque. The new wing which is also for prayers is accessed through the King Fahd Gate. This extension is considered to have been from 1982-1988.

The third Saudi extension (1988-2005) saw the building of further minarets, the erecting of a King's residence overlooking the Mosque and further prayer area in and around the mosque itself. These developments have taken place simultaneously with those in Arafat, Mina and Muzdalifah. This third extension has also resulted in 18 more gates built, three domes corresponding in position to each gate and the installation of nearly 500 marble columns.

Modern but essentially non-architectural developments have been the addition of heated floors, air conditioning, escalators and a drainage system.

The death of King Fahd means that the Mosque is now undergoing a fourth extension which began in 2007 and is projected to last until 2020. King Abdullah bin Abdul-Aziz plans to increase the capacity of the mosque by 35% from its current

maximum capacity of 800,000 with 1,120,000 outside the Mosque itself.

### **Religious significance**

The importance of the mosque is twofold. It not only serves as the common direction towards which Muslims pray, but is also the main location for pilgrimages.

### **Qibla**

The qibla—the direction that Muslims turn to in their prayers (salah)—is toward the Kaaba and symbolizes unity in worshipping one God. At one point the direction of the qibla was toward Bayt al-Maqdis, Jerusalem (and it is therefore called the First of the Two Qiblas), however, this only lasted for seventeen months, after which the qibla became oriented towards the Kaaba in Makkah. According to accounts from Muhammad (S)'s companions, the change happened very suddenly during the noon prayer at Medina in the Masjid al-Qiblatain. Muhammad was leading the prayer when he received a revelation from Allah instructing him to take the Kaaba as the qibla (literally, "turn your face towards the Masjid al-Haram"). According to the historical accounts, Muhammad, who had been facing Jerusalem, upon receiving this revelation, immediately turned around to face Makkah, and those praying behind him also did so.

### **Pilgrimage**

The Haram is the focal point of the hajj and umrah pilgrimages that occur in the month of Dhul-Hijjah in the Islamic calendar and at any time of the year, respectively. The Hajj pilgrimage is one of the Five Pillars of Islam, required of all able-bodied Muslims who can afford the trip. In recent times, about 3 million Muslims perform the hajj every year.

Some of the rituals performed by pilgrims are symbolic of historical incidents. For example, the episode of Hagar's search for water is emulated by Muslims as they run between the two hills of Safa and Marwah whenever they visit Makkah.

### **Kaaba**

Literally, Kaaba in Arabic means square house. The word Kaaba may also be derivative of a word meaning a cube. Some of these other names include:

Al-Bait ul Ateeq which, according to one interpretation, means the earliest and ancient. According to another interpretation, it means independent and liberating. Al-Bait ul Haram which may be translated as 'the honorable house'.

The whole building is constructed out of the layers of gray blue stone from the hills surrounding Makkah. The four corners roughly face the four points of the compass. In the eastern corner is the Hajr-al-Aswad (the Black Stone), at the northern corner lies the Rukn-al-Iraqi ('The Iraqi corner'), at the west lies Rukn-al-Shami ('The Syrian corner') and at the south Rukn-al-Yamani ('The Yemeni corner'). The four walls are covered with a curtain (Kiswa). The kiswa is usually of black brocade with

the Shahada outlined in the weave of the fabric. About two-thirds of the way up runs a gold embroidered band covered with Qur'anic text.

## Incidents

### 1979 Grand Mosque Seizure

A terrorist attack on the mosque took place on November 20, 1979. The seizure by the dissidents (men and women) was led by Juhayman al-Otaibi. This event shook the Muslim world as the holiest of Islamic sites saw violence and killing, when hundreds of pilgrims present for the annual hajj were taken hostage, and in the aftermath, large numbers of both Saudi forces and of the militants were killed in the ensuing battles for control of the site.

## Umayyad Mosque

Location: Damascus, Syria

Date: Built between 706-715; restored 1970

Style: Islamic

Construction:

Type: mosque



The Umayyad Mosque, also known as the Grand Mosque of Damascus is one of the largest and oldest mosques in the world. Located in the old city of Damascus, it is of great architectural importance.

The mosque holds a shrine which is said to contain the head of John the Baptist (Prophet Yahya), honored as a prophet by both Christians and Muslims. The head was supposedly found during the excavations for the building of the mosque. The tomb of Saladin (Salahudeen) stands in a small garden adjoining the north wall of the mosque.

In 2001 Pope John Paul II visited the mosque, primarily to visit the relics of John the

Baptist. It was the first time a pope paid a visit to a mosque.

### **History**

The spot where the mosque now stands was a temple of Hadad in the Aramaean era. The Aramaean presence was attested by the discovery of a basalt orthostat depicting a sphinx, excavated in the north-east corner of mosque. The site was later temple of Jupiter in the Roman era, then a Christian church dedicated to John the Baptist in the Byzantine era.

Initially, the Muslim conquest of Damascus in 636 did not affect the church, as the building was shared by Muslim and Christian worshippers. It remained a church although the Muslims built a mud brick structure against the southern wall so that they could pray. Under the Umayyad caliph Al-Walid I, however, the church was demolished and between 706 and 715 the current mosque built in its place; an indemnity was paid to the Christians in compensation. According to the legend, Al-Walid himself initiated the demolition by driving a golden spike into the church. At that point in time, Damascus was one of the most important cities in the Middle East and would later become the capital of the Umayyad caliphate.

### **Construction and Architecture**

Construction of the mosque was based on the house of the Prophet in Medina (Masjid an-Nabawi), which had many functions: it was a place for personal and collective prayer, religious education, political meetings, administration of justice and relief of the sick and homeless. The caliph asked and obtained from the Emperor of the Byzantine Empire 200 skilled workers to decorate the mosque, as evidenced by the partly Byzantine style of the building.

The new mosque was the most impressive in the Islamic world at the time, and the interior walls were covered with fine mosaics, considered to depict paradise. The building was considered one of the marvels of the world, because it was one of the largest of its time. The exterior walls were based on the walls of the temple of Jupiter and measure 100 by 157.5 m.

The prayer hall consists of three aisles, supported by columns of the Corinthian order. It was the first mosque to have such a shape and this way, the visitors could see the mihrab, the alcove indicating the direction of Makkah (the qibla), and each other more easily.

