

**ICONIC RELIGIOUS BUILDINGS IN
SUSTAINABLE URBAN IDENTITY: A CASE STUDY
OF UMAYYAD MOSQUE OF ALEPPO IN SYRIA**

**A THESIS SUBMITTED TO THE GRADUATE
SCHOOL OF ARCHITECTURE
OF
NEAR EAST UNIVERSITY**

**BY
AHMAD HALABI**

**In Partial Fulfillment of the Requirements for the
Degree of Master of Science
ARCHITECTURE**

NICOSIA, 2021

**AHMED
HALABI**

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IDENTITY: A CASE STUDY OF Umayyad Mosque of Aleppo in Syria**

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To attend this moment, bypassing so many obstacles, I would like to appreciate all the ones, who helped me, who support me and who gave me hope, who showed me the way to do my best to make this Thesis, step by step, she was ready every moment to show me the right way, the Thanks for my thesis supervisor Assist. Prof. Dr. Çimen Özburak. I would like to thank you to Assoc. Prof. Dr. Buket Asilsoy and Assist. Prof. Dr. Havva Arslangazi Uzunahmet to attend my jury.

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ABSTRACT

As is known, there are "Landmark" points in many cities of the world. These points are architectural works that are often symbolized in cities and become a sign point defining the region where they are located. It is seen that architectural structuring and social life gain weight around these landmark points. It has always been the same in this historical process.

Those Landmarks, what considered as Iconic buildings, Historical Islamic Architecture, that will be studied in this thesis, could control the Urbanisation for many reasons, that will be explained too.

To keep and save the sustainable urban identity of those Landmarks, we use many ways. Syria is one of the most countries that has so many Historical architecture Landmarks. It has two important features; First, Islamic Architecture is seen in the country to a great extent, that is, the influence of Islam on architectural designs and urban development. The second is that the traditional architecture of the region can be maintained through a long period of successive demolitions and reconstruction. It is important that traditional architecture is also sustainable, as the existing traditional architecture must support the sustainable environment and culture of the region. These aspects of Islamic architecture should be considered for contemporary designs. Therefore, the purpose of this study is to examine the sustainable Islamic architecture in Syria throughout the history of the country. The study focuses on Islamic architecture in Syria, but Islamic architecture is not limited to Syria. However, Syria's peculiarity is noteworthy because Islamic architecture has survived through the centuries throughout its various destructions in Syria. In this etude , Ummayad Mosque, which is one of the most important landmarks in Aleppo City, one of the important works of Islamic Architecture, and its effect on the development of the urban texture were examined.

Keywords: Sustainable Urban Development, Islamic Architecture, Syrian Architecture, Aleppo Urban Pattern, Ummayad Mosque

ÖZET

Bilindiği üzere dünyanın birçok şehrinde "Landmark" noktaları bulunmaktadır. Bu noktalar genellikle şehirlerde sembolize edilen ve buldukları bölgeyi tanımlayan bir işaret noktası haline gelen mimari eserlerdir. Mimari yapılanmanın ve sosyal hayatın bu dönüm noktaları etrafında ağırlık kazandığı görülmektedir. Bu tarihsel süreçte hep aynı oldu.

Bu tezde ele alınacak İkonik yapılar, Tarihi İslam Mimarisi olarak değerlendirilen bu Simgeler, birçok sebepten dolayı Kentleşmeyi kontrol edebilir, bu da açıklanacaktır. Bu İşaretlerin sürdürülebilir kentsel kimliğini korumak ve kurtarmak için birçok yol kullanıyoruz.

Suriye, çok sayıda Tarihi mimari Simgeye sahip olan en ülkelerden biridir. İki önemli özelliği vardır; Birincisi, İslam Mimarisi ülkede büyük ölçüde görülüyor, yani İslam'ın mimari tasarımlar ve kentsel gelişim üzerindeki etkisi. İkincisi, bölgenin geleneksel mimarisinin uzun bir ardışık yıkım ve yeniden yapılanma dönemiyle korunabileceğidir. Mevcut geleneksel mimarinin bölgenin sürdürülebilir çevre ve kültürünü desteklemesi gerektiğinden, geleneksel mimarinin de sürdürülebilir olması önemlidir. Çağdaş tasarımlar için İslam mimarisinin bu yönleri dikkate alınmalıdır. Bu nedenle bu çalışmanın amacı, ülke tarihi boyunca Suriye'deki sürdürülebilir İslam mimarisini incelemektir. Çalışma Suriye'deki İslam mimarisine odaklanıyor, ancak İslam mimarisi Suriye ile sınırlı değil. Bununla birlikte, Suriye'nin özelliği dikkat çekicidir çünkü İslam mimarisi, Suriye'deki çeşitli yıkımları boyunca yüzyıllar boyunca ayakta kalmıştır. Bu etüde İslam mimarisinin önemli eserlerinden Halep Şehri'nin en önemli simge yapılarından biri olan Emevi Camii ve kentsel dokunun gelişimine etkisi incelenmiştir.

Anahtar Kelimeler: Sürdürülebilir Kent Gelişimi, İslam Mimarisi, Suriye mimarisi, Aleppo Kent Dokusu, Emevi Cami,

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CHAPTER 1

INTRODUCTION

The history of architecture represents a process of continuous development of architectural styles during different periods of time and places. Hence, Islamic architecture has been divided into important historical periods within a chronological sequence that begins with the state of Islam with the migration of the Prophet Muhammad to Medina, the State of the Rightly Guided Caliphs, and then the Umayyad and Abbasid states, Islamic architecture In Andalusia, and the Tulunid state in Egypt, followed by the Hamdanids, the Seljuks, the Ayyubids, the Mongols, and the Ottomans.

The functional patterns in which Islamic buildings were represented varied, including religious, such as mosques and mosques, civil, such as emirate and palaces, commercial, such as markets, khans, and baths, educational, such as schools and pemrastans, and war, such as castles and forts.

Syria is one of the countries that has a lot of different Historical Sustainable Islamic Architecture.

1.1. Thesis Problem

According to scholars in the Middle East Institute, urbanism and architecture are intertwined such a way that architectural development and sophistication shows the gradual progress of urbanism in that region. In the Middle East case, architecture tells a story of the culture, development, architectural challenges, religion and the region history background. With this integral role in the contextual understanding of the urban sphere in the region.

Syria has a lengthy history of wars, architectural construction, destruction and reconstruction. History and archaeological findings also revealed that Damascus, is a famous historical city, in Syria and in the world, and it is being inhabited till date (Al Asali & Shahin, 2016). What is

important about this resilient region regardless of its destruction and reconstruction is the sustainability of its architectural form, which is largely Islamic Architecture.

Architecture has been largely categorized into three groups based on the final products of the architectural design. These are residential architecture, religion architecture and tourism architecture. The influence of Islamic architecture on residential and religious architecture in most Islamic regions of the world has been tremendous. It details the designs used both in mosques or prayer houses and the residences. It also shows how intricately Islam has been interwoven into the fabrics of the society (Mirshekari, 2017).

Mirshekari (2017) presented that Islam did not allow for tourism in its early operation and establishment, creating a huge gap in Islamic tourism in the twenty first century. Yet, the level of sustainability of Islamic Architecture around the world is overwhelming especially in Syria where the majority of the urban development has been influenced by Islamic Architecture. It is therefore worthy of study to understand the mechanisms and features of this type of architecture that makes it sustainable especially in a region that has been subjected to successive wars and destruction (Okten & Okten, 2018).

As much as it can be argued that Islam influenced the traditional architecture in this region, another important characteristic of the architecture found in the Syria and other Islamic regions of the world is the high level of sustainability that the architecture comes with. The eco-friendliness of such architecture is a major reason why the types of architecture are been sustained in the region and are been considered for replication in recent times architectural design. Researchers have also concluded that the Islamic Architecture is not only sustainable because of how it accommodates the regional climate but also the designs, use of urban spaces, and the mathematical and geometric inclinations of the architectural designs have made traditional Islamic Architecture very relevant in the 21st century (Sozer & Clark, 2008). This study therefore considers the sustainability of the Islamic Architecture in Syria and examine its effects on sustainable development in its environment with a focus on the historical background of Syria.

1.2 The Aim and Objectives

The objectives of this research include the following:

- To understand how religion influenced urbanization in Syria and the extended impact on architectural designs
- To understand from a historical point of view how Islamic architecture evolved.
- To review the effects of Islamic architecture in Syrian general architecture and cultural identity
- To analyze the resilience of Islamic architecture
- To consider the eco-friendliness of Islamic architecture in Syria and the general sustainability

1.3 Limitations of The Study

To obtain the research objectives, the following questions are asked:

1. How has Syrian history influenced the existing urban architecture?
2. To what extent has religion influenced urbanization and architectural development in Syria?
3. What aspects of Islamic architecture are sustained in contemporary architecture in Syria?
4. How eco-friendly is Islamic architecture?

The study will be of importance to sustainable Islamic architecture in the world in general and in Syria, in particular, to gather together with some modern studies and experiments applied in the world, also will serve as an addition in documentation of the local experience in sustainable Islamic architecture as fundamental and sustainable architecture.

The study will be of significance to the design and technical principles recommended to be used in the architecture of contemporary Islamic centres to serve the achievement of sustainability in all its aspects without covering the features of its identity as Islamic architecture.

The study will help in the review of literature for scholars on the effects of Islamic religion architecture in Syrian general architecture and cultural identity.

1.4 Methodology of Study

This study is based on the iconic religious buildings in sustainable urban identity, and the urbanisation and its effects, by defining it, and giving samples, passing through Historical Iconic Islamic Design Building and Architecture and its features around the world. Syria is one of the famous countries, that has a large and many Historical Iconic Religion Buildings, that passed through so many religions and culture, which had ended by Islam.

The main purpose of the study is to research the historical periods of the Umayyad Mosque and to examine why it has remained an iconic building until today. The Umayyad Mosque was examined in dividing three periods: Pre-Damage Period, Renovation Period and Current Period. According to the results of this research: The existence of the Umayyad Mosque is regarded as a religious symbol in Syria and also has led to the development of architectural values such as social areas, residential areas and shopping areas in the region until today.

