

“ The Mausoleums of Alexandria in Islamic reign from the Fatimide era to the Ottoman and Mohamed Ali era”

Rasha Fathy Rizq Gamal Abdel Rheem Heba Mohamed Fathy

The study subject “The mausoleums in Alexandria during the Islamic age” is regarded of great importance as it is spotlighting the Islamic architecture in Alexandria especially the religious architecture which is represented in mosques in particular. They are not ordinary mosques but they belong to “Awliaa Allah”. These mausoleums were made as assort of appreciation and glorification to the owners of these mausoleum in recognition of their roles in serving Islam and Muslims through teaching many things about the religion. These Islamic characters influenced the Islamic history in general and the history of Alexandria in particular as Alexandria was regarded as a center of attraction for the Muslim scientists from all over the Arabian and Islamic countries and especially Morocco. In respect of the cultural and civilizational importance of Alexandria throughout the ages, I have chosen the subject of my study “The mausoleums in Alexandria during the Islamic age starting from the fatimide age to the ottoman age”. It became clear to me through my studying to the subject that Alexandria contains only mausoleums and it doesn't have any “Mashahid” belong to “Al Al Beit” “the descendants of our prophet”. This study contains the most important and famous mosques in Alexandria according to the historical periods to which these mausoleums and mosques belong to Alexandria was the first city in Egypt ever since it was established by Alexander until it was conquered by the Arabs. It is characterized with its magnificent planning and the important geographical and strategically location. All these advantages were enough for Alexandria to be chosen as the second capital for Islamic Egypt. Muslims have built many big mosques in Alexandria which were taking as centers for the political and scientific meetings. Six mosques were built in the first century of Al Hijra: Soliman mosque, Al Khedr mosque, Zi Al Kaerain mosque, Amro Ibn Al Usse mosque and Al Manarah mosque.

Besides this, Alexandria kept its old commercial position as it was the most important commercial center for Europe. This is besides the economical importance that Alexandria had what made it more like a dependent state.

All this was reflected in it prosperity in general and the architecture prosperity In particular. It contained a group of important Islamic buildings that goes back to many historical periods starting from the Fatimid age to the Ottoman age and the age of Muhammad Ali.

So my study contains a “Preface” discussing the concept of “the mausoleum” during the Islamic age and the purpose of establishing them. Then follows the “Introduction” which talks about Alexandria and its cultural role throughout the ages. The study has three sections. The first section deals with the mausoleums of the Fatimid and Ioubi ages. It has two chapters; chapter one talks about Al Tartoushi mosque which goes aback to 520 a.h. / 1126 A.D. Through out the field visits to the mosques and the photographing, a tombstone was discovered in Al Tartoushi mausoleum which belongs to another person. It has an inscription written in Al Kofi handwriting. It consists of four lines:

1. In the name of Allah the most Graceful and the most Merciful and Allah's blessing be on Muhammad.

”بسم الله الرحمن الرحيم و صلى الله على محمد“

2. This is the grave of Al Fakih Abu Al Abbas Ahmed Ibn Ali Ibn Ahmed Al Haarani.

3. He died on Wednesday in the 20th of Gomad Al

Awal.

4. In 534 H. May Allah bless his soul.

Finding this tombstone is a result that is released for the first time in this research as it wasn't mentioned before either by the Ministry of endowments, the authority of monuments inspection of Alexandria, or any other authority.