The interior of the mosque is reminiscent of the Dome of the Rock in Jerusalem. It contains a large number of mosaics and geometric patterns. It is thought that the mosque used to have the largest golden mosaic in the world, at over 4.000 m<sup>2</sup>. In 1893 a fire damaged the mosque extensively and many mosaics were lost, although some have been restored since.

# The Great Mosque of Xi'an

Location: Xi'an, China

Date: 742

Style: Sino-Islamic

Construction: Brick and wood, symmetrical

Type: Mosque



## History

The Great Mosque of Xian serves over 60,000 Chinese Muslims in the Xian area. Founded in 742 during the Tang dynasty, the mosque was the religious center for

Arab merchants operating in China. Unlike the mosques common to Arab countries, the Great Mosque of Xian has neither domes nor minarets. The style is almost wholly Chinese, except for the Arabic lettering and decorations that list the 99 names of God and verses from the Quran.

Arabs have, for thousands of years, maintained more or less permanent trade routes with mainland China. With this long familiarity, it is not surprising that the first Arab Muslims reached China not long after the Prophet's death in the 7th century. However, the number of Arab traders operating in China was relatively small. It was not until the 13th century, when Kublai Khan expanded the Chinese Emperor westward, that the large numbers of Muslims were forcibly resettled in China as soldiers and artisans. Although most of these central Asian Muslims maintained their cultural heritage, they gradually mingled with the Chinese, creating a distinct minority known as the "Hui people".

Inside the Great Mosque are such treasures as hand-copied Qurans from the Ming dynasty and a calendar stone called "the Moon Tablet". Although there is no minaret, the "Introspection Tower", a two story pagoda, serves the same function

## **Construction**

The Great Mosque of Xi'an, whose current buildings date from the Ming Dynasty, does not replicate many of the features often associated with traditional mosques. Instead, it follows traditional Chinese architecture. Mosques in western China incorporate more of the elements seen in mosques in other parts of the world. Western Chinese mosques were more likely to incorporate minarets and domes while eastern Chinese mosques were more likely to look like pagodas.

An important feature in Chinese architecture is its emphasis on symmetry, which connotes a sense of grandeur; this applies to everything from palaces to mosques. One notable exception is in the design of gardens, which tends to be as asymmetrical as possible. Like Chinese scroll paintings, the principle underlying the garden's composition is to create enduring flow; to let the patron wander and enjoy the garden without prescription, as in nature herself.

Chinese buildings may be built with either red or grey bricks, but wooden structures are the most common; these are more capable of withstanding earthquakes, but are vulnerable to fire. The roof of a typical Chinese building is curved; there are strict classifications of gable types, comparable with the classical orders of European columns.

# Hagia Sofia

(candidate for the new seven wonders of the world)

Architect: Isidore of Miletus and Anthemius of Tralles

Location: Istanbul, Turkey

Date: 537. The dome was ruined by the great earthquake of 989, rebuilt by the Armenian architect Tirdat.

Style: Islamic Ottoman Turkish Byzantine

Construction: covered by a central dome with a diameter of 31 meters (102 feet) and 56 meters high, slightly smaller than the Pantheon's

Type: mosque, museum



Hagia Sophia, (meaning “Holy Wisdom”), now known as the Ayasofya Museum, is a former Eastern Orthodox church converted to a mosque in 1453 by the Turks, and converted into a museum in 1935. It is located in Istanbul, Turkey. It is traditionally considered one of the great buildings in history. Its conquest by the Ottomans at the fall of Constantinople is considered one of the great tragedies of Christianity by the

Greek Orthodox faithful.

The name comes from the Greek name Ἁγία Σοφία, "Church of the Holy Wisdom of God". It is also known as Sancta Sophia in Latin and Ayasofya in Turkish. Although it is sometimes called "Saint Sophia" in English, it is not named after a saint named Sophia — the Greek word sofia means "wisdom."

### **Construction**

Nothing remains of the first church that was built on the same site during the 4th century. Following the destruction of the first church, a second was built by Constantius II, the son of Constantine I, but was burned down during the Nika riots of 532. The building was rebuilt under the personal supervision of Emperor Justinian I and rededicated on December 27, 537. After the great earthquake in 989, which ruined the dome of St Sophia, the Byzantine government sent for the Armenian architect Tirdat, creator of the great churches of Ani and Agine, to repair the dome.

Justinian chose Isidore of Miletus and Anthemius of Tralles, a physicist and a mathematician, as architects; Anthemius, however, died within the first year. The construction is described in Procopius' *On Buildings* (*De Aedificiis*). The Byzantine poet Paulus the Silentiary composed an extant poetic ekphrasis, probably for the rededication of 563, which followed the collapse of the main dome.

Hagia Sophia is one of the greatest surviving examples of Byzantine architecture. Of great artistic value was its decorated interior with mosaics and marble pillars and coverings. The temple itself was so richly and artistically decorated that Justinian proclaimed "Solomon, I have surpassed thee!" Justinian himself had overseen the completion of the greatest cathedral ever built up to that time, and it was to remain the largest cathedral for 1,000 years up until the completion of the cathedral in Seville.

Justinian's basilica was at once the culminating architectural achievement of late antiquity and the first masterpiece of Byzantine architecture. Its influence, both architecturally and liturgically, was widespread and enduring in the Eastern Orthodox, Roman Catholic, and Muslim worlds alike. Under Justinian's orders, eight Corinthian columns were disassembled from Baalbek, Lebanon and shipped to Constantinople for the construction of Hagia Sophia.

The dome of the Hagia Sophia has spurred particular interest for many art historians and architects because of the innovative way the original architects envisioned the dome. The dome is supported by pendentives (constructive devices permitting the placing of a dome over a rectangular or square room) which had never been used before the building of this structure. The pendentive enables the round dome to transition gracefully into the square shape of the piers below. The pendentives not only achieve a pleasing aesthetic quality, but they also restrain the

lateral forces of the dome and allow the weight of the dome to flow downward.

Although this design stabilizes the dome and the surrounding walls and arches, the actual construction of the walls of the Hagia Sophia weakened the overall structure. The bricklayers used more mortar than brick, which, of course, constitutes a weak wall. The structure would have been more stable if the builders at least let the mortar dry before they began the next layer; however, they did not do this. When the dome was placed atop the building, the weight of the dome caused the walls to lean outward because of the wet mortar underneath. When Isidorus the Younger rebuilt the original dome, he had to first build up the interior of the walls so that they were vertical in order to support the weight of the new dome. Another probable change in the design of the dome when it was rebuilt was the actual height of the dome. Isidorus the Younger raised the height of the dome by approximately twenty feet so that the lateral forces would not be as strong and the weight of the dome would flow more easily down the walls.

