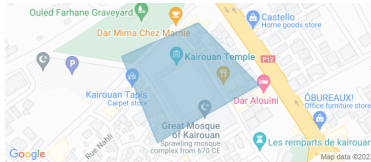


# جامع عقبة بن نافع La Mosquée de 'oqba ibn Nafi'

By Bou Ali Malika, Zaytouna

Entry tags: Religious Group, Islamic Traditions, Religious Place, Arabian Religions, North Africa, Tunisia

La plus ancienne Mosquée dans le nord africain



Date Range: 670 CE - 2022 CE

Region: Qayrawan

Region tags: Africa, Northern Africa, Tunisia, North Africa, Tunisia, Qayrawan

La plus célèbre Mosquée de l'Afrique du nord au Qayrawan

## Status of Participants:

✓ Elite    ✓ Religious Specialists    ✓ Non-elite (common people, general populace)

## General Variables

### Sources and Excavations

#### Print Sources

Print sources used for understanding this subject:

— Source 1: [https://books-library.net/files/books-library.online\\_noobff013c26601a77c89b465-14707.pdf](https://books-library.net/files/books-library.online_noobff013c26601a77c89b465-14707.pdf)

#### Online Sources

Online sources used for understanding this subject:

— Source 1 URL: <https://www.kutubpdfbook.com/book/%D8%AA%D8%AD%D9%85%D9%8A%D9%84-%D9%83%D8%AA%D8%A7%D8%A8-%D9%85%D8%B3%D8%AC%D8%AF-%D8%A7%D9%84%D9%82%D9%8A%D8%B1%D9%88%D8%A7%D9%86-%D8%A3%D8%AD%D9%85%D8%AF-%D9%81%D9%83%D8%B1%D9%8A>

— Source 1 Description: <https://www.aljazeera.net/misc/2018/11/26/%D8%AC%D8%A7%D9%85%D8%B9-%D8%B9%D9%82%D8%A8%D8%A9-%D9%85%D9%86%D8%A8%D8%B1-%D8%AA%D9%88%D9%86%D8%B3-%D8%A7%D9%84%D9%82%D9%8A%D8%B1%D9%88%D8%A7%D9%86-%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE>

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

— Yes

↳ Type of excavation:  
— Pre-modern

↳ Years of excavation:  
— Year range: بداية من 50 هجري إلى 248 هجري

↳ Name of excavation  
— Official or descriptive name: كان الهدم أو التجديد بأمر من الولاة أو الخلفاء مثل "حسن بن النعمان" في 78 هجري و"هشام بن عبد الملك" في 103 هجري و"ابراهيم بن الأغلب" ثم "المعز بن باديس"

### Topographical Context

Is the place associated with a feature in the landscape

— Water source

— Cave

— Other [specify]: شيدت أسس المئذنة على بئر يعرف ببئر الجنان كما تجلب مياه "الميصنة" عن طريق قنوات من الفسقية لاستعمالها في الوضوء

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

— Yes

↳ Type of feature

— Terracing

— Water feature

Is the place situated in an urban or significantly urbanized area:

— Yes

↳ Is there a distinct boundary between the place and the urban fabric:

— No

↳ Is the place located significantly within the urban fabric:  
Is the place centrally located, or at the crossroads of significant pathways?

— Yes

Notes: من خاصية الهندسة المعمارية للمدن الإسلامية أن يبنى المسجد في قلب المدينة

Is the place situated in a rural setting:

— No

Is the place situated far removed from non-religious places of habitation:

— No

### Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

— Yes

↳ A single structure

— Yes

↳ The structure has a definite shape

— Other [specify]: بدأ البناء صغيراً ثم اتسع بطول 126 م و عرض 77

↳ One single feature

— Other [specify]: وضعت المئذنة على بئر يعرف ببئر "الجنان" كما وصل الجامع بقنوات تؤدّي إلى "فسقية الأغالبة"

↳ A group of structures:

— Yes

- ↳ Are they part of a single design/construction stage:
    - No
- ↳ A group of features:
  - Yes
- ↳ Are they part of a single design/construction stage:
    - No
- ↳ Is it part of a larger place/sanctuary:
  - Yes
- ↳ What is the function of the structure/feature or group:
 

