

The Mosque of Al Azhar on The Fifty Egyptian Piastres Banknote

Samah Mahmoud*, Nermeen Rashad El Fouly*, Shaban Samir*

Abstract

Most of the Egyptian Banknotes all along its history up till now, are including representations of Islamic monuments. These monuments are varied in kinds whether being mosques, gates, or even cemeteries. they also differed in the construction style and art according to the construction era . presenting different periods of Islamic archeology. The pictures on the notes of Islamic monuments, looks at first glance like just some mosques, but upon closer knowledge it transform to great mosques with wide history, each consider to be a masterpiece it self. One of the important mosques appeared on the Egyptian banknote is the mosque of Al Azhar, appeared on the Egyptian Fifty piastres banknote, from 1967 issue, up till the current circulated banknotes.

The major importance of the mosque to be presented on the banknote is that, this Fatimid mosque, is reflecting a great period of art of the Fatimid era. It has played a significant role in the culture, and political life of Egypt and the Islamic world, rather than being one of the oldest in the world for Islamic study in the world. the mosque has no equivalent in Egypt, each corner of it has a master and student, full of learners from the east and the west in all of the times.

Key Words: Al Azhar, Banknote, Egypt

Introduction

mainly Cairo is a medieval city, not an very ancient one as a city itself . its most notable theme of buildings are the mosques, some of which were mentioned earlier.

Egypt has take the advantage of the chance, by using its currency to show some of these to its population and to the whole world. The mosques represent some of the developments in Islamic architecture, expressing the different styles which used in different periods.

Recent Egyptian banknotes show some of this development. The fifty Egyptian banknote is showing the Fatimid mosque of Al Azhar¹, which in turn reflecting a great period of art of the Fatimids era. as Al Azhar has played a significant role in the culture, intellectual and political life of Egypt and the Islamic world

the mosque functions today only as its name implies: as a house of prayer for the throngs of students in the new university, merchants, and inhabitants of the crowded

* Professor of Tourist Guidance, Tourist and Guidance Department, Faculty of Tourism and Hotels, Minia University

* Researcher on the Department of Tourist Guidance, Faculty of Tourism and Hotels, Minia University

* Lecturer of Islamic Archeology, Tourist and Guidance Department, Faculty of Tourism and Hotels, Minia University

¹ Watson P., *a Brief Introduction to Egyptian Coins and Currency*, AuthorHouse UK, 2014, unnumbered book

<https://books.google.com.eg/books?id=vGPuBAAQBAJ&pg=PT40&dq=le+egyptian+currency&hl=ar&sa=X&ved=0ahUKEwjs-YeCx4zXAhVMORQKHWOTDPQQ6AEIXDAH#v=onepage&q=le%20egyptian%20currency&f=false>

quarters around it, and as an attraction for the scores of visitors who tour it in search of its old glory or to marvel at the architecture styles confined within its walls. this monument is an important part of the rich heritage of Cairo, the research is aimed to shed the light upon the mosque, and its founders, describe the development of the mosque's representation on the Egyptian Banknotes , figure out the reasons of choosing this monument specifically to be presented and what it presenting.

The Mosque of Al Azhar on the Fifty Piastres banknote



Denomination	: 50 PT
Date of issue	: 2nd Dec. 1967
Wmk	: Seated scribe's head
Color	: Shade of brown and red, the back: gray orange and green
Size	: 150 X 75 mm
The face design	: Inner view from the mosque of Al Azhar
The back design	: Statue of Ramesses II, with winged sun disk behind his head ²

The Mossque of Al Azhar:

This mosque consider to be the first mosque founded on the new founded city of El Qahara, by Gawhar El Sokli according to the order of the Caliph El Mu'az Ldeen Allah.

The mosque is the 4th congregational mosque in Egypt, and the main mosque for the new town of Qahera, built in 361A.H - 972A.D.