Concerning the second and last mosque; chapter one deals with it. It is Sidi Bishr mosque which is regarded one of the most beautiful mosques in Alexandria. It is called Al Tabiah. Its history goes back to 528 a.h. / 1134 A.D. which is the date of building the mausoleum. They managed to find out about the character of Sidi Bishr. It was known for the people of Alexandria that Sidi Bishr, the owner of the mausoleum, Bishr Ibn Al Hussein Ibn Muhaamad Ibn Obayed Allah Ibn Al Hussein Ibn Bishr Al Goharry. He belongs to the family of Al Bishr who had a

Remarkable place and role in preaching people and guiding them. He died in 528 a.h. / 1134 A.D., the date of building the mausoleum. The historical references mentioned nothing but its history goes back to the late fifth century or the early sixth century of Al Hijra / the late ninth century or the early tenth century A.D. this date was attained through out the field visits and observing the tombstone. This was another result of the important results I have achieved. Concerning the second chapter; it deals with the mausoleums if the Ioubi age (567 – 648 a.h. / 1173 – 1252 A.D.).

They are the demolished mausoleums which are rep-

resented in three mausoleums. I found out, through the field visits, that they don't exist although the Arabian references have indicated that they do exist, but now they don't. These mausoleums are: Al Hafiz Al Salafi mausoleum which the people of Alexandria and the Ministry of Endowments think that it is buried in Al Kadi Sanad Ibn Anan place in Al Gomrok district. This was also mentioned by Soad Maher in her book "Msajid Mist wa Awlia'oha Al Salihoon" volume three. But I made sure, through the field visits, it doesn't exist now. Also it was mentioned by Gamal Al Dein Al Shial in his book "A'alam min Al Eskandaria fi Al USSR Al Esslami" that is was buried in the tomb of Wa'la near the Green door insides the walls of Alexandria. But also this mausoleum doesn't exist in this area. Gamal Al Dein Al Shial also mentioned in his book "A'alam min Al Eskandaria fi Al Ussr Al Esslami" that both Abu Al Taher Oaf and Ibn Al Hagib were buried in the tomb of Wa'la near the Green door but this is completely incorrect as these mausoleums don't exist now. Also the Al hafiziah School where Al Hafiz Al Salafi taught Al Suna beliefs doesn't exist. So it was declared by the authority of monuments inspection of Alexandria that the mausoleum of Ibn Al hagib is located under Abu Al Abbas Al Morsi mosque, but also I found out through my field visits that this mausoleum doesn't exists.

Concerning the second section of the study; it discusses the mausoleums of the Mamlukes age "the age of Al Mamlik Al Baharia". This section has two chapters. The first chapter deals with three mosques; the first mosque is Al Kabbari mosque and mausoleum which its history goes back to 662 a.h. / 1264 A.D. the second mosque is Al Shatbi mosque and mausoleum. The historical references differed in determining the date of the death of Al Shatbi. Soad Maher mentioned in her book "Msajid Misr wa Awlia'oha Al Salihoon" volume two that he dies in 590 a.h. / 1193 A.D. Some other Arabian historical references such as Nicola Yusuf in his book "A'alm min Al Eskandaria", Ibrahim Ahmed Shihata in his book "Awliaa Al Eskandaria" volume one, and Khlid Mahoud Hayba ih his book "Al Khetat Al Sakandaria sfahat min Tareikh Al Eskandaria Al Ommrani wa Al Hadati fi Al Ussr Al Hadith" that he ided in 762 a.h. / 1274 A.D. And so he belongs to the age of "Al Mamlik Al Baharia" not the Ioubi age as Soaa Maher mentioned. I made sure of the authentication of the last date through field visits for Al Shatbi mausoleum and observing the tomb. Concerning the last mosque in the first chapter; it the mosque and mausoleum of Abu Al Abbas Al Morsi which is regarded the most famous and beautiful mosque in allover Alexandria. It falls under the range of the classic architecture. Abu Al Abbas Al Morsi is considered the most famous Sufi leader in Alexandria.

Concerning the second chapter; it deals with the mosque and mausoleum of Al Bossery which its history goes back to 695 a.h. / 1295 A.D. During the restora-

tion process of the mosque in 2000 – 2002 a tombstone was found which was surmounting the mausoleum exists now in the mosque. It is fixed to the west wall of the mausoleum room. Its history goes back to the first half of the sixth century of Hijra / the eighteenth century A.D. It is written using Al Kofi handwriting. It contains eleven lines. It starts with verse 185of Surat Al Omran in four lines then the name of Al Kadi Abu Muhammad Al Hassan Ibn Abdullah Ibn Al Hassan Ibn Hadid.

