

RESOURCES FOR THE STUDY OF ISLAMIC ARCHITECTURE

HISTORICAL SECTION

Prepared by:

Sabri Jarrar

András Riedlmayer

Jeffrey B. Spurr

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**RESOURCES FOR THE STUDY OF ISLAMIC
ARCHITECTURE**

HISTORICAL SECTION
BIBLIOGRAPHIC COMPONENT

BASIC REFERENCE TOOLS FOR THE HISTORY OF ISLAMIC ART AND ARCHITECTURE

This list covers bibliographies, periodical indexes and other basic research tools; also included is a selection of monographs and surveys of architecture, with an emphasis on recent and well-illustrated works published after 1980. For an annotated guide to the most important such works published prior to that date, see Terry Allen, *Islamic Architecture: An Introductory Bibliography*. Cambridge, Mass., 1979 (available in photocopy from the Aga Khan Program at Harvard). For more comprehensive listings, see Creswell's *Bibliography* and its supplements, as well as the following subject bibliographies.

GENERAL BIBLIOGRAPHIES AND PERIODICAL INDEXES

Creswell, K. A. C. *A Bibliography of the Architecture, Arts, and Crafts of Islam to 1st Jan. 1960* Cairo, 1961; reprt. 1978.

/the largest and most comprehensive compilation of books and articles on all aspects of Islamic art and architecture (except numismatics- for titles on Islamic coins and medals see: L.A. Mayer, *Bibliography of Moslem Numismatics* and the periodical *Numismatic Literature*). Intelligently organized; incl. detailed annotations, e.g. listing buildings and objects illustrated in each of the works cited. Supplements: [1st]: 1961-1972 (Cairo, 1973); [2nd]: 1972-1980, with omissions from previous years (Cairo, 1984)./

Islamic Architecture: An Introductory Bibliography, ed. Terry Allen. Cambridge, Mass., 1979.

/a selective and intelligently organized general overview of the literature to that date, with detailed and often critical annotations./

Index Islamicus 1665-1905, ed. W. Behn Millersville Pa., 1988.

/indexes articles published from 1665 (the date of the first appearance of scholarly periodicals in Europe) until 1906, when Pearson's *Index Islamicus* takes over. It pinpoints a great deal of useful material, esp. from the 19th century, that would otherwise be very difficult to locate; incl. subject and author index./

Index Islamicus, ed. J. D. Pearson. London, 1958-

/indexes articles published on Islamic subjects since 1906; cumulative supplements have appeared every five years; starting in 1994, cumulations are appearing annually; to provide timely coverage, subscribers are also provided with two preview fascicles a year. Since 1976, *Index Islamicus* has covered books as well as articles; coverage of book reviews was added in 1993.

NOTE: entries are arranged first by a series of topical categories (s.a. Art and Architecture; Archaeology, Epigraphy, Numismatics; etc.), followed by a separate geographical classification (Muslim Spain; Egypt; Arabian Peninsula; East and South Asia; etc.) devoted to the history, geography and literature of each region; however, not all the entries in the topical sections are duplicated in the geographical sections. It is well to familiarize oneself with the scheme, found in the front of each issue, before plunging into *Index Islamicus*. Each volume has an author index; recent cumulations have also included subject indexes./

Bulletin signalétique. Série 526: Art et archéologie: Proche-Orient, Asie, Amérique. Paris, 1970-
/classified bibliography and abstracts of periodical articles and monographs on the art and archeology of the Near East and Asia, areas no longer covered by *Répertoire d'art et d'archéologie*./

Répertoire d'art et d'archéologie. Paris, 1910-1990
/classified annual bibl. and abstracts of books and periodicals on art; until 1964 it also included a section on Islamic art. Subsequently, that coverage was taken over by *Bulletin signalétique. Série 526*; RAA continued to cover work on the influence of Islamic art on Western art and areas of contact, s.a. Spain and Sicily. In 1991 the *Répertoire* merged with *RILA* to form new art index called *BHA: Bibliography of the History of Art* (Williamstown and Paris)./

Abstracta Islamica. Paris, 1927- /bibliographic supplement to *Revue des études islamiques*./

Bulletin critique des Annales islamologiques Cairo, 1984-
/important review journal; incl. section on art and architecture./

GENERAL REFERENCE

Encyclopaedia of Islam, 2nd ed. Leiden, 1960-
/an indispensable reference tool, with articles intended as state-of-the-art summations of scholarship on a given subject (note, however, that some of the early articles are now seriously outdated); much useful bibliography. Its method of arrangement makes using *EI* a bit of a challenge: thus, while a few important entries at the beginning of the alphabet (e.g. ARABESQUE, ARCHITECTURE) can be found under their *English* names, most entries are now entered under the *Arabic* form of the heading: e.g. ceramics are covered under FAKHKHAR and KHAZAF, while painting will appear under the heading TASWIR. To help locate the correct heading, there is a separate *Index* vol. of proper names and terms,

as well as a *Subject Index* [now covering vols. 1-6 (A-Mid) of *EI*₂ and fascs. 1-6 of the *Supplement*].

Encyclopaedia of Islam, 9 vols. Leiden, 1913-1938; reprinted 1987.

/although it reflects the scholarship of half a century ago, the first edition of *EI* is at least complete A-Z and remains a useful reference work in many respects (esp. for the latter part of the alphabet!).

The Oxford Encyclopedia of the Modern Islamic World. Ed. John L. Esposito. 4 vols. Oxford and New York, 1995.

/incl. articles on subjects such as architecture, mosque, urbanism and other aspects of the visual arts in the contemporary Islamic world./

Hasan, Zaki Muhammad. *Aflas al-funun al-zukhrufiyah wa-al-tasawir al-Islamiyah*. Cairo, 1956; reprinted Beirut, 1981.

/although the reproductions are not of high quality, this remains a handy compendium of illustrations showing major works of Islamic decorative art gathered in a single volume./

NAMES AND DATES

Bosworth, C. E. *The Islamic Dynasties: A Chronological and Genealogical Handbook*. rev. ed. Edinburgh, 1980.

/also available in paperback, this is an indispensable basic research tool, listing names and dates of rulers from Muhammad to the 20th c. and from Andalusia to India and Central Asia; for details not found in Bosworth, see the relevant entries in the *EI*, or Zambaur below./

Zambaur, E. von. *Manuel de généalogie et de chronologie pour l'histoire de l'Islam*. Hannover, 1927; repr. 1955.

/a monumental compilation--the place to go when all else fails; it was translated into Arabic (with some additions and emendations) by Zaki Muhammad Hasan and Hasan Ahmad Mahmud, as: *Mu'jam al-ansab wa-al-usrat al-hakimah fi-al-ta'rikh al-Islami* (Cairo, 1951; repr. Beirut, 1980)./

Unat, Faik Resit. *Hicrî tarihleri Milâdî tarihe çevirme kılavuzu*. 5th ed. Ankara, 1984. /Unat's handy tables for converting dates can be used even by those who do not read Turkish; like Bosworth's *Islamic Dynasties*, it has the added virtue of being cheap and readily available./

Spuler, B., and J. Mayr (eds.). *Wüstenfeld-Mahlersche Vergleichungs- Tabellen zur muslimischen und iranischen Zeitrechnung*. 3rd rev. ed. Wiesbaden, 1961.

/is to Unat what Zambaur is to Bosworth: a comprehensive and complex series of calendar conversion tables, covering almost every conceivable conversion conundrum (Julian-Gregorian-lunar Hijri- solar Hijri-Coptic-Syriac, etc.). NOTE: instructions for use (in English) can be found in a pocket in back of the book./

GENERAL WORKS AND SURVEYS OF ISLAMIC ARCHITECTURE

Mayer, L. A. *Islamic Architects and Their Works*. Geneva, 1956.

/though issued a generation ago, it remains the only biographical compilation of its kind; a handful of the major figures listed are now also represented by more up-to-date entries in the Macmillan Encyclopedia of Architects, ed. A.K. Placzek (New York, 1982)./

Avery Index to Architectural Periodicals, 2nd ed. New York, 1973-

/the most comprehensive general index to periodical literature on architecture; indexes journals received by Columbia University's Avery Architectural Library; publishes biennial supplements; also available as an electronic database./

Architectural Periodicals Index. London, 1972-

/quarterly index to architectural periodicals received by the Library of the Royal Institute of British Architects in London; emphasis on contemporary issues (preservation, adaptive reuse, planning, etc.); strongest on British and Commonwealth publications./

Anthropological Literature. Cambridge, Mass., 1979-

/produced by Harvard's Tozzer Library this index is your best source for recent periodical articles on traditional architecture, folk art, material culture and related subjects. Citations from 1988 on are also available in electronic format./

Atasoy, Nurhan, Afif Bahnassi, and Michael Rogers. *The Art of Islam*. UNESCO Collection of Representative Works, Art Album Series. Paris, 1990.

Blair, Sheila S., and Jonathan Bloom. *The Art and Architecture of Islam, 1250-1800*. Pelican History of Art. New Haven, 1994.

Bloom, Jonathan. Minaret, *Symbol of Islam*. Oxford Studies in Islamic Art, 7. Oxford and New York, 1989.

Brend, Barbara. *Islamic Art*. London and Cambridge, Mass., 1991.

Creswell, K. A. C. *A Short Account of Early Muslim Architecture*. Rev. and suppl. by James W. Allen. Aldershot, 1989.

Ettinghausen, Richard, and Oleg Grabar. *The Art and Architecture of Islam, 650-1250*. Pelican History of Art. Harmondsworth, and New York, 1987.

Frishman, Martin, and Hasan-Uddin Khan, eds. *The Mosque: History, Architectural Development and Regional Diversity*. London and New York, 1994.

Garaudy, Roger. *Mosquée, miroir de l'Islam*. Paris, 1985.
/a good source of illustrations./

Grabar, Oleg. *The Formation of Islamic Art*. Rev. and enlarged ed. New Haven, Ct., 1987.

Grube, Ernst J. *Architecture of the Islamic World: Its History and Social Meaning, With a Complete Survey of Key Monuments*. Ed. George Michell. London, 1978.

Hillenbrand, Robert. *Islamic Architecture: Form, Function and Meaning*. Edinburgh and New York, 1994.

Hoag, John D. *Islamic Architecture*. Paperback ed. New York, 1987.

Rogers, Michael. *The Spread of Islam*. Oxford, 1976.

URBANISM

Bonine, Michael, et al., eds.. *The Middle Eastern City and Islamic Urbanism: An Annotated Bibliography of Western Literature*. Bonner Geographische Abhandlungen, 91. Bonn, 1994.

Cuneo, Paolo. *Storia dell'urbanistica: Il mondo islamico*. Rome, 1986.
/a good source of illustrations for both gardens and cities./

Djaït, Hichem. *Al-Kufa: naissance de la ville islamique. Islam d'hier et d'aujourd'hui*, 29. Paris, 1986.

Hakim, Besim S. *Arabic-Islamic Cities: Building and Planning Principles*. London, 1986.

Lapidus, Ira M. *Muslim Cities in the Later Middle Ages*. Student ed. Cambridge and New York, 1984.

Raymond, André. *Grandes villes arabes à l'époque ottomane*. Bibliothèque arabe. Collection Hommes et sociétés. Paris, 1985.

/An abbreviated English version of this work was published as: *The Great Arab Cities in the 16th-18th Centuries: An Introduction*. New York, 1984./

GARDENS

Brookes, John. *Gardens of Paradise: The History and Design of the Great Islamic Gardens*. New York, 1987.