The original mosque plan(Pl. 1) was much smaller than now, the outer measures were about 85m length, and 70m width, having only three gates. while now the mosque has nine gates, which are; the Abbasid gate, Al Magharba gate, El Shoam gate, El Sa'ida gate, El Harameen gate, El Shorba gate, Al Gawharia gate, El Mida'h gate, and the main gate El Mezineen gate, which is the biggest and the most famous one, built by Abd El Rahman Katkhuda in 1161.

The original gate is follow the pervious one, in between of these two gates, the barbers used to work their so came the name of the gate. after entering from El Mezaineen gate to the right is located El Tabrasia *madrassa*, which built by prince Alaa El Deen Tibars El Khazendary, while to the left located El Aqbghawia *madrassa* which built by Aqbogha Abd El Wahed.

The point of making Al Azhar that the Fatimids were keeping up with the traditional traditions of the Muslims in founding a new city with a new mosque for the prayers, political and social discussions

² البنك المركزي المصري، النقد المصري 1979، مطابع الاهرام قليوب، ص. 41؛ مجدي حنفي، موسوعة وكتالوج العملات المصرية البنكنوت المصري، مطابع الاهرام قليوب مصر، 2004، ص. 60

The mosque has many restoration in different periods, by many rulers, such as El Hakim Beamr Allah, El Mostanser, El Hafez Ledeen Allah ,and Sultan Hassan ibn Mohammed Ibn Qalawoon ³, but despite all of the restorations which made to the mosque, ⁴ and although the existing buildings has been much modernized it retains enough of the older structure to show the typical character of Fatimid architecture⁵, elements including inscriptions, Kufic inscriptions and arches. while the rest of its architecture existing now backs to late periods(Pl.2)⁶ the original mosque design has two new elements, one of which was first to be built in Egypt, the transept, which remarkable by its width and height than the rest of the mosque, it runs perpendicular to the wall, which was the original *mihrab* wall⁷.

The Naming and location

The mosque was called gama' El Qahira which means the mosque of el Qahera, but after a century it became the mosque of El Azhar, the mosque was more than just being a place for prayers it was considered to be the congregational mosque of the new capital⁸.

The name of Al Azhar means the "radiant or resplendent"⁹. it could be delivered from the name of Fatema Al Zahra the daughter of the prophet Mohammed(peace upon him), or it could be related to the Arabic word of *izdhar* which means to flourish, as an optimistic way to flourish in the religious sciences , or simply this name were common in that era since there was a city founded in Andalusia called Al Zahraa' ¹⁰. the mosque now is locating in the Al Azhar square¹¹. the mosque has two mosaluoms of Abd El Rahman katkuda, and Gawhar Al Qonqba'y¹²

The Scene on the Banknote

is presenting the inner side of the *sahn*, or the courtyard , the western¹³ and the northern *riwaqs*. The *riwaqs* are surrounding a rectangular *sahn*¹⁴, the *riwaqs* consist of arcades of keel¹⁵ arches rested on ancient marble columns, the arches joined together with tie beams, the area above the arches are decorated with medallions and

³ على مبارك، من الخطط الجديدة لمصر القاهرة ومدنها وبلادها القديمة والشهيرة، الجزء الرابع، الطبعة الاولى المطبعة الاميرية 1305 هـ، ص. 14- 18

المقريزي، تحقيق محمد زينهم، مديحه الشرفاوى، المواعظ والاعتبار بذكر الخطط والاثار (المعروف بالخطط المقريزية) الجزء الثالث، مكتبة مدبولي 1998، ص. 213-214-217-219

أحمد عبد الرازق أحمد، العمارة الإسلامية في مصر منذ الفتح العربي حتى نهاية العصر المملوكي(21-923هـ / 641-1517م /)، الطبعة الاولى، دار الفكر العربي القاهرة 2009، ص.83-84-85-86

سعاد ماهر، مساجد مصر و اولياؤها الصالحون، الجزء الاول، المجلس الاعلى للثئون الاسلامية، ص. 225-226
⁴ أحمد عبد الرازق، العمارة الإسلامية في مصر، ص. 87