CHAPTER 2

URBANIZATION, ISLAMIC ARCHITECTURE AND SUSTAINABLE URBAN IDENTITY

2.1 Definition of Urbanization

There is no single approach to defining the concept of urbanization. It could be approached from the number of people inhabiting a place. Thus, urbanization is defined “as the increasing number of people living in an urban area” (Anonym 1, 2013). This definition can be viewed from the growing population in the urban areas due to economic prosperity or as the massive movement of people from rural to urban areas. Urbanization could also be considered from the aspect of physical development or the increase in urban areas. Urbanization as a concept is closely time-bound, hence it is highly used alongside or interchangeably with modernization.

2.1.1 Urban planning

A field of training that causes city pioneers to change a maintainable advancement vision into reality utilizing space as a distinct advantage for improvement and drawing in a wide assortment of partners simultaneously. It for the most part happens at the size of the city or metropolitan locale whose by and large spatial example sets. Great metropolitan arranging figures medium-and long haul targets that accommodate an aggregate vision with the reasonable association of the assets expected to accomplish it. It capitalizes on metropolitan financial plans by advising framework and administrations speculations and offsetting requests for development with the need to ensure the climate. Also, it preferably disperses monetary improvement inside a given metropolitan zone to arrive at more extensive social targets (Anonym 1, 2013).

2.1.2 Urban design

The metropolitan plan involves the course of action and plan of structures, public spaces, dispatching frameworks, contributions, and comforts. Metropolitan format is the technique for giving shape, shape, and individual to organizations of homes, to entire areas, and a city. It is a structure that arranges the components directly into a network of roads, squares, and squares. Metropolitan format mixes engineering, scene design, and city-making arrangements to make metropolitan areas helpful and engaging. City configuration is tied in with making associations between people and areas, movement and solid shape, nature, and the fabricated material. Metropolitan plan pulls in together the various strands of region making, ecological stewardship, social value, and money related practicality into the production of spots with amazing wonder and ID. The Metropolitan plan is gotten from however rises above making arrangements, transportation inclusion, compositional plan, improvement financial matters, designing, and scene. It attracts aggregately to make an inventive and judicious for a metropolitan spot after which sends the sources and abilities needed to rejuvenate the innovative and insightful (Anonym 2 , 2015).

2.1.3 Urban architecture and iconic buildings

Architecture is a complex synergy of art, culture and technical expertise to give form and design to space. According to Khan (2008), “architecture can be regarded as an expression of culture, giving clues as to who we are and embodying our concerns.” Chen (2002), quoted Marcelino Oreja, former EU Commissioner for Cultural Affairs to have defined architecture as “an idea that goes beyond ideal assemblage of construction elements.” It reflects the deep values, culture, and beliefs of the people. Hence, architectural works serve as emblems of strong socio-political affiliations and ideals. For instance, buildings with religious affiliations usually serve as reflections of spiritual and social values, while skyscrapers may show corporate influence or vigor (Khan, 2015).

This thus shows that architecture involves a balance of environmental quality, appropriate use of building materials, the right selection of a befitting structure, and the human scale. Summarily, there are five tests that architecture must pass and this includes the environmental quality, the social quality, the ecological quality, economic quality, cultural quality, and aesthetic values. For one to be able to adequately describe the architecture, one must consider spatial organization, how it enables and give meaning to people's interactions and activities. The resilience and use of resources must also be considered. How it supports sustainability and how flexible it is to manipulate to meet changing needs. While these factors are being considered, one must not forget to consider that architecture must be physically appealing, thus the form and design are also an important part of the architecture. Then it is important to consider the norms, mores, and values of the people, thereby giving expression to the culture of the people using the architecture. Finally, as much as all of the above factors are all-inclusive and important, the architecture will almost be impossible if it does not have economic appropriateness. Architecture only exists when people can afford it. Therefore, architecture that does not fulfill all the above criteria is not considered as a true architecture (Suliman & Suliman, 2015). Khan (2008), stated it as thus, "architecture is not about buildings, it is about people."

On another hand, a well-designed building should have three basic elements as identified by Vitruvius, a Roman architect. These basic elements are; firmness, commodity, and delight. The strength of the building which is achieved by the structural unity and the integrity of the formwork describes the firmness. The usability and functionality of the building based on the spatial organization and space allocation and design describe the commodity. While the delight is obtained or seen in terms the aesthetic quality. That is the style, decorations and finishing bring about the delight. In the literary sense, the elements of the building that triggers the consumers' delight which is usually based on visual observation of the building form the delight (Abdeen, 2014).

2.2 Iconic Building

The term “iconic” is defined as “widely known and acknowledged especially for distinctive excellence,” according to Merriam-Webster dictionary.

When it comes to buildings, iconic structures are game changers — representing nations, religions and economies.

They interlace past societies with current cultures. They facilitate transportation and invention. From physical design to behind-the-scenes technology, these features make a building iconic. That what makes the Iconic building be a Landmark for cities. (Anonym 3, 2019)

2.3 Islamic Architecture

Islamic architecture is an architecture that has a deep meaning. In its design, there are symbols from nature, religious beliefs and art etc. (Sağlam, 2020). The purposeful patterns during which Moslem buildings were drawn varied, as well as spiritual, like mosques and mosques, civil, like emirate and palaces, commercial, like markets, khans, and baths, academic, like faculties and pemrastans, and war, like castles and forts.

2.3.1 Islamic design

In order to understand Islamic architecture, we should first examine residential architecture, which is the simplest type of building. The basic distinguishing feature of Islamic design is the use of Quranic verses to reflect a spiritual or heavenly attachment while creating an artificial terrestrial enclave. Ornaments and decorations that are traced to the religious beliefs are therefore found within Islamic architecture. Architecture deals with identity.

Originally Arab palaces have a special design features and through Islamic civilization Arab have developed. Each era of Islamic civilization had a special character, especially in architecture and arts. Ottoman era was the last period of Islamic civilization, and it is influence of Ottoman era was found in Syrian architecture and art. The art effected in Ottoman Mosque with great dome and tall minarets. (Abu Hassan, F., 2013).

Architectural description of the house

The home windows inside the home are projected, confined through wooden edges – Mashrabuyas-, permitting the occupants of the home to take a gander at individuals outside, which speaks to receptiveness to the out of entryways world. The vertical expansion of the development and its different focuses alongside open corridors, patios, Liwans, Mandaras, are characteristics of the Hassock structure. This developing style was straightforwardly connected to the rising distinguished families inside the district, with its astonishing essential patio, frequently finished by methods for vegetation and an average drinking fountain and the vaulted Liwan that disregards the yard. The north-orientated Liwan changed into utilized as a guesthouse especially at some stage in late spring.

This design is the result of uniting ancient Eastern cultures with Arab and Islamic culture which gave this Civilizational production:

- i.* Simple main gate: Previously mentioned the streets and alleys were very simple and do not reflect internal rich house to avoid greed invaders during the war, and it is Islamic culture for privacy and humility.
- ii.* Indirectly corridor: corridor of entrance must be an indirect one to keep the largest amount for privacy to residents, and this is a very important point in the Eastern and Islamic culture.

iii. Courtyard: This courtyard is the garden of house which brings psychological comfort and pleasure for residents, because it has many fountains and aromatic plants such as Jasmine, and trees such as lemon and bitter orange. And the architects have made the size of the courtyard larger than the size interface of the wall a courtyard to avoid the fall a wall on another during earthquakes and burnings.

vi. Fountain: it is a basic element in the houses, and sometimes there are more than one in courtyard, and sometimes there is a small fountain in each courtyard, arcade and room. And Muslim artists created great design and took care of the smallest details in fountain by using marble mosaic art.

vii. Iwan: it has two functions: aesthetic and service function. It has the best view to courtyard, and the coolest place especially in the hot time in summer, because the height of Iwan is always exposed to air currents, and the direction of iwan to the north avoids it the sunlight during the day.

viii. Well: is the source of water to supply a house, and some houses have more than one cistern to save the water in case of drought.

ix. Cellar: is a pantry where the food and several crops are kept, because the temperature of cellar is moderate in winter and summer.

x. Men rooms: or guest room is used to receive guests and travelers. It is very important room in each house to because it is sign for hospitality. That is why the owner takes care on decorations on walls, floors and ceiling, also with luxury furniture.

xi. Women rooms: this wing is for families and women, and usually there are many families in one house, because sons get married and live with their parents in the same houses and share rooms with them. All women in the house share house work and activities in the area

that is allocated for women. Therefore, women have their own community for their activities in private. Couples live in family area with their wives and children; and just the family husbands can access family area.

xii. Heating and ventilation system: For ventilation was the system used wind catcher in houses during that period. It is old and well-known system in the Middle East, and It is like air tower above the outlets and building facades that used to pull cold air down to the rooms. This system can convert a cooling system to heating system during the winter time through burning coal on the base of wind catcher to render it like a chimney; it also would serve to pull the smoke outside the room. Wind catcher`s slots inside the rooms are decorated by wonderful forms of marble mosaic or polychrome wood or both.

xiii. Thick walls: In all the houses are used thick walls for two reasons: First, is structural, because thick walls can resist the Weight of second floor. Second: is environmental, because they can isolate the warmth and cold to make the house warmer in winter and less hot in summer.

xiv. Decoration: Decoration and ornament distinguish the Ottoman houses from the others. In the Ottoman houses, we find mosaic marble for floors, fountains and walls. They used colored stones on the walls and arches and doors. Ceilings and walls inside the rooms have been decorated by polychrome wood which includes plants, geometric scenes and calligraphy. Windows have been decorated by colored glasses. Ceramic has been used above the windows to cover walls. All previous elements are united together to generate a special style of architecture that prevailed during the Ottoman period. (Suliman & Suliman 2015)

That for several reasons that will clarify as follows:

1. *The Environment:* the environment creates the general design of Syrian houses, where the architects had an understanding the environment, thereby, built houses which were shape in a

comfortable, with moderate temperature in all seasons; and maintain the privacy and perfecting the internal decorating. And the different environment in each city is reflected on the buildings in many points:

2. *Building materials:* houses had been built on many methods and materials used in the construction. This depends on an environment which provides such materials. Damascus does not have enough quarry stones and there foremost of the houses are built of mud. For the palace's stones were brought from very far areas. They also reused stones from other buildings to construct the ground floor and clay for the second floor. The stones in Hama and Aleppo are available especially in Aleppo city that is very famous with white limestone stones. While they do not use clay Aleppo houses. They however used volcanic black stones in Damascus and Hama.