Lehrman, Jonas B. *Earthly Paradise: Garden and Courtyard in Islam*. London, 1980.

McDougall, Elisabeth, and Richard Ettinghausen, eds. *The Islamic Garden*. *Dumbarton Oaks Colloquia on the History of Landscape Architecture*, 4. Washington, D.C. 1976.

Petrucchioli, Attilio. *Il giardino islamico: architettura, natura, paesaggio*. Milan, 1994.
/a good source of illustrations./

Wilber, Donald. *Persian Gardens and Garden Pavilions*. 2nd ed. Washington, D.C., 1979.

SPAIN AND NORTH AFRICA

Torres-Balbás, L. "Andalusian Art," in *Encyclopaedia of Islam*, new ed., s.v. "al-Andalus"
/a summation of the main monuments and issues; sparse bibliography; for more literature on architecture, see Montêquin below; for the other arts, see Creswell and its supplements./

Montêquin, F.-A. de. *Muslim Architecture of the Iberian Peninsula: Eastern and Western Sources for Hispano-Islamic Building Arts*. West Cornwall, Ct., 1987.
/a classified bibliography of publications on the architecture of Islamic Spain; incl. much material not found in Creswell./

Jayyusi, Salma Khadra, ed. *The Legacy of Muslim Spain. Handbook of Oriental Studies. The Near and Middle East*, 12. Leiden and New York, 1992.

Barrucand, Marianne. *Moorish Architecture in Andalusia*. Cologne, 1992.

Barrucand, Marianne. *Urbanisme princier en Islam: Meknès et les villes royales post-médiévales*. Paris, 1985.

Dodds, Jerrilynn D., ed. *Al-Andalus: The Art of Islamic Spain*. New York, 1992.

Hill, Derek, and Golvin, Lucien. *Islamic Architecture in North Africa: A Photographic Survey*. London, 1976.

Parker, Richard B. *A Practical Guide to Islamic Monuments in Morocco*. Charlottesville, N.C., 1981.

Pickens, Samuel. *Les villes impériales du Maroc: Fès, Marrakech, Meknès, Rabat-Salé*. Paris, 1990.

WEST AFRICA

Bourgeois, Jean-Louis. *Spectacular Vernacular: The Adobe Tradition*. New York, 1989.

Gruner, Dorothee. *Die Lehm-Moschee am Niger: Dokumentation eines traditionellen Bautyps*. Studien zur Kulturkunde, 95. Stuttgart, 1990.
/comprehensive illustrated catalogue of adobe mosques in West Africa./

Moughtin, J. C. *Hausa Architecture*. London, 1985.

Prussin, Labelle. *Hatumere: Islamic Design in West Africa*. Berkeley, 1986.

Rives coloniales: architectures de Saint-Louis à Douala. Ed. Jacques Soullou. Collection Architectures traditionnelles. Marseille, 1993.

Sinou, Alain, and Bachir Ouloudé. *Porto-Novo, ville d'Afrique noire*. Collection Architectures traditionnelles. Marseille, 1988.

EGYPT

Behrens-Abouseif, Doris. *Egypt's Adjustment to Ottoman Rule: Institutions, Waqf and Architecture in Cairo (16th and 17th Centuries)*. Islamic History and Civilisation. Studies and texts, 7. Leiden, 1994.

Behrens-Abouseif, Doris. *Islamic Architecture in Cairo: An Introduction*. *Studies in Islamic Art and Architecture*, 3. Leiden and New York, 1989.

Creswell, K. A. C. *The Muslim Architecture of Egypt*. 2 vols. Oxford, 1952-1959.

Egypt. Wizarat al-Awqaf. *The Mosques of Egypt, from 21 H. (641) to 1365 H. (1946)*. Giza, 1949.
/important photographic survey./

Garcin, Jean-Claude, et al. *Palais et maisons du Caire*. Paris, 1982-1983.

Meinecke, Michael. *Die mamlukische Architektur in Ägypten und Syrien (648/1250 bis 923/1517)*. 2 vols. Glückstadt, 1992.

Raymond, André. *Le Caire*. Paris, 1993.

Revault, Jacques. *Palais et Maisons du Caire du XIVE au XVIIIe Siècle*. Mémoires IFAO, vols. 96, 100, 102, 108. Cairo, 1975-1983.

Williams, Caroline. *Islamic Monuments in Cairo: A Practical Guide*. 4th ed. Cairo, 1993.

EAST AFRICA

Allen, James de Vere. *Swahili Houses and Tombs of the Coast of Kenya*. Art and Archaeology Research Papers; Supplement. London, 1979.

Chittick, H. Neville. *Kilwa: An Islamic Trading City on the East African Coast*. Memoir - British Institute in Eastern Africa; no. 5. Nairobi, 1974.

Garlake, Peter S. *The Early Islamic Architecture of the East African Coast*. British Institute of History and Archaeology in East Africa. Nairobi, 1966.

Greenlaw, Jean-Pierre. *The Coral Buildings of Suakin: Islamic Architecture, Planning, Design and Domestic Arrangements in a Red Sea Port*. 2nd ed. London and New York, 1995.

Siravo, Francesco, and Ann Pulver. *Planning Lamu: Conservation of an East African Seaport*. Nairobi, 1986.

ARABIA, THE LEVANT (BILAD AL-SHAM) AND MESOPOTAMIA

Karkabi, Sami. *The Builders of Hadhramaut = Les Bâtitseurs du Hadhramaut*. Beirut, 1991.

King, G. R. D. *The Historical Mosques of Saudi Arabia*. London, 1986.

Lewcock, Ronald, and R. B. Serjeant. *San 'a': An Arabian Islamic City*. London, 1983.

Burgoyne, Michael H. *Mamluk Jerusalem: An Architectural Study*. London, 1987.

- Burns, Ross. *Monuments of Syria: An Historical Guide*. London and New York, 1992.
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- Raby, Julian, ed. *The Art of Syria and the Jazira, 1100-1250*. Oxford Studies in Islamic Art, 1. Oxford and New York, 1985.
- Raby, Julian, and Jeremy Johns. *Bayt al-Maqdis: 'Abd al-Malik's Jerusalem*. Oxford Studies in Islamic Art; 9. Oxford and New York, 1992.
- Ragette, Friedrich. *Architecture in Lebanon: The Lebanese House during the 18th and 19th Centuries*. Beirut, 1974.
- Salam-Liebich, Hayat. *The Architecture of the Mamluk City of Tripoli*. Cambridge, Mass., 1983.
- Sauvaget, Jean. *Les monuments ayyoubides de Damas*. 4 vols. Paris, 1938-1948.
- Sauvaget, Jean. *Les monuments historiques de Damas*. Beirut, 1932.
- Janabi, Tariq Jawad. *Studies in Medieval Iraqi Architecture*. Baghdad, 1982.
- Strika, Vincenzo, and Jabir Khalil. *The Islamic Architecture of Baghdad: The Results of a Joint Italian-Iraqi Survey*. Naples, 1987.

ANATOLIA AND THE BALKANS

- Kornrumpf, Hans-Jürgen. *Osmanische Bibliographie mit besonderer Berücksichtigung der Türkei in Europa*. Leiden, 1973.
/classified bibliography of work in Turkish and Ottoman studies published 1945-1970, incl. many titles not found in Index Islamicus or Creswell's Bibliography; special section on art and culture. Continued by: Turkologischer Anzeiger (Vienna), 1975- /
- Ödekan, Ayla. *Türkiye'de 50 yılda yayınlanmış arekoloji, sanat tarihi ve mimarlık tarihi ile ilgili yayınlar bibliyografyası, 1923-1973* Istanbul, 1974.
/a bibliography of work on archaeology, art history and the history of architecture published in Turkey (in all languages) 1923-1973./
- Turkologischer Anzeiger*= *Turkology Annual*. Vienna, 1975-
/annual classified bibliography of Turkish and Ottoman studies; its sections DJ–DJX cover material culture, art and architecture; incl. books,

articles and book reviews, beginning with works published in 1973; for earlier titles see H.J. Kornrumpf, *Osmanische Bibliographie.* /see also Hazai, *Bibliographisches Handbuch der Turkologie.* /

Altun, Ara. *An Outline of Turkish Architecture in the Middle Ages.* Essay, Critique, and History Series; 6. Istanbul, 1990.

Aslanapa, Oktay. *Funun al-Turk wa 'ama'iruhum.* Rev. and enl. ed. Transl. and ed. by Ahmad Muhammad 'Isa. Istanbul, 1987.

Ertug Ahmet. *The Seljuks: A Journey Through Anatolian Architecture.* Istanbul, 1990.

Goodwin, Godfrey. *A History of Ottoman Architecture.* Rev. ed. New York: Thames and Hudson, 1992.

Kiel, Machiel. *Studies on the Ottoman Architecture of the Balkans.* Aldershot, 1990.

Kuran, Aptullah. *Sinan: The Grand Old Master of Ottoman Architecture.* Washington, D.C., and Istanbul, 1987.

Necipoglu, Gülru. *Architecture, Ceremonial, and Power: The Topkapı Palace in the Fifteenth and Sixteenth Centuries.* New York and Cambridge, Mass., 1991.

Pa-ic, Amir. *Islamic Architecture in Bosnia and Hercegovina.* Studies on the History and Culture of Bosnia and Hercegovina, 2. Istanbul, 1994.

Yenisehirloglu, Filiz. *Ottoman Architectural Works outside of Turkey = Türkiye dışındaki Osmanlı mimari yapıları.* Ankara, 1989.
/a good source of illustrations./

IRAN

Bibliographical Guide to Iran, ed. L. P. Elwell-Sutton. Brighton, 1983.
/intelligently organized and well-annotated selective bibliographies on all aspects of Iranian studies--a useful starting point for any research project involving Iran ; see esp. section on "Arts and Crafts" (pp. 295-333); archaeology, epigraphy and numismatics are located at the beginning of the history section (pp. 164-168)./

Pope, Arthur Upham. *A Survey of Persian Art.* 3rd ed. Ashiya, Japan, 1977. 18 vols. [esp. vol. 16: *Bibliography: Islamic Persian Art to 1938.*]

/the bibliography volume incorporates all titles cited by Pope as well as later additions by the editors--it surpasses Creswell in its wealth of citations for this area of Islamic art. Although some of the scholarship in the text volumes of the *Survey* (orig. published in 1938 without the index and bibliography) is flawed and much is by now, half a century after its first publication, certainly out of date, the plates are superb, and as a whole the work represents a monumental effort to document the art of an entire civilization./

Encyclopaedia Iranica, ed. E. Yarshater. London, 1982- s.v. "Art in Iran", "Architecture," etc.

/substantial, up-to-date bibliographies at the end of each section; coverage includes not only Iran proper, but also the wider Iranian cultural sphere, extending into India, Central Asia, the Caucasus, Anatolia and Mesopotamia, from the dawn of history to the present. The *Iranica* also has entries for particular genres of art, for individual artists, dynasties, patrons, sites, architectural monuments; its unusual transliteration scheme (e.g. "khan" written as "kan", "Islam" as "Eslam") may pose a challenge in finding the right entry./

Mafi, 'Abbas. *Kitabshinasi-i hunar*. Tehran, 1976.

/a classified bibliography listing books and articles on all aspects of the arts published in Iran between 1893 and 1968./

Daneshvari, Abbas. *Medieval Tomb Towers of Iran: An Iconographical Study*. Islamic Art and Architecture, 2. Lexington, Ky., 1986.

Ferrier, R. W., ed. *The Arts of Persia*. New Haven, 1989.