⁵ De Lacy O'leary, *a Short History of The Fatimid Khalifate*, Kegan Paul, Trench, Trubner& Co.,Ltd.Londen, 1923, P.105

⁶سعاد ماهر، الأزهر أثر وثقافة، العدد الثاني والعشرون، دراسات في الاسلام يصدرها المجلس الأعلى للثئون الاسلامية وزارة الاوقاف 1962، ص. 8

⁷ محمد عبد العزيز مرزوق، مساجد القاهرة قبل عصر المماليك، مطبعة عطايا بمصر، القاهرة، 1942، ص. 56

⁸ بيارد دودج، ترجمه حسين فوزى النجار، الأزهر في ألف عام، الهيئة المصرية العامه للكتاب، 1994، ص. 17- 19

⁹ Charles C. Adams, *Islam and Modernism in Egypt (a Study of the Modern Reform Movement Inaugurated by Muhammed 'Abduh)*, Oxford University Press, 1988, P.27

¹⁰ حسن الباشا؛ عبر الرحمن فهمي، فهمي عبد الرؤوف علي يوسف ؛ حسين عبد الرحيم عليوه ؛محمد مصطفى نجيب ، القاهرة تاريخها فنونها آثراها ، مطابع الاهرام التجارية، 1970، ص.453

¹¹ عاصم محمد رزق، أطلس العمارة الإسلامية والقبطية بالقاهرة الجزء الاول الأثار الواقعة بين الفتح العربي ونهاية عصر النولة الأيوبيه (21-648هـ / 641-1250م)، مكتبة مدبولي، ص. 150

¹² أنغام عبد المنعم ناجي؛ هدى عبد المنعم ناجي، المعالم الأثرية والسياحية في مصر، الطبعة الاولى، دار نهضة الشرق، القاهرة، 2002، ص. 94

¹³ سعاد ماهر، الأزهر أثر وثقافة، العدد الثاني والعشرون، ص. 86

¹⁴ سعاد ماهر، مساجد مصر و اولياؤها، ج 1، ص. 196

¹⁵ (the keel arch was a Fatimid innovation and it subsequently replaced the round arches of the earlier mosque. Yeomans R., P. 53

decorated keel arches niches rested on colonnettes, surrounding by a frame of Kufic inscriptions¹⁶. The façade is topped by stepped crenellations¹⁷.

also we could see three minarets and a dome overlook the *sahn*, which are: the minaret and the rock cut dome of Al aqbaghawia madrasa it located in the left hand side while you entering the *sahn*. this minaret consider to be the first rock-cut minaret after the minaret of El Mansouria madrasa, it was built by Alaa El Deen Aqbogha¹⁸ the second minaret which located to the right hand side and in the middle of the three minarets, is the minaret built by El Ashraf Qaitbay, and the third minaret which follow Qaitbay's minaret is one of the greatest minarets double deck ma'zana built by Al Ghori¹⁹. Also we could see a part of the minaret of Mohammed Abu El Dabh's mosque located in front of El Azhar²⁰

The Minaret of Qaitbay

It consist of three shafts, the first two are octagonal the first decorated with keel arched panel with decorated hoods separating each corner by triple colonnettes, the second storey is decorated with a zigzag decoration, each storey separated with balcony decorated with stalactites, the third storey is open pavilion ended with bulbous

The Minaret of el Ghuri

This minaret is consist of three stories, on a square base, two octagonal storeys, the first storey decorated with panel of keel arches, while the second is decorated with blue faience, these two storeys separated by balcony decorated with stalactites, then the third remarkable storey is topped by two rectangular shafts opened by a two horseshoe arches²¹.

the banknote had many different representations of the mosque till it reached the current style :



Denomination	: 50 PT
Date of issue	: 1-1-1981
Wmk	: Tutankhamen
Color	: white gray and green
Size	: 135 X 70 mm
The face design	: outer far view of Al Azhar
The back design	: statue of Ramsess II, while the background is a scene of one of his battles, to the right his name in a cartouche ²²