كل نفس ذائقة الموت وإنما توفون أجوركم يوم القيامة فمن زحج " عن النار وادخل الجنة فقد فاز وما الحياة الدنيا إلا متاع الغرور "

This is the grave of Al Kadi Abu Muhammad Al Hassan Ibn Abdullah Ibn Al Hassan Ibn Hadid. He died testifying that "there is no God but Allah the only one who has no partners and Muhammad is his servant and messenger" "لا إله إلا الله وحده لا شريك له و أن محمد عبده و رسوله" in Gomadi Al Awal in 531 a.h. May Allah bless his soul.

This is regarded the fist time to refer to this tombstone ever since it was discovered during the restoration process of the mosque in 2000 – 2002 A.D.

Chapter two also deals with the mosque and mausoleum of Sidi Gaber which its history goes back to 697 a.h. / 1297 A.D. Through out the study I managed to find out the character of Sidi Bishr. The people of Alexandria used to think that Sidi Gaber is one of our prophet's companions who are called Gaber Ibn Abdullah Ibn Amro Ibn Heram Al Ansari. He died and was buried in Medina but Sidi Gaber who is buried in Alexandria is Gaber Ibn Eshhak Ibn Ibrahim Ibn Ahmed Ibn Muhammad Al Ansari who is called Abu Eshhak and he is related to Saad Ibn Obada the leader of Al Khazrag. I reached this through out the field visits to the mausoleum and verifying his character by observing the tombstone.

What made me sure was also the opinion of Nicola Yusuf in his book "A'alm min Al Eskandaria" which verified the character of Sidi Gaber.

Concerning the third and last mosque; it is the mosque and mausoleum of Yaqout Al Arshy who was one of the students of Abu Al Abbas Al Morsi. The Arabian references differed in deterning the date if his death. Ali Mubarak mentioned in his book "Al Khetat Al Tawfikia" volume seven that he died in 707 a.h. /1332 A.D. which the date written on the mausoleum. This was also mentioned by Ibrahim Ahmed Shihata in his book "Awliaa Al Eskandaria" volume one.

Now we move to section three which deals with the mausoleums of the Ottoman age and the age of Muhammad Ali. It has three chapters. The first chapter contains three mosques; the first is the prophet Danial mosque 1238 a.h. / 1822 A.D. It is well known among the people of Alexandria that the mosque contains the mausoleum of the prophet Danial. It was thought that the mosque was built over the mausoleum but what was said about that the mausoleum of the prophet Danail exists in the

mosque is not correct there a conflict in opinions concerning that the mausoleum of the prophet Danial exists in Alexandria. All the Arabian references and especially the country lexicons agreed upon that the mausoleum of the prophet Danial is located in the city of Soes in Iran.