A second interesting fact about the original structure of the dome was how the architects were able to place forty windows around the base of the dome. The Hagia Sophia is famous for the mystical quality of light that reflects everywhere in the interior of the nave, which gives the dome the appearance of hovering above the nave. This design is possible because the dome is shaped like a scalloped shell or the inside of an umbrella with ribs that extend from the top of the dome down to the base. These ribs allow the weight of the dome to flow between the windows, down the pendentives, and ultimately to the foundation.

The anomalies in the design of the Hagia Sophia show how this structure is one of the most advanced and ambitious monuments of late antiquity.

### **History**

Hagia Sophia was the seat of the Orthodox patriarch of Constantinople and a principal setting for Byzantine imperial ceremonies.

The structure has been severely damaged several times by earthquakes. The dome collapsed after an earthquake in 558; its replacement fell in 563. There were additional partial collapses in 989 after which an Armenian architect named Trdat was commissioned to repair the damage. During the Latin Occupation (1204–1261) the church became a Roman Catholic cathedral. After the Turks invaded Constantinople, Hagia Sophia was converted to a mosque in 1453. In 1935, under the orders of Turkish president Kemal Atatürk, Hagia Sophia was turned into the Ayasofya Museum.

For almost 500 years the principal mosque of Istanbul, Ayasofya served as model for many of the Ottoman mosques such as the Shehzade Mosque, the Suleiman Mosque, and the Rüstem Pasha Mosque.

Because Islam tends away from representational imagery, many mosaics were

destroyed and others were covered with plaster. The Ottoman Sultans, however, periodically removed the plaster to service and maintain the mosaics, before plastering. Many restorations and repairs were done by Ottoman architects. The most famous and extensive work was done by Mimar Sinan, one of the most famous Muslim architects in history (who incidentally was converted to Islam from Christianity when he was young), in the 16th century, which included the addition of structural supports to the exterior of the building, the replacement of the old minarets with the minarets that stand today, and the addition of Islamic pulpits and art.

The 19th century restoration of the Fossati brothers, which included the addition of a pulpit (minbar) and the four medallions on the walls of the nave bearing the names of Muhammad and the first caliphs, destroyed many of the original mosaics.

## La Mezquita

Location: Cordoba, Spain

Date: 870-975

Style: Moorish

Construction: stone

Type: church, mosque



The Mezquita (Spanish for "mosque", from the Arabic "Masjid") is a Roman Catholic

cathedral in Córdoba, Spain. It was originally built to be a warehouse/temple/lighthouse. It later became the second-largest mosque in the world.

### **History**

The construction of the Mezquita started in approximately sixth century A.D. as a Christian Visigothic church. Later, the Mezquita (originally the Aljama Mosque) was reworked for over two centuries to refashion it as a mosque, starting in 784 A.D. under the supervision of the first Muslim Emir Abd ar-Rahman I, who used it as an adjunct to his palace and named it to honor his wife. The land was bought by the Emir from the previous owners. It is believed that the site included the Visigothic cathedral of St. Vincent. When the forces of Tariq ibn-Ziyad first occupied Córdoba in 711, the Christian cathedral was suppressed.

Several explanations have been proposed to explain the mosque's unorthodox orientation. Some have suggested the mihrab faces south because the foundations of the mosque are borrowed from the old Roman and Visigoth constructions. Others contend that Abd ar-Rahman oriented the mihrab southward as if he were still in the Umayyad capital of Damascus and not in exile.

The mosque underwent numerous subsequent changes: Abd ar-Rahman III ordered a new minaret, while Al-Hakam II, in 961, enlarged the plan of the building and enriched the mihrab. The last of the reforms was carried out by Al-Mansur Ibn Abi Aamir in 987.

It was the most magnificent of the more than 1,000 mosques in the city and was at one time the second largest mosque in the Muslim world. It was connected to the Caliph's palace by a raised walk-way, mosques within palaces being the tradition for the Islamic rulers of that time.

The city in which it was built was subject to frequent invasion and each conquering wave added its own mark to the architecture. The building is most notable for its giant arches, with over 1,000 columns of jasper, onyx, marble, and granite. These were made from pieces of the Roman temple which had occupied the site previously, as well as other destroyed Roman buildings. The double arches, pictured above, were a new introduction to architecture, and helped support the tremendous weight of the higher ceilings. The double arches consist of a lower horseshoe arch and an upper semi-circular arch. The Mezquita also features richly gilded prayer niches. A centrally located honey-combed dome has beautiful blue tiles decorated with stars. The mihrab is a masterpiece of architectural art, with geometric and flowing designs of plants. The Mezquita reached its current dimensions in 987 with the completion of the outer naves and orange tree courtyard.

The year (1236) that Cordoba was recaptured from the Moors, by King Ferdinand III of Castile and rejoined Christendom, the mosque was deconsecrated into a Christian church. Alfonso X oversaw the construction of the Villaviciosa Chapel and the Royal

Chapel within the structure of the mosque. The kings who followed added further Christian features: Enrique II rebuilt the chapel in the 14th century.

The most significant alteration was the construction of a Renaissance cathedral nave in the middle of the structure. It was constructed by permission of Carlos V, king of united Spain. Its reversion to a Christian church (officially the Cathedral of the Assumption of the Virgin) may have helped to preserve it when the Spanish Inquisition was most active.

Artisans and architects continued to add to the existing structure until the late 18th century.

## **Sultan Ahmed Mosque (The Blue Mosque)**

Location: Istanbul, Turkey

Date: Built between 1609-1616

Style: Islamic, Ottoman, Turkish (considered to be the last great mosque of the classical period)

Construction: brick and stone

Type: mosque



The Sultan Ahmed Mosque (Turkish: Sultanahmet Camii) is a historical mosque in Istanbul, the largest city in Turkey and was the capital of the Ottoman Empire (from

1453 to 1923). The mosque is one of several mosques known as the Blue Mosque for the blue tiles adorning the walls of its interior. It was built between 1609 and 1616, during the rule of Ahmed I. Like many other mosques, it also comprises a tomb of the founder, a madrasah and a hospice. The Sultan Ahmed Mosque has become one of the greatest tourist attractions of Istanbul.