3. *Water and fountains:* Water is abundant in Damascus and Hama city because there are Orontes River in Hama and the Barada River in Damascus. In addition, there are many springs around Hama and Damascus. In Aleppo the situation is different because the Quiq river in Aleppo is not copious and there are not enough springs near Aleppo. Fountains are very important elements in courtyard even in the case of lack water. However, builders make it shallow not consume a large amount of water. While in Damascus and Hama fountains or pools make it deep.

4. *The owner:* The cultural, religious, social and economic background of the owner of the house is reflected very clear on design and decoration of the house. This is very clear by comparison between the Azem Palace in Damascus and Hama. Also, it was not usual to have a bath inside the houses except those houses owned by wealthy people, Because common people were using public bathrooms which were available everywhere in the city. An example of a house has had its own bathroom is Ghazaleh palace; it was the only house that had bath in old Aleppo city. Culture and religion reflected on the decoration. In both Azem palace in Hama and Damascus there were planet and geometric motifs with mosaic, polychrome wood and calligraphy that epitomize Islamic symbols ascenes: garden from paradise, Istanbul the capital of Ottoman empire and crescents and stars symbols. But, the owner of Ghazaleh palace

in Aleppo was Christian. Therefore, the scenes expressed the Christian religion and culture such as: fish and cross; and the calligraphies represent Gospel.

5. Artists: the major effect coming from Artists who express about their culture by the art, and most of artist who decorate the houses are domestic, but they were affected by Ottoman art. Most of decoration have local style but with little influence from the Ottoman art. And sometimes another art influence such as Jinblat palaces that effected Qashan art and used the ceramic to cover the whole iwan.



Figure 2.1: Great Craftsmanship Inside the House (Suliman & Suliman, 2014)



Figure 2.2 : A 2,600-Year-Old Mural in Umayyad Mosque, Damascus, Syria (Suliman & Suliman, 2015).

One of the primary wall paintings found in Syria portrays a multi-story construction that returns to around 1000 A.D., which adjusts to the metropolitan example of Syria these days. Figure 2.3 beneath shows a 2,600 year-old wall painting found in Umayyad Mosque, Damascus, Syria. (Suliman & Suliman 2015).

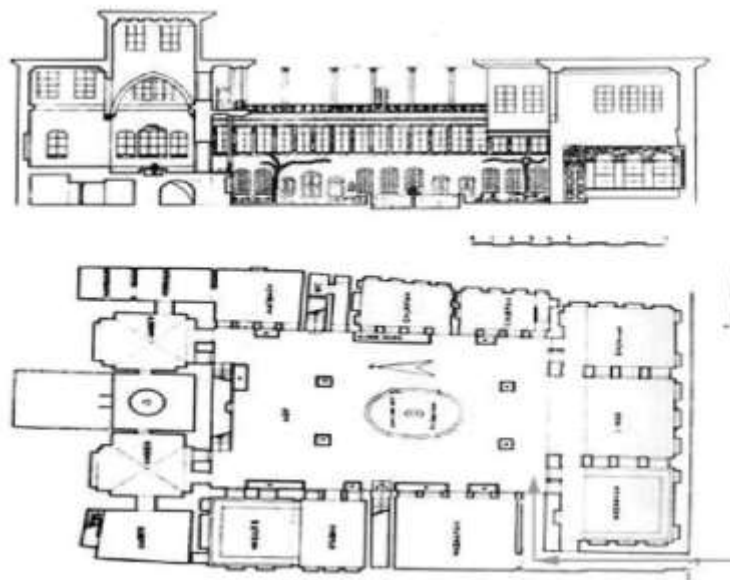


Figure 2.3: Building's Model in Aleppo, Ajog Bash House, 1875 (Patten, 1995).

2.3.2 History of Islamic Architecture

Architecture has always been a reflection of humans' culture and civilization; hence the form of a building represents the society in which it exists and its various qualities (Suliman & Suliman 2015)

Mosque Architecture

One of the five pillars of Islam is five times daily prayer which is usually done in the Mosque. The mosque which is referred to as masjid in Arabic means the place of prostration. Although prayers may be done anywhere, but it is essential for all men and women to gather to pray in the mosque every Friday. Hence, the mosque is the quintessential Islamic building since it could be used throughout the week for prayers, reflections and study and even at some times for rest. The direction of prayer referred to as the qibla, which is been established in the Quran is reflected in every mosque orientation (Anonym 4, 2009).

The first mosque was the Prophet Muhammad home in Medina which was built after the Arabian style of large courtyard and several long rooms. This style of architecture became the archetypal model for the first set of mosques and what was referred to as the hypostyle mosque.

2.3.3 Islamic iconic buildings

The mosque is Islam's most emblematic building, as well as an expression of collective identity. As an example, we can give some mosque examples from various parts of the world built with Islamic Architecture. These mosques were built with the architectural styles, materials and construction systems of the city in which they are located. Harmony of the building with architecture is important in sustainable urban planning.

- Süleymaniye Mosque, İstanbul
- Djingarey Berre Mosque, Timbuktu
- Great Mosque of Xi'an, China
- Shah Faisal Masjid, Islamabad



Figure 2.4: Süleymaniye Mosque, İstanbul, 1558. (Khan Academy, 2015)



Figure 2.5: Djingarey Berre Mosque, Timbuktu, Mali, 1327
(Khan Academy, 2015)

Mosque format traverses time crosses impediments and communicates societies. The Afro-Brazilian mosques in Western Africa represent this. They are referenced naturally because of the slaves that are taken to Brazil and turned into the designers of houses of worship there. Inside the late nineteenth century, they need to become political miscreants and are sent again to Africa, during which they created structures that one probably won't assume are very mosque-like. In any case, local people view them as impressively a piece of their way of life of Islamic structure. Maybe what is perceived as a mosque, and what isn't relies upon what

one's identity is and during which one has been—this is to make reference to that it is a social indication as parcels together dependent on a territorial building society or a specific translation of confidence.

Significantly more regional assortments show up when one gives off an impression of being past the fundamental Islamic landscapes to the structure of Muslims living in regions like China, Africa, and Indonesia, during which near to substances and near to customs, every now then with little impact from the compositional history of the essential Islamic grounds, upheld mosque designing. The minaret at Kudus, Indonesia, for example, shows the impact of Hindu structure. The Djingarey Berre Mosque of Timbuktu, in Mali, moreover responds to the pre-Islamic shows of its very own locale, utilizing an especially West African style and appropriately the usage of earth considering the total one collectible.



Figure 2.6: Great Mosque of Xi'an, China, 1392 (Chen, 2002)

Real structures appear to communicate emblematic messages. The most extreme conspicuous of such structures is the minaret and subsequently the arch. The Hassock has an impact on of the tall pencil-thin minaret has been generally embraced in light of the fact that it earnestly suits appropriately into current creation innovation and it's an unadulterated present-day mathematical shape, as are regularly noticeable inside the Islamic Center in Zagreb, that is

perhaps the most significant in Europe. The minaret identifies with the past (on the grounds that a neighborhood of the planet got Footstool at one factor) and there was an alternative to connect oneself with Islam inside what was then communist Yugoslavia. The principal vault includes a pioneer picture and mirrors the desires of the occupants depicting themselves as "current Muslims" (Khan, 2008).

Current mosque design oftentimes speaks to a superb mixing of examples, drawing from different compositional customs to make something unmistakably "Islamic," which satisfies the entirety of the structural necessities of a collective mosque and is contemporary in style. In Pakistan, the Lord Faisal Mosque, 1986 mixes bleeding-edge structure with visual references to plain desk work. The development is strikingly current yet performs with the type of tent structures of Bedouin wanderers. This huge mosque moreover conveys Footrest invigorated pencil-thin minarets into its contemporary design..



Figure 2.7: Vedat Dalokay, Shah Faisal Masjid, Islamabad, (1986)
(Khan Academy, 2015)

Common Features of Mosque Architecture

The architecture of mosques may vary with regional traditions, and the time it was built. But as much as time and place may affect the architectural style, layout or decoration, certain features are common to all mosques. These include:

i. *Prayer hall:* This is the large open space in the mosque building where people pray. It usually opens to the courtyard to accommodate as many people as possible especially for the Friday congregational prayers.

ii. *Mihrab:* This refers to a niche in the wall, which shows the direction of Mecca and invariably indicates the direction of prayer, which is referred to as Qibla. It usually does not need to be spacious; it is usually a very shallow space. The Qibla wall is usually the most ornately decorated because of the importance placed on it.

iii. *Minbar:* The high place in the qibla of the mosque prepared for the imam to preach.



Figure 2.8: Mihrab & Minbar, Mosque of Sultan Hassan, Cairo, 1356-63
(Dave Berkowitz, 2016)

iv. *Sahn (courtyard)*: This is the large open space that connects with the mosque. The ablution fountain is located in Sahn and the courtyard serves as prayer ground for congregational overflow on days of community prayers.

v. *Fountain*: This is usually found in the courtyard. It provides the water used of ablution which is the cleansing rites that are performed by Muslims before observing their prayers.

vi. *Minaret*: this refers to a tall tower usually attached to the mosque from where call to prayers are made. Although it may be in different forms and shapes such the spiral of Samarra, or pencil like those of Ottoman Turkey. It is also one of the major identities of mosques alongside the dome.