Golombek, Lisa, and Donald Wilber. *The Timurid Architecture of Iran and Turan*. Princeton Monographs in Art and Archaeology. Princeton, N.J., 1988.

Herdeg, Klaus. *Formal Structure in Islamic Architecture of Iran and Turkistan*. New York, 1990.

Hutt, Antony. *Iran*. London, 1977-1978.
/important illustrated survey./

Matheson, Sylvia. *Persia: An Archaeological Guide*. London, 1976.
/despite the title, this is also a guide to architecture./

O'Kane, Bernard. *Timurid Architecture in Khurasan*. Islamic Art and Architecture Series. Costa Mesa, Calif., 1987.

Wilber, Donald N. *The Architecture of Islamic Iran: The Il Khanid Period*. Princeton Monographs in Art and Archaeology, 29, Oriental Studies, 17. Princeton, N. J., 1955.

/see also the section on CENTRAL ASIA./

CENTRAL ASIA

Bibliographisches Handbuch der Turkologie: Eine Bibliographie der Bibliographien vom 18. Jahrhundert bis 1979, ed. György Hazai and Barbara Kellner-Heinkele. Wiesbaden, 1986-
/a classified listing of specialized bibliographies on the Turkic peoples of Central Asia, Turkey and Iran; see esp.: "Archäologie, Anthropologie, Numismatik, Kunstgeschichte," (pp. 509ff)./

Sovetskaia arkeologicheskaia literatura: bibliograficheskii ukazatel' = Archéologie soviétique: index bibliographique. Leningrad, 1965-
/a cumulative bibliography of Soviet publications on archaeology from 1918 on; contents list also in French; a basic resource for monuments in Central Asia, Iran, Afghanistan, Russia, the Crimea and the Caucasus./

Annotated Bibliography of Afghanistan, ed. M.J. Hanifi and D. N. Wilber. 4th rev. ed. New Haven, Ct., 1982.
/detailed annotations; see esp. pp. 439-496: "Art and Archaeology" /

Altun, Ara. *An Outline of Turkish Architecture in the Middle Ages*. Essay, Critique, and History Series; 6. Istanbul, 1990
/covers pre-Ottoman architecture in Turkey, and the architecture of the Seljuks and other Turkic dynasties in Iran and Central Asia./

A Century of Princes: Sources on Timurid History and Art. Selected and transl. by W.M. Thackston. Cambridge, Mass., 1989.

Gippenreiter, V. *Fabled Cities of Central Asia: Samarkand, Bukhara, Khiva*. New York, 1989.

Golombek, Lisa, and Donald Wilber. *The Timurid Architecture of Iran and Turan*. Princeton Monographs in Art and Archaeology. Princeton, N.J., 1988.

Herdeg, Klaus. *Formal Structure in Islamic Architecture of Iran and Turkistan*. New York, 1990.

Pugachenkova, G. A., and Akbar Khakimov. *The Art of Central Asia*. Leningrad, 1988.

Prochazka, Amjad Bohumil. *Khawarizm: An Unknown Civilisation between the Caspian and the Aral Sea. Architecture of the Islamic Cultural Sphere.* Zurich, 1990.

SOUTH AND SOUTHEAST ASIA

American Committee for South Asian Art. *ACSAA Bibliography of South Asian Art.* Chicago, etc., 1973-
/bibliography of the art of Central Asia, China, SE Asia and the Indian subcontinent; 7 vols. published so far; includes much material not found elsewhere; see also *Bulletin signalétique. Série 526.*/

Bibliography of Indian Art, History and Archaeology, Vol. I: Indian Art, ed. Jagdish Chandra. Delhi, 1978.
/separate sections on architecture, painting, handicrafts include sub-headings such as: Indo-Islamic Forts and Palaces, Mughal Painting, etc./

Asher, Catherine B. *Architecture of Mughal India.* The New Cambridge History of India. Cambridge and New York, 1992.

Begley, W. E., and Z. A. Desai. *Taj Mahal: The Illumined Tomb.* Cambridge, Mass., and Seattle, 1989.

Dani, Ahmad Hasan. *Thatta: Islamic Architecture.* Architecture of Pakistan: Islamic Period; 3. Islamabad, 1983.

Davies, Philip. *The Penguin Guide to the Monuments of India, II: Islamic, Rajput, European.* London, 1982.

Herdeg, Klaus. *Formal Structure in Indian Architecture.* New York, 1990.

Koch, Ebba. *Mughal Architecture: An Outline of Its History and Development (1526-1858).* Munich, 1991.

Merklinger, Elizabeth S. *Indian Islamic Architecture: The Deccan, 1347-1686.* Westminster, 1981.

Michell, George. *Firuzabad: Palace City of the Deccan.* Oxford Studies in Islamic Art; 8. Oxford, 1992.

Mumtaz, Kamil Khan. *Architecture in Pakistan.* Singapore, 1985.

Nabi Khan, Ahmad. *Multan: History and Architecture.* Architecture of Pakistan: Islamic Period; 3. Islamabad, 1983.

Nabi Khan, Ahmad. *Uchchh: History and Architecture*. Architecture of Pakistan: Islamic Period. Islamabad, 1980.

Nath, R. *History of Sultanate Architecture*. New Delhi, 1978.

Quraeshi, Samina. *Lahore: The City Within*. Singapore, 1988.

Siddiqi, M. Idris. *Thatta*. Karachi, 1979.

INSCRIPTIONS

The best general guide to the problems and literature of Islamic epigraphy can be found in the article "Kitabat" in *Encyclopaedia of Islam*, new ed., See also the following major compendia:

Répertoire chronologique d'épigraphie arabe, ed. E. Combe, J. Sauvaget and G. Wiet. Cairo, 1931-

Matériaux pour un Corpus Inscriptionum Arabicarum, ed. Max van Berchem et al. Paris and Cairo, 1894- (Mémoires publiés par les membres de l'Institut français d'archéologie orientale, t. 19 etc.)

Blair, Sheila. *The Monumental Inscriptions from Early Islamic Iran and Transoxiana*. Leiden, 1991.

/the introduction includes an up-to-date bibliography of the scholarly literature on Islamic epigraphy of the pre-Mongol period./

Corpus Inscriptionum Iranicarum. London, 1955- .

Part 4- deals with Persian inscriptions of the Islamic period, not only from Iran, but also from Central Asia, the Indian subcontinent, etc.

For scriptural inscriptions and hadith: 'Abd al-Baqi, Muhammad Fu'ad. *al-Mu'jam al-mufahras li-alfa' al-Qur'an al-Karim*. Cairo, 1945; reprt. Beirut, 1985.

/arranged by Arabic roots, this is an essential tool for deciphering any Arabic inscription that might derive from scripture; if this fails, one may be dealing with a quotation from hadith, for which see the following:/

Wensinck, A. J., ed. *Concordance et indices de la tradition musulmane = al-Mu'jam al-mufahras li-alfa' al-Hadith al-Nabawi*. 8 vols. Leiden, 1936-1988.

/a concordance based on the texts of the major compilations of hadith, with entries arranged by Arabic root; vol. 8 has indexes (of proper names, etc.)/

Wensinck, A. J., ed. *A Handbook of Early Muhammadan Tradition, Alphabetically Arranged*. Leiden, 1971.
/a concise topical index to hadith, arranged by English terms./

Quchani, 'Abd Allah. *Katibah'ha-yi sufal-i Nayshabur = Inscriptions on Nishapur Pottery*. Tehran, 1986.
/a very handy reference, esp. for the non-scriptural inscriptions (bons mots, formulas of blessing and felicitation, etc.), in Arabic or Persian, often encountered in inscriptions on buildings or objects./

DICTIONARIES AND GLOSSARIES OF ART TERMS

Amin, M. M., and Layla 'AliIbrahim. *al-Mustalahat al-mi'mariyah fi-al-watha'iq al-Mamlukiyah = Architectural Terms in Mamluk Documents (648-923 H/1250-1517)*. Cairo, 1990.

Bahnasi, 'Afif. *Mu'jam al-'imarah wa-al-fann: 'Arabi-FaransiFaransi-'Arabi*. 3 vols. Beirut, 1995.
/Dictionary of architecture and art, Arabic-French/French-Arabic; with a French-English index./

Ghalib, 'Abd al-Rahim. *Mawsu'at al-'imarah al-Islamiyah: 'Arabi- Faransi-Inkilizi= Encyclopédie de l'architecture islamique: arabe-français-anglais*. Beirut, 1988.

Marzban, P., and H. Marouf. *An Illustrated Glossary of Visual Arts (Architecture, Sculpture, Painting): English-Persian, Persian-English*. Tehran, 1986.

Sözen, M., and U. Tanyeli. *Sanat kavram ve terimleri sözlüğü: resim, heykel, mimarlık, geleneksel Türk sanatları, uygulamalı sanatlar ve genel sanat kavramları*. Istanbul, 1986.
/an illustrated dictionary of Turkish art terminology./

HANDBOOKS AND GUIDES TO THE FIELD

An Introductory Guide to Middle Eastern and Islamic Bibliography, ed. by Paul Auchterlonie. Oxford, 1990.
/a handy, up-to-date listing of basic research tools in the Islamic field./

Grabar, Oleg. "Islamic Art and Archaeology," in *The Study of the Middle East*, ed. Leonard Binder. New York, 1976, pp. 228-63.
/a substantial essay on the history of scholarship in the field, its most significant achievements, areas and approaches yet to be fully explored, and future

directions; references to particular authors and their work are incorporated in the text./

Scanlon, George. "Islamic Art, Architecture and Archaeology," in *Middle East and Islam: A Bibliographical Introduction*, 2nd ed. rev. and enl., ed. by Diana Grimwood-Jones (Zug, 1979), pp. 92-109.

/a brief essay with a concise and useful classified bibliography introducing the literature of the field./

Hillenbrand, Robert. "Islamic Art, Architecture and Archaeology," in *Middle East and Islam: A Bibliographical Introduction: Supplement 1977-1983*, ed. by Paul Auchterlonie (Zug, 1979), pp. 41-52.

/an update and continuation of the above./

Geddes, C.L. *Guide to Reference Books for Islamic Studies*. Denver, 1985.

/a classified and annotated list of titles on all aspects of Islamic studies./

PERIODICALS OF INTEREST TO STUDENTS OF THE HISTORY OF ISLAMIC ART AND ARCHITECTURE

This is a list of selected periodical publications (and a handful of monographic series) that regularly include work on various aspects of Islamic art, architecture, archeology, history and related fields. Convenient lists of journals and of commonly used title abbreviations (such as AI, BSOAS, JA, JAK, JAOS, JRAS, WZKM, etc.) can also be found in the front matter of each *Index Islamicus* cumulation and in Creswell's *Bibliography of the Architecture, Arts and Crafts of Islam* (list of journals in the main volume, title abbreviations in the 2nd supplement). Addresses of publishers for currently published journals can be supplied on demand. Out-of-print journals are frequently available as sets from major academic bookdealers, such as Harrassowitz, Librairie Oriens, and Eisenbrauns.