## **History**

After the humiliating Peace of Zsitvatorok and the unfavorable result of the wars with Persia, Sultan Ahmed I decided to build a large mosque in Istanbul to placate Allah. This would be the first imperial mosque in more than forty years. Whereas his predecessors had paid for their mosques with their war booty, Sultan Ahmed I had to withdraw the funds from the treasury, because he had not won any notable victories. This provoked the anger of the ulema, the Muslim legal scholars.

The mosque was to be built on the site of the palace of the Byzantine emperors, facing the Hagia Sophia (at that time the most venerated mosque in Istanbul) and the hippodrome, a site of great symbolic significance. Large parts of the southern side of the mosque rest on the foundations, the vaults and the undercrofts of the Great Palace. Several palaces, already built on the same spot, had to be bought (at considerable price) and pulled down, especially the palace of Sokollu Mehmet Paşa, and large parts of the Sphendone (curved tribune with U-shaped structure of the hippodrome).

Construction of the mosque started in August 1609 when the sultan himself came to break the first sod. It was his intention that this would become the first mosque of his empire. He appointed his royal architect Sedefhar Mehmet Ağa, a pupil and senior assistant of the famous architect Sinan as the architect in charge of the construction. The organization of the work was described in meticulous detail in eight volumes, now in the library of the Topkapı Palace. The opening ceremonies were held in 1617 (although the gate of the mosque records 1616) and the sultan was able to pray in the royal box (hünkâr mahfil). But the building wasn't finished yet in this last year of his reign, as the last accounts were signed by his successor Mustafa I.

## **Architecture**

The design of the Sultan Ahmed Mosque is the culmination of two centuries of both Ottoman mosque and Byzantine church development. It incorporates some Byzantine elements of the neighboring Hagia Sophia with traditional Islamic architecture and is considered to be the last great mosque of the classical period. The architect has ably synthesized the ideas of his master Sinan, aiming for overwhelming size, majesty and splendour, but the interior lacks his creative thinking.

## Al-Azhar Mosque

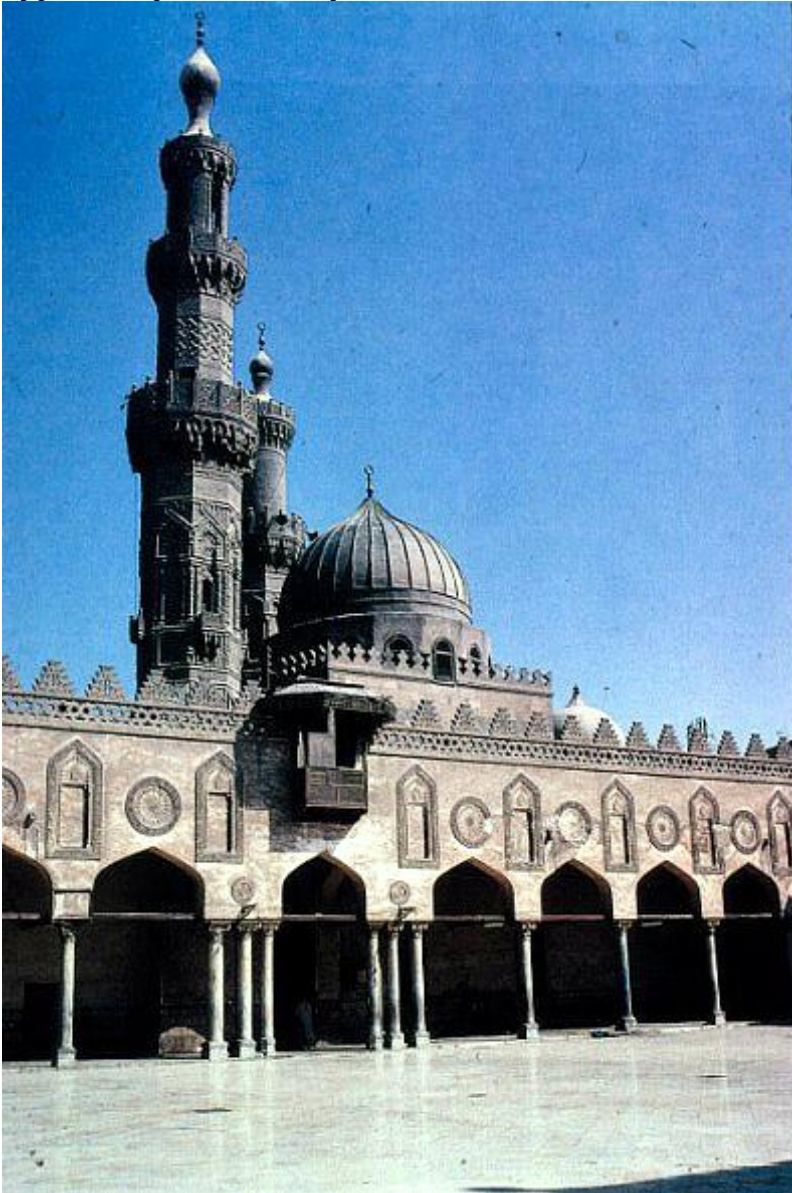
Location: Cairo, Egypt

Date: Built between 969-973

Style: Islamic, Fatimid

Construction:

Type: mosque, university



Located in El Hussein Square, the Al-Azhar Mosque (the most blooming), established in 972 (361 H) in a porticoes style shortly after the founding of Cairo itself, was originally designed by the Fatimid general Jawhar El-Sequili (Gawhara Qunqubay, Gawhar al-Sakkaly) and built on the orders of Caliph Muezz Li-Din Allah. Located in the center of an area teeming with the most beautiful Islamic monuments from the

10th century, it was called "Al-Azhar" after Fatima al-Zahraa, daughter of the Prophet Mohamed (S). It imitated both the Amr Ibn El-As and Ibn Tulun mosques. The first Fatimid monument in Egypt, the Azhar was both a meeting place for students and through the centuries, it has remained a focal point of the famous university which has grown up around it. It was under Yaqoub Ibn Cals that the mosque became a teaching institute. This is the oldest university in the world, where the first lecture was delivered in 975 AD. Today the university built around the Mosque is the most prestigious of Muslim schools, and its students are highly esteemed for their traditional training. While ten thousand students once studied here, today the university classes are conducted in adjacent buildings and the Mosque is reserved for prayer. In addition to the religious studies, modern schools of medicine, science and foreign languages have also been added.

