

The Durka and its relation to the entrance location in the elevation from the point of view of energy science

Prof. Ashraf Hussin

Professor of Interior Design and Furniture, Faculty of Applied Arts, Helwan University

ashrahus@gmail.com

Prof. Ola Hashem

**Professor, Department of Interior Design and Furniture, Faculty of Applied Arts,
Helwan University**

o.a.hashem@hotmail.com

Assist. Prof. Mohamed Samir El-Sawy

Doctor of architecture department, MIU University

mssawy@yahoo.com

Researcher. Riham Mohsen Mohamed Ali

PHD. Researcher at interior design and furniture department , Helwan University

riham_mohsen@hotmail.com

Abstract:-

The study examined the relationship between the Durka and the entrance block of religious buildings. Schools and synagogues were chosen as the subject of analytical study because they are the most spiritual places and the most organized energy based on their orientation to the honorable Kaaba. The analysis was done from the perspective of biogeometry, which is the latest in energy science and the philosophy of feng shui, which is an ancient Chinese philosophy. Both Islamic civilization and energy sciences have come together in order to develop a design solution in the event that the entrance does not mediate the wall of the facade. Three jewels and schools belonging to the Mamluki-Jarksi era in Egypt, namely the Al-Maid Sheikh, the Sultan Qunsoua Al-Ghuri School and the Ashraf Pressbay School, were analysed. These buildings were selected after the field visit of a group of religious buildings, the entrance to which is located on the front block and the entrance to which is located on the tip of the facade. The result of the analysis was that the darkening vacuum was a design solution used by the Islamic designer.

Key Words:-

The Durka – Energy Science – Entrances – Islamic Civilization

The Introduction :-

Islamic civilization is a source of inspiration and creativity, because of its symbolic and implicit meanings. The Islamic designer did not rely on the superficial and the external form, but each design and formation had a symbolic significance, and philosophical dimensions. Religious studies in the Circassian Mamluk era, from the perspective of biogeometrics (bio-formation engineering) and the philosophy of Feng Shui, whose scholars had opinions about the location of the entrance in relation to the wall and proposed solutions in the case of an imperfect situation in order to enhance the positive energy within the different spaces, this will be done through the study of a group of buildings Religious buildings in the Circassian Mamluk era, whose facade

is mediated by the entrance block, and the other whose entrance is located at the edge of the facade, then analyze three models of religious buildings whose entrance is located at the end of the facade and clarify the results of the analysis.

Research Problem :-

In light of this, the research problem can be formulated in the following questions:

- What is the relationship of the ward space in the entrance site to the facade with religious buildings?
- What is the philosophy of energy sciences in the relationship between the presence of the sanctuary space in religious buildings and the location of the entrance to the facade?

Research Goal:-

The research aims to reveal the philosophy of energy sciences in the relationship between the ward space and the entrance site in the facade of religious buildings

Research Hypotheses :-

- The research assumes that the presence of garages in Islamic buildings is linked to the location of the entrance to the facade.
- The research assumes that the basement void is a treatment for the presence of the entrance void block at the end of the facade in religious buildings in the Circassian Mamluk Islamic era.

Research Importance :-

The importance of the research is due to shedding light on the implicit, not the superficial, dimension of the presence of the darkroom in Islamic buildings

Search Limits :-

Time Limit: The Mamluk Era of Islamic Civilization

Spatial boundary: entrances to religious buildings in Egypt

Research Methodology :-

The research follows the descriptive analytical method

Research Results

- The presence of the ward is related to the empty entrance at the edge of the facade of religious buildings in the Circassian Mamluk era in Egypt.
- The darkroom in religious buildings took the square shape in order to take advantage of the specific and symbolic energy of the square shape, as the Islamic civilization considered the square shape a symbol of stillness, stability and security (Omar Al-Najdi, p. From two perpendicular and intersecting lines at a point, this point is the center of radiation for the shortest and most powerful vibrations in the world (the researcher's analysis, based on a training course in "Biogeometrics")

- The garage space contained two doors in the middle of the northern and southern walls from the entrance door, so that the user of the space moved to the rest of the spaces of the religious building.

Research Recommendations

- We recommend studying the relationship of the darkroom with the entrance block in the Islamic civilization facility in the Mamluk Bahri era
- We recommend studying the relationship between the darkroom and the entrance void in the residential, commercial and public establishments in the Islamic civilization.
- We also recommend taking advantage of the Islamic designer's approach in designing the side entrance and the basement in contemporary designs.

References:

- 1- karim 'amir muhamad , 'asrar altaaqat alhayawiat walhandasat almuqadasat walta'amul , dar 'ahl alhikmat lilnashr , alqahirat , altabeat al'uwlaa , 2012 mi.
- 2- eumar alnajdi , duktur , 'abjadiat altasmim , alhayyat almisriat aleamat lilkitab , alqahirat , 1996 mi.
- 3- markaz aldirasat altakhtitiat walmiemariat , 'asas altasmim almiemaria waltakhtit aleumrania fi aleusur al'iislatmiat almukhtalifat , munazamat aleawasim walmudun al'iislatmiat , 1990 ma.
- 4- fahmi eabd alealim ramadan , jamie almuayid , bahth 'athariun wamiemariun , majistir , kuliyyat aladab , jamieat alqahirat , 1975 mi.
- 5- muhamad sayf alnasr , madakhil almabani almamlukiyyat bialqahirat , majistir , kuliyyat aluathar , jamieat alqahirat , 1975 mi.
- 6- muhamad fahim , madrasat alsultan qunsuat alghuri , dirasat 'athariat wamiemariat , majistir , kuliyyat aluathar , jamieat alqahirat , 1977.