There are some other references say that the mausoleum of the prophet Danial is located in Al Mawsel in Iraq. Despite that, we found the following in the book of "Zobdat Kashf Al Mamlik" for Farag Ak Dein Al Zaherri, the ninth century of Al Hijra: "and it has "meaning Alexandria" many shrines and blessed places, so many to discuss, such as the Mashhad of the prophet Danial peace be on him". There is also another thing that is more likely to be correct, it was mentioned in the book of "Al Dorar Al Kaminah fi A'ayan Al maeih Al Thaminah" for Ibn Hegr Al Askalni, that Al Sheikh Muhammad Danial Al Mawsili who is one of the leaders of Al Shafi belief came to Alexandria in the late eighth century of Al Hijra an he took "Alexandria mosque" as a place to study Al Osool and Al Faracid according to Al Shafii until he died in 810 a.h./ 1407 A.D. and he was buried in the mosque , and his mausoleum became like a shrine for people. This means that he died during the Ottoman age, the age of building the mausoleum which is the same age that the original mosque 1238 a.h./ A.D. belongs to. So now it is obvious that the mosque was named after Al Sheikh Muhammad Danial Al Mawsili and what was said that the mausoleum of the prophet Danial exists in the mosque is not correct. It is only a matter of similar names that made the people of Alexandria think of building the mosque over the mausoleum of the prophet denial. I also verified that through my field visits to the mosque and watching the mausoleum and Al Mihrab located in the mausoleum room. One of the two mausoleums is buried in the direction of Al Kiblah besides the prophet denial died more than three centuries before establishing Alexandria as was mentioned by Mahmoud Pasha Al falaki in his book "Resalah min Al Eskandarai Al Kadima wa Dwaheha wa Al Gehat Al Kariba minha". There were also six tombstones written in Al Kofi handwriting. They were found by Hassan Abdul Wahab, the inspector of the Arabian monuments, during the diggings that were made in the mosque in 1943 A.D. The second mosque is Al Sheikh Temraz mosque which its history goes back to 1262 a.h. / 1846 A.D. and it was renewed in 1359 a.h. / 1943 A.D. This mosque is considered one of the most beautiful mosques in Alexandria although none of the historical references had referred to it except for Ali Mubarak in his book "Al Khetat Al Tawfikia". This made it vey hard getting any information or documents concerning his character.

The third mosque is Abdul rahman Ibn Hormoz mosque which its history goes back to 1265 a.h. / 1848 A.D.

Concerning the second chapter; it deals with the mausoleums of the age of Muhammad Ali. It contains two

mosques: the first one is Nassr Al Dein mosque which history goes back to 1270 a.h. / 1853 A.D. Nothing was mentioned about Muhammad nassr Al Dein except in one reference: "Awliaa

Al Eskandaria" for Professor Ibrahim Shihata who said that he is the supreme judge Muhammad Nasser Al Dein Abu Al Morsi Al Moaafi Muhammad Ibn Abdul Daien Ibn Muhammad Ibn Salalm Al Massri Al Shazli. He died in 777 a.h. / 1378 A.D. This means that the date of building the mausoleum and the corner which was expanded after that and turned to a mosque is in 777 a.h. / 1378 A.D. But with resorting to the historical documents I found out that the mosque was holding the religious ceremonies since 1046 a.h. / 1636 A.D and it was renewed by Al haj Mustafa Henedi in 1272 a.h / 1855 A.D.

Concerning the third and last chapter; it contains two mosques: the first is Wakkas mosque which its history goes back to 1280 a.h. / 18633 A.D. which is the date of renewing the mausoleum too. It is an independent mausoleum that is located next to the mosque and has an independent entrance. The second mosque is Al Haggari mosque its history goes back to 1287 a.h / 1870 A.D. The mausoleum is independent too but it is located in the same street of the mosque which is Al Haggari Street. The mausoleum now is located in a roomin Al Haggari Primary School which was built over the mausoleum ground.

And now I take El Nabi Danial Mosque as an example for the mausoleums of Alexandria.

The mosque of the prophet Danial:

The general location:

The mosque of the prophet Danial is located in was at district in Alexandria which in the past was called "Koom Al Demass"

The Founder:

The prophet denial(1) is one of the prophets for the people of Israel. The word denial means "The judge of Allah". He is a wellborn. It is thought that he was born in Jerusalem according to the famous historian "Youssefos" who wrote the book of "Safar Danial".

We generally notice in Egypt and particularly in Alexandria that the Islamic mosques are related to prophets and messengers who came before Christianity and Islam. It is a phenomenon worth concern and explanation. This is due to two reasons(2):

The first is that these mosques might have been old temples that were turned to mosques or were built in their places.