Architecturally, the mosque is a palimpsest of all styles and influences that have passed through Egypt, with a large part of it having been renovated by Abdarrahan Khesheda. There are five very fine minarets with small balconies and intricately carved columns. It has six entrances, with the main entrance being the 18th Century Bab el-Muzayini (barber's gate), where students were once shaved. This gate leads into a small courtyard and then into the Aqbaughawiya Medersa to the left, which was built in 1340 and serves as a library. On the right is the Taybarsiya Medersa built in 1310 which has a very fine mihrab. The Qaitbay Entrance was built in 1469 and has a minaret built atop. Inside is a large courtyard that is 275 by 112 feet which is surrounded with porticos supported by over three hundred marble columns of ancient origin. To the east is the prayer hall which is larger than the courtyard and has several rows of columns. The Kufic inscription on the interior of the mihrab is original, though the mihrab has been modified several times, and behind is a hall added in 1753 by Abd el-Rahman Katkhuda. At the northern end is the tomb medersa of Jawhar El-Sequili.

## **Faisal Mosque**

Architect: Vedat Dalokay

Location: Islamabad, Pakistan

Date: 1986

Style: Modern

Type: mosque



The Shah Faisal Masjid in Islamabad, Pakistan, is one of the largest mosques in the world. It is a state National Mosque. It is a popular masjid in the Islamic world, and is renowned for both its immense size and its architecture. It holds the title for being one of the largest mosques in the world, in terms of area.

### **History**

The impetus for the mosque began in 1966 when the late King Faisal bin Abdul Aziz of Saudi Arabia suggested it during a visit to Islamabad. In 1969, an international competition was held in which architects from 17 countries submitted 43 proposals. After four days of deliberation, Turkish architect Vedat Dalokay's design was chosen. Construction of the mosque began in 1976 by National Construction of Pakistan, led by Azim Borujerdi, and was funded by the government of Saudi Arabia, at a cost of over 130 million Saudi riyals (approximately \$120 million USD today). King Faisal bin Abdul Aziz was instrumental in the funding, and both the mosque and the road leading to it were named after him after his assassination in 1975. The mosque was completed in 1986, and used to house the International Islamic University. The mausoleum of General Muhammad Zia-ul-Haq, whose 1988 funeral at the site was the largest in the history of Pakistan, is located adjacent to the mosque. Many conservative Muslims criticized the design at first for its non-conventional design and lack of the traditional dome structure, but virtually all criticism was eventually silenced by the mosque's scale, form, and setting against the Margalla Hills upon completion.

### **Location**

It is located at the end of Shaharah-e-Islamabad, putting it at one end of the city and in front of a magnificent backdrop provided by the Margalla Hills. It is a focal point of Islamabad, and likely the most famous and recognized icon of the city.

### **Design**

The masjid has an area of 5,000 square meters and can hold about 300,000 worshippers, including those in the adjacent grounds. It is one of the largest mosques in the world, its relatively unusual design fuses contemporary lines with the more traditional look of an Arab Bedouin's tent, with its large triangular prayer hall and four minarets. However, unlike traditional masjid design, it lacks a dome, and like a tent, the weight of the main prayer hall in the center is supported by the four minarets. The minarets borrow their design from Turkish tradition and are thin pencil like. The interior of this prayer hall holds a very large chandelier and its walls are decorated with mosaics and calligraphy by the famous Pakistani artist Sadeqain. The mosaic pattern adorns the west wall, and has the 'kalima' written in early Kufic script, repeated in mirror image pattern.

The masjid's architecture is a departure from the long history of south Asian Muslim architecture, however in some ways it makes a bridge between Arabic, Turkish and Pakistani Muslim architectural traditions.

## **Qolsharif Mosque**

Architect: Qolsharif

Location: Kazan Kremlin, Tartarstan, Russia

Date: 16<sup>th</sup> century, destroyed 1552, rebuilt 1996

Style: Islamic

Construction: stone

Type: mosque



The Qolsharif mosque, located in Kazan, is the largest mosque in Russia and, reputedly, in Europe.

Originally, the mosque was built in Kazan Kremlin in the 16th century. It was named by Qolsharif who served there. Qolsharif died with his numerous students while defending Kazan from Russian occupants in 1552. It is believed that the building featured minarets, both in the form of cupolas and tents. Its design was traditional for Volga Bulgaria, although elements of early Renaissance and Ottoman architecture could have been used as well. In 1552, during the storm of Kazan it was destroyed by the Russians.

Tatar scholars speculate as to whether some elements of Qolsharif mosque can be seen in Saint Basil's Cathedral in Moscow (8 minarets, a central cupola, not typical for Russian architecture). Since 1996 the mosque has been rebuilt in Kazan Kremlin, although its look is decisively modern. Its inauguration on July 24, 2005 marked the beginning of celebrations dedicated to the Millennium of Kazan.

Several countries contributed to the fund that was set up to build Qolsharif mosque. Namely, Saudi Arabia, United Arab Emirates. Qolsharif is considered to be one of the most important symbols of Tatar aspiration to independence and liberty.

Nowadays the mosque predominantly serves as Museum of Islam. At the same time during the major Muslim celebrations thousands of people gather there to pray.

The Qolsharif complex was envisioned to be an important cornerstone of Kazan architectural landscape. Besides the main mosque building it includes the library, publishing house and Imam's office.

