

MONUMENTS OF ISLAMIC ARCHITECTURE

The lectures in this course are simplified versions of lectures delivered by Professors Gülru Necipoglu and David Roxburgh at Harvard University. They have been specially prepared for the AKTC Education Programme, in collaboration with the Aga Khan Programme for Islamic Architecture at Harvard University.

The AKTC Education Programme aims to promote broader and deeper awareness among young people of the philosophy and values that underpin the efforts of the Trust. To this end, the Programme is supporting the elaboration of teaching materials and processes that enable the wealth of knowledge and learnings accumulated by two of the Trust's key programmes – the Aga Khan Award for Architecture (AKAA) and the Aga Khan Historic Cities Programme (AKHCP), as well as by the Aga Khan Programme for Islamic Architecture itself – to be shared with students at all levels.

In this spirit, the lectures offered here provide an introductory overview of eleven iconic monuments and sites of the Islamic world from the formative era of Islam up to the early modern period. They cover various types of buildings – e.g. mosques, palaces, shrines, multifunctional complexes – and city types as well as the factors that shaped them, whether artistic, patronal, socio-political, religio-cultural, or economic.

Each topic of study is divided into two lectures. The first lecture presents the monument or site that is being examined by “walking” through it. The second lecture is devoted to particular themes elicited from the case study, developed in light of comparative monuments and sites and/or written sources, and to problems of patronage, production, audience, and meaning as they pertain to Islamic architectural history in broad terms.

WEEKLY LECTURES, READINGS, AND SECTION TOPICS

Lecture 1: Introduction—Overview of Monuments and Sites

Lecture 2: Introduction—Historical Contexts

Lecture 3: The Dome of the Rock, Jerusalem

Lecture 4: Umayyad and Late Antique Architecture

READINGS:

Oleg Grabar, *The Shape of the Holy: Early Islamic Jerusalem* (Princeton: Princeton University Press, 1996), chap. 2.

Richard Ettinghausen, Oleg Grabar, and Marilyn Jenkins-Madina, *Islamic Art and Architecture 650–1250* (New Haven: Yale University Press, 2001), pp. 3–27 and 36–51.

Lecture 5: The Umayyad Great Mosque at Cordoba
Lecture 6: Architecture of Exile: The Umayyads of Spain

READINGS:

Nuha N. N. Khoury, "The Meaning of the Great Mosque at Cordoba in the Tenth Century," *Muqarnas 13* (1996): 80–98.

Richard Ettinghausen, Oleg Grabar, and Marilyn Jenkins-Madina, *Islamic Art and Architecture 650–1250* (New Haven: Yale University Press, 2001), pp. 83–101.

SECTION: Reading Architectural Drawings

Lecture 7: New Abbasid Cities: Baghdad and Samarra
Lecture 8: Architecture of Empire

READINGS:

Alastair Northedge, *The Historical Topography of Samarra* (London: British School of Archaeology in Iraq, 2005), pp. 122–25, 216, 247–59.

Richard Ettinghausen, Oleg Grabar, and Marilyn Jenkins-Madina, *Islamic Art and Architecture 650–1250* (New Haven: Yale University Press, 2001), pp. 27–36 and 51–79.

Charles Wendell, "Baghdad: *Imago Mundi*, and Other Foundation Lore," *International Journal of Middle Eastern Studies 2*, 2 (1971): 99–128.

SECTION: The "Formation" of Islamic Architecture

Lecture 9: Fatimid Cairo
Lecture 10: Ceremonial in the City

READINGS:

Jonathan M. Bloom, *Arts of the City Victorious: Islamic Art and Architecture in Fatimid North Africa and Egypt* (London: Yale University Press, 2007), pp. 51–87.

Alastair Northedge, *Historical Topography of Samarra* (London: British School of Archaeology in Iraq, 2005), pp. 247–59.

SECTION: *The Mosque*

Lecture 11: The Mosque and Hospital Complex, Divriği
Lecture 12: The Seljuks and New Frontiers in Anatolia and India

READINGS:

Richard Ettinghausen, Oleg Grabar, and Marilyn Jenkins-Madina, *Islamic Art and Architecture 650–1250* (New Haven: Yale University Press, 2001), pp. 139–65 and 233–43.

Oya Pancaroğlu, “The Mosque-Hospital Complex in Divriği: A History of Relations and Transitions,” *Anadolu ve Çevresinde Ortacağ* 3 (2009): 169–98.
Scott Redford, “The Seljuqs of Rum and the Antique,” *Muqarnas* 10 (1993): 148–56.