The second is due to the existence of big Jewish communities in the city of Alexandria during the Roman age. It is to solid information that they inhabited well known areas that had names and these names kept on being men-

tioned in the stories and the folklore until the age Al Arabs who established mosques that were named after the common names of these areas. What supports this opinion is that the names of the mosques are for some prophets for the people of Israel such as Soliman mosque at the Soliman arch and Al Khedr mosque in Al Kesariah.

The most important of them is the prophet Danial mosque in that street named after him. Concerning the existence of the prophet Danial mausoleum in Alexandria, there were many different sayings. The Arabic references especially the country lexicons agreed on that the mausoleum of the prophet Danial exist in the city of Sowes in Iran. They mentioned when talking about the Islamic conquest of the country of Al Agam that Abu Mossa Al Asha'ari after opening Al Sowes(3) he found a closed safe he opened it and found a long stone taking the shape of a basin. He found in this basin a dead man who was enshrouded in a shroud woven in gold.

He wrote to Omar Ibn Al Khattab telling him and asking his opinion. Al Imam Ali Ibn Abi Taleb said that it was the mausoleum of the prophet denial; Omar Ibn Al Khattab ordered it to be buried in the city of Sowes in Iran. There are manuscripts references stated that the mausoleum of the prophet Danial is in Al Mawsel in Iraq. Also the travelers' books didn't refer to the existence of the mausoleum of the prophet denial in Alexandria.

But we found a text in the book of "Zobdat Kashf Al Mamalik"(1) for Ghars Al Dein Al Zaheri, the deputy of Alexandria in Al Mamlukes age in the ninth century of Al Hijra / the fifteenth A.D. the text says:

"It has "Alexandria" many shrines and blessed places that take too long time to explain, one of them is the sight of prophet Danial, Peace be upon him. It was also mentioned in the book of "Al Dorar Al Kaninah fi A'ian Al ma'ah Al Thaninah" for Hagar(2) Al Askalani that Al Sheikh Muhammad Danial Al Mawsili, who is one of Al Shaifii believer, came to Alexandria in the eighteenth century of Hijra / the fourteenth A.D.

He chose Alexandria mosque (the old name of the mosque) to be the place where he study the principles "Al Ossoul" and the law of distribution of estate according to Al Shafii until he died in 810 a.h. / 1422 A.D. He was buried in the mosque and his mausoleum became a shrine for the people to visit. This mosque(3) was and still exists in Kook Al Dekah district or Koom Al Demass as the Arab used to call it.

It is regarded of Alexandria's sights. We just know a little about Al Sheikh Muhammad Danial Al Mawsili as he was always mentioned related to the famous mosque of Alexandria which now is called "The Prophet Danial Mosque".

It is clear that the mosque was named after Al Sheikh Muhammad Danial Al Mawsili and it's not correct that the mausoleum of the prophet Danial exists in the mosque

or the mosque was built on its place but the similarity of the two names is what made the people of old times believe that the mosque was built over the mausoleum of the prophet Danial.

When the process of searching and drilling for the monuments started in Egypt in the nineteenth century A.D. / the thirteenth a.h. there was a thought that the mausoleum of Alexander exists in the mosque of the prophet denial. Mahmoud Pasha(1) Al Falaki agreed with this thought as he said that the prophet Danial died three centuries before establishing Alexandria. Anyway, there is no doubt that connecting the prophet Dania with this place must be related to the stories or the old folklore.

Nut through reading the books of the travelers and the historians of the eighth and ninth centuries H. / the fourteenth(2) and fifteenth centuries A.D. such as Ibn Batota, Al Balawi the writer of "tag al Mofarak", Ibn fadl Allah Al Emarri the writer of "Al Msalik wa Al Abbsar", Al makrizi and especially the deputy of Alexandria Ghars Al Dein Ibn Khalil Al Zaheri as he described Alexandria but none of them have mentioned the mausoleum of Alexander.