## Masjid al Aqsa

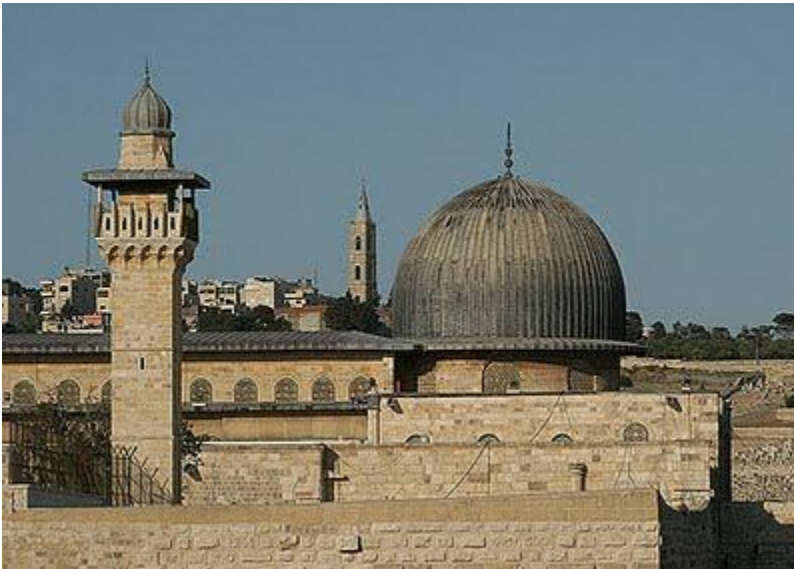
Location: Temple Mount, Jerusalem

Date: 7<sup>th</sup> – 11<sup>th</sup> century

Style: Islamic

Construction: stone

Type: mosque



The Al-Aqsa Mosque (Arabic: Al-Masjid Al-Aqsa, commonly refers to the southern part of the complex of religious buildings in Jerusalem known as either Al-Haram al-Qudsi al-Sharif (the Noble Sanctuary) to Arabs and Muslims, although in reality the whole area of the Noble Sanctuary is considered Al-Aqsa Mosque and the entire precincts inviolable according to Islamic law. It is known as the Temple Mount to Jews and some Christians. It is located in East Jerusalem, a disputed territory

governed as part of Israel since its annexation in 1967 but claimed by the Palestinian Authority as part of a future State of Palestine. The largest mosque in Jerusalem, its congregation building can accommodate about 5,000 people worshipping inside it, while the whole Al-Aqsa Mosque compound area may accommodate hundreds of thousands. The government of Israel has granted a Muslim Council, Waqf, full administration of the site. Since the beginning of Al-Aqsa Intifada in 2000, non-Muslims are barred from entering the site.

### **Origin of name**

The name "Al-Aqsa Mosque" translates to "the farthest mosque" ("the remote mosque" according to some translations, such as that of Muhammad Asad), and is associated with the Isra and Mi'raj, a journey made around 621 by Prophet Muhammad (S) on the winged steed Buraq, which was brought to him by the Angel Jibreel (Gabriel). This is often referred to in English as Muhammad's "night journey". According to Qur'anic verse, Muhammad took the journey in a single night from "the sacred mosque" (in Mecca) to "the farthest mosque" (al-Masjid al-Aqsa). From a rock there, Muhammad ascended to heaven, accompanied by Gabriel, touring heaven and receiving the commandments, including the five daily prayers, before returning to Earth and back to Mecca to communicate them to the faithful.

Imam Muslim reports in a Sahih hadith that the Prophet (S) said:

"I came to the Buraq, I rode it until we arrived at Bayt al-Maqdis (Jerusalem). I tied it to where the Prophets tie, then I entered the masjid, I prayed two Rakaah, and then ascended to the heavens."

This story was to become the *raison d'être* for Islam's two most important shrines in Jerusalem, the Al Aqsa Mosque and Dome of the Rock, and the driving force behind Muslim ambitions to rule the city to this day.

In this regard, the leading Muslim scholar Ibn Taymiyah reports:

"al-Masjid al-Aqsa is a name that refers to the whole area of the masjid that was built by Prophet Suleiman (AS). Some people today use the term to refer to the prayer house built by Umar bin al-Khattab at the front of this area (Dome of the Rock)... When Umar asked Kaab: Where to build a prayer house for the Muslims. Kaab replied: behind the Rock. Umar said: No, but I will build it in front of the Rock because we always pray at the front of mosques. Therefore, Imams usually if they enter the masjid area, they gather people and stand to lead the prayers in the house built by Umar.

The Dome of the Rock structure (a masjid later constructed at the rock located where the Prophet (S) ascended from) resides at the heart of al-Masjid al-Aqsa, in

the southeastern part of the Old City of Jerusalem, which is wide rectangular area extending 480 meters from the north to the south, and from the east to the west about 300 meters. This area constitutes what is almost fifth of the Old City.

### **Islamic Background**

According to the teachings of Islam, God in the Qur'an used the word "Masjid" when referring to the sites established by Ibrahim and his children as houses of worship to God centuries before the revelation of the Qur'an. The first of these spots is al-Masjid al-Haram in Mecca and the second is al-Masjid al-Aqsa in Jerusalem. Before Mecca and Jerusalem came under Muslim control, the site of al-Masjid al-Haram had the Kaabah which was established by Ibrahim and Ismaeel but at the time of Muhammad was used by pagans. In Jerusalem the site of al-Masjid al-Aqsa, which was under Roman control, was an abandoned and abused area by the Romans but on which a Jewish house of worship established originally by the prophet Jacob (Yaqub) forty years after his grandfather Ibrahim established the Kaaba and was used by succeeding prophets like David (Dawud), Solomon (Sulaiman), and Zachariah (Zakariyya).

Imam Muslim narrates a Sahih hadith: Abu Dharr is quoted as saying, I asked the beloved Prophet Muhammad [S] which was the first mosque on earth? 'The Sacred Mosque (in Makkah),' he said. And then which, I asked? 'Masjid al Aqsa,' he said. I further asked, what was the time span between the two? 'Forty years,' the Prophet [S] replied.

Al-Aqsa mosque or the Holy Temple is mentioned explicitly in one verse of the Quran and alluded several others. Some of the verses are shown here in the order in which they appear in the Quran rather than the order in which they were revealed to the Prophet Muhammad:

"And thereupon her Sustainer accepted the girl-child with goodly acceptance, and caused her to grow up in goodly growth, and placed her in the care of Zachariah. Whenever Zachariah visited her in the sanctuary [of the Mosque], he found her provided with food. He would ask: "O Mary, whence came this unto thee?" She would answer: "It is from God; behold, God grants sustenance unto whom He wills, beyond all reckoning."

- Quran 3:37

### **Construction of the Congregational Mosque**

Umar, the Muslim caliph who conquered Jerusalem in 637, wanted a place of prayer that does not infringe on nearby Christian and Jewish worship places. That place, to the south of the rock, was developed into a mosque. Sometime between 687-691, Caliph Abd al-Malik built a shrine over the sacred rock, and it was named "The Dome of the Rock." Some years later, in 709-715, Umayyad caliph al-Walid, son of Abd al-Malik, built, renovated, and expanded the mosque south of the Dome, and at this time called the entire area Masjid al-Aqsa.