Figure 2.9: Mimar Sinan, Minaret, Süleymaniye Mosque, Istanbul, 1558
(Khan Academy, 2015)

vii. *Qubba (dome)*: The dome unlike the Mihrab or the fountain may not be in a mosque architecture however because of the identity function it plays to re-emphasize the presence of Islam in such location, it is usually present in most mosques. The dome may be one or several, when it is one; it is usually above the Qibla wall.

viii. *Decorations*: Their extravagant parts essential to the best mosques, including a huge calligraphic frieze or a cartouche with an undeniable etching periodically appears over the Mihrab. In the best cases, the calligraphic inscriptions are references from the Qur'an, and regularly join the date of the improvement's purpose and subsequently the call of the buyer. Another significant quality of mosque managing is putting lights, moreover evident inside the photograph of the Ruler Hasan mosque. The light may be a critical component for mosques, for the thinking that sole each day requests occur before the sunrises and after the sun based sets. Before control, mosques are illuminated with oil lights. An impressive part of such lights hung inside in a mosque would make a shimmering show, with smooth light emanating from each, highlighting the calligraphy and different embellishments on the lights' surfaces. But not an endless piece of mosque advancement, lights, close by different establishments like floor coverings, shaped a fantastic—anyway vaporous—a factor of mosque designing.

Types of Mosque Architecture

There are several types of mosques built around the globe which in most cases are influenced by the people that are located where the mosque is built or the historical attachment of the people. At other times, the type of mosque architecture used in a place may be determined by the designer or who funds the project as seen in the case of the Islamic center in Washington DC or the Faisal mosque in Islamabad respectively (Khan, 2008). There are however three basic forms of mosque architecture used all over the world and these are discussed below.

i. *The hypostyle mosque*: this follows after the form of the first Muslims place of worship ever which was the house of Prophet Muhammad.



Figure 2.10: Layout of the Prophet's House in Medina, Saudi Arabia (Khan Academy, 2015)

The earliest sort of mosques was built after this type. It is an outsized courtyard (Sahn), a three-tiered minaret, and an oblong shape containing a stone mosque. The minaret takes the shape of ancient Roman lighthouses. Another distinguishing feature of the hypostyle mosque is that the myriads of columns which is mentioned as a forest of columns. The good Mosque of Kairouan in Tunisia is an example of the hypostyle mosque. This sort of architectural form was widely utilized in Islamic countries before the introduction of the four-iwan plan.



Figure 2.11: Great Mosque of Kairouan, Tunisia, (Khan Academy, 2015)

ii. *The four-iwan mosque*: this form was introduced in the eleventh century and became widespread in the twelfth century. This mosque architecture type is defined by the presence of iwan. The iwan refers to vaulted space that opens on one side into a courtyard from where users can stand separated from the harsh weather condition to enjoy the beauty of the natural environment. Iwan is associated with Persian architecture and it is believed to have originated from pre-Islamic Iran where it was used in imperial and monumental buildings.

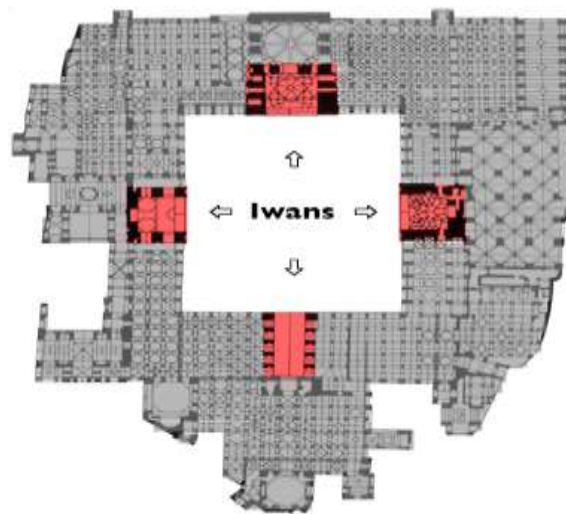


Figure 2.12: Plan of the Great Mosque of Isfahan, Iran, showing iwans opening onto the court, (Khan Academy, 2015)

The four iwan mosque are usually built around the hypostyle plan. It thus includes the features of a hypostyle mosque with the four iwans included to open into the courtyard. This is because most of the four iwan mosques such as the Great Mosque of Isfahan started out as hypostyle mosque.



Figure 2.13: Iwans of the Great Mosque of Isfahan, Iran, (Khan Academy, 2015)

iii. *The centrally planned mosque:* in the fifteenth century, the Ottoman empire became a strong force to reckon but the Ottoman did not identify with the four-iwan mosque plan. The ottoman architecture was believed to have been strongly influenced by the Byzantine architecture which was largely a Christian originated type of architecture that can be traced down to Constantinople, the capital of the Roman Empire. The Hagia Sophia in Istanbul was one of such major architecture that influenced the Ottoman architecture in that it has a monumental dome sitting on its nave.



Figure 2.14: Hagia Sophia, 537, (Khan Academy, 2015)

2.4 Sustainability

Sustainable Islamic Architecture done by reconstruction and repairing all the big and small damages, which had done many effects; wars, environments, etc. (Stouhi, 2019).

2.4.1 Sustainable Islamic Architecture

‘Sustainability’s term, is communicated "on the planet through the congruity between structures, the general climate and the great usage of common recourses, which has advanced over time through experimentation" (Suliman & Suliman, 2015).

2.4.2 Destruction and Reconstruction of Islamic Architecture across the world

One of the aims of sustainability is the restoration and reuse of buildings destroyed for various reasons. There has been a pronounced attack on major religious architecture across the world. Islamic architecture is not an exemption. This is due to several reasons, one of which is the historical and religious identity which such buildings possess and are being contested over time. However, “the resilience of the Islamic art and architecture is revealed in its historical destruction and reconstruction of its places of prayers” (Anonym 2, 2009). This study will therefore look at certain examples of destroyed and reconstructed Islamic architecture across the globe.

1. The Washington D.C. Islamic Center

An exciting instance is the Washington, D.C. Islamic center. It was commissioned in the Nineteen Fifties with donations from one-of-a-kind Islamic international locations at the instigation of twelve Muslim ambassadors inside the metropolis who felt that Muslims did no longer have a place to wish collectively or perform the rituals for the dead. The query is raised then because it increases now turned into this: what has to be the picture for the building? A

thrilling issue of the history of this mosque is that it has become a contested area in the Nineteen Eighties whilst it changed into a center for strife between the Shia and Sunni Muslims in Washington. Part of it turned into burned (and later restored) due to the fact Muslims themselves disagreed as to who should manipulate the mosque, how it become going to be used, and who turned into to be the imam. This took about two years to remedy. These records reveal that social politics play a component within the use of mosques. Another major historicist mosque is the implementing Hassan II Mosque of 1993, in Casablanca. It makes use of the traditional vocabulary of 12th century Moroccan structure, for this reason visually tying the contemporary regime back into the legitimacy of the past. (The Islamic Center DC, 2020)

2. Muhammad Ali Mosque in Cairo, 1931 – 1938

At the southern side of the Mediterranean, EU creation companies were not simplest mentioned as upon for buildings, commercial buildings, public architecture, and contemporary dwellings. They were also invited to require on healing, even reconstruction work on ancient monuments. From the 1870s, steps had been taken by neighbourhood or colonial government to guard the historic centres of the place's towns, whilst also sporting out modernization works. In Cairo, partial reconstructions, alignment setbacks, or maybe relocating ancient buildings, had been achieved from the abandoning of the 19th century (Volait, 2016). The "recuperation" of the Muhammad Ali Mosque became achieved within the course of the 1930s. Constructed a century beforehand on the orders of the reigning sovereign, the development constitutes Cairo's major monument inside the Turkish style. A huge important dome supported on 4 1/2-cupolas, themselves resting on four arches and pillars, blankets its prayer room; the two minarets observe the slim template in use in Istanbul. The sovereign had been ambitious: the minarets reach 82m, the dome features a top at its summit of 52m, ten greater than the Sultan Ahmet Mosque (1616), its version in Istanbul, and therefore the wall cladding may be a product of alabaster. Outsized, the mosque showed symptoms of liability from the cease of the nineteenth century; a try became made then to

reinforce the masonry of the pillars supporting the dome with the help of lining them; iron earrings had been located at the springing of the most arches (Volait, 2016) Regulation n° 8 of 1918 for the security of monuments of Arab artwork increased the perimeter of safety to all or any buildings before the hand over of the reign of Muhammad Ali (1849). The mosque became consequently blanketed at the listing of protected structures (n° 503) and from then on entrusted to the Comité of Conservation of Monuments of Art Arabe, the security company for historic monuments created in 1881, so as that its upkeep could be supervised (Volait, 2016). Moh. 'Ali Mosque became assembled following the style of engineering of Ottoman Mosques in Istanbul and practically like the Sultan Ahmet Mosque. The mosque's arrangement is square (time of each side = 41 m); which is appended to a practically rectangular yard (Sahn) of measurements 53x52 m from the N-W side. The material contraption of the mosque comprises of two phases of arches; which presents a more noteworthy feeling of the room than the even rooftop in light of the fact that the rooftop is upheld on 4 docks best. The rooftop comprises of 1 significant vault (measurement =22 m), upheld with the assistance of 4 curves that unwind on 4 enormous square sections (length=2.Eight m). the absolute bottom of these curves is roofed by utilizing 4 semi-ellipsoidal vaults. This composite domed-rooftop is encircled by four more modest arches at the edges of the mosque's rooftop (diam. =10.5 m). the other semi-vault covers the mihrab (petition region of interest) on the jap side of the mosque. At North and West corners of the mosque rise stylish round and hollow minarets of Ottoman design, eighty two.7 m unreasonable. Arcades (Iwans), which are made out of shallow vaults that lay on roundabout curves and marble chamber sections; reach out along N-E and S-W façades of the mosque, close to the inside 4 parts of the patio. Curves, sections, and segments, everything being equal; are covered with alabaster (Mahir, 2017). The mosque has three doorways, one inside the center of every viewpoint aside from the supplication zone of interest (Qibla) side. The N-W entryway opens at the patio, which incorporates different entryways, set near the precarious edge of the 2 minarets. The patio has an octagonal wellspring, covered utilizing a cut alabaster vault, above which might be a greater arch that helps on eight segments. This vault has a canopy with raised plated enhancement, speaking to scenes from nature. it is