Answer "Yes" once for each distinct function

  - Worship
    - ↳ Worship:
      - Communal
- ↳ Is the structure/feature finished:
  - Yes
- ↳ Was the structure/feature intended to last beyond a generation:
  - Yes
- ↳ Was the structure/feature modified through time:
  - Yes
- ↳ Was the structure/feature destroyed:
  - Yes
    - ↳ How was the structure/feature destroyed
      - Other [specify]: أول من أنشأ البناء هو "عكية بن نافع في 50 هجرية و بعد عشرين سنة هدمه" حسان بن نعمان ما عدى المحراب وشيّد مسجدا جديدا في 78 هجرية وزاد في عدد الأروقة ثمّ وسع بناؤه في فترات عديدة
    - ↳ Was it destroyed deliberately:
      - For religious reasons
      - For political reasons
      - Other [specify]: قيل أنّ "حسان بن النعمان أراد توسعة الجامع حتى يستعجب عدد المصلّين المتزايد و أيضا حتي يقال أنّ حسان انشأ هذا الدامع
    - ↳ Was it destroyed by accident/natural phenomena:
      - Other [specify]: هدم هذا البناء ما عدى المحراب لتوسعته
- ↳ Has the structure/feature been reconstructed:
  - Yes

- ↳ In antiquity
  - More than once
- ↳ In modernity
  - Renaissance

### Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes

- ↳ Dedicated to a supernatural being:
  - Yes [specify]: الجامع مكان يقصده المسلمون لعبادة الله الواحد

- ↳ Dedicated to more than one supernatural being:
  - No

Is the place used for the worship of a semi-divine human being:

– No

Is the place used for the worship of non-divine ancestors:

– No

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Yes

- ↳ Specify
  - King or emperor
  - Religious specialists affiliated with political entity
  - Other [specify]: اشرف على أشغال البناء كثير من الالخفاء والأمراء والولاء مثل "عقبة بن نافع" في 50 هجرية و ..... حسّان بن ثابت في 78 ه وهشام بن عبد الملك في 105 وإبراهيم بن الأغلب في 261 والمعز بن باديس

Were the Structures built by specific groups of people:

– Yes

- ↳ Groups:
  - Corvee labourers
  - Specialized labourers/craftspeople
  - Other [specify]: كان هناك مهندسون وبنّاؤون متخصصون من أشهر من عرفوا في التاريخ الإسلامي

Was the place thought to have originated as the result of divine intervention:

– No

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

– No

Was the place created as the result of an event:

— Yes



Specify

— War/battle

Was the creation of the place sponsored by an external financial/material donation:

— No

Was the establishment of the place motivated by:

— Other [specify]: أراد القائد العسكري الإسلامي عقبة بن نافع أن يجعله معسكر لرباط المسلمين

Was the place built specifically for housing scriptures/sacred texts:

— No

Reference: FIKRI, 2009 , مصر: دار العالم العربي . أحمد . مسجد القيروان.

## Design and Material Remains

### Overall Structure

Is the place made up of multiple built structures:

— Yes



Are any of the structures attached to or associated with a landscape feature:

— Yes



Are any of the structures attached to other structures:

— Yes



Is there a hierarchy among the structures:

— No

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

— Yes



In the average place, what percentage of area is taken up by built monuments:

— Percentage: 45



Footprint of largest single religious monument, square meters:

Please add dimensions in the comments, if known.