They only described the lighthouse of Alexandria, the obelisk, and Al Sawari pillar. Concerning the original founder of the mosque; he is unknown for us. Al Mubarak(3) said that the mosque was too small then Muhammad Ali Pasha renewed and expanded it in 1238 a.h. /1822 A.D. it is appended to the endowments. There is also a cemetery for the Khedive family

.Although the late Said Pasha and his son Tosoon are buried there, the old style of building the mosque doesn't cop with the style of the other buildings of the age of Muhammad Ali especially the cemetery of the nest family(4).

Also the historical documents that the prince Tosoon gave to Hassan Abd Al Wahab, the Arabian monuments inspector, proved that the date of establishing the mausoleum of the family next to the mosque was established in 1238 a.h. / 1822 A.D. and the renewal of the mosque was in 1267 a.h. / 1850 A.D. the costs were one hundred and ninety pounds.

So the date of establishing the mosque goes back to the nineteenth century A.D. / the fourteenth century a.h.

The mosque:

We can reach the mosque (Figure 8) through a long ascending passage starting from the prophet Danial Street and ends at the South West façade of the mosque. On the right of this passage there is Al Fath Al Mobeen Girls Institute which was built over the same size of space as that of the graveyard of the khedive family "Al Elawiah family".

On the left of the passage there the entrance leading to the place of ablution which is an embossed entrance

intermediated with a rectangular door hole that is surmounted with a window with a half circle collar and made of gypsum. The door hole and the window are surrounded with “Giftla’eib” with hexagonal “Meimah” which is surmounted with a rectangle that Quran text in it:

قال تعالى ” وهو الذي أرسل الريح بشرا بين يدي رحمته وأنزلنا من السماء ماء طهورا “

”سورة الفرقان: الآية 48“

The entrance is crowned with a line of Al Mokarnasat.

The South West Façade:

It is the only and main façade for the mosque (Pl. 26). It is intermediated with the entrance. We can go up it through a group of marble steps. It is an embossed entrance off the façade. Its lower part is covered with newly renewed marble slabs. It is intermediated with a rectangular door hole that is closed with two wooden shutters decorated with rectangular padding, vertical and horizontal, that are decorated with plant ornaments painted with oil colors.

The door hole is framed with a “Giftla’eib”. It is crowned with a collar of gypsum intermediated with “Meimah”. Its sides are occupied with two circles written inside each of them the majestic name “Allah”.

The entrance façade is decorated with gypsum ornaments of plant leaves and flowers. The entrance is crowned with lines of Al Mokarnasat that are surmounted with scaled windows splitted at the middle.

Next to the only and main entrance to the mosque; there are some attachments of an exposed nave surrounded with a line of arcades covered with a wooden roof. The place of ablution and the bathrooms of the mosque are also attached to that nave. The entrance leads to the place of prayer which has two sections: the first section is for men and the other section is for women.

The place of prayer is a rectangular place divided into eight porticos by seven pillars that have octangular bodied and square bases. Their crowns are the shape of Al Mokarnasat. Four of them are carrying pointed collars. There are also wooden ties that tie the legs of the collars together for supporting and carrying the lighting mediums. The mosque has a wooden roof that has no ornaments and there are glass lamp hanging down from the roof.

Between the third and the sixth collars; there is a lantern “sky-light” that has ten windows for lighting the mosque.

Concerning the women place of prayer, it is located in the North West side of the mosque. It is a rectangular space surrounded with a fence of “Al Khart” wood. It has smooth walls with no ornaments. Its North East wall is intermediated with a concrete Mihrab with no orna-

ments.

Concerning the Mihrab of the mosque; it is intermediated with the niche of the South East wall. Al Mihrab is a half circle plate figure, its inside is decorated with plant arabesque ornaments. The plate of Al Mihrab is decorated with the “sun disk” which is located on the left of Al Mihrab there are.