likewise covered, much the same as the arches of the mosque, with sheets of lead. A metal clock-tower overcomes the center of the N-W part of the yard, which ignores at the stronghold square The clock-tower got offered, in 1845, to Moh.' Ali Pasha by means of King of France, Louis Philippe, in returning for the pillar, which adorns the locale de l. a. Concorde in Paris these days (Abdel-Aty, 2018). This clock-tower, by snare or by hooligan, doesn't appear to be at chances with the alleviation of the mosque. The inside of the arches and semi-vaults is improved with painted and overlaid trimming in easing, cleared out a neo-extravagant style, while their outside surfaces are incorporated with sheets of lead. Allotments and segments inside the mosque are covered with alabaster to the pinnacle of 11.30 m, with hued decorations above. The mosque is lit through astounding precious stone light fixtures with glass lights (Abdel-Wahab, 1946). The mosque has two minbars; the bigger one is that the credible one that results in wooden and embellished with overlaid trimming. The more modest minbar was developed of alabaster and conveyed to the mosque in 1939, inside the course of the rule of King Farouk I. The mosque includes a gallery (dikka) on its N-W aspect, which is upheld by alabaster curves and segments. The handrails of the dikka and accordingly the displays across the vaults are totally comprised of bronze (Abdel-Wahab, 1946; Abdel-Aty, 2018). The sepulcher of Moh.'Ali Pasha and his family lie on the western corner of the mosque. it's a Carrara-marble mounting cut with stunning trimming and engravings. it's likewise encircled by utilizing a wonderfully finished bronze grille, made by means of the request of the late 'Abbas Pasha I (Abdel-Aty, 2018).

3. Al-Aqsa mosque in Jerusalem

Al-Aqsa mosque has for some time been contemplated because the third most hallowed Muslim sacred site, yet in more noteworthy late years it's to show twisted by Islam's "first political Qibla (awla al-Qiblatayn was that al-Haramayn al-Sharifayn). This rise or politicization of the area has been followed through certain analysts to endeavors utilizing the past Mufti of Jerusalem, Hajj Amin al-Husayni, inside the course of British Mandate to restore and improve the Haram mosques and to modify them into dish Arab and Palestinian

patriot images (Awad Allah, 2014; advert- Dayal, 1983). Aqsa is undermining by revolutionary Jewish pioneer associations, appropriate wing Israeli government officials, and forceful armed force powers. Each birthday festivity is twisted stating their power and key cases at the site on the web, regardless of whether through secret burrowing (Aren M. Maeir, 1996), easy to refute public appearances (Ariel Sharon and Likud visit to the Temple Mount, 2000), or brutal encounters (al-Aqsa Clashes, 1990 and 2000). It is far urgent to work out the Aqsa Mosque technique, and the greatness among it and along these lines the Haram Sharif, The Dome of the Rock, the Marwani Mosque, and accordingly the Qibli Mosque. In popular, there are implications of the Aqsa Mosque, the real, which proposes and in this manner the general, which recommends. In its in vogue, which means, the Aqsa mosque way the Haram Sharif of Jerusalem with all segments, allotments, and what's inside, including the Qibli mosque, the Dome of the Rock mosque, the women's mosque, the Marwani mosque, and different landmarks comprehensive of the resources, cemeteries, Ablutions, yards, gardens, patios, entryways and dividers. The Aqsa mosque inside the particular significance is that the roofed development during which the Prophet Mohammad, Peace arrive, lead the prophets in petitions all through the Isra and Mi'raj effectively dull. It's miles one among the structures of the Haram Sharif, called the Qibli mosque. Subsequently, while the media focuses on the Dome of the Rock mosque because of the Aqsa mosque, that is appropriate agonizing about it a neighborhood of the Aqsa mosque inside the broadest which recommends, however, this got to not mean avoiding the Aqsa Mosque in its exceptional significance or what's known as the Qibli mosque (Sharab, 1996). Zionist practices inside the Aqsa mosque passed the dangers of Judaizing, but instead making genuine strides for Judaizing and Israelization (AbulQaraya, 2017), with purposes to zero in on the Islamic sacred natures (Ayoubi, 2015). At an indistinguishable time, arranging and groundwork for predetermination developments are progressing. Nonetheless, these moves are executed consistently, through which the Israeli substance utilizes the antennas inclusion likewise as restraining outrage, manufacturing guises, and taking advantage of chances. The Israeli territory rehearses reason at changing over the status of the Aqsa mosque and executing a substitution one is considered exceptional hostility, egregious infringement, and despoiling of the Holy Sacred Mosque (Al-Bojadaini,

2015). They're moreover viewed as an infringement of the overall legitimate rules and determinations, an essential incitement of overall Arabs and Muslims. For the Israeli infringement of the initial areas and extension of Jerusalem from the disposition of overall law (Ad-Dayil, 1983). Some improvement offices, in participation with the part of Antiquities, assembled huge venues toward the south of the Aqsa, contiguous its entryways that are open a ton of years prior and shut for the term of the rule of Saladin Al-Ayoubi (Al-Ayoubi, 2015). This, fundamentally, involves total Israeli Authority control over all entryways and yards of the Aqsa mosque, which recommends full control with an exemption of the roofed homes. Inside the body of the control over entryways, the Israelis check personalities and stop the passage of developing and remaking substances without prior settlement and endorsement through the Israeli government, which joins intermittent support. The artworks on changing the Aqsa yards to public yards under the administration and direct oversight of the vocation region. They likewise recollect them as public archeological nurseries that must be tended to via the branch of Israeli countrywide Parks. They began, upon this, changing the names of roads and doors encompassing the Holy Aqsa "Al-Haram Al-Sharief", close by the declaration of "Sanctuary Mount" on one among the entryways (Qersh, 2015). Its miles expressed that western newshounds, analysts, and lawmakers initiated the use of the expression, "the Temple Mount", and consider the Al-Aqsa Mosque as though it is based during this mountain (Margalit, 2015).

4. Mostar's Historic Core

The memorable town of Mostar, traversing a profound valley of the Neretva River, developed inside the fifteenth and sixteenth century as an Ottoman boondocks town and at some stage inside the Austro-Hungarian period inside the nineteenth and twentieth hundreds of years. Mostar has for quite some time been recognized for its vintage Turkish homes and Old Bridge, Stari Most, and afterward, it is alluded to as. Inside the 1990 fight, notwithstanding, the majority of the noteworthy town and in this way the old Bridge, planned by utilizing the renowned engineer, Sinan, were decimated. The old bridge turned out to be of late remade

and the majority of the structures inside the old city were reestablished or reconstructed with the commitment of an overall logical council introduced with the assistance of UNESCO. The old Bridge locale, with its pre-Ottoman, Japanese Ottoman, Mediterranean, and western EU design abilities is a colossal illustration of a multicultural metropolitan settlement. The remade Old Bridge and antique city of Mostar are an image of compromise, worldwide collaboration, and the conjunction of different social, ethnic, and non-common gatherings. Mostar is firmly affected through the contention inside the 1990s, which decimated its scaffold and harmed the customary focus, with its Ottoman, Mediterranean, and western-European compositional highlights (Armaly et al, 2004). After the battle, become the Mostar's people promised to modify the town and its landmarks. The remaking of the noteworthy extension and its environmental factors is the image of the blended undertakings of all revamp attempts (Cameron, 2008). The essential fascination for reproduction was delivered utilizing UNESCO in 1994 and in this manner the specialists mentioned the World Bank to supply help to reconstruct the extension. The thing of the mission alluded to as the Pilot Cultural legacy mission was very to revamp the extension. The wish was to improve the compromise method among Bosnia and Herzegovina populace (Petrovic, 2012). The ethno-religious gatherings of Mostar have followed a structure application that sets and, positively, increases Mostar's area of expertise. The years following truce have seen a quickening building application on one or the other feature of the manufactured line, whereby the separate ethnic-otherworldly populaces attest their (envisioned) lastingness. This is frequently not a solitary wonder all by itself. They distribute worldwide clash II remaking of East and West Berlin moreover saw practically identical developments. Notwithstanding, the profundity with which such distinguishing proof governmental issues are performed out inside the compositional field in Mostar, and subsequently the complex layering of implications that this "quiet fighting" produces is really novel. As a neighborhood of this structured programming, for example, the Franciscan Church scarcely west of the Bulevar became revamped, being broadened extra than 3 cases inside the way. The congregation's excessively tall solid tower looms over the town and its ringers toll at regular intervals, perceptible pretty far into the Muslim piece of the town. Countering that is, the Neziraga Mosque was put inside

the Spile region, quickly on the Muslim part of the Bulevar. Implicit 1550, the mosque was one of the most seasoned in Mostar. It even originated before the vintage Bridge. It adored a huge assembly before it got shut to petitions in 1932, and in the end wrecked via the Yugoslav Communist Party in 1950. because of the very reality, the site got not redeveloped, however, the mosque's vestiges had been safeguarded: as of the handover of the Bosnian battle a significant foot of border divider got obvious over the world, with absolute bottom of the minaret basically discernable (Uluengin & Uluengin, 2015). As a piece of its endeavors to recreate Mostar's antiquated focus, the examination Center for Islamic records, craftsmanship, and custom (IRCICA; based absolutely in Istanbul, Turkey) started a test for the mosque's reproduction. Financing became made sure about through Sheik Salim Al-Qasimi, Emir of Sharjah (United Arab Emirates), and accordingly, the remade mosque gets initiated in 1999. Nonetheless, maybe the first infamous set up-fight challenge in Mostar is that the thirty-3-meter Jubilee proceeds with Hum Hill, raised in 2000 by Mostar's Bishop. The determination of spot for the go is especially remarkable because it happens to be a comparable recognize that both the JHA (the Yugoslavian military, to a great extent, oversaw through the Serbs), and subsequently the HVO (the Bosnian Croatian Nationalist birthday celebration) shelled the town, killing and harming masses of its inhabitants. During the fighting, controlling Hum Hill proposed to control Mostar. The go, at that point, approaches as an assertion of triumph for the city's Croat Catholics (Uluengin & Uluengin, 2015).