SECTION: *The Islamic City*

Lecture 13: Mongol-Timurid Cities in Iran and Central Asia
Lecture 14: Between Portable and Permanent Architecture

READINGS:

Sheila Blair and Jonathan Bloom, *The Art and Architecture of Islam 1250–1800* (New Haven: Yale University Press, 1994), pp. 5–19 and 37–54.

Tomoko Masuya, “Ilkhanid Courtly Life,” in *The Legacy of Genghis Khan: Courtly Art and Culture in Western Asia, 1256–1353*, ed. Linda Komaroff and Stefano Carboni (New York: Metropolitan Museum of Art, 2002), ch. 4.

David J. Roxburgh, “Ruy Gonzalez de Clavijo’s Narrative of Courtly Life and Ceremony in Timur’s Samarqand, 1404,” in *The Book of Travels: Genre, Ethnology, and Pilgrimage, 1250–1700*, ed. Palmira Brummett (Leiden: Brill, 2009), pp. 113–58.

SECTION: *The Multi-Functional Complex*

Lecture 15: The Alhambra, Granada
Lecture 16: A Cross-Cultural Aesthetic

READINGS:

Sheila Blair and Jonathan Bloom, *The Art and Architecture of Islam 1250–1800* (New Haven: Yale University Press, 1994), pp. 124–31.

Jerrilynn D. Dodds, Maria Rosa Menocal, and Abigail Krasner Balbale, *The Arts of Intimacy: Christians, Jews, and Muslims in the Making of Castilian Culture* (New Haven: Yale University Press, 2008), chap. 7.

Dede Fairchild Ruggles, “The Eye of Sovereignty: Poetry and Vision in the Alhambra’s Lindaraja Mirador,” *Gesta* 36, 2 (1997): 180–89.

SECTION: Cross-Cultural Architecture

Lecture 17: The Madrasa-Mosque Complex of Sultan Hasan, Cairo

Lecture 18: The Mamluk System of Charitable Endowments

READINGS:

Doris Behrens-Abouseif, *Cairo of the Mamluks: A History of the Architecture and its Culture* (London: I. B. Tauris, 2007), pp. 43–100 and 200–14.

Sheila Blair and Jonathan Bloom, *The Art and Architecture of Islam 1250–1800* (New Haven: Yale University Press, 1994), pp. 70–84.

Leonor Fernandes, “The Foundation of Baybars al-Jashnakir: Its Waqf, History, and Architecture,” *Muqarnas* 4 (1987): 21–42.

SECTION: Semiotics of Architecture

Lecture 19: The Mosque Complex of Sultan Suleyman, Istanbul

Lecture 20: Chief Court Architect Sinan and His Autobiography

READINGS:

Sheila Blair and Jonathan Bloom, *The Art and Architecture of Islam 1250–1800* (New Haven: Yale University Press, 1994), pp. 213–27.

Gülru Necipoglu, *The Age of Sinan: Architectural Culture in the Ottoman Empire* (Princeton: Princeton University Press, 2005), pp. 115–24 and 189–222.
Howard Crane and Esra Akin, *Sinan’s Autobiographies: Five Sixteenth-Century Texts* (Leiden: Brill, 2006), pp. 112–33.

SECTION: Charitable Endowments and the Urban Context

Lecture 21: Isfahan under Shah Abbas

Lecture 22: International Trade and the King’s Silk Monopoly

READINGS:

Sussan Babaie, *Isfahan and its Palaces: Statecraft, Shi’ism and the Architecture of Conviviality in Early Modern Iran* (Edinburgh: Edinburgh University Press, 2008), pp. 65–156.

Sheila Blair and Jonathan Bloom, *The Art and Architecture of Islam 1250–1800* (New Haven: Yale University Press, 1994), pp. 183–98.

Gülru Necipoglu, "Framing the Gaze in Ottoman, Safavid, and Mughal Palaces," *Ars Orientalis* 23 (1993): 303–42.

SECTION: *Architecture, Identity, and Decorum*

Lecture 23: Taj Mahal in Agra: The Mausoleum as Eternal Garden

READINGS:

Sheila Blair and Jonathan Bloom, *The Art and Architecture of Islam 1250–1800* (New Haven: Yale University Press, 1994), pp. 267–86.

Ebba Koch, *The Complete Taj Mahal and the Riverfront Gardens of Agra* (London: Thames and Hudson, 2006), pp. 103–114, 152–93, and 215–229.

SECTION: *The Palace and Landscape: Materiality, and Architectural Ornament*

Lecture 24: Legacies of Islamic Architecture in the Modern and Contemporary Era (18th to 21st Centuries)

READINGS:

Sheila Blair and Jonathan Bloom, *The Art and Architecture of Islam 1250–1800* (New Haven: Yale University Press, 1994), pp. 303–14.