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### ***An Egyptian Mosque of the Latest Times in Egypt, Europe, Asia, and America***

Recognition by European and world society of the universal importance of Egyptian sacred Islamic architecture (its classical heritage and achievements of that time) begins in the 19<sup>th</sup> century with the construction of the mosque of Muhammad Ali in the Cairo Citadel (1824-1848) and his perception by European observers (eg. such as Gustave Flaubert, Ida Pfeiffer, Georg Ebers, Pierre Loti) as the new "miracle of the world". References to masterpieces of Egyptian artistic heritage by European and American architects of the 20<sup>th</sup> century have been used to solve the construction problems of the first stone mosques in their own countries, such as: the Cairo-based Mosque of Al-Azhar / Shining (X century) served as a model of the Sunni mosque built by Polish architect Józef Płoszko in Vladikavkaz in 1906. Kait-Bey Mosque, Faradha Ibn Barkuk and other monuments of the Mameluk architecture (13<sup>th</sup>-15<sup>th</sup> century) were the patterns to follow, creative interpretation and "architectural citation" in the design of mosques in European capitals of the 20<sup>th</sup> century (for example: Main Kaunas Mosque, 1933, architect: Wacław Michniewicz) and in Egypt itself (the architectural ensemble El-Sayyida Safiyya in Cairo (1977-1990), architect: Mohamed Rachid Abdullah Sabounji Eissa).

The creative activity of the Italian architect Mario Rossi (1897-1961), who lived in Egypt from 1917, was a thread linking Egyptian and Muslim cultures in USA. In the first half of the 20<sup>th</sup> century he designed mosques in Cairo and Alexandria as well as the Islamic Center in Washington in 1957.

Moreover, Egyptian architect Remzy Omar, was the originator of the first, albeit non-realized project of the building of the central mosque in London. Remzy Omar created this architectural project in the late 1940s. The Egyptians also participated in the international competition for the best project of a central London mosque in 1969.

Furthermore, Hassan Fathy (1900-1989) was a prominent Egyptian master of the Islamic architecture of the 20<sup>th</sup> century, who obtained worldwide recognition. In the 1940s, Fathy moved away from the mainstream traditionalistic architectural trend, within the framework of which he worked in from the 1920s to the 1930s, and undertook an innovative strategy of contemporary building based on the use of ecologically clean and energy-efficient materials. This strategy also incorporated the use of folk-architecture traditions and innovations

in architectural images' system (Fathy was called 'the poet of adobe-brick'). One of the earliest in the world Islamic architecture examples of the planned community with a mosque was Hassan Fathy's New Gurna Village not far from the Luxor (1945-1948). There are also other mosques that were built on his projects in numerous countries of Asia and Northern America, including "Dar Al-Islam" Mosque in Karachi, Pakistan, built in 1950, and the Mosque in Boston, USA, built in 1980. The most prominent of his work is the architectural complex "Dar Al-Islam" (House of Islam) built in 1981 in Abiquiu (State of New Mexico, USA) as a cultural center for the North American Muslims. Hassan Fathy worked around the world, nonetheless; he felt a spiritual connection with his motherland and was representative of the modern Egyptian national culture. Moreover, Fathy is known as a theorist and historian of Islamic sacred architecture; he is the author of books such as *Mosque's architecture* and *Architecture for the Poor: an Experiment in rural Egypt* (Chicago, 1973). As one of the first Muslim architects, Hassan Fathy incorporated the experience of modern western architecture into his work, nevertheless, he always emphasized that the development of modern Islamic architecture is impossible without adherence to tradition. Fathy believed that tradition does not mean stagnation.

Another famous Egyptian architect of the 20<sup>th</sup> century, Abdel Wahed El-Wakil, made a significant contribution to the building of modern mosques in the epicenter of the Islamic world – Saudi Arabia, where he had built the Central Mosque, the King Saud Mosque in the Jeddah and a number of the mosques of Mecca (Sheikh Sulaiman Mosque, Corniche Mosque, Al-Kharit Mosque a. o.). In his works, there is an emphasis on the conventional traditions of Islamic and Muslim architecture in combination with postmodern architecture.