5. Mosques in BiH

In Bosnia And Herzegovina (BiH), the destruction of the mosque during the war (1992-1995) was predominantly from grenades with major damage to the dome and the minaret. The central dome was damaged in two places, in top centre and on the east-facing side, but the dome was not breached. It was noticeable from the interior of the dome that there were several large cracks with widths ranging from a few millimeters up to one centimeter and some of them the full width of the wall (damage from before the war); the drum and part of the central dome on the north-facing side had a large hole caused by a projectile, which

damaged part of the drum, the wall and the base of the dome. All the sheet lead roof cladding of the central dome and the porch domes were damaged and pierced by shrapnel. In 1997 a repair was carried out, mending the dome and strengthening it with reinforced concrete ring.

The first item in the restoration besides the walls of the object itself was the reconstruction and re-composition of the minaret that required organization of the site to investigate, record and recompose each segment and masonry course of the minaret. The stones of the minaret are recognizable among others due to their angled appearance. As the minaret segments differ, the blocks differ as well. Base stones are largest forming a double wall unfilled with rubble, transition stones have an additional vertical inclination, the shaft is composed of masonry courses of different height from 16 to 33 cm but with a consistent depth of about 30 cm. The balcony is made out of five courses. The sherefet is simple and effective, and more than half of the original stones were reused in restoration. The fence had to be made up completely out of new stones. Stone that was used is soft lime stone called tenelija and inner rings of the base were made out of parts of miljevina, a lesser quality stone type.

The smaller shaft above the minaret is made of somewhat thinner stones which are 16-17 cm in depth. This was the basic separation of the stones, with the main barrel/shaft posing the greatest challenge due to the sheer number of stones. All stones were separated by distinctive height, their joints and iron clamp position so it was possible to make further assumptions about their original position. Several shaft courses had remains of the small narrow window, so it was possible to place them quite precisely. Their specific heights proved to be valuable information in further placement. It was partly based on the analysis of archive photos and establishing their subsequent heights, since the difference in heights was visible even on photograph.

Before any rebuilding begun, some of the base stones and the entrance vault to the level of mahvil had to be recorded and dismantled to create a stable and safe base for rebuilding.

A huge number of existing stones were reused, the new stones were cut to measure and then hand chiselled to fit into specific position. All courses or rows were laid out in the courtyard space, forming rings in order to check their specific fit and position and to establish exactly how many new stones are required. All stones were connected through clamps fixed with melted lead and a thin layer of lime mortar. Even today, although new stones have formed a patina, the reconstruction process and distinction between original and new fragments is still visible. It speaks about the truthfulness and precision of the restoration efforts. This minaret was struck by lightning and at the time of reparations, damaged blocks were not replaced but simply removed. In the new project proper and up to date lightning protection was installed as well as electrical cables for light. When restoration project started, a decision was made to reinstate the minaret to its original size and proportion since it plays a crucial role in overall appearance and architecture as well as the image of the mahala and city landmark (Halit & Zgonić, 2013).

2.4.3 Sustainable Urban Identity





Traditional Islamic architecture is a sustainable architecture that adopted the intellectual aspects of the Islamic religion and reflected the cultural, civilizational and economic aspects of the various Islamic peoples across the world. Human beings by severing the intellectual and material between man and his deep history and material environment. Efforts must be mobilized to generate a sustainable Islamic architecture that adopts sustainable Islamic thought and the intellectual developments taking place in modern science and the developments of contemporary life to create a sustainable environment characterized by intellectual and material communication and meet the general requirements of the human being, functional and social comfort for its residents while ensuring the continuity of performance efficiency in the future with the importance of compatibility between two aspects:

-The physical aspect: represented by the physical form

-The spiritual aspect: represented by the cultural content

The idea of analyzing the material content and the spiritual dimension of those concepts to comprehend their intellectual and applied dimensions and then employ them according to the determinants of the age is a cognitive and practical necessity so that architecture with its design (application) and research (theoretical) lines can be derived from roots that derive their vitality from the environmental determinants in the comprehensive meaning of the design of the new Islamic citie. In Table 2.1 is shown information about mosques that have important roles in their physical environment. These Mosques are iconic building in their region and preserved until nowadays Despite Their Damages

Table 2.1: Table of Mosques That Have Been Iconic in Their Region and Preserved Until Today Despite Their Damages

PHOTO	SITE MAP	ARCHITECT	DATE& STYLE	CAUSE OF DAMAGE
MOSQUE 1				
SÜLEYMANİYE MOSQUE, İSTANBUL				
		Mimar SINAN	Ottoman Architecture, 1558	Earthquake, War
MOSQUE 2				
DJINGAREY BERRE MOSQUE, TIMBUKTU				
		Abou Ishaq Es-Sahéli	Sudanese Architectur, 1327	Environment, War
MOSQUE 3				
GREAT MOSQUE, CHINA				
		Cheng Ho	Chinese Style,1392	Earthquake



MOSQUE 4
 SHAH FAISAL MASJID, ISLAMABAD



Vedat Dalokay Bleeding-Edge, 1986 Environment

MOSQUE 5
 THE WASHINGTON D.C. ISLAMIC CENTER, USA



Mario Rossi Baroque, 1949 Environment

MOSQUE 6
 MUHAMMAD ALI MOSQUE, CAIRO



Yusuf Buchnaq Islamic Architecture, 1931 – 1938 the materials used for the domes (bricks and mortar)

MOSQUE 7
 AL AQSA MOSQUE, JERUSALEM



Hérode Islamic Architecture, 637 War

MOSQUE 8
 MOSTAR'S HISTORIC CORE, BOSNIA

Ottomans Monumental Architecture, 1474 War



MOSQUE 9
MOSQUES IN BIH, BOSNIA



Mimar
Sinan

Ottoman
Architecture, 1579

War

CHAPTER 3

BACKGROUND OF SYRIA

3.1 History of Syria

The present-day Syria was a post Ottoman creation alongside countries like Lebanon, Jordan and Israel. It was part of what was referred to as Greater Syria as many political scientists and historians will prefer to refer to it. The Greater Syria was the seat of power for ancient dynasties and empires in the Mediterranean region. Based on the strategic location between three different continents, it served as a front for commerce and a battleground between or among waging political powers. Present day Syria was the creation of western powers that rule over the region in the post Ottoman era. Hence, it is not out of place to notice several historical sites due to the different successive kingdoms and empires that once dominated the region. Syria contains sites of old civilization as far back as the Ebla civilization that existed in the third millennium BC.

The capital city of Syria is Damascus, but the largest city in Syria is Aleppo. Hence, several of the ancient civilization and historical sites can also be traced down to these two cities. Since Aleppo has more population, it presents a representative of the social life obtainable in Syria.

The Ottoman has had the most pronounce influence on Syria culture, social life and urban architecture. Syria got under the Ottoman rule in 1516 during Ottoman Sultan Selim reign till 1918. This was such a long period to influence every fabric of society. Hence, the Ottoman art and architecture was gradually integrated with the Syrian architecture. As a result of the Arabic common ground between the Ottoman and Syria, the proliferation of Islamic architecture was made possible. Damascus also became the major entry port for Mecca, it

therefore allows for easy overlapping of culture and social organization of the Turks and Syrians (Anonym 5, 2015).

3.2 Geographical Description of Syria

Syria, with a total land area of 183,630 square kilometres, is located in eastern coast of the Mediterranean Sea in Western Asia. It is a flat elevated desert, which may be referred to as a desert plateau. The positioning of the country to the east of the Mediterranean and the presence of mountains across the land area has also contributed to the diverse climate of Syria. The coastal region experiences the Mediterranean climate, which includes hot summer, rainy winter, mild cold and moist wind blowing across the region. The rainfall pattern decreases as one moves away from the mountains on the inland regions.

Syria lies at the junction of three continents and is as a result of high economic importance in the global arena. Bessie Ashton (1928) commented that Syria is referred to as “the bridge to Africa and the key to Asia.” Due to the two most important trade routes that passed through Syria the country has experienced several conquering and colonization attempts by Turks, French and British to mention a few (Ashton, 1928).

According to CIA Fact book (2019), Syria has an estimated population of 19.45 million people based on the 2018 estimate. The majority of the population is found along the Mediterranean coast and in major cities such as Aleppo and Damascus. The population is made up of a diverse ethnic and religious group including Turks, Kurds, Alawite Shias, Assyrians, Christians and Sunnis. A larger portion of this population is Sunnis. The Library of Congress in 2005 puts the estimate of the Sunni Muslims in Syria at 74% of the total population. The official language is thus Arabic and it is the mother tongue of Syrian majority. Hence, Arabic is spoken by more than 90% of Syrians. Other languages spoken include Kurdish, Armenian and Circassia, Aramaic, English and French (Library of Congress, 2005). The latter two being understood majorly by the elite group. Since more than 90% of Syrians are Arabs, then the reason for the popular Islamic architecture is not far-fetched.



