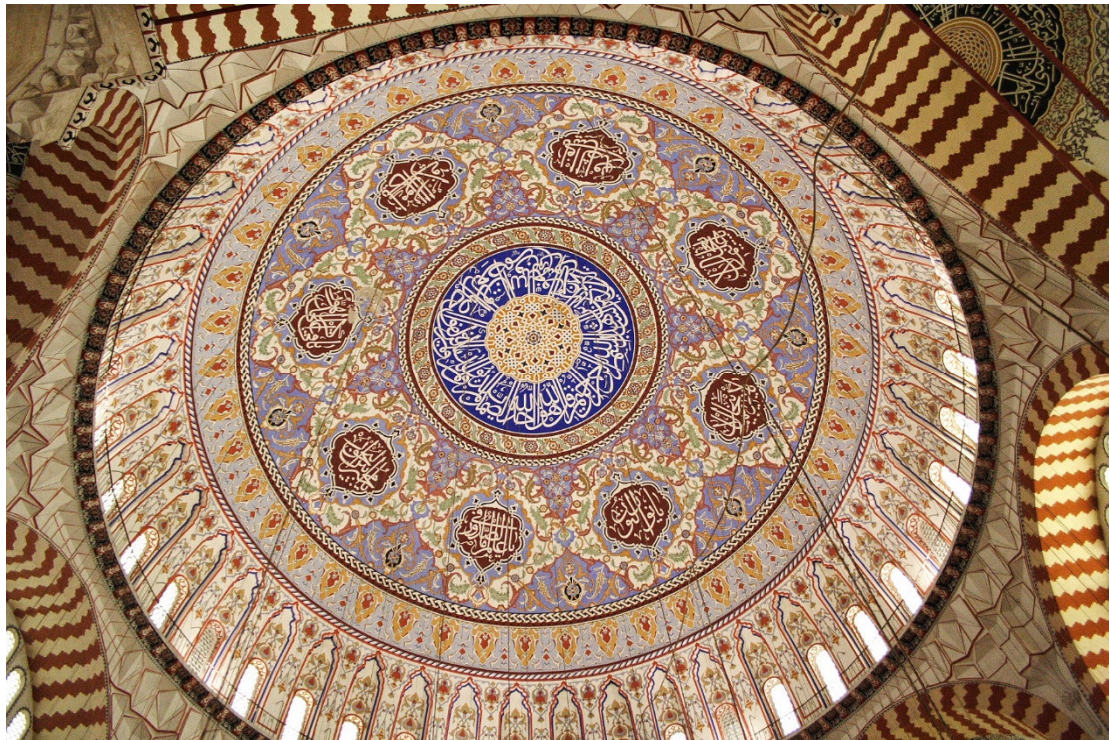


Features and influence of Islamic architecture on western architecture



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Historical overview

Islamic architecture The characteristics and characteristics of Islamic architecture were greatly influenced by the Islamic religion and the scientific renaissance that followed it.

It differs from one region to another according to the weather and the previous architectural and civilizational legacy in the region, as the open courtyard is spread in the Levant, Iraq and the Arabian Peninsula, while it disappeared in Turkey as a result of the cold weather and in Yemen due to the architectural legacy.

We also see the development of form and function over time and the change in the political, living and cultural conditions of the population. The structural characteristics that Muslims used to be their identity, and that architecture arose thanks to Islam in the areas that it reached such as the Arabian Peninsula, Egypt, the Levant, the Maghreb, Turkey, Iran and others, in addition to the regions that ruled for long periods such as Andalusia (now Spain) and India.

The most important elements of Islamic architecture

- ✓ Minarets
- ✓ Domes
- ✓ Courtyards
- ✓ Saucer
- ✓ Niche
- ✓ Basement
- ✓ Mashrabiyas
- ✓ Columns and crowns
- ✓ Ornaments, decorations and muqarnas

Minarets

Minarets appeared in Islamic architecture for the first time in Damascus when prayer was authorized from the towers of the ancient temple, which was later built on the ruins of the Umayyad Mosque. These towers were the original on which the first minarets were built in Islamic architecture, especially in Egypt, the Levant and the Maghreb. Following his example, the first minarets in Islamic architecture were built, especially in Egypt, the Levant and the Maghreb.

