

## **EL Marzouki Mosque in Baltim (Before 725 AH/1325 AD) Architectural archaeological study**

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### **Abstract:**

The paper presents an archaeological and architectural documentary study of El-Marzouki Mosque in Baltim. The importance of his study is due to the fact that Baltim is one of the cities that does not contain many Islamic religious buildings. Its religious effects are almost limited to the remains of the Al-Khushua mosque and minaret and in a number of bricks that represent military architecture and date back to the end of the nineteenth century AD and earlier.

The study illustrates the style of this mosque, which is an area divided into three 'riwaqs' divided by two arcades with pointed arches. The aisles are paralleled to the qibla wall; without a courtyard The ceiling of the mosque is wooden. The mosque has some annexes , a burial dome of the same style that prevailed and spread in most cities of Lower Egypt and the Delta of Egypt. The mosque contains a distinctive minaret in its shape and style, located about fifteen meters apart from the mosque, and not connected to it The mosque contains a masterpiece that is a simple wooden pulpit in its unique form among the pulpits of the ancient mosques, but it contains two scriptural texts, one of which has lost its features and includes the verse of the kurse, and the second includes the text of the Prophet's hadith special thanks to the Friday hour, and it ends with the date of manufacture at the end Rabee auel 873 AH / October 1468 AD.

### **Key words:**

Baltim - Mosque - El-Marzouqi - dome – minaret.

### **Translated by Sheikh Al-Marzouqi:**

According to what is common among the people of the surrounding area, the mosque is attributed to Sheikh Muhammad Al-Marzouqi Al-Tikriti, the pole, the scholar Abu Marzouq, famous as Al-Takruri Ibn Al-Alam, the scholar Muhammad Al-Takruri, who is related to the noble lineage of the great Companion Abu Bakr Al-Siddiq.

The Moroccan traveler Ibn Battuta ( ) mentions in his journey ( ) that during his visit to the city of Mahalla al-Kubra, the judge of its judges was in his sick bed in an orchard for him, two leagues away from the country, and he is Izz al-Din ibn al-Ashmarin. Al-Damiri, the judge of the locality of Menouf, and he lived with him for a day, and he heard from him, and the righteous were mentioned, that a day's journey from the great camp is the land of Burullus and Nestro, which is the land of the righteous, and in it is the tomb of Sheikh Marzouq, the owner of the discoveries.

Ibn Battuta says: "So I went to those countries and landed at the corner of the aforementioned Sheikh, and those countries are abundant with palm trees, fruits, sea birds and the whale known as the mullet, and their city is called Maltin. In the corner of Sheikh Shams Al-Din Al-Qalawi, one of the righteous, and Tennis was a great and famous country, and now it is in ruins."

### **Date of construction of the mosque:**

It is understood from what Ibn Battuta mentioned that he visited the tomb and corner of Sheikh Marzouq in Baltim, meaning that the tomb of the Sheikh was attached to a corner of any small mosque, during the rule of Al-Nasir Muhammad Ibn Qalawun, when Ibn Battuta's visit to Egypt was in the year 725 AH / (1325 AD) () meaning that The mosque and the dome in which the sheikh is buried were present before this date (), and since the mosque contains a wooden minbar that includes a written text (Fig. The minbar was only added to the mosque on that date? Or has the mosque been renovated and rebuilt?

There is a minaret of the mosque (Fig. 2) separate from it. It is located behind the northern end of its northwestern facade by about 15 meters, and it is not connected to it. apart from the mosque? Or was there a change in its area in a later period that led to a reduction in its area? , The truth is that if we return to the text of Ibn Battuta, we find that it indicates that he visited the tomb of Sheikh Marzouq and resided in its corner, and the zawiya refers to the small mosque, and the current mosque is small in area, but if the current area confined between it and the minaret is added to it, its area will be very large, and thus does not fall within It should be called a corner, just as it is unreasonable to demolish the dome or tomb and move it from its original position, in addition to the presence of a water well in the middle of the area left between the mosque and the minaret, traces of which and its crater still exist.