Figure 3.1: Map of Syria source (vector image) (Michelesenarcia, 2016)

3.3 Cultural Background of Syria

Religion, character, and inherited character are fundamental for unequivocal characters and collecting loyalties of the different Syrians. All through the all-encompassing length, the space that is correct now Syria was populated with individuals from a dazzling combination of ethnic and non-focal foundations and has filled in as a safe house for a spread of parties moving endlessly from abuse and bother somewhere else, including, Armenians, Assyrians, and Circassians for example, (Chatty, 2010). Given the insufficiency of careful diagram information, it is basically conceivable to survey the ethnic and non-standard strategy of the current Syrian individuals. While most Syrians are viewed as Arabs, this is routinely a term really focused on the conversation (Arabic), not identity. Around nine to 10 percent of Syria's overall population is Kurdish (very nearly 2 million individuals), trailed by Turkmen,

Assyrians, Circassians, and Armenians. In addition, there are for the most part couple of relationship of Dom, Greeks, Persians, Albanians, Bosniacs, Russians, Chechens, and Ossetians (Greenshields, 1981; Chatty, 2014). Interminable those became 'Arabicised' and, appropriately, may not really keep a picked ethnic association. Likewise, the Arabic speaking Bedouin familial get-togethers additionally are seen by some as substitute ethnos (Bochi, 2007). Beginning late, the familial connection has gained significance concerning how for Syrians to spot and amass themselves, other than esteeming a framework for having a spot during a country where state structures are crippled. Familial character and as such the power joined to standard pioneers (who, inside the past, have reliably been co-picked by the Syrian government) really exist, among Bedouin packages moreover as among different Syrians (Heras & O'Leary, 2013) The Syrian Constitution underwear Arabic given the force language, with no notification of semantic ideal states of different social affairs. The second commonest language is Kurdish. A 1958 revelation hindered the spread of materials inside the Kurdish language, and both public and individual schools were taken out from instructing in Kurdish. Along these lines, some Kurdish Syrians are intrigued about Kurdish (Blau & Suleiman, 2013). Advancements in Kurdish zones since mid-2012 have given the Syrian Kurds occasions to reassert since a long time past covered social rights. Kurdish language scatterings, radio, and TV spaces have jumped up, towns, towns have had their previous Kurdish names reestablished, and adolescents can review the Kurdish language at school (Doornbos & Moussa, 2013). More subtle extents of Syrians have Armenian and Syriac/Aramaic as their maternal language (Nicolas Migliorino, 2008).

3.4 Religion in Syria

Syrians are reliably requested by their demanding affiliation (Sunni, Alawite, Christian, and so forth), yet this doesn't really mean an individual is sincere, 'extreme,' or even a working capable (Khalifa, 2013). Before this debate, Sunnis addressed the demanding relationship of around 3/4 of everybody. Other Muslim get-togethers, checking Alawites, Ismailis, and Twelver Shi'a, set up roughly 13 percent of everybody; clear Christian divisions, around 10%;

and Druze watched out for 3 percent of everyone. There are moreover a few Yezidi individuals of approximately 80,000 people, who are ethnically, and etymologically Kurdish and follow a specific religion (United Nations Human Rights Council, 2011). The Christian individuals in Syria are as from time to time as conceivable Arab or non-Arab, with the last assembling including Syriac/Aramaic and Armenians. Most Syrian Christians have a spot with Orthodox Churches (Syriac Orthodox, Orthodox, Armenian Orthodox, and Nestorian) or to Catholic Churches (Melkite, Chaldean, Maronite, and Syriac), who is engaged with the overall Roman Catholic Church yet follow unequivocal, eastern parts of warmth. There are other than very few parties for Protestants (Anonym 6, 2011).

3.5 Islamic Building Settlements in Syria

There are many buildings damaged and restored in Syria.

3.5.1. Al Hiraq

Al-Hirak might be a little city in southern Syria, located in Izra' District, Daraa province. It measures around 40 kilometres upper east of Daraa and is enveloped by the towns of Maliha al-Gharbiyah toward the east and Izra' at the upper east. According to the 2004 survey by the Central Bureau of Statistics, the population of al-Hirak was estimated around 20,760 (Hussein, 2012), with the majority of the inhabitants being Muslims.



Figure 3.2: Al hiraq Izra' District of the Daraa Government building (Hussein, 2012)

In the time of Ottoman period, 1596, Al-Hirak was called *Harak as Sarqi*, and located in Nahiya of Bani Malik al-Asraf, Qaeda Hawran. The population, which was majorly Muslims, included 61 nuclear families and 31 other people. They were required to pay a constant amount of about 40% for activities ranging from growing wheat, grain, summer harvests, and goats, among others. Additionally, 16,000 akçe (Hussein, 2012) was paid. In the west was al Harak al-Garbi; whose population included 17 nuclear families and 3 single household all of whom were Muslims. They were required to pay 3,600 akçe, and other compensation when visiting the waqf. In 1838, zone south of Al-Shaykh Maskin, was inhabited by Muslims as well as the nearby by Harak al-Garbi, also known as the Deir es Sult.



Figure 3.3: Izra' District of the Daraa Government building after attack (Selim, 2012)

At the time of the Syrian war, opposition forces of the Free Syrian Army (FSA) inhabited Al-Hirak. Due to this war, in March 6, 2012; the United Kingdom-based Syrian Observatory noted the Syrian Army shells (Selim, 2012) purportedly hit neighbourhood regions including the Abu Bakr al-Saddiq Mosque. The attack by the FSA, which took a Syrian Army guaranteed carrier, left five specialist dead with a 15-year-old child being targeted by a sharpshooter.

Following this, up to 4,000 people fled from the Southern neighborhood of Al-Hirak to the neighbouring regions of Syria and Jordan. France 24 reported that the Syrian powers begun an attack against Al-Hirak in August 22, 2012. This forced the FSA to pull out in August 24, 2012. As of November 12 and 13, 2012, it was noted that the town had military presence.

By May 3, 2013, Khirbet Ghazala and Al-Hirak,, the lower part of the 52 mechanized allotments of the 10th Division was filled with shells. By June 9, 2015, the FSA has claimed the second-most significant force in Daraa province. Battalion 49 Base, Alma, Al-Hirak, Battalion 279 Base, and Al-Surah zones were deserted by the rebel powers in June 28, 2018.

3.5.2. Al-Madina Souq

Inside the walled city, Aleppo, is Al-Madina Souq (Figure 3.4). , al-Madina Souq has a 13-kilometre stretch within the city made of narrow and straight roads. This market is the biggest where exchange of imported extravagant merchandise such as silk from Iran, flavours, and colours from India, and a variety of other items are found. In Addition to trading, the area was also known to congregate merchants and their merchandise in Kahn (caravans) located inside the souq. Little commercial centres were known as caesarian, which functioned as workshops for people in the craft industry. Most of the caesarians were named after the functions that were carried out in them and their location inside the souq. (Sedeeq, 2014)



Figure 3.4: Al-Madina Souq (Sedeeq, 2014).

3.5.3. Ain Dara Temple

Known for its similarities to Solomon's Temple, the Ain Dara asylum is located in Afrin, Syria- an *Iron Age Syro-Hittite* haven and is accorded much respect as shown in the Hebrew Bible. The Ain Dara was in existence between 1300 BC and 740 BC and did not undergo essential changes during the development of the Solomonic Temple's unforeseen development in (1000–900 BC). Thus, it can be conclude that it starts before the Solomon Temple (Holloway, 2018). Other places of refuge such as the Emar, Mumbai, and Ebla (Temple D) similarly are the same as the eight-century's Tell Tayinat asylum. The remaining figures show lions and sphinxes and lions (like the cherubim of the key Temple).



Figure 3.5: Tell Ain Dara, south of Afrin, Syria. Temple from southeast before the airstrike (Holloway, 2018)



Figure 3.6: Tell Ain Dara, south of Afrin, Syria. Temple from southeast before the airstrike (Holloway, 2018)

Enormous impressions were cut into the floor; whether or not of goliaths, individuals or animals is sketchy. Similarly left to theory is to whom the safe-haven is given. Ain Dara may be focused on Ishtar, goddess of productivity, or on the associated female goddess Astarte (Holloway, 2018). Furthermore, it shows a connection to the divine power of Ba'al Hadad. It was the prophet's safe-haven on a road suggested as "the global parkway" located between the Mediterranean Desert of Syria. Following the attack in Afrin by Turkish Air Force jets in late January 2018, the sanctuary was destroyed. Data shows that up to 60 percent of the

structure was destroyed. Images and accounts from the attack indicate that veneer of the sanctuary was totally crushed. Following the wreckage, volunteers from al-Hamzat volunteer armed force, from the neighborhood of the Turkish-supported Free Syrian Army, took the site's important basalt lion in December 2019 (Muhammed, 1986). The Syrian Directorate-General of Antiquities and Museums as well as the Syrian Observatory for Human Rights took over the site in late January 2018, (Ghazal, 2020). On January 23, 2018 the Dutch news network NOS reported about the Ethereal strike of the Ain Dara site.



Figure 3.7: Tell Ain Dara, south of Afrin, Syria. Temple from southeast after the airstrike (Holloway, 2018)

MSN news, dubbed the strike "Blown to bits", noting that the reserve was strongly damaged. "For quite a while, the lion figures of Syria's Ain Dara stayed as shows of the Iron Age." The Directorate-General of Antiquities and Museums and Syrian Ministry of Culture gave a public decree blaming the attack on the zone as "aggression of the Turkish against the archaeological site in Aleppo and called on the world to condemn the attack.