It is a wooden Mihrab. There is a door in front of it. It is a rectangular door hole that is closed with a wooden door decorated with geometrical ornaments, pentagonal plates.

It is crowned with line of al Mokarnasat and is surmounted with the symbol of the Egyptian Kingdom. The two side of the pulpit are decorated with “Al Khorat” wood.

The balustrade of the pulpit is decorated with “Al Khorat Al Arnossi” ornaments. The pulpit has two Rawda doors “Bab-Rawda” which is surmounted by the orator’s seat which is crowned with a peak ends with the crescent shape. The current mosque has no minaret.

The mausoleum:

The mausoleum is regarded the oldest part of the mosque. It intermediated with an octangular hole surrounded by a fence of “Al Khorat” wood. We can get down to the mausoleum room for five meters trough a new wooden stairs. It is a square figured room of four perpendicular halls.

During the ancient Alexandria three of these halls were built with domes. The first mausoleum (Pl. 27) is located in the southern wall and is surmounted with a dome that leans on four ruined Mokarnasat. The niche of the South East wall is intermediated with Al Mihrab which is a half circle plate made of marble and decorated with stripes of black marble.

Concerning the second mausoleum (Pl. 28); it is located in the South West hall. The South West hall is excelled over other halls with intersected domes made of stone, formed of stones, sand, and the concrete “Al Kasrme!” in different shapes and sizes.

These domes are covered with a layer of artificial stones. The room of the mausoleum is surmounted with an octangular dome. The square of the dome is turned to an octangular shape by four corner curves. The neck of the dome has four windows decorated with intersected colorful glass. The mausoleum is being repaired now by the committee of monuments inspection in Alexandria.

The roof of the mausoleum is surmounted with another rectangular room represents the nave that has four perpendicular halls. The halls are covered with pointed collars. The nave is has an octangular lantern “sky-light” that leans on four corner curves. In the four angles of the nave, there are four marble pillars with round bodies

and have Corinthian crowns. Their bases; two of them are square and the others are taking the shape of a round cup.

The halls have some windows; two of them overlook the house of prayer and the other two overlook a courtyard that is located behind the mosque.

The upper part of the walls of these halls is covered with a new layer of plastic. The lower part is covered with sheets of black and white marble. The four halls are surmounted with four corner curve taking the shape of solid Mdaeni collar.

Concerning the mausoleums in the mausoleum room:

One of the two mausoleums contains the tomb of Al Sheikh Muhammad Danial Al Mawsili or, as believed, the prophet Danial.

The other one contains the tomb of Al Hakim "Wiseman" Lokamn. The historical resources didn't verify, right or wrong, this belief based on the diggings of Hassan Abdul Wahab(1).

The Arabian monuments inspector, which he did according to the guidance of the prince Omar Tosoon that the research must be on the level of ancient Alexandria which is lower than the prophet denial Street with six meters as they found a big wooden coffin in the middle of the mausoleum, written upon which "the grave of the prophet Danial".

There is another smaller coffin next to it written upon which "Lokaman Al Hakim "Wiseman".

When digging under the coffins we found a newly buried hole that has a group of tombstones and pillars.

When examining then we found out that this area was used as an Islamic graveyard at least thousand yeas ago. The evidence is:

- Finding a tombstone dated in 520 a.h. / 1126 A.D.

- Finding a tombstone dated in 561 a.h. / 1165 A.D.

- The tombstone in the mosque is dated in 591 a.h. / 1195 A.D. under the name of Zafer Ibn Gmaa'a Ibn Shoeib.

- Another tombstone in the mosque dated in 633 a.h. / 1235 A.D. under the name of Abu Al Fakari Al Fasi.