The contemporary congregational mosque of al-Aqsa is a result of different stages of construction and renovations. It is usually agreed upon that 'Abd al-Malik (685-705), the Umayyad Caliph who was the patron of the Dome of the Rock, started the construction of al-Aqsa Mosque at the end of the 7th century. A major building phase took place during the time of the caliphate of his son, al-Walid (709-715). The building suffered from several major earthquakes and was renovated and reconstructed during the Abbasid period by Caliph al-Mahdi (775-785) and possibly by Caliph al-Mansur (754-775).

A further reconstruction was executed during the Fatimid period, in the 11th century. During the Crusader Kingdom of Jerusalem the mosque was considered as Templum Salomonis (Royal Palace of Solomon) and it served as the palace of the Kings of Jerusalem and later as the dwelling place of the Knights Templars. At the same time the Dome of the Rock was regarded as the Templum Domini (The Temple of the Lord). Moreover, several major restorations are known to have taken place during the 14th and 20th century.

The building became known as Masjid al-Aqsa, (Al-Aqsa Mosque), although in reality the whole area of the Noble Sanctuary is considered Al-Aqsa Mosque, the entire precincts inviolable according to Islamic law. Every Friday prayer, the Al-Aqsa Mosque building overflows, with thousands of worshippers who must make their prayers outside in the courtyards of the vast open expanse of the Noble Sanctuary.

Damage from earthquakes in 1927 and 1936 necessitated an almost complete rebuilding of the mosque, in the process of which ancient sections of the original mosque were brought to light.

It has been modified several times to protect it from earthquakes, which sometimes occur in the area, and to adapt to the changing needs of the local population. The form of the present structure has remained essentially the same since it was reconstructed by the Khalif Al-Dhahir in 1033 AD. It is said that he did not alter it from the previous architecture except to narrow it on each side.

Analysis of wooden beams and panels removed from the building during renovations in the 1930s shows they are made from Cedar of Lebanon and Cyprus. Radiocarbon dating indicates a large range of ages, some as old as 9th century BC, showing that some of the wood had previously been used in older buildings.

### **Modern significance**

Since part of the mosque's extended surrounding wall is the Western Wall venerated by Jews, this relatively small spot in Jerusalem is a source of friction. There have been times when Muslims worshipping at the mosque threw rocks downward at the Jews below at the Western Wall. A group of Jews known as the Temple Mount Faithful have expressed a desire to rebuild the ancient Jewish Temple in that area.

In the morning of August 21, 1969, a fire at Masjid al-Aqsa, gutted the southeastern wing of the mosque. The fire destroyed a priceless one-thousand-year-old wood and ivory pulpit (minbar) that had been sent from Aleppo by Saladin. The "twin" of this minbar (Saladin had them both made at the same time) is still extant in the mosque at the Cave of the Patriarchs in Hebron.

Michael Dennis Rohan, a tourist from Australia, was arrested for the arson attack on August 23, 1969. Rohan was a Protestant follower of an evangelical sect known as the Church of God. By his own admission, Rohan hoped to hasten the coming of the Messiah by burning down the al-Aqsa Mosque. Rohan told the court that he acted as "the Lord's emissary" on divine instructions, in accordance with the Book of Zechariah, and that he had tried to destroy the al-Aqsa Mosque in order to rebuild the Jewish Temple on the Temple Mount. He was hospitalized in a mental institution, found to be insane and was later deported from Israel.

The Al-Aqsa Intifada is named after the mosque (due to Ariel Sharon's controversial visit to the Temple Mount in September 2000), as are the Al-Aqsa Martyrs' Brigades.

Israeli authorities have foiled the terrorist organization Makhteret's plans to blow up the al-Aqsa Mosque, Makhteret is a branch of the right-wing Jewish organization Kach.

Some Muslims have accused Israel of weakening the walls of the mosque during archaeological excavations that began in 1967 and continue today. In response to concerns about the structure's stability, renovations are being carried out by the Islamic Waqf Foundation. Jews and Israel claim that the Waqf are performing irresponsible excavations weakening the structures stability and destroying Temple Relics and other historical artifacts. [6] (Hebrew)

The Muslim Waqf is in charge of the Al Aqsa mosque, along with most of the important Muslim shrines in Israel.

The mosque consists today of a seven bay hypostyle hall with several additional small halls to the west and east of the southern section of the building. Unlike most hypostyle-style mosques the building does not have a clearly delineated courtyard unless one considers the whole Haram as its court. It is capped with a silver dome, made of lead sheets, which together with the golden dome of the Dome of the Rock, formulate the icon of the Haram in Jerusalem.

### **First qibla**

The historical significance of Al-Aqsa Mosque is further emphasized by the fact that Muslims used to turn towards Al-Haram al-Sharif when they prayed.

As it was the place at which Muhammad performed the first commanded prayer after Isra and Mi'raj, it became the qibla (direction) that Muslims faced during

prayer and continued to be so for sixteen or seventeen months, 6:60:13. After a revelation recorded in the Quran the qibla was then turned towards Mecca: For this reason Al-Haram al-Sharif, including the Al-Aqsa Mosque, is known to Muslims as the "First of the Two Qiblas".

## Mosque and Madrasa of Sultan Hassan

Location: Cairo, Egypt

Date: Built from 1356-1363

Style: Islamic, Mamluks

Construction:

Type: mosque, school



The Sultan Hassan Mosque and madras (School) is considered stylistically the most compact and unified of all Cairo monuments. The building was constructed for Sultan Hassan bin Mohammad bin Qala'oun in 1256 AD as a mosque and religious school for all sects. It was designed so that each of the four main Sunni sects (orthodox Muslim, or Sunni rites, consisting of Shafi'i, Maliki, Hanafi and Hanbali) has its own school while sharing the mosque. The cornices, the entrance, and the monumental staircase are particularly noteworthy.

The madrasa was originally introduced to Egypt by Salahudeen to suppress non-orthodox Muslim sects. There is a difference in congregational as opposed to Madrasa style Mosques such as the Sultan Hassan. While some congregational mosques have been used as schools, those designed for that purpose generally have smaller courtyards (Sahn) and the buildings are more vertical, allowing for classroom space.

Many consider the Sultan Hassan Mosque to be the most outstanding Islamic monument in Egypt. It is of true Bahri Mameluke origin, built of stone, and while it is entirely different in design, it shares a like boldness to the Ibn Tulun Mosque.