¹⁶ Yeomans, R., *the Art and Architecture of Islamic Cairo*, Granet Publishing Limited, England, 2006, P. 54

¹⁷ Yeomans, R., *the Art and Architecture of Islamic Cairo*, P.55

¹⁸ على مبارك، من الخطط الجديدة لمصر القاهرة، ج4، ص. 16- 18

¹⁹ Yeomans, R., *the Art and Architecture of Islamic Cairo*, P.55

²⁰ هيئة الآثار المصرية قطاع المتاحف، دراسات أثرية إسلامية، المجلد الأول 1978، الهيئة العامة لشئون المطابع الأميرية، 1982، ص. 178

²¹ Yeomans, R., *the Art and Architecture of Islamic Cairo*, Granet, P.55

²² البنك المركزي، النقد المصري ملحق 1981، ص. 16، مجدي حنفي، موسوعة العملات المصرية، ص. 62



Denomination : 50 Pt
 Date of issue : 2nd Jul. 1985
 Wmk : the mask of king Tut²³
 Color : black on pale orange and multicolor underprint²⁴
 Size : 130X 70mm
 The face design : inner view of the mosque of Al Azhar
 The back design : king Ramsess II and a scene of one of its wars, with his name in a cartouch²⁵

The design is still in use up till now, with some differences in security means and the shades of colors



Denomination : 50 pt
 Date of issue : 6-7-1995
 Wmk : The Mask of King Tutankhamen²⁶
 Color : Dull olive-gray on multi color underprint²⁷
 Size : 135X 70 mm
 The face design : the same view
 The back design : the same view²⁸

The Mosque's importance to be presented on Banknote

Like many mosques, al Azhar²⁹ had educational and religious functions, and now Al Azhar university lays and claiming to be the oldest in the world³⁰ for Islamic study in the world.³¹

²³ مجدي حنفي موسوعة العملات المصرية، ص. 64

²⁴ George S. Cuhaj, *Standard Catalog of World Paper Money Modern Issues 1961-present*, 16th edition, Krause Publications F+W Media Inc, Lola Wisconsin U.S.A., 2010, p.327

²⁵ مجدي حنفي، موسوعة العملات المصرية، ص. 64

²⁶ مجدي حنفي موسوعة العملات المصرية ، ص. 66

²⁷ George S. Cuhaj, *Standard Catalog of World Paper Money*, p. 328

²⁸ مجدي حنفي، موسوعة العملات المصرية ، ص. 66

²⁹ the mosque was a shelter for poor people, country side people of Egypt, for every group, a riwaq called on them, the mosque was full of Quran recitation, and its study, teaching religious sciences of jurisprudence, Quran interpretation, Hadeeth etc. Ali Mubarak. Vol. 4, P. 9

also there is a long period passed in denying Al Azhar, during the time of Salah El Deen Al Auybi, when he ordered the cancellation of Goma'a prayer in Al Azhar mosque, performing it in the mosque²⁹ of El Hakem. this period lasted from 565A.H 1169A.D to 665A.H. 1266A.D. when Sultan El Zaher

El Qaisy, a Moroccan traveler says, that the mosque has no equivalent in Egypt, each corner of it has a master and student, full of learners from the east and the west in all of the times³².

"in Al Azhar, the ignorance disappear, the self get mannered, the honor gained and the human get glorified³³. It consider to be the oldest university in the world, the spiritual center of the Arab world³⁴ A thousand years after its foundation, the mosque remains Islam's foremost center for religious study. The arcades that frame its inner courtyard or *sahn* offer an oasis for contemplation between the modern Cairo³⁵

Al Azhar is representing the Fatimid architecture, which was reflecting the prosperity of the era³⁶. it was not only exclusive in the caliphs or Amirs, but also it reached ordinary people. and artists were not dedicated to only governors, but also for common people³⁷. Cairo in that time flourished by the Fatimid buildings³⁸

The prosperity and the development of the architecture was obvious in planning cities , building walls and doors to it, developing mosque's plans, and doming the mausoleums for the first time in Egypt. ³⁹ They were from the greatest patrons of arts, who developed many industries, metal, glass and ceramics, rather than founding beautiful mosques like Al Azhar and El Hakem for example. And that back to the policy of the rulers who were encouraging the art and artists. Also their connection with Iran , led to the coming of many artists and workers to Egypt⁴⁰.