— Square meters: 9700



Height of largest single religious monument, meters:

— Height, meters: 4.23

Notes: يبلغ ارتفاع المئذنة 31م و 5 أمتار ارتفاع الأعمدة فهو 31م و 5

↳ Size of average monument, square meters:  
– Square meters: 9700

↳ Height of average monument, meters:  
– Height, meters: 32

Notes: ارتفاع الصومعة 32 م أمّا ارتفاع بيت الصلاة الجدران الخارجية  
ب4م <https://www.qposts.com/%D8%AC%D8%A7%D9%85%D8%B9-%D8%B9%D9%82%D8%A8%D8%A9-%D8%A8%D9%86-%D9%86%D8%A7%D9%81%D8%B9-%D8%B1%D9%88%D8%B9%D8%A9-%D8%A7%D9%84%D8%B9%D9%85%D8%A7%D8%B1%D8%A9-%D8%A7%D9%84%D8%A5%D8%B3%D9%84%D8%A7%D9%85>

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

↳ Earth  
– Yes

↳ Is this material sourced locally:  
– Yes

↳ Is this material lacking in the local natural environment:  
– No

↳ Sand  
– Yes

↳ Is this material sourced locally:  
– Yes

↳ Is this material lacking in the local natural environment:  
– No

↳ Clay  
– Yes

↳ Is this material sourced locally:  
– Yes

↳ Is this material lacking in the local natural environment:  
– No

↳ Plaster  
– Yes

↳ Is this material sourced locally:  
– Yes

↳ Is this material lacking in the local natural environment:  
– No

↳ Wood  
– Yes

↳ Is this material sourced locally:  
– Yes

↳ Is this material lacking in the local natural environment:  
– No

↳ Grass  
– No

↳ Stone  
– Yes

↳ Is this material sourced locally:  
– Yes

↳ Is this material lacking in the local natural environment:  
– No

↳ Other  
– Other [specify]: استعملت مقاطع رخاميّة لتزيين البلاطات والنحاس لتغطية القباب

Is the structure/feature made out of human-made materials

– Yes [specify]: استعمال النقوش من الجصّ والخشب

### Decoration

Is decoration present:

– Yes

↳ Is decoration part of the building (permanent):  
– Yes

↳ On the outside:  
– Yes

↳ On the inside:  
– Yes

↳ Is decoration attached to the building, i.e. movable reliefs or tapestries  
– Yes

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

— Yes

↳ Are there gods depicted:

— No

↳ Are there other supernatural beings depicted:

— Yes

↳ Are there humans depicted:

— No

↳ Are there animals depicted:

— No

↳ Are there animal-human hybrids depicted:

— Yes

↳ Is the decoration non-figural:

— Yes

↳ Is it geometric/abstract

— Yes

↳ Floral motifs

— Yes

Notes: تحتوي النقوش على أشكال نباتية مثل الزهورات أو أوراق العنب أو عناقيد عنب أو رمان

↳ Is it writing/caligraphy

— Yes

Notes: استعمل الخط الكوفي المورق في كتابة بعض النصوص وهو من أشهر الخطوط في الفن الإسلامي

↳ Other [Specify]

—Other [specify]: هناك خشب مخروط فيه نقوش موجود في المقصورة تسمى "المعزبة" باسم الخليفة معز بن باديس

↳ Is the decoration hidden or restricted from view:

— Yes

↳ Can the decoration be revealed:

— Yes

↳ Are there statues present:

— No

↳ Are there reliefs present:



A relief as opposed to sculpture carved on the round is a work of sculpture in which the figures project from a background support, generally a flat surface. Reliefs can be carved out of stone, clay, or a similar material.

— Yes

↳ Reliefs representing the god(s) worshipped at the place:

— No

↳ Reliefs representing mythological narratives:

— No

↳ Reliefs representing human/historical narratives:

— Yes

↳ Other [Specify]

— Other [specify]: مازال آثار صليب أو صليبان في إحدى الأعمدة منقوش اسم الإمبراطور

↳ Are there paintings present:

— Yes

↳ Are they panel paintings [movable]:

— No

↳ Are they wall paintings:

— No

↳ Paintings representing the gods worshipped at the place:

— No

↳ Paintings representing mythological narratives:

— No

Reference: 2000 , عثمان , نجوى . مساحد القيروان. سوريا : دار عكرمة دمشق ,

↳ Paintings representing human/historical narratives:

— No

↳ Other [Specify]

— Other [specify]: استعمل الخشب الأزرق لتزيين التجويف العللي للمحراب على شكل محارة بتوريفات ذهبيّة  
مأطرة باللون الأحمر

↳ Are there mosaics present:

— No

↳ Are there inscriptions as part of the decoration:

— Yes

↳ Are the inscriptions ornamental:

— Yes

→ Are the inscriptions informative/declarative  
[e.g. historical narratives, calendars, donor lists etc...]  
– Yes

→ Are the inscription a formal dedication:  
– Yes

→ Other [Specify]

– Other [specify]: تنصّ بعض الكتابات على بعض الآيات القرآنية أو أدعية أو توثيق تاريخي للبناء

Notes: بعض النقوش كتب عليها أدعية كـ "لا قوة إلا بالله وعليه توكلنا" ونقش خشبي في أعلى المقصورة كتب عليه "بسم الله الرحمن الرحيم وصلى الله على النبي وآله وسلم تسليما ممّا أمر بعمله أبو تميم المعز بن باديس منصور سلام الله عليه

→ Other type of decoration:

– Yes [specify]: استعمال الزرابي و سجادات صغيرة للصلاة و تزيّات ضخمة من البلور والنحاس كما زيّت الصومعة بثلاثة كريات متفاوتة نحاسية فوقها هلال نحاسي

Reference: 1948, الماركشي, ابن عذارى, البيان المغرب في أخبار الأندلس والمغرب, بيروت: دار الثقافة

## Iconography

Are there distinct features in the places iconography:

– Yes

→ Eyes (stylized or not)  
– No

→ Supernatural beings (zoomorphic)  
– No

→ Supernatural beings (geomorphic)  
– No

→ Supernatural beings (anthropomorphic)  
– No

→ Supernatural beings (abstract)  
– No

→ Portrayals of afterlife  
– No

→ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols)  
– Yes

Notes: يوجد في أعلى الصومعة رسم هلال من النحاس يرمو لمواقيت الإسلام

→ Humans  
– No

→ Supernatural narratives

— No

↳ Human narratives

— Yes

Notes: توجد على بعض النقوش كتابات تحدّد من قام بالبناء وتاريخه

↳ Other [Specify]

— Other [specify]: تكوّن المئذنة أو الصومعة بناءً ضخماً مرتّباً اقرب إلى الأبراج الضخمة عكس المنارة البحريّة في شكل دائري وينتهي بشرفات فيها نوافذ على الجهات الأربعة لإيصال الآذان ويوجد اعلى الجذع 3 كريات متفاوتة من الأكبر للأصغر تسمّى "رّمّانات" ترمز للأفلاك والكواكب و هلال يرمز للإسلام

Notes:

<https://tadwinet.net/2021/07/23/%D8%A7%D9%84%D8%AE%D8%B5%D8%A7%D8%A6%D8%B5-%D8%A7%D9%84%D9%85%D8%B9%D9%85%D8%A7%D8%B1%D9%8A%D8%A9-%D9%88%D8%A7%D9%84%D9%87%D9%86%D8%AF%D8%B3%D9%8A%D8%A9-%D9%84%D9%84%D9%85%D8%A2%D8%B0%D9%86-%D8%A7>

## Beliefs and Practices

### Funerary Associations

Is this place a tomb/burial:

— No

Is this a place for the worship of the dead:

— No

Is this a place for treatment of the corpse:

— No

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

— No

Are grave goods present:

— Yes

↳ Personal effects:

— Yes

↳ Valuable/precious items:

— Yes

↳ Significant value:

Gold, jade, intensely worked objects, or meaningful symbolic value

— Yes

Notes: توجد بالجامع مستلزمات الكفن للميت والمغسلة التي يغسل فيها الأموات

↳ Some value, valuable or useful objects:

— Yes

↳ Other

—Other [specify]: توجد كثير من المصاحف القديمة والحديثة

↳ Other

—Yes [specify]: قد يستعمل البخور والعطور الفوّاحة خاصّة في الأعياد والمناسبات الدينيّة كالمولد النبوي الشريف

Are formal burials present:

— No

### Supernatural Beings

Is a supreme high god is present:

— Yes

↳ Are they anthropomorphic:

— No

↳ Are they sky deity:

— Yes

↳ Are they chthonic (underworld)

— No

↳ Are they fused with king/kingship role (king = high god)