In the first Islamic era, minarets were square, up to the first balcony, and then continue to be square or octagonal, followed by an octagonal or circular shape and ending with a small dome.

As for the minarets of the Golden Age in Islam, they were built on a square base rising slightly above the roof of the mosque, after which they were transformed into an octagonal shape to the first balcony, and each of these eight sides was adorned with a small qibla equipped with columns with a triangular end.



Domes

The Islamic art took on building domes on the authority of the Sassanids, the Copts and the Byzantines, and they began to use them in the shrines until they gave a part to the whole, and the word dome became a name for the whole shrine. Fatimid era



Contracts

Islamic architecture knew different types of contracts, and each country preferred some of these contracts over others. Among the decades that have been used in Islamic architecture in general are the following

First: A necklace in the form of a horseshoe, which is a necklace whose center rises from the legs of the knot, and it consists of a circular sector larger than a half of a circle

Second: the pincushion, which consists of an arc and two circles, and it is tapered in shape

Third: The knot with lobes, used especially in the countries of the Maghreb, consists of a series of small necklaces

Fourth: The necklace is decorated with muqarnas on the inside. It was widely used in Andalusia, especially the Alhambra Palace and the Maghreb.

Fifthly: The raised pointed arch, used extensively in Iran, and we find examples of it in the Levant Mosque, and it was also used in mosques in Egypt



Saucer

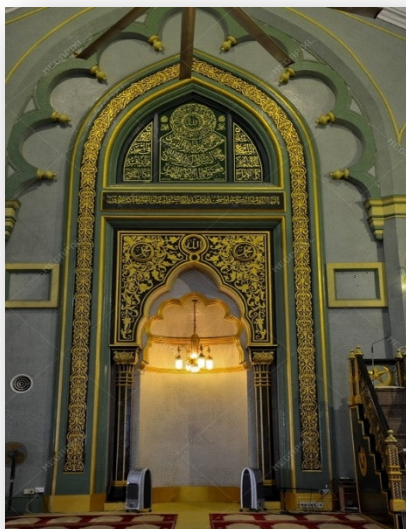
The nave is an open square in the center of the building .The saucer is widely used in the Arab countries and is considered one of its distinctive architectural features, and from there it spread to other regions such as Spain .The use of the saucer dates back to many times before Islam, as some houses with saucers were found in the antiquities of ancient Syrian civilizations in Mari and Ebla in Syria as well as in Sumer and Babylon in Iraq, and their use remained popular until the middle of the twentieth century when they began to be influenced by Western styles in construction.

It should be noted that the Turkish houses did not contain a courtyard, but this did not affect the courtyard in the Arab regions, although they were affected by Ottoman architecture



Niche

Mihrab, Arabic miḥrāb, prayer niche in the qiblah wall (that facing Mecca) of a mosque; mihrabs vary in size but are usually ornately decorated. ... Most prayer rugs also have a mihrab, a segment of the design shaped like a niche. Before kneeling, the user places the rug so that the mihrab is facing Mecca.



Basement

Basement is an underground room. There are many traditional Arab homes equipped with a basement, especially for the wealthy. There are two types of basements, the upper basement which is under the house and it has windows at the ceiling overlooking the courtyard and the lower basement or the cellar which is completely under the ground.



Mashrabiya

A mashrabiya, also either shanshūl or rūshān, is an architectural element which is characteristic of traditional architecture in the Islamic world. It is a type of projecting oriel window enclosed with carved wood latticework located on the upper floors of a building, sometimes enhanced with stained glass.



Columns and crowns

Freestanding cylindrical architectural upright, normally used to support a roof, arcade, lintel or pediment. It is closely related to pillar and pier, but these latter two are not necessarily cylindrical.

The columns of Classical architecture are composed of a shaft, Capital and normally a base, and this model was followed in early Islamic times, particularly in the Mediterranean world. Several of the major buildings of early Islam are built with Classical columns that are Spolia, such as the Great Mosque of Damascus (706–15; see Damascus §3) and Córdoba (founded 8th century; see Córdoba §3, (i)). The 600 columns at Córdoba vary in form: some are smooth, some have vertically fluted and

some have twisted fluting. The sensation of walking amongst this mass of columns is like being in a petrified forest.