The Fatimid were influenced by the Persian art, and it obvious on Al Azhar in the Persian- arches, which also full of floral and inscriptional decorations ⁴¹

the time of the Fatimid was one of the most flourished eras of the Islamic art, inscriptional- decoration, which parley equivalent to the Mamluke greatness but on the applied arts. and that was back to the good economic situation, since Egypt was make a lot of many through its trade with the India and Constantinople⁴².

Regardless its architectural uniqueness, it struggled many times in modern history. when there was any trouble, Egyptians used to refuge in the Al Azhar courtyard, till Al Azhar became a symbol of the national dignity and glory⁴³

Al Azhar struggled against the French campaign in 1789, only after three months from the campaign a great revolution broke out and spread in El Husenia and El Gamalia, while its center was the mosque of Al Azhar, since the revolutionaries take

restored the mosque and restored the Goma'a prayer. and since that date the mosque get flourished up till now. 43-42. ص. 1965، دار المعارف بمصر، 1965، ص. 42-43

³⁰ Beattie A., *Cairo a Cultural History*, Oxford university press, 2005, P.101

³¹ Leon L., Robert S., Norma H., *Funk & Wagnalls New Encyclopedia Vol.4*, Funk & Wagnalls Inc., P.447

³² محمد محمد الكحلوي، آثار مصر الإسلامية في كتابات الرحالة المغاربية و الأندلسيين، الدار المصرية اللبنانية 1994، ص. 85
³³ على مبارك، من الخطط الجديدة لمصر القاهرة ، ج4، ص. 13

³⁴ Peter p., *Egypt*, Hill and Wang Inc., New York, 1964, P.15

³⁵ Stewart D., and the editors of the newsweek book division, *The Pyramids and Sphinx*, newsweek New York, 1971, P.101

³⁶ the social life on this era, was prosperous as well, people overspent, revive and invent different kinds of ceremonies , including the Prophet, Ali ibn aby Taleb , and Al albeet molids, also the ceremony of the new Hijri year, and Ashora day etc.

the Fatimids ruled for more than two decades, when trade, and industry flourished..

³⁷ أحمد فكري، مساجد القاهرة ومدارسها، الجزء الأول العصر الفاطمي، الطبعة الثانية، دار المعارف، 2008، ص. 14

³⁸ أحمد فكري، مساجد القاهرة ومدارسها، ج1، ص. 23

³⁹ عزة عبد المعطي عبده، الزخرفة علي التحف الفنية في مصر الإسلامية، ص. 97

⁴⁰ عزة عبد المعطي عبده، الزخرفة علي التحف الفنية في مصر الإسلامية، ص. 99

⁴¹ زكي حسن، في الفنون الإسلامية، ص. 18

⁴² زكي محمد حسن، كنوز الفاطميين، دار الرائد العربي، بيروت لبنان، 1981، ص. 10

⁴³ ابراهيم أحمد العدوي، مصر الإسلامية درع العروبة و رباط الاسلام، وزارو الثقافة هيئة الاثار المصرية، 1992، ص. 320

it as their stronghold, blocking all the roads leading to it by barricades⁴⁴. and after few days Napelon forward his cannons toward the revolutionaries , and ordered his soldiers to throw grenades on the revolutionaries on the mosque, then he broke into the mosque . this revolution called the Cairo first revolution "thwrt al qahera al awla"⁴⁵. also in 1919 and 1952 revolutions Al Azhar had a great rule on them.⁴⁶