AARP: *Art and Archaeology Research Papers* (London), 1972-1984
/continued by Environmental Design (Rome)./

American Institute for Persian Art and Archæology. *Bulletin*. (New York), 1931-1946; title changes: 1937- Bull. of the Amer. Inst. for Iranian Art and Archaeology 1941s Bulletin of the Iranian Institute
/continued by: Shiraz. Pahlavi University. Asia Institute. Bulletin. and by Bulletin of the Asia Institute, n. s. (Detroit, Mich.)./

American Oriental Society. *Journal*. (Boston, etc.), 1843-
/esp. important for its book review section./

American Research Center in Egypt. *Journal*. (New Haven, Ct.), 1962-

American Research Center in Egypt. *Reports* (Malibu, Calif.), 1979-

American Schools of Oriental Research. *Newsletter* (Philadelphia, etc.), 1983-

Anadolu sanatı araştırmaları (Ist.: I.T.Ü. Mimarlık Fak.), 1968-70

al-Andalus (Madrid-Granada), 1933-1978

Ankara. Middle East Technical University. *Mimarlık Fakültesi dergisi = Journal of the Faculty of Architecture* (Ankara), 1975-

Annales archéologiques de Syrie (Damascus), 1950-
/title change: 1966- *Annales archéologiques arabes syriennes = al-Hawliyat al-athariyah al-'arabiyah al-suriyah* /

- Annales islamologiques* (Cairo: IFAO), 1954-
/see also its annual review supplement: *Bulletin critique*, 1984- /
- Arabian Archaeology and Epigraphy* (Copenhagen: Munksgard), 1990-
- Archäologische Berichte aus dem Yemen* (Mainz), 1982-
- Archéologie islamique* (Paris), 1990-
- Architectura* (Munich), 1971-
- Arkeoloji-sanat tarihi dergisi* (Izmir: Ege Üniversitesi), 1982-
- Arkitekt = Mimar* (Istanbul), 1931-
- Ars Islamica* (Ann Arbor, Mich.), 1934-1951
/includes valuable bibliographic surveys of the literature of Islamic art history in vols. 1 (1934), 13-14 (1949) and 15-16 (1951); continued by *Ars orientalis*./
- Ars Orientalis* (Washington D.C. etc.), 1954-
- Art and Letters: India and Pakistan see Indian Art and Letters.
- Arts and the Islamic World* (London), 1982-
- A-ar* (Tehran: Sazman-i Milli-i Hifa'at-i A-ar-i Bastani-i Iran), 1980-
/see also *Athar-é Iran* (Tehran)./
- Asiatic Society of Bangladesh. *Journal* (Dacca), 1971-
/continues: Asiatic Society of Pakistan. *Journal* ./
- Asiatic Society of Bengal. *Journal and Proceedings* (Calcutta), 1832-
- Asiatic Society of Pakistan. *Journal* (Dacca), 1956-
title change: 1971- *J. of the Asiatic Soc. of Bangladesh*./
- Athar-é Iran: annales du Service archéologique de l'Iran* (Tehran), 1936-1949
/see also *A-ar* (Tehran), 1980- /
- Atlal: The Journal of Saudi Arabian Archaeology* (Riyadh), 1977-
- Baghdader Mitteilungen* (Berlin), 1960-
- British Society for Middle Eastern Studies. *Bulletin* (London), 1974-
/title change: 1991- *Brit. Journal of Middle Eastern Studies*./

Bulletin d'archéologie algérienne (Algiers), 1962-

Bulletin d'archéologie marocaine (Rabat), 1956-

Bulletin of the Asia Institute, n. s. (Detroit, Mich.), 1987-

/see also: American Institute for Persian Art and Archæology. Bulletin. and its successor titles./

Comité de Conservation des monuments d'art arabe. *Procès-verbaux des séances* (Cairo), 1882/83-1946

/title varies: some entitled *Comptes-rendus de l'exercice*. An important series, documenting most Islamic monuments of significance in Egypt. A schematic index to these proceedings can be found, following the section on the architecture of Egypt, in the main volume of Creswell's *Bibliography of the Architecture, Arts, and Crafts of Islam* (Cairo, 1961). There is also a fuller index, published separately under the title: *Index général des Bulletins du Comité des années 1882 à 1910* (Cairo, 1941)./

East and West (Rome: IsMEO), 1950-

Eastern Art Report (London), 1989-

Environmental Design (Rome: Islamic Env. Design Res. Ctr.), 1985-

/continues: AARP: Art and Archaeology Res. Papers./

Index Islamicus (East Grinstead, U.K.), 1993-

Indian Arts and Letters (London), 1925-1963

/title change: 1948- : Arts and Letters: India and Pakistan./

International Congress for Iranian Art and Archaeology. *Proceedings* (v.p.), 1931-

International Congress of Turkish Art. *Proceedings* (v.p.), 1959-

/note: Proceedings of the 3rd Congress (Cambridge, 1967) have not been published./

International Journal of Middle East Studies (N. Y., etc.), 1970-

Iran: Journal of the British Institute of Persian Studies (London), 1963-

Islamic Archaeological Studies = *Dirasat al-athariyah al-islamiyah* (Cairo), 1982-

Islamic Art (New York), 1981-

- Islamic Book Review Index* (Berlin), 1982-1992
/coverage continued by Index Islamicus./
- Istanbul. Topkapı Sarayı Müzesi. Yıllık = Bulletin* (Istanbul), 1986-
- Istanbul Üniversitesi. *Sanat Tarihi Enstitüsü. Sanat tarihi yillığı.* (Istanbul), 1964-1982
- Jordan. Dept. of Antiquities. *Annual* (Amman), 1951-
- Journal of Islamic Studies* (Oxford), 1990-
- Journal of Near Eastern Studies* (Chicago), 1942-
- Journal of Oman Studies* (Muscat), 1975-
- Journal of Turkish Studies* (Cambridge, Mass.), 1977-
- Lalit Kala* (New Delhi), 1955-
- Levant: Journal of the British School of Archaeology in Jerusalem* (London), 1969-
- Madina, cité du Monde* (Paris), 1995-
- Majallat al-athar al-Jaza'iriyah see Bulletin d'archéologie algérienne
- Majallat al-'imarah* (Cairo), 1939-1957
/title change: 1952- Majallat al-'imarah wa-al-funun./
- Marg: A Magazine of Architecture and Art* (Bombay), 1946-
- Middle East Studies Association. *Bulletin* (New York, etc.), 1972-
- Mimar: Architecture in Development* (Singapore), 1981-1992
- Mimarlık* (Ankara: Türk Mühendis ve Mimar Odaları Birliği), 1944-
- Mujtama' wa-'umran: *Revue des études urbaines* (Tunis), 1982-
- Muqarnas: An Annual of Islamic Art and Architecture* (Leiden), 1983-
/vols. 1-2 issued by Yale University Press./
- Oriental Art* (London), 1948-1951; n.s. 1955-
/incl. annual Bibliography, 1970- , to be used in conjunction with Bulletin signalétique: Série 526 (see Reference section) /

- Oxford Studies in Islamic Art* (Oxford), 1985-
- Palestine. Dept. of Antiquities. *Quarterly* (Jerusalem), 1931-1950
/continued by: Jordan. Dept. of Antiquities. *Annual* ./
- Palestine Oriental Society. *Journal*. (Jerusalem), 1920-1948
- Rölöve ve restorasyon dergisi* (Ankara: Vakıflar Gen. Müd.), 1975-
- Royal Asiatic Society of Great Britain and Ireland. *Journal* (London), 1834-
- Sanat* (Ankara: Kültür Bakanlığı), 1977-1982
/continues: Kültür ve sanat (Ankara)./
- Sanat dünyamız* (Istanbul: Yapı ve Kredi Bankası), 1974-
- Sanat tarihi araştırmaları dergisi* (Istanbul), 1988-
- Signes du présent* (Rabat), 1988-
/continues: Bulletin économique et sociale du Maroc./
- Society of Architectural Historians. *Journal* (Philadelphia), 1941-
- Studies in the History and Archaeology of Jordan* (Amman), 1982-
- Türk arkeoloji dergisi* = *Revue turque d'archéologie* (Ankara), 1933-
- Turkey. Vakıflar Genel Müd. Vakıflar dergisi* (Ankara), 1938-
- Ur: The International Magazine of Arab Culture* (London: Iraqi Cultural Centre),
1978-1985

SUGGESTED VENDORS FOR BOOKS AND PERIODICALS LISTED IN THE BIBLIOGRAPHY

Unfortunately there is no single dealer who can supply all of the books on Islamic architecture needed to build a teaching and research collection. There are, however, some good, reliable vendors who can offer considerable assistance in certain areas. Large dealers (e. g. Blackwell and Harrassowitz) can automatically send titles for approval on the basis of a previously agreed-upon subject list; many dealers are willing to search for out-of-print titles. Suggestions are marked on the attached vendors' list. When thinking about budgets, keep in mind that art and architecture books--especially out-of-print titles--can be very expensive. Budget in terms of ca. \$35-\$75 per item (and more for sets of journals). A few general guidelines:

- B.H. Blackwell of Oxford is prepared to service both special orders and approval plans.
- Cambridge Architectural Books is a specialised dealer and often has hard-to-find items.
- For current French publications, Librairie La Hune in Paris is an efficient vendor.
- Current and out-of-print books and journals from Europe and the Middle East are available from Otto Harrassowitz in Wiesbaden, Germany, one of the largest and oldest academic bookdealers in the world.
- For out-of-print French publications, Librairie Oriens in Paris is a good source.
- For other rare and old books, contact Smitskamp Oriental Antiquarium in Leiden.
- Currently published journals can be obtained directly from their publishers, or from a jobber; Blackwell's issues an annual *Catalogue of Periodicals and Continuations* listing price and availability information for the thousands of periodical titles they handle; Harrassowitz also issues lists of periodicals on Islamic and Middle Eastern titles, incl. full runs of out-of-print journals

Names and Addresses:

B. H. Blackwell Ltd
 Broad Street
 Oxford, OX1 3BQ
 ENGLAND
 E. J. Brill
 P. O. Box 9000
 2300 PA Leiden
 THE NETHERLANDS

Cambridge Architectural Books
 12 Bow Street
 Cambridge, MA 02138 USA

Eisenbraun's
 P. O. Box 275
 Winona Lake, IN 46590 USA
 /specializes in journals, incl. out-of-
 print series./

Muhittin Salih Eren
 Sofyalı sokak 34
 80050 Beyoglu-Istanbul TURKEY

Otto Harrassowitz
 P. O. Box 2929
 D-6200 Wiesbaden
 GERMANY

Thomas Heneage Art Books Ltd.
 1 Stewart's Court
 220 Stewart's Road
 London SW8 4UD
 ENGLAND

Richard Lyon Oriental Art Books
 17 Old High Street
 Hurstpierpoint
 West Sussex BN6 9TT
 ENGLAND

Librairie Oriens
 10, boulevard Arago
 F-75013 Paris
 FRANCE

Royal Institute of British Architects
 RIBA Services Ltd.
 66 Portland Road
 London, W1N 4AD
 ENGLAND

al-Saqi Bookshop
 26 Westbourne Grove
 London W2 5RH
 ENGLAND

Smitskamp Oriental Antiquarium
 Nieuwe Rijn 2
 2312 Leiden
 THE NETHERLANDS

**RESOURCES FOR THE STUDY OF ISLAMIC
ARCHITECTURE**

HISTORICAL SECTION
VISUAL COMPONENT

Visual Resources

PREFACE

Numerous individuals contributed to this component of the outreach project in one fashion or another. Jeff Spurr designed, edited and contributed to composing the general list and selecting the core list of Islamic monuments. Sabri Jarrar researched and was instrumental in composing the general list and selecting the core list. Jeff Spurr compiled the photograph resource lists, Sabri Jarrar the slide resource lists. Thanks are due Oleg Grabar, Gülru Necipoglu, Thomas Leisten, D. Fairchild Ruggles, Jerrilyn Dodds, and Perween Hasan for advice in developing the core list. Margaret Sevchenko, Andrés Riedlmayer, Barbro Ek (who originally conceived of the overall project), Barry Wood, Gauvin Bailey, and Mak Trifkovic all provided valuable assistance in other ways.