There is no architectural indulgence here, but rather self confidence in its clarity of execution and restraint. In allowing separate schools for the four Sunni rites, the Sultan Hassan is based on a classical cruciform plan, meaning that the Sahn opens from each of its sides into a separate liwan, which is an enormous vaulted hall, each serving one of the rites.

While the design of liwans predates Mohammed (S), it was the Mamelukes who arranged them in the Cruciform manner, and as in the Sultan Hassan Mosque, advanced this architecture with the addition of a domed Mausoleum. However, this Mausoleum is empty, for Sultan Hassan died several years prior to its completion.

Structurally from the outside, the Mosque is very impressive, holding its own with its impressive cornice and the protruding verticals of its facade, even though it stands in the shadows of the massive Citadel. As one enters the Mosque from Sharia el Qalaa, there is an impression of height, especially from the towering doors decorated in a Mameluke fashion. Even during the Mameluke era in Cairo, building space was at a premium. Thus the outer walls are somewhat askew, in order to fit the available lot, but these designers had a wonderful way of creating the impression of uniform cubistic effect inside regardless.

## **University of al-Karaouine**

Location: Fes, Morocco

Date: 859

Style: Islamic

Type: mosque, university



The University of Al-Karaouine or Al-Qarawiyyin is a university located in Fes, Morocco which was founded in 859. The madrasa has been (and still is) one of the leading spiritual and educational centers of the Muslim world.

The Al Karaouine madrasa played a leading role in the cultural and academic relations between the Islamic world and Europe in the middle ages. The cartographer Mohammed al-Idrisi (d. 1166), whose maps aided European exploration in the Renaissance is said to have lived in Fes for some time, suggesting that he may have worked or studied at Al Karaouine. The madrasa has produced numerous scholars who have strongly influenced the intellectual and academic history of the Muslim and Jewish worlds. Among these are Ibn Rushayd al-Sabti (d. 1321), Mohammed Ibn al-Hajj al-Abdari al-Fasi (d. 1336), Abu Imran al-Fasi (d. 1015), a leading theorist of the Maliki school of Islamic jurisprudence, Leo Africanus, a renowned traveler and writer, and Rabbi Moshe ben Maimon.

The Al Karaouine institution is considered by the Guinness book the oldest continuously operating academic degree-granting university in the world. However, this claim on precedence appears to confound the distinct nature of madrasas and medieval universities which followed very different historical trajectories until the

former were expanded to the latter in modern times, and fails to take into account that the medieval doctorate out of which academic degree/modern university degrees originated had deviated from the Islamic Ijazah certificate.

### *Madrasa*

The Al-Karaouine madrasa is part of a mosque, founded in 859 by Fatima al-Fihri, the daughter of a wealthy merchant named Mohammed Al-Fihri. The Al-Fihri family had migrated from Kairouan (hence the name of the madrasa), Tunisia to Fes in the early 9th century, joining a community of other migrants from Kairouan who had settled in a western district of the city. Fatima and her sister Mariam, both of whom were well educated, inherited a large amount of money from their father. Fatima vowed to spend her entire inheritance on the construction of a mosque suitable for her community.

In addition to a place for worship, the mosque soon developed into a place for religious instruction and political discussion, gradually extending its education to a broad range of subjects, particularly the natural sciences. In 1957, King Mohammed V introduced mathematics, physics, chemistry and foreign languages.

### *History*

The madrasa gained the patronage of politically powerful sultans. It compiled a large selection of manuscripts that were kept at a library founded by the Marinid Sultan Abu Inan Faris in 1349. Among the most precious manuscripts currently housed in the madrasa library are volumes from the famous Al-Muwatta of Malik written on gazelle parchment, the Sirat Ibn Ishaq, a copy of the Qur'an given to the madrasa by Sultan Ahmad al-Mansur in 1602, and the original copy of Ibn Khaldun's book Al-'Ibar.[10] Among the subjects taught, alongside the Qur'an and Fiqh (Islamic jurisprudence), are grammar, rhetoric, logic, medicine, mathematics, astronomy, chemistry, history, geography and music.

Al-Karaouine played, in medieval times, a leading role in the cultural exchange and transfer of knowledge between Muslims and Europeans. Pioneer scholars such as Ibn Maimun (Maimonides), (1135–1204),[11] Al-Idrissi (d.1166 AD), Ibn al-Arabi (1165-1240 AD), Ibn Khaldun (1332-1395 AD), Ibn al-Khatib, Al-Bitruji (Alpetragius), Ibn Hirzihim, and Al-Wazzan were all connected with the madrasa either as students or lecturers. Among Christian scholars visiting Al-Karaouine were the Belgian Nicolas Cleynaerts and the Dutchman Golius.

### *Architecture*

Successive dynasties expanded the Al Karaouine mosque until it became the largest in North Africa, with a capacity of more than 20,000 worshipers. Compared with the great mosques of Isfahan or Istanbul, the design is austere. The columns and arches are plain white; the floors are covered in reed mats, not lush carpets. Yet the

seemingly endless forest of arches creates a sense of infinite majesty and intimate privacy, while the simplicity of the design complements the finely decorated niches, pulpit and outer courtyard, with its superb tiles, plasterwork, woodcarvings and paintings.

The present form of the mosque is the result of a long historical evolution over the course of more than 1,000 years. Originally the mosque was about 30 meters long with a courtyard and four transverse aisles. The first expansion was undertaken in 956, by Umayyad Caliph of Córdoba, Abd-ar-Rahman III. The prayer hall was extended and the minaret was relocated, taking on a square form that served as a model for countless North African minarets. At this time it became a tradition that other mosques of Fes would make the call to prayer only after they heard Al Karaouine. In the minaret of the Al-Karaouine mosque there is a special room, the Dar al-Muwaqqit, where the times of prayer are established.

The most extensive reconstruction was carried out in 1135 under the patronage of the Almoravid ruler sultan Ali Ibn Yusuf who ordered the extension of the mosque from 18 to 21 aisles, expanding the structure to more than 3,000 square meters. Some accounts suggest that Ali Ibn Yusuf employed two Andalusian architects who also built the central aisle of the Great Mosque of Tlemcen, Algeria, in 1136. The mosque acquired its present, Córdoba appearance at this time, featuring horseshoe arches and ijmiz frames decorated with beautiful geometrical and floral Andalusian art, bordered with Kufic calligraphy.

In the 16th century, the Saadis restored the mosque, adding two patios to the northern and southern ends of the courtyard.