



قسم الآثار الإسلامية  
السنة: الثالثة

المدة: فرائد لثوية

دور: يناير ٢٠٠٩ م  
الزمن: ثلاث ساعات

b) - This mosque was founded between 884 and 886 H. , this mosque built during the reign of Qayt - Bay , on account of skill shown in the various crafts employed in its decorations , the color - harmonies of the marble paneling , the fine stone - carving , and the splendid wooden ceilings beautifully decorated and gilded . All this bears witness to the skill of the architects and craftsmen of the period.

The entrance of this mosque, which is reached by a flight of steps, is decorated with beautiful colored marble; it has a brass plated door, covered with geometrical ornament.

The most remarkable feature of this mosque is the decoration carved on the stone lintels of the doors and windows, the engaged corner - flairs and their stalactite capitals. The entrance leads to a square atrium covered by a beautifully decorated wooden ceiling, to the left the vestibule is a sliding door with two halves, similar to modern ones. This door opens into an arched corridor leading to the Shan.

### - Translate one passage into Arabic :- (5 marks)

Candlestick were mainly used in mosque and shrines . Their shapes have varied some what during the Mamluk period with straight and tapering , or slightly concave bodied , and large sockets and projecting flanges at the shoulders . Figural motifs on candlesticks are less prominent although they may appear as running animals in narrow registers , or as flying ducks with circular medallions . in narrow registers , in the case of human figures , apart from animated scripts like the example just mentioned they are restricted to small lobed compartments on the neck depicting a seated figure . the decoration of the body dominated by inscription placed within elongated compartments which are interrupted by round medallions decorated with blazons of Mamluk officials .

Incense - burners of various types have survived in large numbers . A few pieces are known from the Ayyubid and early Mamluk periods .

DSome works attributed to Ahmad Musa may be seen in the Topkapi library albums at Istanbul, notably a set of miniatures cut from a Mi'rajnama, a poem celebrating the Heavenly Ascent of the Prophet Muhammad. His pupils and their pupils worked mainly at the court of the alayirids, a minor Mongol dynasty ruling at Baghdad and Tabriz till the invasion of Timur (Tamerlane) at the end of the fourteenth century swept them away. In effect, what Ahmad Musa achieved was an assimilation of the component elements of the earlier Mongol style; drawing became more

### 1- Translate one passage into Arabic (5 marks )

(A) - This is one of the great arcaded congregational mosques in the tradition of Anar, Ibn Tulun, al-Azhar, and al-Hakim. It has suffered a good deal of misuse. In Napoleon's time it was used as a fort, called Fort Sulkowski, subsequently as a soap factory then a bakchosse. The British turned it into an army store and a slaughterhouse. Under King Faisal the courtyard area was planted and used as a public garden.

A nine - bay dome over the prayer niche appeared first in Persian Saljuq architecture and was then repeated in eastern Anatolian mosques, from where it most probably was introduced to Egypt. Another notable feature at this mosque is the use of ablaq masonry, striped courses of light and dark stone, at one of the entrances. According to Creswell, this is the earliest extant example of ablaq, which becomes typical in later Cairene architecture. When applied on marble, ablaq masonry was made with two differently colored marbles. With stone, however, it was common to paint one course in red or black and leave the other with its natural stone color.

The account by Maqrizi is extremely illuminating with regard to the role of the Sultan in the building of his mosque: he selected the site and ordered that the rest of the ground should be put in trust for the mosque, with a provision that it should be left unoccupied. The plan of the mosque was drawn up in his presence. He intimated that its doors should be like those of the Madrasa al Zahiriya, and that a dome the same size as the dome of al-Shafi, should be built over the mihrab. The Sultan sent for marble columns, good timber for the doors and ceilings, and for iron. He said 'This is a place I have dedicated to God ... so when I die do not bury me here or change any of the characteristics of the place.' Baybars also sent building materials from Jaffa, after he had captured the city from the Crusaders and destroyed it.