In fact, if we look at the mosque, we find that it is a small building with low walls, while the minaret has a huge square base for the mosque, and its height is not commensurate with its low walls. Perhaps this was the motive for building it separate and far from it. Also, if we look at the architectural planning of the mosque (Fig. 3), its roofing method, and the dome, in addition to the decorative elements represented in the decoration of the dome's surface (Fig. 4), we find that it was common in the delta during the twelfth and thirteenth centuries AH / eighteenth and nineteenth centuries AD. It is possible that the original mosque and dome were demolished and reconstructed in the period of these two centuries, while preserving the old minbar. As for the minaret, it preserves its Ayyubid and Mamluk architectural elements. Its inserts, arches, and decorations are very similar to their counterparts in the Mamluk period, as it survived as a result of the strength of its construction despite the collapse of its top. Therefore, it is likely that it is the original and dates back to the period of the eighth century AH / fourteenth century AD.

Therefore, we believe that the original mosque and dome during Ibn Battuta's visit were built a year earlier (725 AH / 1325 AD) and were demolished and reconstructed in the period of the twelfth and thirteenth centuries AH / eighteenth and nineteenth AD, and that the pulpit was added in the year (873 AH / 1468 AD) in the era of Sultan Qaytbay and it was preserved in the new mosque after it was rebuilt, and the minaret may have been taken into consideration to be single and not attached to the corner or to the mosque from the beginning and left standing to retain its architectural elements as previously said.

### **Conclusion and search results:**

- The Al-Marzouqi Mosque in Baltim was studied in an archaeological and architectural study with the documentation and registration of the mosque archaeologically and architecturally, and a horizontal projection was made for the mosque and its annexes.

- The study confirmed that the mosque follows in its planning the planning of the unconventional style of Islamic mosques, which is an area divided into three corridors or naves without a courtyard or a courtyard by two rows of columns bearing vaults with pointed arches parallel to the qibla wall and covered by a flat wooden ceiling.

The analytical and rooting study confirmed that the planning of this mosque was widespread and spread throughout the Islamic world since its early periods, and that this planning was known in Egypt since the first centuries of migration, and that it spread and spread in Lower Egypt during the 12th and 13th AH / 18th and 19th centuries AD.

- The study proved that the date of construction, according to the Moroccan traveler Ibn Battuta, that the mosque and the dome had existed since before the era of Sultan Al-Nasir Muhammad Ibn Qalawun, and that the date of the year 873 AH / 1469 AD inscribed on the wooden pulpit is the date of making the pulpit that was added to the mosque in that year. The study suggested that the current mosque and the dome may have been rebuilt during the twelfth and thirteenth centuries AH / eighteenth and nineteenth century AD.

- The study confirmed that the burial dome attached to the mosque with lobed decorations and between each two lobes is a high-level design, which is the style that was popular in Lower Egypt during the twelfth and thirteenth centuries AH / eighteenth and nineteenth century AD.

The study suggested that the current minaret of the Marzouki Mosque may have been the original, whose style dates back to the end of the Ayyubid period or the beginning of the Mamluk period, based on its location in the mosque, and the style of its decoration.

- The study confirmed that the separation between the minaret and the body of the mosque came artistically and technically, confirming the architect's practice in the art of building, as a result of the low walls of the mosque, which cannot bear the presence of a large minaret that may cause architectural imbalance in the building.

Six paintings for the wooden minbar, minaret and dome attached to the mosque were unloaded.

- The study indicated that there is a water well next to the mosque, between it and the minaret, to supply its purifier with water for ablution.

- The study recommends registering the mosque and its annexes within the Islamic antiquities counter at the Supreme Council of Antiquities to ensure its restoration and preservation from collapse or encroachment.

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