The building at the heart of early Islam—the Mosque of the Prophet in Medina—was rebuilt in the 7th–8th century with hypostyle hall in which multiple columns supported a flat-roof.



Ornaments, decorations and muqarnas

They are architectural ornaments resembling beehives, used in mosques in drawn layers and used in architectural decoration or gradually from one shape to another, especially from the square surface to the circular surface on which the domes are based .Muqarnas appeared in the eleventh century, and then Muslims began to use it to a great extent, until it became one of the characteristics of Islamic architecture in the facades of mosques and dwellings, under domes, in the capitals of columns and in wooden ceilings, their shapes differed according to time and place.

The Arabic ornamentation, or al-Raqqh, is a complex decoration pattern,



because its decorations are intertwined and intersecting, representing geometric shapes, flowers, leaves and fruits .This art is characteristic of Islamic art, which appeared in decorating ceramics and in Islamic architecture.

It spread to Europe and was popular in the 15th and 16th centuries. This art appeared as a result of mixing the Arab civilization and its development in the golden Islamic era with other peoples, but it was evident among the Andalusians who developed it significantly,

especially in the field of columns, half square columns, over walls and on ceilings.

Influences of Islamic architecture

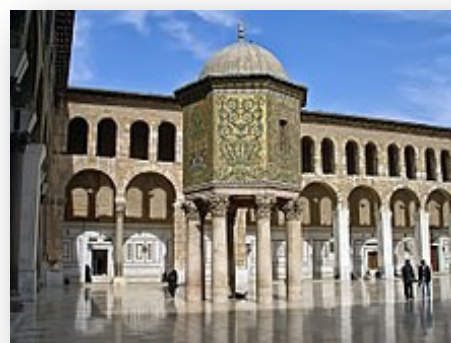
- ❖ In the Umayyad era
- ❖ In the Abbasid era
- ❖ In the Ayyubid era

❖ In the Umayyad era

The Umayyads took the city of Damascus as the capital of the Islamic world, and they combined their pre-Islamic art in the Arabian Peninsula with the building arts of the Ghassanids, so it often differs in the proportion of buildings either to the Umayyads or to the Ghassanids, and the effects of the Ghassanids in turn were influenced by Byzantine and Sasanian architecture.

In this era, we see a great development in building methods, as the Umayyads created art in praising buildings, palaces and mosques, which benefited later civilizations that took from the Umayyad building style and quoted it, so we find arches and the use of wooden trusses assembled on shoulders of stone .The openings were mostly rectangular and the wall was loaded from above by distributing the load over semicircular knots .And entered the use of alabaster in floors .

The Umayyad Mosque in Damascus is the jewel of the Islamic buildings from the Umayyad era. It was converted from an old temple to an Islamic mosque. Its layout is rectangular and has a majestic dome called (the Dome of the Eagle) and three minarets. On the side of the qibla there are several roofed corridors with a dome in the middle and on the opposite side there is a corridor extending on a row One of the historical columns and the mosque has a rectangular, exposed courtyard in the middle of a sea and a hexagonal building decorated with columns and the mosque is full of Islamic architecture.



❖ In the Abbasid era

From the architecture of this era, we find the Samarra Mosque, one of the most distinctive buildings of this era, and it has a large lighthouse above it and resembles the Assyrian ziggurat. He also began at this age to look at city planning in general instead of looking at each building separately, and in the city of Baghdad, the best example of this, we find that it planned a circular plan until it was called the Round City and it contains four entrances, including Bab Khurasan, Bab Basra and Bab Kufa .From the architecture of this era, we find the Samarra Mosque, one of the most distinctive buildings of this era. It has a large lighthouse above it, and it resembles the Assyrian ziggurat. He also began at this age to look at city planning in general instead of looking at each building separately, and in the city of Baghdad, the best example of this, we find that it planned a circular plan until it was called the Round City and it contains four entrances, including Bab Khurasan, Bab Basra and Bab Kufa.From the architecture of this era, we find the Samarra Mosque, one of the most distinctive buildings of this era, and it has a large lighthouse that is above it and closely resembles the Assyrian ziggurat.