INTRODUCTION

The general goal of this project has been to identify monuments throughout the full extent of the Islamic world that exemplify what is famous, important or representative of its architectural history up to the late nineteenth century. From a larger list of 2,072 major buildings, a core list of 777 buildings was selected to facilitate the formation of a basic visual collection from which a student could gain a realistic impression of the range of monuments produced under the aegis and inspiration of Islam. Although each institution's concerns, priorities and local resources will largely dictate the character of its own visual collection, this core list, with the sources provided, and the encompassing general list of monuments should offer helpful guidelines for developing any collection.

Visual resources

This component provides lists of sources of slides (35mm transparencies) and photographs of the core monuments that are readily available for acquisition. Slides are available at the Aga Khan Archives at MIT, copies of which may be ordered from them, and photos are located at the Visual Collections of the Fine Arts Library at Harvard University. These latter are of three kinds: (1) Historical photographs which are now copyright-free, copies of which may be ordered (at cost plus a small handling fee) from the Harvard Fine Arts Library's Visual Collections (indicated by the letters VC following the name of the photographer). They are of particular importance since they were taken mainly between the 1860s and the 1930s and often show features (and even whole buildings) that have since disappeared, or that have been obscured by efforts at restoration. (2) Photos, historical or otherwise, which are available through institutions, academic or commercial, and (3) photos available from contemporary photographers (indicated by a copyright sign after the name of the photographer). Lists of these with addresses are provided at the back of this volume.

Geographical scope

The regions surveyed include not only those in the central lands of Islam, traditionally covered in architectural surveys, but all regions where Islamic communities have produced an enduring architectural legacy. Thus the monuments of East and West Africa, the Crimea, East Turkestan (Xinjiang), China and Southeast Asia have also been addressed. For the purposes of this project, the Islamic world has been divided into eighteen regions of reasonable historical-geographical coherence.

Historical Scope

The buildings covered date from the earliest days of Islam, or the earliest period for which there exists a substantial architectural record in any given region,

through about 1900 when colonialism and modernism began to exert a significant effect upon Islamic architecture. A separate volume is devoted to monuments of the twentieth century. The architectural history of each region is divided into dynastic periods where known, and a brief description of the dates and places of rule is provided for each dynasty. This is by no means to suggest that the styles and types of Islamic architecture are exclusively determined and defined by these dynasties. It simply attributes each monument to a particular political and cultural period in the shaping of which the ruling dynasty was often very instrumental. This division emphasizes that these architectural expressions must be read in their political and cultural context if they are to be understood fully, as well as helping to structure a list that would otherwise appear as an undifferentiated continuum. Such a division also serves as a reminder of the arbitrariness of any broad geographical classification and the fact that the political order intersects the geographical order in various ways.

The General List of Monuments

This list comprises 2,072 buildings, sets of buildings, or complexes significant for a general understanding of Islamic architecture within the very broad parameters described above. The choice of monuments encompasses those erected under the patronage of individuals or states adhering to or under the influence of the Islamic faith and culture, in both urban and rural settings, which meet the basic criteria of being important or exemplary representatives of the built environment. It has been included to show the universe of monuments from which the core list was selected and to provide a set of alternative objects for study.

The Core List of Monuments

A set of 777 “core” monuments, so called because they may serve as the core or backbone for any comprehensive body of Islamic monuments, has been extracted from the general list. The general list was submitted to several scholars of Islamic architecture for their input, which was then taken into account during the final selection. These buildings exhibit architectonic, stylistic or institutional features which best illustrate the characteristics or development of the architecture in a particular time and place by exemplifying them most clearly and often by providing models for later structures. Consequently, the list includes the prototypes for planning schemes, significant architectural features, the articulation of façades, decorative vocabulary and iconography, the study of which is indispensable for understanding the evolution of form. It also includes works that represent the culmination of an architectural or decorative style or trend. To exemplify institutional aspects of monuments, buildings have also been chosen for what they signify as architectural manifestations of political propaganda, religious dogma, philosophical doctrine, or other cultural, social and economic functions of the society. There has been an attempt to include the range of

primary types of monuments, such as religious, residential, commercial and defensive, representative of each major period in each region. Vernacular architecture has been represented, most often in the case of residential and agricultural structures, particularly if memorable forms are involved. However, given the practical limits to the scope of this project, no effort has been made to fill every possible architectural niche in every region. Nevertheless, in several regions, notably Spain and Sicily, buildings expressive of the Islamic impact on local non-Muslim traditions, which are important examples of processes of influence and appropriation, have also been included.

Monuments whose remains are known exclusively through archaeological investigation have been selected in a few cases, particularly for the earliest periods, when they are critical to defining the character of institutions and architectural styles of those times and places.

At the beginning of each entry is a two-part number. The first part represents the geographical region, in a series running from 1 to 18 in a rough progression from west to east. The second part indicates its position in the chronological sequence within the region. Dynasties are interjected into this sequence but are not directly reflected in the numbers; however, the general ordering is based on the earliest dated monument on the list from a dynasty, not on the founding date of the dynasty. The proper name of the monument follows the number. On the next line come the city or site name and, in some cases, the location in the city, followed by the monument's primary date(s). In rare instances, involving complexes or elaborate monuments with a complicated history, features of exceptional autonomous stature have been given their own entry, particularly if chronologically distinct from much of the rest of the monument.

The objective of this core list is not to establish a canon for Islamic architecture. These core monuments are simply assigned to a level of priority higher than the rest according to the criteria enumerated above. The animating idea has been that individuals and educational institutions who are interested in building up visual and textual documentation of Islamic architecture may make these monuments the nucleus of their collections and devote special attention to them, or can select from amongst them and expand in directions which suit their own requirements. In those cases where a choice for inclusion in the core list involved monuments of equal utility to architectural history, the one with available visual images was selected.

Visual Documentation of Monuments

The following is a brief outline of what constitutes a thorough documentation of an Islamic monument. For practical reasons, it was decided that urbanism would have to remain largely beyond the scope of this project. Nevertheless, it should be clear that an effective visual library ought to contain city plans and aerial and

panoramic views, for no building can be fully understood outside of its context, and the whole urban ensemble contains meanings (changing to some extent over time), which do not inhere in any particular building. General requirements for the full and effective documentation of specific monuments, given the means and opportunity, are as follows:

1. Plans, elevations, sections and axonometric projections, where available.
2. Distant views placing the monument in its general context (so long as it is sufficiently prominent to be revealed in such a view).
3. General views placing the building in its immediate context.
4. Full views from all principal vantage points, most particularly shots of any façade designed to present the building to the viewer, but also subsidiary elevations in order to establish an understanding of the overall composition. Also such views as are necessary to define principal features, such as portals, domes and minarets.
5. Exterior details needed to establish the character of the construction and decoration, and to document the epigraphy.
6. Courtyard, both general views and details.
7. Interior views, ideally documenting principal lines of movement, principal and representative chambers, details recording structural and decorative features; and important fixtures (e.g. mihrabs and fountains) and movables (e.g. minbars and other furniture).

Complex monuments such as many palaces, imperial religious foundations, and shrines, are not so straightforwardly documented. In such cases, plans and aerial and panoramic views become all the more important. Such complexes usually need to be broken down into their constituent parts with each part being treated in the manner described above. In cases such as the Topkapı Palace, Istanbul, individual courts, pavilions and even chambers may be treated as entities worthy of independent visual documentation within an overall classification scheme.

Such extensive visual documentation is, of course, an ideal not often attained in practice. A more restricted selection consisting of a plan, a well-chosen general view, critical features such as portals, major vaults and mihrabs, and a few details to reveal the essential character of the materials, structure and decoration, will serve to explain a great deal.

Unfortunately, surprisingly few of the core monuments are comprehensively documented either in illustrated textual sources or in strictly visual ones (i.e., slides and photos available at MIT, Harvard or elsewhere). The few core monuments that are known only through archaeological investigation exist primarily in the form of plans and reconstructions, sometimes field photos, and architectural fragments usually held in museum collections.

CONTENTS

1. Islamic Spain (al-Andalus) and Sicily
2. The Maghrib (North Africa)
3. West Africa: Mali, Mauritania, Niger, Nigeria, Burkina Faso, Ghana and Guinea
4. Egypt
5. East Africa: Somalia, Tanzania, Kenya and Sudan
6. The Arabian Peninsula: Saudi Arabia and the Gulf States
7. Yemen and Oman
8. Anatolia and the Balkans
9. The Crimea
10. The Caucasus
11. Greater Syria
12. Iraq
13. Iran
14. Afghanistan
15. West Turkestan (Transoxiana)
16. East Turkestan (Xinjiang) and China
17. Indian Subcontinent
18. Southeast Asia

1. ISLAMIC SPAIN (AL-ANDALUS) AND SICILY (SIQILLIYA)

AL-ANDALUS (MUSLIM LANDS OF THE IBERIAN PENINSULA)

Spanish Umayyads 756-1031

Spain (Tarifa, Málaga, Almería, Granada, Sevilla, Córdoba, Lisbon, Badajóz, Mérida, Toledo, Valencia, Madrid, Salamanca, Zaragoza, Gormáz, etc.), the Duero River the dividing line between Christian Asturias-León and al-Andalus; also North Africa (region from Algiers to Sijilmasa recognized ‘Abd al- Rahman III as suzerain 931-959, captured by Fatimids in 959 leaving only Ceuta and Tangier for the Spanish Umayyads); suzerainty over all Christian kingdoms in 1000

As province of the Damascus Caliphate 711-756 (governor of al-Andalus under the governor of Ifriqiyya, in Qairawan, Tunisia), provincial capital Sevilla 711-717 and then Córdoba; independent Umayyad Emirate 756-929, capital in Córdoba; Caliphate 929-1031, capital in Córdoba and later also Madinat al-Zahra (947-981)

1.1 Minaret at Iglesia de San José *
Granada, 8th-10th c.

1.2 Fortifications of Buitrago
Buitrago, 8th-10th c.

1.3 Great Mosque of Córdoba (la Mezquita) *
Córdoba, 785-988

Visual sources:

Photos:

Garzón, Jones, Laurent, Moreno Brothers, and Señán y Gonzalez: VC

Postcard Collection: VC

Conant Postcard Collection: VC

Bildarchiv Foto Marburg: Marburg/Lahn

MAS: Barcelona

Slides:

Al-Asad 1986: MIT

Hoag 1983: MIT

Low 1990: MIT

Torres 1990: MIT

1.4 Alcazaba of Mérida (or Conventual, castle with residence of governor) *
Mérida; 838

1.5 Bab al-Qantara

Toledo, ca. 850

1.6 Puente de Alcántara (qantara/bridge)

Toledo, 866-71

1.7 Puerta de Elvira (gate)

Granada, 9th-11th c.

Visual sources:

Photos:

Laurent: VC

1.8 Puerta Antigua de la Bisagra

Toledo, 10th c.

1.9 Fortress and Mosque at Almonastir la Real

Almonastir la Real (near Seville), 10th c.

1.10 Alcazaba of Almería and city walls

Almería, 10th-11th c.