Al Azhar had a great rule in the third egyptian revolution of 23rd of July 1952, since that Al Azhar was encouraging people to revolute, and then it was supporting the new era that revolt against corruption.⁴⁷

The speech of president Gamal Abd El Nasser⁴⁸, in the ceremony of signing the evacuation treaty, he was insuring the rule of Al Azhar through the history, as a mosque, as an university and as a full organization. Al Azhar struggled against the French occupation, its men struggled, tortured, and murdered. even its place had been broke into, and it never stop asking for the rights, nor stop delivering its massage. asking for the rights of the country. even in the time of the British occupation, Al Azhar still standing against this occupation who wants to destroy it⁴⁹.

It was normal for the revolution system, to contain Al Azhar not to compel it, and that obvious in the law 103 of the year 1961, and the decree No. 250 of the year 1975. the first decreed in the rule of Abd El Nasser (1954-1970 A.D) and the second in the rule of president El Sadat⁵⁰ in Jan 1958, the president prayed El Gomaa prayer on Al Azhar⁵¹. the mosque was also depicted on commemorative coins, because of its one thousand anniversary.⁵²

⁴⁴ ابراهيم أحمد العدوي، مصر الاسلامية درع العروبة ، ص. 321

⁴⁵ ابراهيم أحمد العدوي، مصر الاسلامية درع العروبة ، ص. 322

⁴⁶ هدى جمال عبد الناصر، الرئيس جمال عبد الناصر ،المجلد الأول، المكتبة الاكاديمية، القاهرة، 2009 ، ص. 729

⁴⁷ محمد عبد المنعم خفاجي، الأزهر في الف عام، الجزء الاو، المطبعة المنيرية، 1364 هـ، ص. 134

⁴⁸ اخوانى رجال الأزهر :

أحبيكم وأعبر لكم عن سعادتى بهذه الفرصة التى جمعنا جميعا للاحتفال بجلاء القوات البريطانية عن أرض الوطن فى رحبات الأزهر. ولا يسعنى فى هذه المناسبة إلا ان أنكر جهاد الأزهر على مر السنين؛ فقد حمل الأزهر دائما الرسالة، ولم يتخل مطلقاً عن الأمانة، وكافح كفاحاً مريراً فى سبيل الحصول على أهداف الوطن.

كافح الأزهر فى أيام الحملة الفرنسية، وقاسى رجاله وعذبا، وقتلوا وشردوا، واقتحم الأزهر؛ ولم يتوان عن تبليغ الأمانة، واستمر الأزهر يحمل الرسالة حتى سلمها للجيش؛ سلمها الى عربى الذى قام وهو متسلح بروح الأزهر المعنوية بجانب قواته المادية؛ يطالب حقوق الوطن، ويطالب بحقوق البلاد.

وما وطئت أقدام الاستعمار أرض الوطن، وما دخل الإنجليز أرض مصر إلا وحاولوا بكل قواهم أن يقضوا على الأزهر، وعلى رسالة الأزهر، وعلى أمانة الأزهر كما حاولوا أن يقضوا على الجيش، وعلى قوة الجيش، وعلى رسالة الجيش ورغم هذا- يا اخواتى- استمر الأزهر على مضى السنين وعلى مضى الأيام يكافح كفاحاً مريراً؛ ففى ثورة 19 حمل العلم مرة أخرى وحمل الرسالة مرة اخرى، وحمل الامانة مرة اخرى.

وأرادو ان يفرقوه شيعاً واحزاباً، وأرادو أن يحطموا الجيش ويحطموا الأزهر. واليوم بعد أن قامت الثورة أقول لكم ان عليكم أن تحملا الأمانة مرة أخرى؛ فإن أمامنا عملاً شاقاً طويلاً، وهذا العمل يا اخواتى- يطالبكم بأن تعملوا من أجل الأهداف الكبرى التى استشهد من أجلها السابقون، والتي قتل من أجلها السابقون، والتي كافح من أجلها الأزهر على مر السنين والأيام...