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Ahmad Ibn Tulun came to Egypt in the year 254 AH and was appointed governor of Egypt by the Abbasids in the year 259 AH and transferred the Abbasid building in Iraq to Egypt. It is the mosque named after him, which is unique of its kind with its famous minaret and has an external ladder as well. The third and fourth are the summit of the minaret. Both have rectangular holes. As for the mosque's layout, it tends to be elongated and contains the traditional courtyard, and a chant was added to it in the middle to serve the worshipers. On the sides of the courtyard there are corridors for prayer halls, and the qibla side contains the largest number of them, and the arches in this mosque from the inside are tapered arches carried on the bases of the columns or shoulders of rectangular section. The ceiling consisted of wooden beams filled with Qur'anic decorations and verses.

❖ In the Ayyubid era

In the days of the sultans from the Banu Ayyub, it entered the island of Rawda with what it contained in the property of the nephew of Salah al-Din. Then the good king Ayoub rented it for sixty years and built a castle in it and all guarded it to the Mamluks from his army and called it the "marine."



One of the characteristics of the Ayyubid style in architecture is the development of the minaret, which took a special shape known as the “al-Manakhrah”, as well as the dome in which there were many stations for muqarnas and the construction of the iwan alone over graves instead of domes, and the construction of gorges was shown for the establishment of Sufism.

And the king of Salah al-Din Yusef al-Ayoubis had the greatest credit in establishing schools and spreading them in Egypt, and he worked to eliminate the Shi’ite sect and revive the sects of the Sunnis, so he built schools for their jurists, and the Shafi’i madhi had the greatest luck.

Features of Islamic architecture and arts

- Horizontal projections
- External walls
- Entrances and openings

○ Horizontal projections

The mosque was the most important building in the eras of Islam and the major goal of architectural design. Therefore, Muslims took care of its design, and the most important component of its formation is the dish that accommodates the largest number of worshipers, followed by the ablution.

The open courtyard was surrounded by corridors to protect people and worshipers from the heat of the sun, especially the corridor in the direction of Mecca, so it was deeper than the rest of the hallways, and in its wall there was the mihrab or the qibla that went towards the Kaaba and on its side was the minbar, and near it was the seat of the informant for reciting the Holy Qur'an. The minarets also occupy special importance for some parts of the design, such as the corners of the place of worship from the mosque.



Among the buildings of great architectural importance is the "agency or the khan", meaning the hotel, as it was built in large cities such as Cairo, Damascus and Constantinople. It consisted of an open inner courtyard of a large capacity overlooking several bedrooms and the necessary toilets, and it consisted of two floors to receive strangers. Merchants and visitors

○ External walls

The external walls were usually few openings overlooking the main road .Therefore, the Arabs were interested in designing and taking care of the internal courtyards, and making the main important openings overlooking these courtyards from the inside, and the walls were built on the foundations of a system of stone and a number of +bricks

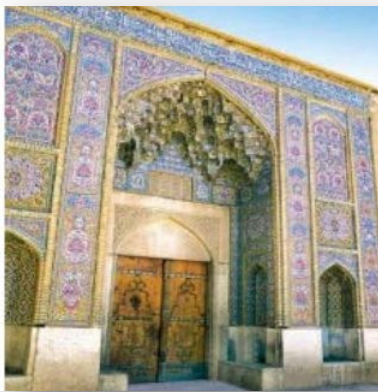
Divided interfaces typically Banoha Panels immersed slightly to the inside of a contract, or culminate in a straight contract arises over the composition of Badi of stalactites, and was most Albanohat containing two rows of the lower openings crowned contracts straight, and prove to these openings leaves solar behind the grilles of iron and copper, and the openings The upper part was in the form of pentagonal arches, or it opened from a window with two openings supported on a column in the middle topped by a circular opening that was filled with gypsum or glass



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○ **Entrances and openings**

The entrances were deep rectangular openings in the horizontal plan, their depth was about half of its width, and they occupy most of the height of the building and ended with a special arch.



As for the openings, the carpentry works occupied important places in the opening, with exquisite geometric shapes containing stained glass. Especially the upper openings in the building, which were placed in the form of balconies made of combined wood known as the Mashrabiyya works, which are considered one of the most important architectural elements in Islamic architecture.