1.11 Minaret of San Juan

Córdoba, 930

1.12 Madinat al-Zahra (palace) *

Madinat al-Zahra (near Córdoba), ca. 937-41 and later

Visual sources:

Photos:

MAS: Barcelona

1.13 Alcazar of Tarifa (castle)

Tarifa (Cádiz), 960

1.14 Castillo of Gormaz *

Gormaz (Soria), 960

1.15, Baños de la Encina (castle), Linares (near), 967-86

1.16 Mosque of Bab al-Mardum, now known as El Cristo de la Luz *

Toledo, 999-1000

Visual sources:

Photos:

Byne, Moreno Brothers and Porter: VC

Conant Postcard Collection: VC

Bildarchiv Foto Marburg: Marburg/Lahn

MAS: Barcelona

Slides:

Carr 1992, MIT

Christian Reconquista 1223-1248

Cordoba captured in 1236, Valencia 1238, Sevilla 1248, Niebla 1262, etc.; Muslim rulers as vassals of León and Castille and gradually replaced by Christian governors (the last to go was the emir of Murcia 1264); *Mudéjar* age in Christian Spain commencing 13-14th c. (period of official conversion 1502-1526; expulsion of Moriscos 1609-14)

1.17 Las Tornerías (mosque) *

Toledo, 11th c.

Visual sources:

Photos:

MAS: Barcelona

1.18 Hammam at Jaén (bath)

Jaén, 11th c.

Mozarabs (Musta'ribun)

Christians of al-Andalus

1.19 Church at Bobastro *

Bobastro (Mesas de Villaverde Malaga), 9th c.

1.20 San Miguel de Escalada *

Escalada, 913 (consecrated 913)

Visual sources:

Photos: Burgos Photo Club, Byne, Laurent, Porter, and Winocio: VC

Anonymous early 20th c: VC

Kusch: ©

1.21 Santa María de la Granada

Niebla, before 1171

1.22 San Baudelio *

Berlanga (Soria), 12th c.

"Party Kings" or Taifa period (Muluk al-Tawa'if) 1009-1091

al-Andalus; Jahwarids in Cordoba 1031-1075; 'Abbadids in Seville 1023-1091 (Cordoba after 1075); Toledo captured from Dhu-n-Nunids by Kingdom of León and Castille in 1085

1.23 Hisn at Corbera (castle)

Corbera (Valencia), 11th-12th c. and later

1.24 Hisn at Uxó (castle), Uxó (Valencia), 11th-12th c. and later

Hammudids (Taifa kingdom) 1010-57

Algeciras and Malaga (annexed by the Zirids [Taifa kingdom] of Granada in 1057)

1.25 Palace of the Alcazaba *
Málaga, 1026-35

Visual sources:

Photos:

Laurent: VC

Postcard Collection: VC

Slides:

Hoag 1983: MIT

Banu Razin (Taifa Kingdom) 1011-1107

Albarracín (la Sahla)

1.26 Hisn of Banu Razin (castle, with Torre del Andador) *
Albarracín, 11th c.

Visual sources:

Photos:

MAS: Barcelona

Zirids (Taifa Kingdom) 1012-90

Granada

1.27 Bañuelo at Granada (bath)
Granada/Albaicín, 11th c.

Visual sources:

Photos: MAS: Barcelona

1.28 Puerta Monaita
Granada, 11th c.

1.29 Puerta Nueva or Arco de las Pesas *
Granada, 11th c.

1.30 Alcazaba al-Jadida at Granada (fortifications with residences of elite
guards) *

Granada, 11th c. and later

Visual sources:

Photos: Laurent: VC

Slides:

Al-Asad 1986: MIT

Hudids (Taifa kingdom) 1039-1142

Zaragoza (under Almoravid suzerainty 1110-1142)

1.31 Aljafería (summer palace complex) *
Zaragoza, 1046-81

Visual sources:
Photos: Postcard Collection:VC
Renteria: ©

Almoravids (al-Murabitun) 1090-1145

Granada 1090, Córdoba and Sevilla 1091, Badajoz 1094, Valencia 1102, and Zaragoza 1110 (recaptured by Alfonso I of Aragon 1118)

1.32 Ribat de Fuengirola (military hospice) *
Málaga, 1090-1145

Almoravid Taifas 1145-1172

Muslim governors, vassals of Almohads in Africa or Christian kings; most independent was Ibn Mardanish in Sevilla and much of the west of al-Andalus (including Valencia and Murcia [capital]), until 1172

1.33 Castillejo of Monteagudo *
Murcia (near), 1147-72

Visual sources:
Photos:
MAS: Barcelona

1.34, Torre Espantaperros (tower)
Badajóz, ca. 1150

Almohads (al-Muwahhidun) 1171-1223

Capital in Seville

1.35 Baño at Alhama (bath)
Alhama (near Granada), 12th c.

Almohads (al-Muwahhidun)

1.36 Mosque at Granada (now Church of San Salvador)
Granada/Albaicín, 12th-13th c.

1.37 Dwellings *
Siyasa (near Cieza), 12th-13th c.

1.38 Walls of Seville *
Seville, 12th-13th c.

Visual sources:
Slides:
Hoag 1983: MIT

1.39 Hammam at Ronda *

Ronda, 12th-13th c.

Visual sources:

Slides:

Carr 1993: MIT

1.40 Great Mosque of Seville and Giralda (minaret) *

Seville, 1171; minaret 1172-98 (later bell tower)

Visual sources:

Photos:

Laurent: VC

Anonymous 20th c: VC

Postcard Collection: VC

Conant Postcard Collection: VC

Bildarchiv Foto Marburg: Marburg/Lahn

MAS: Barcelona

Andrews: ©

Slides:

Koukoutsis 1992: MIT

Low 1990: MIT

Torres 1990: MIT

1.41 Los Caños de Carmona

Seville, 1171-84

1.42 Fortifications of Niebla (walls, gates and ruined Alcazaba)

Niebla, 1171-1223

1.43 Calahorra (tower)

Córdoba, 1171-1223

1.44 Castle at Trujillo

Trujillo (Cáceres), 1171-1223

1.45 Fortress at Alcalá de Guadaira

Alcalá de Guadaira, 1171-1223

1.46 Mosque near Bollulos de la Mitación *

Bollulos de la Mitación (near), 1198-1248

1.47 Mosque and Minaret at Jerez de la Frontera

Jerez de la Frontera/Alcázar, late 12th c.

1.48 Torre del Oro *

Seville, 1220

Visual sources:

Photos:

Jones and Laurent: VC

Postcard Collection: VC

Conant Postcard Collection: VC

MAS: Barcelona

1.49 Santa María la Blanca *
Toledo, 1250

Visual sources:
Photos:
Byne and Moreno Brothers: VC
Conant Postcard Collection: VC
Holmes Postcard Collection: VC
Bildarchiv Foto Marburg: Marburg/Lahn
Slides:
Torres 1990: MIT

1.50 Las Huelgas (monastery)
Burgos (near), late 13th c.

Visual sources:
Photos:
Laurent and Moreno Brothers: VC

1.51 Torre de San Martín *
Teruel, early 14th c.

1.52 Puerta del Sol (gate)
Toledo, 14th c.

Visual sources:
Photos:
Porter: VC
Anonymous 20th c: VC
Holmes Postcard Collection: VC
MAS: Barcelona

Mudéjares

1.53 Sinagoga del Tránsito *
Toledo, 1357

Visual sources:
Photos:
Moreno Brothers: VC
Anonymous 20th c: VC
Bildarchiv Foto Marburg: Marburg/Lahn
MAS: Barcelona

1.54 Alcázar of Seville (Palazo del Triunfo) *
Seville, 9th c.-1364

Visual sources:
Photos:
Jones and Laurent: VC
Postcard Collection: VC
Conant Postcard Collection: VC
MAS: Barcelona
Slides:
Hoag 1983: MIT

Low 1990: MIT
Torres 1990: MIT

1.55 Casa de Chapiz *
Granada/Albaicín (Ribad al-Bayyazin), after 1492

Visual sources:
Photos:
Laurent: VC

Nasrids (Banu al-Ahmar) 1231-1492

Jaén in 1233, Granada 1237, Almería and Málaga 1238, originally as vassals of Castille; Gibraltar lost in 1462; unification of Aragon and Castille 1469; Ronda lost 1485, Málaga 1487, Almería 1489, Granada 1492

1.56 Minaret at Archez
Archez, 13th-15th c.

1.57 Puerta de Fajalauza
Granada, 13th-15th c.

1.58 Alhambra (palaces) *
Granada, 13th -15th c.

Visual sources:
Photos:
Garzón, Hersey, Jones, Laurent, and Señán y Gonzalez: VC
Anonymous 19th c: VC
Postcard Collection: VC
Conant Postcard Collection: VC
Bildarchiv Foto Marburg: Marburg/Lahn
MAS: Barcelona
McLaren: ©
Sayed: ©

Slides:
Al-Asad 1986
Hoag 1983: MIT
Koukoutsis 1992: MIT
Low 1990: MIT
Sayed 1980: MIT
Torres 1990: MIT

1.59 Generalife (villa) *
Granada, mid 13th c.

Visual sources:
Photos:
J.V. (19th c photo), Laurent, Mills, and Señán y Gonzalez: VC
Postcard Collection: VC
MAS: Barcelona
Andrews: ©

1.60 Minaret at Iglesia de San Juan de los Reyes (originally minaret of Jami' al-Ta'ibin) *
Granada/Albaicín (Ribad al-Bayyazin), late 13th c.

1.61 Casa del Carbón (Funduq al-Jadid) *
Granada, early 14th c.

Visual sources:
Photos:
Laurent: VC
Postcard Collection: VC

1.62 Puerta de Bibarambla (Bab al-Ramla)
Granada, 1340

1.63 Madrasa of Yusuf I *
Granada, 1349

Visual sources:
Slides:
Hoag 1983: MIT

1.64 Maristan at Granada (hospital) *
Granada, 1365-7

1.65 Alminar de San Sebastian
Ronda, 14th c.

Visual sources:
Photos: MAS: Barcelona

1.66 Arco del Cristo (portal?)
Ronda, 14th c.

Visual sources:
Photos:
Laurent: VC
MAS: Barcelona

1.67 Puerta de Almocábar
Ronda, 14th c. or later

Visual sources:
Photos:
MAS: Barcelona

Islamic Sicily (Sicilliya)

Aghlabids 827-909

Mazara 829, Palermo 831, Messina 842-3, Castrogiovanni (Byzantine capital) 859, Syracuse 878, and others.; conquest complete in 902 (capital in Palermo)

Fatimids 909-47 followed by the vassal state of **Kalbites 947-1044**

Zirid (of North Africa) influence 1026-1040

Normans from southern Italy 1061-1129

Conquest 1061-1091, Messina 1061, Palermo and Mazara 1072, Syracuse and Castrogiovanni 1086 and Noto 1091; County 1092-1129

Norman Kingdom of Sicily

Sicily, southern Italy and North Africa (Tripoli taken from Bani Matruh 1146-1158, Sousse and Sfax from Zirids 1148-1156, Mahdiyya from Zirids 1147; recaptured by Almohads in 1160)

Muslims of Sicily in the service of Normans, especially Roger II (1111-1154) and William II (1166-1189); conquest by German emperor Henry VI in 1194; part of Muslim population deported to Lucera (Apulia, Italy) 1123-25 and later, final deportation 1243-6; final elimination of Muslims in southern Italy in 1300 by Charles II of Anjou

1.68 Cappella Palatina *

Palermo, Palazzo Reale, 1132-43

Visual sources:

Photos:

Etudes Millet, Melendez, and Sommer: VC

Alinari: Florence

Anderson: Alinari: Florence

Bildarchiv Foto Marburg: Marburg/Lahn

Kidder-Smith: ©

1.69 Palazzo della Ziza *

Palermo, 1166-89

Visual sources:

Photos:

Melendez and Sommer: VC

Alinari: Florence

Anderson: Alinari: Florence

1.70 Palazzo della Cuba (Qasr al-Qubba) *

Palermo, 1180

1.71 Convent of San Giovanni degli Ermiti

Palermo, 12th-13th c.