Over 2,200 people were killed during the attack, Turkish specialists observed on 1 March 2018. The Turkish Armed Forces used the articulation "killed" to explain getting enemies in any condition, or those that have offered up to Ankara powers. The design was truly hurt by a

chimney stack by then fell into disregard after war II. A full rebuilding made when the structure went through a remaking done by draftsman Norman Foster. The most harmed some portion of the structure was the arch inside the focal point of the structure. While a few sections are reproduced, the decision has been taken by the draftsman to style a vault with a cutting-edge approach regarding materials and development strategies. The decision is worthy regarding not reason a misconception as far as unique and extra parts. The huge glass arch at the most noteworthy of the Reichstag highlights a 360-degree perspective on the town and its encompassing. The most lobby of the parliament beneath likewise can be seen from inside the vault, which represents such a straightforwardness inside the legislative issues of the govt. The point of the glass arch is moreover to require common daylight into the parliament corridor. The new expansion regards the historical backdrop of the structures since it is a thought behind and represents the straightforwardness of the govt as far as governmental issues. It likewise regards the first structure in quite a while of structure, size, and extent. There is a differentiating approach as far as texture decision and polish and consequently, the expansion is discernable from the first. Since the vault is straightforward, it isn't overwhelming the predominant structure. Instead of depreciating the legacy building, it is adding another layer to the structure with a new understanding. The new expansion regards the credibility and honesty of the noteworthy texture and building stock. After the new intercession by the designer, the structure has gotten one of the chief significant fascination purposes of the town. The structure turned into a party place since they are accessible to go to the arch and even have a touring of the whole city. On the contrary hand, Zaha Hadid highlights an altogether different methodology inside the expansion for the Antwerp Port House. The predominant structure was a chimney station fabricating and changed over into an organization office for the port. Since the port is that the second biggest port in Europe, the limit of the overarching firehouse building was insufficient for the space necessities of the new capacity, they chose to organize a challenge for the new expansion of the port house. The structure is finished in 2016 and subsequently the plan of the Zaha Hadid Architects due to the victor of the opposition. The new expansion is overruling the predominant structure as far as its stature and extent with the old and there is no reference to the historical backdrop of the

principal setting. The new expansion is so massive and huge and out of human scale. Steady with the standards inside the worldwide protection guidelines and sanctions, another expansion ought to be fitting regarding mass, scale, musicality, and extent. New work could likewise be thoughtful if its structure, scale, character, shading, surface, and material are practically similar to the overall texture. (Stouhi, 2019)

CHAPTER 4

UMAYYAD MOSQUE OF ALEPPO

4.1 Location Of Umayyad Mosque of Aleppo

The Umayyad Mosque is located in the Aleppo governorate in northern Syria, specifically in the Jalum neighborhood within the old part of the city, and was included on the list of World Heritage sites in 1986, as it became part of the world heritage, and the mosque is also known for the existence of what remained of the body of the Prophet Zakariya (father of John the Baptist according to Christianity).

The mosque was built on confiscated land, which was a cathedral cemetery. According to later traditions, the construction of the first mosque on that site began during the reign of the Umayyad Caliph Al-Walid bin Abdul Malik in the year 715 AD and was completed in the year 717 AD during the reign of Caliph Suleiman bin Abdul Malik.



Figure 4.1: Location Of Umayyad Mosque of Aleppo (Google Maps, 2020)

4.2 The importance of the Aleppo Umayyad Mosque in Syria

The Umayyad Mosque in Aleppo is considered one of the oldest Islamic mosques in Syria. The mosque that bears several names, including “Bani Umayya Great Mosque and the Great Mosque of Aleppo” has received great attention and prestige during Islamic history since its establishment in 706 AD by the Umayyad Caliph Suleiman bin Abdul Malik, It has been a model for many mosques that came after, and it was burned and destroyed greatly since the Mongolian wars ended with those that the President of the Syrian regime, Bashar al-Assad, led on the mosque, which led to the destruction of its minaret, which is the sister minaret of the one in Al-Aqsa Mosque in occupied Palestine. (Mohamed, 2020)

4.3 Aleppo Umayyad Mosque and Urbanization

The Umayyad Caliphate built the Great Mosque with its original model and the most important ICONIC BUILDING in order to make their Umayyad imprint in Aleppo. It was called the Great Umayyad Mosque, as it is the main mosque in the city. Historical sources often attributed the beginning of the construction of the mosque to Caliph Al-Walid bin Abd al-Malik (r. 86-96 AD / 705-715 AH), and the completion of construction for his brother and successor Suleiman (r. 96-99AD/715-717 AH), who ruled the first empire of the Islamic world from the Syrian capital, Damascus.

This mosque is the LANDMARK of Aleppo in Syria, and the LANDMARK of Syria around the world. The special design, the spiritual aspect, the materials that was constructed with, that what made is the most famous Historical Iconic Building in Syria, that what attracted the people to live around it and make it city center.

The Great Mosque is located in the heart of the old city of Aleppo, to the north of the main axis of the historic covered market. The mosque occupies a distinctive central location. The mosque area is the site of the public square (agora) in the Hellenistic period, and it seems that

it was part of the public square during the time of the Rum and was called (the Forum). [3] Then it was part of what was supposed to have been used as a garden for St. Helena's Byzantine Cathedral [4], the remains of which are still preserved inside the famous Halawiya school. The central market surrounds the three sides of the Great Mosque: the mosque's tribe includes the entrance to the Al-Habal Market, while the western entrance from the mosque's courtyard opens to the Masamaria market and faces the Halawiya School, and the eastern door opens to the new Istanbul market. The northern door leads to the adjacent external garden, of which the underground part has been used, to be the new site for the endowment library since 2006. The Great Mosque, with its northern part, parallels the street named after it and parallels the historic covered market street from the south side, and the street extends eastward until it reaches Citadel Hill. (Mohamed, 2020)

4.4 The Impact of Aleppo Umayyad Mosque on Urbanization

It can be examined by dividing it into three basic periods. Pre-Damage Period, Renovation Period and Current Period.

4.4.1 Pre-Damage Period

The Zangi Sultan Nur al-Din Zangi restored the mosque in 1159 AD after a great fire destroyed it earlier, but the mosque was demolished in 1260 by the Mongols. The Mamluks (1260-1516) made several reforms and introduced many modifications to the mosque, in which Kufic carvings and inscriptions of the entire minaret were decorated instead of the traditional motifs in style and muqarnas. While the Mamluk Sultan Al-Mansur Qalawun replaced the burning minbar in 1285 AD, the current minbar was installed by Sultan Al-Nasir Muhammad bin Qalawun, which was built during his reign, and the mosque's courtyard (the mosque's courtyard) and its minaret were restored in 2003.

BEIRUT, Lebanon — Fighting between Syrian guerillas and government powers in Aleppo left one among the Middle East's most celebrated mosques seriously harmed on Wednesday, it's taking off minaret overturned by explosives. all sides blamed the inverse for duty regarding the annihilation at the Umayyad Mosque in Aleppo's walled antiquated city, a UNESCO World Heritage site. (Mohamed, 2020)



Figure 4.2: Umayyad Mosque of Aleppo before the attack (Stouhi, 2019)

4.4.2 Renovation Period

With the outbreak of the Syrian revolution in March 2011, the covered markets surrounding the mosque were destroyed in the battles between regime forces and opposition fighters in 2012 and 2013.

With the continued bombing, the women's prayer hall was subjected to a complete burning process during the battles, while the shrine of the Prophet Zakaria was not destroyed during that period and some of the traces of the Prophet, may God bless him and grant him peace, disappeared from it, and the al-Khatib minbar, the second of its kind in the Islamic world, where the first is located in Jerusalem.

"Our memories have erased ... a great loss," Reuters quoted a Syrian woman as she and her merchant husband waded through the rubble to reach their store near the mosque. (Mohamed, 2020)



Figure 4.3: Umayyad Mosque of Aleppo Renovation Period, (Stouhi, 2019)

4.4.3 Current Period

The Aga Khan Foundation undertakes restorations in the souks of Aleppo, the Umayyad Mosque and the Citadel, and has so far completed the restoration of Souk al-Saqqiyyah and Souq al-Khabiya.

The foundation's work is supervised by several bodies in which Aleppo historians, engineers, and social figures are supervised. As institutions, it is supervised by a joint committee from the Al-Adiyat Association, the Arab Heritage Institute, the College of Engineering at the University of Aleppo, the College of Arts, the History Department of the University of Aleppo, personalities from the Aleppo Endowments Directorate, and the Culture Directorate. The obliteration of heritage or specific landmarks in Aleppo is difficult, with the presence of so many experts following the restoration process.

The mosque is viewed as an archeological fortune, be that as it may, has been a milestone for a seriously long time. It had been first vivaciously hurt by fighting last October, and President Bashar al-Assad ensured a remaking. In any case, the military later pulled out from the mosque and dissenter competitors have included it since early this year.



Figure 4.4: Umayyad Mosque of Aleppo after attack (George Ourfalian/AFP)
(Stouhi, 2019)

The Syrian state media said the Nusra Front, an Islamic aggressor group of the rebellion, had set explosives inside the minaret, which dated from the eleventh century. Against Assad extremist gatherings at the area posted YouTube recordings indicating the rubble of the imploded minaret thrown about the mosque's tiled yard, with rebel contenders saying it had been hit by outside gun shoot as a piece of exertion by Mr. Assad's powers to defeat them and retake the mosque. (Mohamed, 2020)

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

Every civilization wanted to impose its history, by its religion, by some of symbols like Iconic religious buildings, like prayer places (mosques, churches, places of worship and religious beliefs...) what became a “Landmark”, for every country and city that passed by it. Those civilizations made those symbols as a center for each city, nearby commercial places, to make it an urban place, what attracts many people to do their work there and their services, that named Urbanization. Those Iconic Religious Buildings had made, basically, by each civilization religious symbols, for example, the Islamic Iconic Buildings are architecturally different from churches and other places of worship and religious beliefs.

However, they have the same aim to conserve;

Physical development: Represents physical and architectural forms.

Spiritual development: Represents cultural elements

To protect and conserve those civilization symbols, or those Landmarks, and iconic building, we do not have to destroy and reconstruct those Iconic Buildings, to not lose their physical historical value and spirit aspect, to not destroy the buildings around each one, which is located in the centre for each city, we have to make restoration for each part separate and carefully, to keep the sustainable urban identity as well. Syria is one of the countries that had passed by several civilizations, ended by the Ottoman. During Ottoman time, a lot of mosques and Islamic Buildings had done. Umayyad mosque, or the Great mosque of Aleppo, in Syria, is one of the first mosques that had done, it has been a model for many mosques that came after. Umayyad mosque had passed by different periods of restoration, renovation, and destruction after the last war.

This research is a study of Iconic Buildings in sustainable urban Identity, to find solution to make restoration or reconstruction with the same historical architecture plan, design and aspect, due to the percentage of damage that Iconic buildings faced, without causes other damages. Syria is still under war, Umayyad mosque is still under bombing, so the solution could be reconstruction or restoration, depends to the big damage that will ended with.

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