The impact of Islamic architecture on Western architecture

Architecture, as it has been said since ancient times, is the mother of the arts because it combines the art of building along with sculpture, drawing, calligraphy and ornamentation, and as all the arts were taken from some of them, the Islamic architecture took the first order from the Hellenistic civilization that prevailed before Islam in the countries of Western Europe and also in The eastern Mediterranean and all the places that fell under the influence of the Roman Empire, then soon Islamic architecture developed and took its own character that reflects the essence of Islamic thought. After that, it was possible for the Islamic civilization to perform its religion for the civilizations that preceded it, so the Arab-Islamic architectural styles influenced the Middle Ages, as Western rulers and artists admired the Islamic civilization, so they were influenced by architecture and decoration, and such artistic exchange is not strange in anything. In Europe in the Middle Ages, through the Islamic civilization that was established in Andalusia and the island of Sicily, whose radiation had a great merit over Europe in various artistic and other fields, and through trade, and thanks to the Christian pilgrims' sightings of the Holy Land, and what they carried with them to Europe of Islamic artifacts, Then through the Crusades that broke out between the East and the West, as well as the The influence of Islamic arts has been evident in the arts of the West, and has many manifestations:

In civil architecture, the Westerners borrowed some architectural styles from Iraq. For example, Emperor Theophilus sent an ambassador in the ninth century to Baghdad to study Islamic architecture, and in the year 835 AD I built a palace near the gates of Constantinople in the style of Baghdad palaces, and the gardens were planned in the style of Islamic gardens European contact with the Ottoman Empire after that

Spanish Architecture

We see the effect of Islamic architecture clearly in the Church of the city of Zaragoza, which was built in the era of the Mudéjar in the 16th century AD, a sect of Muslims that worked under the rule of Christians after the fall of Andalusia. This church is built of bricks, and all its openings are knotted, and the church tower is similar to the layout of minarets in Andalusian mosques. The one in North Africa, especially the minaret of the Kairouan Mosque. This is in addition to the use of bricks in making the decoration on the steeple of the church. Muqarnas was also used.

Islamic styles in Spain have remained in some areas until today, especially in the south of that country, from which the modern architect Gaudi derived various artistic elements, which he used in his first buildings, especially in decorating internal rooms in addition to external forms



Italian architecture

As for Italian architecture, the Islamic influence can be seen in the arches connecting the sides of the dome of "Mont Sant Angelo", and in the "Rufolo" palace in Ravello, which was built in the eleventh century, and still indicates with its architectural details its Islamic origins.

The fame of the city of Pisa in Tuscany is due to the presence of the most beautiful architectural varieties in the world in it, including the Sioletto Dome, which closely resembles the minaret of Singer Jawli in Cairo, and the dome and base of the cathedral of Prato de Miracoli confirms the influence of Islamic art .



And in "Casale Monferrati" in northern Italy, we find that the cathedral in that city is built with arcades containing arches also borrowed from the rules and principles of Islamic architecture, and this is evident by comparing it to the dome above the main door of the Great Mosque of Cordoba, and this part of the mosque was built during the reign of the Caliph The second ruling in the second half of the tenth century

Arab influences also appear in southern Italy, as well as the bell towers in Italy in the Renaissance were borrowed from the Moroccan style of minarets.

Italians also admired a beautiful architectural phenomenon that spread in Cairo during the Mamluk era, which is the exchange of horizontal layers of dark-colored stones with bright ones that they used in the planned facades in the marble buildings constructed in Pisa, Florence, Genoa and Messina and in other Italian countries, and such multi-colored buildings exist. In the region of Auvergne, and in St. Peter's Church in Northampton

The Islamic element left its mark on secular architecture in Sicily, especially in a number of small palaces with small, high rooms arranged around a central courtyard that was Islamic in its inspiration, and the most important of these palaces is a palace The impact of Levantine Arab architecture can also be seen in the forts built to defend Sicily, as the design, pointed arches and arrow openings are all Arab-Islamic, along with square-shaped walls. Jerusalem to all European countries·



French Architecture

In France, the most significant influence on Islamic art, especially the Great Mosque in Cordoba, is the entrance to the Church of Saint Michel de Iguy in the province of Louboui, and the multi-colored decoration on the outer walls and its entrance indicates that it was borrowed from the Great Mosque of Córdoba, as we note the influence of art The Islamic symbol is on the colored arches in the church of "La Madeleine" in "Vezillet", which was rebuilt after it was destroyed by fire in the year 1120 AD. It is considered one of the most beautiful buildings built in this style in France.