Visual sources:

Photos:

Melendez, Porter, Randazzo, and Sommer: VC

Alinari: Florence

Brogi: Alinari: Florence

The Maghrib (North Africa)

‘Abbasids 749-1258:

Ifriqiya (Barqa [Libya] and Tripolitania [Tunisia]); capital in Qairawan

2.1 Ribat at Monastir
Monastir (Tunisia), 796

Aghlabids

Ifriqiya (Libya and Tunisia), al-Maghrib al-Awsat (Algeria) and Sicily; capital in Qairawan (vassals)

2.2 Ribat at Susa *
Susa (or Sousse, Tunisia), 821

Visual sources:
Photos:
Creswell: VC
von Erfa: VC

2.3 Great Mosque of Qairawan (or Jami' Sidi Okba) *
Qairawan (Tunisia), 836, 862, and 875 (original foundation 670)

Visual sources:
Photos:
Creswell, von Erfa, Lehnert and Landrock, Porter, and Soler: VC
Anonymous 20th c: VC

2.4 Bu Fatata Mosque *
Susa (or Sousse, Tunisia), 838-41

2.5 Great Mosque of Susa
Susa (or Sousse, Tunisia), 851

2.6 Zaytuna Mosque (or Great Mosque of Tunis) *
Tunis (Tunisia), 856-63

Visual sources:
Photos:
Leroux: VC

2.7 Mosque of the Three Doors *
Qairawan, 866

Visual sources:
Photos:
Porter: VC
Powell: ©

Idrisids 789-926

al-Maghrib al-Aqsa (Morocco); capital in Fez

2.8 Qarawiyyin Mosque *

Fez, 857

Visual sources:

Photos:

Anonymous 19th c: VC

Anonymous 20th c: VC

Multiple Image Communication: ©

Powell: ©

Slides:

Denny 1984: MIT

Hoag 1983: MIT

Payette Associates 1984: MIT

2.9 al-Andalusiyyin Mosque

Fez, 857

Fatimids 909-969

Ifriqiya (Libya and Tunisia), al- Maghrib al-Awsat (Algeria), and al-Maghrib al-Aqsa (Morocco); capital in Mahdiyya, Tunisia

2.10 Great Mosque of Mahdiya *

Mahdiya (Tunisia), ca. 916

Visual sources:

Photos:

von Erfa: VC

Porter: VC

2.11 Great Mosque of Ajdabiya *

Ajdabiya (Libya), 934-46

2.12 Fatimid Palace at Ajdabiya *

Ajdabiya (Libya), 10th c.

Zirids 972-1152

Ifriqiya (Libya and Tunisia) and eastern Algeria; capital in Qairawan 972-1148 (vassals of Fatimids till 1041)

2.13 Palace of the Ziri *

Ashir (Algeria), after 970

2.14 Great Mosque of Sfax

Sfax (Tunisia), 988 and 1085

2.15 Mosque of Blad al-Hadhar

Tozeur (Tunisia), 1027-30

Hammadids 1015-1152

Algeria; first capital in Qal'at Bani Hammad (till 1085), 2nd at Boujie

2.16 Qal'at Bani Hammad (fortress and mosque) *
 Qal'at Bani Hammad (Algeria), 1015-1152

2.17 Great Mosque of Algiers
 Algiers, 1096

Almoravids 1056-1147

al-Maghrib al-Awsat (Algeria), al-Maghrib al-Aqsa (Morocco) and Spain; capital at Marrakesh

2.18 Dar al-Hajar (fortress)
 Marrakesh, end of 11th c.

2.19 Qubbat al-Barudiyyin *
 Marrakesh (Morocco), ca. 1120

Visual sources:
 Photos:
 Powell: ©
 Slides:
 Denny 1984: MIT
 Hoag 1983: MIT

2.20 Qarawiyyin Mosque (major expansion)
 Fez, 1135

2.21 Great Mosque of Taza *
 Taza (Morocco), 1135

2.22 Great Mosque of Tlemcen
 Tlemcen (Algeria), 1136

Almohads 1130-1269

Ifriqiya (Tunisia and part of Libya), al-Maghrib al-Awsat (Algeria), al-Maghrib al-Aqsa (Morocco) and Spain; capital in Marrakesh

2.23 Kutubiyya Mosque *
 Marrakesh, 1147

Visual sources:
 Photos:
 Anonymous 19th c: VC
 Anonymous 20th c: VC
 Powell: ©
 Slides:
 Asfour 1986: MIT
 Denny 1984: MIT
 Hoag 1983: MIT
 Sayed 1980: MIT

2.24 Great Mosque of Tinmal *

Tinmal (Morocco), 1153-4

Visual sources:

Photos:

Multiple Image Communication: ©

Powell: ©

2.25 Mosque of Hassan *

Rabat, ca. 1191

Visual sources:

Photos:

von Erfa: VC

Powell: ©

Slides:

Denny 1984: MIT

Germen 1990: MIT

Hoag 1983: MIT

2.26 Gate of the Ouadiah Qasba

Rabat, ca. 1191

2.27 Qasba Mosque

Marrakesh, ca. 1192

2.28 Gate of Agnaou *

Marrakesh, late 12th c.

Visual sources:

Photos:

von Erfa: VC

Slides:

Hoag 1983: MIT

Hafsids 1228-1574

Tunisia and eastern Algeria

2.29 Mosque of the Qasba

Tunis, after 1228

2.30 Hawa Mosque

Tunis, 1249-77

2.31 Zaytuna Mosque: Mid'ah (ablution room)

Tunis, 1316 and 1448-50

2.32 al-Haliq Mosque

Tunis, 1375

2.33 Zawiya of Sidi Qasim al-Jalizi *

Tunis, 13th or 14th c.

2.34 Bab al-Aqwas Mosque
Tunis, early 15th c.

Marinids 1196-1465

al-Maghrib al-Aqsa (Morocco) and western Algeria; capital in Fez

2.35 Great Mosque of Fez al-Jedid
Fez, 1276

2.36 Madrasa of al-Saffarin
Fez, 1285

2.37 Great Mosque of Taza (enlargement and decoration)
Taza (Morocco), 1291

2.38, Mosque of al-Mansour
Tlemcen (Algeria), 1303 and 1336

2.39, Sahrij Madrasa
Fez, 1321-3

2.40 Madrasa of al-'Attarin *
Fez, 1323-5

Visual sources:

Photos:

von Erfa: VC

Anonymous 19th c: VC

Multiple Image Communication: ©

Slides:

Denny 1984: MIT

Germen 1990: MIT

Hoag 1983: MIT

Kotob 1990: MIT: MIT

2.41 Gate of Chella (necropolis) *
Rabat, 1339

Visual sources:

Photos:

von Erfa: VC

Anonymous 19th c: VC

Anonymous 20th c: VC

Powell: ©

Slides:

Hoag 1983: MIT

2.42 al-'Ubbad Mosque, Madrasa and Palace
Tlemcen (Algeria), 1339

2.43 Madrasa of Abul-Hassan
Salé (Morocco), 1342

2.44 Madrasa of Bou 'Inaniya *
Fez, 1350-5

Visual sources:

Photos:

von Erfa: VC

Anonymous 19th c: VC

Anonymous 20th c: VC

Multiple Image Communication: ©

Powell: ©

Slides:

Germen 1990: MIT

Hoag 1983: MIT

Kotob 1990: MIT

Sayed 1980: MIT

Zayyanids 1235-1318

Tlemcen

2.45 Mosque of Sidi Bel Hassan
Tlemcen (Algeria), 1296

Sa'di Sharifs 1511-1659

Morocco; capital first in Sus, later in Fez and last in Marrakesh

2.46 Zawiya of Sidi Bel 'Abbas al-Sabti
Marrakesh, 16th c.

2.47 Madrasa of Bin Yusuf *
Marrakesh, 1564-5

Visual sources:

Photos: Flandrin

Anonymous 19th c: VC

Powell: ©

Slides:

Asfour 1986: MIT

Denny 1984: MIT

Hoag 1983: MIT

2.48 Badi' Palace
Marrakesh, after 1578

2.49 Mausoleum of the Sa'dians *
Marrakesh, late 16th c.

Visual sources:

Photos: Félix: VC
Anonymous 19th c: VC
Powell: ©

Ottomans in the Maghrib:

Algeria 1529-1830 (semi-independent rule of Deys 18th c.)

Libya 1551-1911 (semi-independent rule of Qaramanlis 1711-1835)

Tunisia 1574-1881 (semi-independent rule of Muradites 17th c. and Husaynites 18-19th c.)

2.50 Dar al-Sultan (or Old Janina)
Algiers, 16th c.

2.51 Palace of Ahmad Bey
Constantine (Algeria), 16th-18th c.

2.52 Suq al-Truk
Tunis, 1610-37

2.53 Zawiya of Sidi 'Abd al-Rahman al-Thalabi
Algiers, 1611

2.54 Katshawa Mosque
Algiers, 1612

2.55 Mosque and Türbe of Yusuf Dey
Tunis, 1616

2.56 'Ali Bitshnin Mosque
Algiers, 1622

2.57 Mosque of the Barber (or the Mosque of Sidi Sahib)
Qairawan, 1631-65

2.58 Mosque of Hammuda Pasha *
Tunis, 1655

2.59 Mosque of the Fishermen's Wharf *
Algiers, 1660

Visual sources:
Photos:
Geiser: VC

2.60 Funduq of the Nation (Muradite caravanserai)
Tunis, 1660

2.61 Mosque of Sidi Mahriz
Tunis, 1675

2.62 Three Madrasa Complex of al-Nakhla Sulaymaniya and Bir al-Hajjar
Tunis, begun 1714

2.63 Complex of Ahmad Pasha Qaramanli *
Tripoli (Libya), 1736-7

2.64 Suq of al-Kutubiyyin (Husaynite)
Tunis, 1758-82

2.65 Sq̄lah Bey Mosque (or Jami' al-Kettani)
Constantine (Algeria), 1776

2.66 Dar Hussein (now National Institute of Archaeology and Arts)
Tunis, 18th c.

2.67 Dar al-Bakri (now the Museum of Popular Art and Traditions) *
Algiers, 18th c.

Visual sources:
Photos:
Anonymous 19th c: VC

2.68 Funduq al-'Attarin (now National Library)
Tunis, 1814

Filali or 'Alawi Sharifs 1631-present

Morocco; capital first in Tafilalt, later in Meknes and last in Rabat

2.69 Mausoleum of Idris I,
Mulay Idris (Morocco), 1660

2.70 Gate of Barda'iyyin
Meknes (Morocco), 1672-1722

2.71 Gate of al-Khamis
Meknes (Morocco), late 17th c.

2.72 Palace of Mulay Ismail
Meknes (Morocco), late 17th-early 18th c.

2.73 Gate of Mansour al-Eulj *
Meknes (Morocco), late 17th-early 18th c.

Visual sources:
Photos:

Anonymous 19th c: VC:
Slides:
Denny 1984: MIT
Hoag 1983: MIT

2.74 Najjarin Funduq, Fountain and Square *
Fez, 1729-57

Visual sources:
Photos:
Anonymous 19th c: VC
Multiple Image Communication: ©
Slides:
Denny 1984: MIT
Germen 1990: MIT
Kotob 1990: MIT

West Africa

Mali, Mauritania, Niger, Nigeria, Burkina Faso, Ghana, and Guinea

WESTERB SUDAN

Ghana Empire 8th-11th c.