— No

↳ Are they the monarch is seen as a manifestation or emanation of the high god:

— No

↳ Are they kin relation to elites:

— No

↳ Are they other type of loyalty or connection to elites:

— Field doesn't know

↳ Are they unquestionably good:

— Yes

↳ Are they other:

—Other [specify]: تقام في الجامع عبادة الله الواحد كما يعتقد أنّ الملائكة تحضر في ذلك المكان

Does the supreme high god communicate with the living at this place:

— Yes

↳ In waking, everyday life:

— Yes

↳ In dreams:

– No

↳ In trance possession:  
– Yes

↳ Through divination practices:  
– No

↳ Only through religious specialists:  
– No

↳ Only through monarch:  
– No

↳ Other  
– Other [specify]: يعتقد المسلمون أنَّ الصلاة في الجامع بخشوع تمكّنهم من مخاطبة الله

Are previously human spirits present:

– No

Do human spirits communicate with the living at this place:

– Yes

↳ In waking, everyday life:  
– Yes

↳ In dreams:  
– No

↳ In trance possession:  
– Yes  
Notes: أي المجموعة الذكر والأنشيد "LAMMA" تقام في الجامع احتفالات بالمولد النبوي الشريف وتنشد في والمدح

↳ Through divination practices:  
– No

↳ Only through religious specialists:  
– No

↳ Only through monarch:  
– No

↳ Other  
– Other [specify]: يعتقد بعض المصلّين أن الإكثار من التلاوة والصّلاة على النبي والذكر خاصّة في المناسبات الذبيّة: كالمولد النبوي قد يمكنهم من رؤيته أو رؤية بعض الصّالحين

Are nonhuman supernatural beings present:

– Yes

↳ Nonhuman spirits can be seen:  
– No

↳ Nonhuman spirits can be physically felt:  
– No

Do nonhuman spirits communicate with the living at this place:

– Yes

↳ In waking, everyday life:  
– No

↳ In dreams:  
– No

↳ In trance possession:  
– Yes

↳ Through divination practices:  
– No

↳ Only through religious specialists:  
– No

↳ Only through monarch:  
– No

↳ Other  
– Other [specify]: عادة الملائكة لا ترى لأنها كائنات غير مجسمة

Are mixed human-divine beings present:

– No

Do mixed human-divine beings communicate with the living at this place:

– No

Is the supernatural being/high god present in the form of a cult statue(s):

– No

### Supernatural Interactions

Is supernatural monitoring present:

– Yes

↳ Supernatural monitoring of norm adherence:  
– Yes

- ↳ Supernatural beings care about or expect offerings:
  - No
- ↳ Supernatural beings care about sex:
  - No
- ↳ Supernatural beings care about or expect proper ritual observance:
  - Yes
- ↳ Supernatural beings care about or expect performance of rituals:
  - Yes
- ↳ Supernatural beings care about or expect maintenance of the place:
  - Yes
- ↳ Supernatural beings care about or expect personal hygiene:
  - Yes
- ↳ Supernatural beings care about honoring oaths:
  - Yes
- ↳ Other:
  - Other [specify]: الجامع هو مكان مقدّس يعتقد المسلمون أنّ فيه كائنات رُوحية تسمع دعاء البشر بالخير وتحقق أمنياتهم كما يقسمون بالعهد داخله

Do visitors communicate with the gods or supernatural beings:

– Yes

- ↳ Do visitors communicate with gods:
  - Yes
  - Notes: نحن نتحدّث على ديانة توحيدية يمكن فيها للإنسان مخاطبة الله مباشرة بالدعاء له بالشفاء أو طلب الرزق أو تسهيل الزواج
- ↳ Do visitors communicate with other supernatural beings:
  - Yes
  - Yes
  - Notes: Les visiteurs s'adressent aux anges pour qu'ils portent ses vœux à Dieu, mais cela ne signifie pas que les musulmans l'adorent comme un dieu. Les gens peuvent prier dans les mosquées qui portent le nom des saints justes, comme la «mosquée Sidi Belhassen» ou la «mosquée Ibrahim Al-Riahi» pour demander l'aide de Dieu Tout-Puissant.