- Finding a tombstone dated in 714 a.h. / 1314 A.D. This is besides many other tombstones written in kofi handwriting which were transported to Arabian monuments house in 1902 A.D. There are many historical references sustains that the mausoleum of the prophet Danial was used as an Islamic graveyard. Many places were mentioned in Al Salafi lexicon(1) concerning burying the scientists of Alexandria "some of them were buried in Al demas graveyard (the mausoleum of the prophet Danial)". Also the travelers' books, the historians of the eighth and ninth centuries a.h. / the fourteenth and fifteenth centuries A.D. such as Ibn Batota, Al Makrizi, Ibn Fadl Al Emari the writer of "Msalik Al Ansar", and the deputy of Alexandria(2) Ghars Al Dein Khalil Ibn Shahin Al Zahiri.

When he described Alexandria(3) and its sights, he never mentioned the mausoleum of Alexander. Now it is clear to us that what was rumored about the existence of the tomb of Alexander in the Prophet denial Mosque is not true.

ملخص البحث

يتناول البحث موضوع الدراسة " الأضرحة والمشاهد في الإسكندرية في العصر الإسلامي " وهو موضوع علي قدر كبير من الأهمية حيث يلقي الضوء علي العمارة الإسلامية في الإسكندرية خاصة العمارة الدينية والتي تتمثل في مساجد الإسكندرية بشكل خاص ولكنها ليست مساجد عادية وإنما مساجد تتسبب إلي أولياء الله الصالحين فقد بنيت هذه الأضرحة كنوع من التقدير والإجلال لأصحابها لأجل هذا الغرض أيضا . بنيت تلك المساجد فأصحاب الأضرحة شخصيات إسلامية أثرت في التاريخ الإسلامي بشكل عام وتاريخ الإسكندرية بشكل خاص فقد كانت الإسكندرية قبله للعلماء المسلمين العرب وخاصة علماء المغرب, والأضرحة تبدأ من العصر الفاطمي وحتى عصر محمد علي وقد أتضح من خلال الدراسة أن الإسكندرية لا توجد بها أي مشاهد تخص آل البيت, وهذه الدراسة تتضمن أهم وأشهر مساجد الإسكندرية.

وتنقسم الدراسة إلي تمهيد يناقش مفهوم الأضرحة في العصر الإسلامي والغرض من إقامتها ويليها مقدمة تتناول دور الإسكندرية الحضاري والثقافي عبر العصور, وتنقسم الرسالة إلي ثلاثة أبواب, الباب الأول يتضمن أضرحة العصر الفاطمي والأيوبي, ويضم فصلين الفصل الأول يتحدث عن مساجد (أضرحة) العصر الفاطمي, مسجد الطرطوشي, مسجد سيدي بشر, أما الفصل الثاني فيتحدث عن أضرحة العصر الأيوبي وهي الأضرحة المندثرة وعلي ذلك فتتحدث عن الجانب التاريخي الخاص بأصحاب تلك الأضرحة, وهم بالترتيب ضريح الحافظ السلفي, ضريح أبي الطاهر بن عوف, ضريح ابن الحاجب.

أما عن الباب الثاني فيتحدث عن أضرحة عصر المماليك البحرية, فيتضمن فصلين الأول يضم ثلاثة مساجد, مسجد القباري, مسجد الشاطبي, مسجد أبي العباس المرسى, الفصل الثاني فيتحدث عن مسجد البوصيري, مسجد سيدي جابر, مسجد ياقوت العرشي أما عن الباب الثالث والأخير فيتحدث عن أضرحة العصر العثماني وعصر محمد علي, ويتضمن ثلاثة فصول الفصل الأول, مسجد النبي دانيال, مسجد الشيخ علي التمرآزي, مسجد عبد الرحمن هرمز, أما عن الفصل الثاني فيتضمن مسجد ناصر الدين, مسجد الموازيني.

أما الفصل الثالث فيضم مسجدين " مسجد وقاص", " مسجد الحجاري" وأخيرا - يتحدث البحث بشكل تفصيلي عن مسجد النبي دانيال كأحد أهم المساجد الموجودة بالإسكندرية.