⁴⁹ هدى جمال عبد الناصر، الرئيس جمال عبد الناصر ،ج1، ص. 728

⁵⁰ لجنة من المؤرخين المصريين :اشراف وتقديم عادل غنيم، جمال عبد الناصر وعصره، دار المعارف، 2013، ص. 383

⁵¹ بيارد دودج ترجمة حسين فوزي النجار، الأزهر فى الف عام، الطبعة الثانية، الهيئة المصرية العامة للكتاب، القاهرة، 2010، ص. 164

⁵² حسن محمود الشافعي، النقود بين القديم والحديث دراسة تحليلية مقارنة عن العملة فى العالم العربى، دار المعارف، 1983، ص. 136

Conclusion

A national currency's design is important for many reasons, including pragmatic aspect, Since people see their national currency as a symbol of national independence or as a reflection of the political philosophy, and so that design decisions become emotional and contentious.

- The theme of the Egyptian banknotes is a commemorative one, since Cairo is the biggest city in the Islamic world. Its mosques and religious buildings from a compendium of Islamic architecture

-A thousand years after its foundation, the mosque remains Islam's foremost center for religious study. The arcades that frame its inner courtyard or sahn offer an oasis for contemplation between the modern Cairo

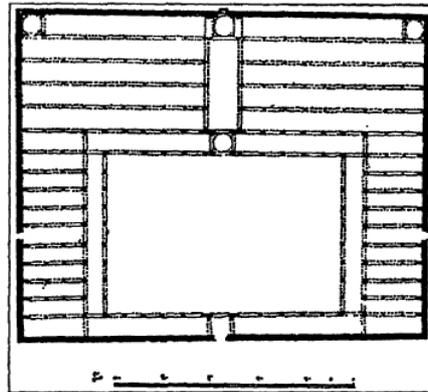
Like many mosques, al Azhar had educational and religious functions, and now Al Azhar university lays and claiming to be the oldest in the world for Islamic study in the world. the mosque has no equivalent in Egypt, each corner of it has a master and student, full of learners from the east and the west in all of the times.

-Al Azhar is representing the Fatimid architecture, which was reflecting the prosperity of the era, and not only the Fatimid architecture, but also ottoman and Mamluki architecture, since that the mosque had many additions in a later periods.

- The mosque of Al Azhar, its first representation on the banknote, was after its rule in many political situations, when it turned to be a symbol of national dignity and glory, that it struggled against the French campaign in 1789, and it had a great rule in also in 1919 revolution and in the third egyptian revolution of 23rd of July 1952, since that Al Azhar was encouraging people to revolte, and then it was supporting the new era that revolt against corruption

Plates

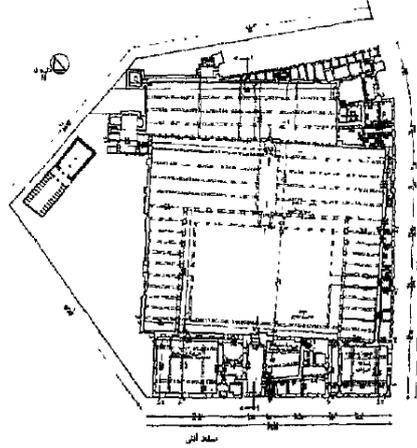
Pl.1



The original mosque' plan of Al Azhar

أحمد فكرى، مساجد القاهرة ومدارسها، الجزء الاول العصر الفاطمى، الطبعة الثانية، دار المعارف، 2008، ص.

Pl.2



Al Azhar plan

مركز المعلومات ودعم إتخاذ القرار؛ المجلس الأعلى للآثار، دليل الآثار الإسلامية بمدينة القاهرة، الإصدار الأول
2000، مطابع المجلس الأعلى للآثار، ص.28

Pl.3



The same view of the mosque, that exist on the banknote
<https://www.listal.com/viewimage/5773977>

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