## Ritual and Performance

### Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– No

Are there self-sacrifices present:

– No

Are material offerings present:

— Yes

↳ Are material offerings mandatory:

— No

↳ Are material offerings composed of valuable objects:

— Yes

Notes: Dans cette mosquée, les tapis les plus chers ont été présentés pour couvrir les carreaux et les lustres de la mosquée pour la décoration, en plus de donner de l'argent en aumône aux pauvres lors de l'Aïd et du Ramadan

↳ Are material offerings composed of daily-life objects:

— Yes

↳ Are material offerings interred at this place (in caches):

— No

↳ Other

— Other [specify]: Des tables d'iftar peuvent être servies pendant le Ramadan aux pauvres, ou des rafraîchissements locaux tels que "Maqrud al-Qayrawan" et des boissons peuvent être distribués lors de l'Aïd et des célébrations de l'année Hijri et de l'anniversaire du Prophète.

Is attendance to worship/sacrifice mandatory:

— Yes

↳ By all the community

— Yes

↳ By specific individuals

— Yes [specify]: "قد يكون الحاضرون من التلاميذ الذين يدرسون العلوم الدينية أو حلقات خاصة بحفظ القرآن" الملة

Is maintenance of the place performed:

— Yes

↳ Is it required:

— Yes

↳ Is there cleansing (for the maintenance):

— Yes

↳ Are there periodic repairs/reconstructions:

— Yes

↳ Is the maintenance performed by permanent staff:

— Yes

↳ Other

— Other [specify]: يقوم اعوان تنظيف تابع للجامع بالتنظيف إلى جانب متطوعين وقد تدخل في أعمال الصيانة



المعقدة أعوان تابعين لبلدية المدينة والمعهد الوطني لحماية التراث

Notes: اتسع اليوم الأهتمام بصيانة المعلم من قبل منظمة الأمم المتحدة للتربية والعلوم والثقافة اليونسكو حيث أدرج المعلم ضمن التراث العالمي في 198

### Pilgrimage and Festivals

Are pilgrimages present:

– Yes

↳ How strict is pilgrimage:

- optional (common)
- obligatory for some
- field doesn't know

Notes: تقام فيه سنويا احتفالات المولد النبوي ويحضر كثير من الناس من أماكن مختلفة

↳ Are pilgrimages the main reason for construction/establishment of the place:

– No

↳ Are pilgrimages to this place associated with significant life events:

– Yes

↳ Birth

– Yes

Notes: احتفال بالمولد النبوي كل سنة يحضره الناس بأعداد كبيرة

↳ Transition to adulthood

– No

↳ Death

– No

↳ Other

– Other [specify]: أشهر جامع عقبة بن نافع باحتفالات المولد النبوي في كل سنة يحضره حتى من دول اجنبية

↳ Does pilgrimage to this place involve following established routes (roads):

– I don't know

Is this place a venue for feasting:

– Yes

↳ Is feasting connected to the worship/sacrifices performed at this place:

– No

↳ Is feasting sponsored by the same entity that built/maintains the place:

– Yes

↳ Priests

– No

↳ Local elites

– Yes

↳ Private contributions

– Yes

↳ Other

– Other [specify]: يشارك في هذه الإحتفالات المعهد الوطني لحماية التراث

↳ Does feasting occur in a specific location within the place:

– Yes [specify]: تقدّم المشروبات والمرطبات في بيت الصلاة مع أدكار ومدائح نبوية أو في ساحة الجامع الداخليّة "يسمى الصحن"

Are festivals present:

– Yes

↳ Frequency of festivals

– specify: سنويا تقام في احتفالات عامة

↳ Do all members of the society participate in the festival(s):

– All members

– Other [specify in comments]

↳ Are festivals a defining element in the construction/decoration of the place:

– No

↳ On average, how many participants gather at this place:

– number: 1000000

Notes:

<https://www.aa.com.tr/ar/%D8%A7%D9%84%D8%AA%D9%82%D8%A7%D8%B1%D9%8A%D8%B1/%D8%AA%D9%88%D8%A7%D8%AD%D8%AA%D9%81%D8%A7%D9%84%D9%8A%D8%A9-%D9%85%D9%84%D9%8A%D9%88%D9%86%D9%8A%D8%A9-%D8%A8%D8%A7%D9%84%D9%85%D9%88%D9%84%D8%AF-%D8%A7%D9%84%D9%86%D8%A8%D9%88%D9%8A-%D9%81%D9%8A-%D8%A7%D9%84%D9%82%D9%8A%D8%B1%D9%88%D8%A7%D9%86-%D8%AA%D9%82%D8%B1%D9%8A%D8%B1-/2706106>

↳ Is feasting part of the festival(s):

– Yes

↳ Is food consumption limited to certain members of the population:

– Elites

– Non-elites

– Religious professionals

Notes: كلّ الحاضرين يتمتعون

## Divination and Healing

Is divination present:

— No

Is healing present/practiced at this place:

— No

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

— Yes

↳ Do large-scale rituals take place:

— Yes

Notes: تقام صلوات الأعياد والأنشيد الدينية وقراءة القرآن بأعداد كبيرة من الحاضرين

↳ Do small-scale rituals take place:

— No

↳ On average how many participants are present in large-scale rituals:

— specify: من 5000 إلى 20000

↳ How often do these rituals take place:

— specify: بحسب الأعياد الدينية ك عيد الإضحى ة عيد الفطر أو احتفال المولد النبوي أو السنة الهجرية أو

↳ Are there orthodoxy checks:

— No

↳ Are there orthopraxy checks:

— No

↳ Are there synchronic practices:

— I don't know

↳ Are there intoxicants used during the ritual:

— No

## Institutions and Scriptures

### Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

— Yes

↳ Present full time

— Yes

↳ Present part time

– Yes

↳ Are the religious specialists of specific sex/gender:

– No

↳ Are the religious specialists of specific ethnicity:

– No

↳ Are the religious specialists of specific class/cast:

– Yes

Notes: هم من الأئمة والعلماء الدينيين ممن حفظ القرآن

↳ Are religious specialists dedicated to the place for life:

– No

↳ Are the religious specialists stratified in a hierarchical system:

– No

Does this place incorporate a living space for religious specialists:

– Yes

Notes: يعطى للإمام فقط غرفة معيشة ملاصقة حتى يسهل عليه الانتقال للجامع

Is this place used for the training of religious specialists:

– Yes

Notes: يتعلم تلاميذ العلوم الدينية و حفظ القرآن ليصبحوا بعد ذلك أئمة

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Yes

Notes: هناك بلدية المدينة و المعهد الوطني لحماية التراث

## Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Yes

↳ Is a bureaucracy present permanently:

– Yes

Notes: هيئة تسيير الجامع بهتم بالإدارة

↳ Is a bureaucracy present on a temporary or seasonal basis:

– No

Does this place control economic resources (land, goods, tools):

– Yes

↳ Is this control the primary supporting income of this place:

– Yes

↳ Does this place lease out land:

– No

Notes: كانت في القديم هناك أوقاف تابعة للجامع عادة ماتكون حوانيت أو أراضي أو مدارس

↳ Does this place lease out tools:

– No

Notes: لكن قد تقدّم مثلا مغسلة الموتى أو الكفن مجانا نّم تسترجع

### Public Works

Does this place serve as a location for services to the community:

– No

### Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– Yes

Notes: مثلا تاريخ البناء ومن شيذده

Are there scriptures associated with this place:

– Yes

↳ Are they written:

– Yes

↳ Are they written at this place:

– Yes

↳ Are they oral:

– No

↳ Is there a story associated with the origin and/or construction of this place:

– Yes

↳ Are there religious specialists in charge of interpreting the scriptures:

– Yes

↳ Are the scriptures part of the building/place:

– Yes

↳ Attached to the structures as decoration:

– Yes

↳ Housed within the place/structure:

– Yes

→ As dedicatory inscription(s):

— Yes

→ Other

— Other [specify]: نقوش وزخارف خشبية أو من الحصن

## Bibliography

### Entry/Answer References

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