Mali period 13-14th c.

Songhai period mid 15-late 16th c.

Dyuala influence 14th-19th c.

Masina-Fulani influence 19th c.

CENTRAL SUDAN

Kanem-Bornu period 11-19th c.

Hausa period 11-18th c.

Hausa-Fulani period 19th c.

3.1 Great Mosque of Chinguetti *
Chinguetti (Mauritania), 13th-15th c.

3.2 Great Mosque of Timbuktu
Timbuktu (Mali), 14th c.

3.3 Sankore Mosque
Timbuktu, 14th-15th c.

3.4 Great Mosque of Djenne *
Djenne (Mali), 14th-15th c. and later

Visual sources:

Slides:

Horton 1981: MIT

3.5 Great Mosque of Kano *
Kano (Nigeria), 15th-19th c.

Visual sources:

Photos: AKP Postcard Collection: VC

Slides:

Okoye: MIT

3.6 Mosque and Tomb of Askia al-Hajj Muhammad
Gao (Mali), 1st half of 16th c.

3.7 Great Mosque of Agadez
Agadez (Niger), 16th-19th c.

3.8 Great Mosque of Larabanga
Larabanga (Ghana), 17th-19th c.

3.9 Palace at Daura
Daura (Nigeria), 18th c.

3.10 Great Mosque of Namou
Namou (Guinea), 18th-19th c.

3.11 Emir's Palace at Kano *
Kano, by 19th c.

Visual sources:

Slides:

Esuruoso 1980: MIT

Okoye 1987: MIT

Rowan 1980: MIT

3.12 Great Mosque of Zaria
Zaria (Nigeria), early 19th c.

Visual sources:

Photos:

AKP Postcard Collection: VC

3.13 Great Mosque of Bobo-Dioulasso
Bobo-Dioulasso (Upper Volta), 19th c.

3.14 Great Mosque of Maska
Maska (Nigeria), late 19th c.

EGYPT

'Abbasids 750-969 and 1171-1517

Effectively 750-868; governors in Fustat (founded in 641) and later in al-'Askar (founded in 750)

4.1 Mosque of 'Amr ibn al-'As *

Cairo, Fustat, Shari' Sidi Hasan al-Anwar, 641-2 and later

Visual sources:

Photos:

Cosmos Photos and Lekegian: VC

Anonymous 19th c: VC

Anonymous 20th c: VC

Kusch: ©

Slides:

Blair-Bloom: MIT ©

4.2 Nilometer (al-Miqyas)

Cairo, Rawda Island, 861

Tulunids 868-906

Capital at al-Qatai' (founded in 870)

4.3 Aqueduct of Ibn Tulun

Cairo, al-Basatin, before 876

4.4 Mosque of Ahmad ibn Tulun (or Mosque of al-Maydan) *

Cairo, al-Qatai', off Shari' al-Saliba, 876-9 and later

Visual sources:

Photos:

Bonfils, Creswell, Lehnert and Landrock, Lekegian, and Zangaki: VC

Anonymous 19th c: VC

Anonymous 20th c: VC

Matson Collection: Library of Congress

Kusch: ©

Slides:

Blair-Bloom: MIT ©

Ikhshidids

Capital at al-Qatai'

4.5 Mashhad of Sharif Tabataba *

Cairo, Southern Cemetery, the Lesser Qarafa, after 945-6

Fatimids 969-1171

In Egypt, caliphs at al-Qahira (Cairo), founded in 969 and capital from 973

4.6 Fatimid Houses *

Cairo, Fustat, 10th-11th c. (also Tulunid, 9th c.)

4.7 Mosque of al-Azhar *

Cairo, 970 and later

Visual sources:

Photos:

Creswell: VC

Lekegian, and Sebah: VC

Slides:

Blair-Bloom: MIT ©

4.8 Mosque of al-Hakim *

Cairo, Shari' al-Mu'izz li-Din Allah, 990 and later

Visual sources:

Photos:

Creswell and Lekegian: VC

Anonymous early 20th c: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.9 Mausoleum of al-Khadra al-Sharifa

Cairo, cemetery near al-Basatin village, early 11th c.

4.10 Mausolea of Saba' Banat

Cairo, Fustat, ca. 1010

4.11 Mosque of al-Lu'lu'a

Cairo, Southern Cemetery, 1016

4.12 Hosh Abu 'Ali (palace?)

Cairo, Fustat, first half of 11th c.

4.13 Mausoleum of the Seventy-Seven Governors

Aswan, 11th c.

4.14 Mausoleum of Mufi al-Day

Cairo, 11th c.

4.15 Fatimid Mausolea and the "Mashhad" *

Aswan, Suburb of al-Qatanniyya Cemetery, 11th-12th c.

Visual sources:

Slides:

Blair-Bloom: MIT ©

4.16 Tabiya Tower

Aswan, 1077-81

4.17 Tower at al-Mashhad al-Bahri
Shallal, 1077-81

4.18
Mashhad al-Qibli and Minaret, Shallal, 1077-81

4.19 Tower at Mosque of Abu al-Hajjaj
Luxor, 1077-81

4.20 Minaret at the Mosque of al-'Amri *
Esna, 1081

4.21 Mashhad of Badr al-Jamali (or al-Juyushi) *
Cairo, Southern Cemetery, 1085

Visual sources:
Slides:
Blair-Bloom: MIT ©

4.22 Fortifications: Bab al-Nasr, Bab al-Futuh, and Bab Zuwayla *
Cairo, Bab al-Nasr and Bab al-Futuh in the north Fatimid wall; Bab
Zuwayla in the south Fatimid wall, 1087-92

Visual sources:
Photos: Creswell:
VC and Lekegian: VC
Slides:
Blair-Bloom: MIT ©

4.23 Mausolea of Ahl al-Bayt ('Alid Saints): Sayyida 'Atika and
Muhammad al-Ja'fari *
Cairo, Southern Cemetery, 1100-22

Visual sources:
Photos: Creswell: VC:
Slides:
Blair-Bloom: MIT ©

4.24 Mausoleum opposite the Khanqah of Baybars al-Jashankir
Cairo, 1100-33

4.25 Mausoleum of Abu Turab
Cairo, 'Abbasiyya, early 12th c.

4.26 Mausoleum of Shaykh Yunus
Cairo, Bab al-Nasr Cemetery, early 12th c.

4.27 Mausoleum at the Great Mosque of Qus
Qus, 1120-30

4.28 Mausolea of Ahl al-Bayt ('Alid Saints): Mashhad of Umm Kulthum and Mausoleum of al-Qasim Abu Tayyib *
Cairo, Southern Cemetery, 1122

4.29 Mosque of al-Aqmar *
Cairo, Shari' al-Mu'izz li-Din Allah, 1125

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.30 Mausoleum of Ikhwat Yusuf
Cairo, Southern Cemetery, 1125-50

4.31 Mashhad of Sayyida Ruqayya *
Cairo, Southern Cemetery, 1133

Visual sources:
Photos: Creswell: VC:
Slides:
Blair-Bloom: MIT ©

4.32 Qa'a of al-Dardir *
Cairo, al-Dardir Street, mid-12th c.

4.33 Mausoleum of Yahya al-Shabi
Cairo, Southern Cemetery, ca. 1150

4.34 Mausoleum of Muhammad al-Hasawati
Cairo, Southern Cemetery, 1150

4.35 Shrine of al-Husayn
Cairo, 1154 and later

4.36 Mosque of al-Lamati
Minya, 1154; Ayyubid restoration 1182

4.37 Mosque of al-'Amr
Qus, 1156; Ayyubid restoration 1179

4.38 Mausoleum and Minaret of Abu'l-Ghadanfa
Cairo, 1157

4.39 Mosque of al-Salih Tala'i' *
Cairo, outside Bab Zuwayla, 1160

Visual sources:
Photos: Creswell: VC
Anonymous photo: VC

Yegül: ©
Slides:
Blair-Bloom: MIT ©

Ayyubids 1169-1260 to the end of the 15th c.

Egypt 1169-1252; Aleppo 1183-1260; Damascus 1186-1260; Yemen 1174-1229,
and Diyarbakir 1232 to the end of the 15th c.

4.40 Ayyubid Fortifications of Cairo *
Cairo, Fustat and the Citadel, 1176-1207

Visual sources:
Photos: Creswell: VC

4.41 Mausoleum of Imam al-Shafi'i *
Cairo, Southern Cemetery, 1211

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.42 Madrasa of Abu Mansour Isma'il: Iwan (and possibly Mausoleum)
Cairo, Southern Cemetery, 1216

4.43 Madrasa of Sultan al-Kamil
Cairo, Shari' al-Mu'izz li-Din Allah, Suq al-Nahhasin, 1225

4.44 Citadel and Palace of al-Malik al-Salih Najm al-Din Ayyub
Cairo, Rawda Island, 1241

4.45 Madrasa-Mausoleum of al-Malik al-Salih Najm al-Din Ayyub *
Cairo, Shari' al-Mu'izz li-Din Allah, 1242-50

Visual sources:
Photos: Creswell and Lekegian: VC

4.46 Mausoleum of the 'Abbasid Caliphs *
Cairo, Southern Cemetery, 1242-66

Visual sources:
Photos: Creswell: VC

Bahri Mamluks 1250-1382

Egypt and Syria

4.47 Mausoleum of Shajarat al-Durr
Cairo, Cemetery of Sayyida Nafisa, 1250

4.48 Minaret of Zawiyat al-Hunud

Cairo, Bab al-Wazir, 1250

4.49 Qa'a of Muhibb al-Din al-Muwaqqi' (Hall of 'Uthman Katkhuda)
Cairo, 1253 and 1350

4.50 Madrasa of Sultan Baybars I
Cairo, Shari' al-Mu'izz li-Din Allah, 1262-3

4.51 Bridge over the Canal of Abu al-Munajja *
Shubra Village (near), 1266-7

Visual sources:
Photos: Creswell: VC

4.52 Mosque of Sultan al-Zahir Baybars al-Bunduqdari (Baybars I) *
Cairo, al-Husayniyya Quarter, Maydan al-Zahir, 1267-9

Visual sources:
Photos: Creswell: VC

4.53 Ribat-Mausoleum of Shaykh Yusuf al-'Ajami al-'Adawi and of
Shaykh Muhibb al-Din Abu'l Faraj (or the Mausoleum of Mustafa Pasha) *
Cairo, Southern Cemetery, 1267-73

Visual sources:
Photos: Creswell: VC

4.54 Mausoleum of Fatima Khatun *
Cairo, Southern Cemetery, 1283-4

Visual sources:
Photos: Creswell: VC

4.55 Madrasa-Maristan-Mausoleum of Sultan al-Mansur Qalawun *
Cairo, Shari' al-Mu'izz li-Din Allah, 1284-5

Visual sources:
Photos:
Bonfils, Creswell, Lehnert and Landrock, and Lekegian: VC
Anonymous 19th c: VC
Kusch: ©
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.56 Zawiyat al-'Abbar (Khanqah and Mausoleum of Aydekin al-
Bunduqdar) and Mausoleum of al-Sawabi
Cairo, Southern Cemetery, 1285-6

4.57 Mausoleum of Sultan al-Ashraf Khalil
Cairo, Southern Cemetery, 1288

4.58 Mausoleum of Husam al-Din Tarantay
Cairo, 1290

4.59 Ribat and Mausoleum of Ahmad ibn Sulayman al-Rifa'I
Cairo, 1291

4.60 Qa'a al-Ashrafiyya
Cairo, Citadel, 1291

4.61 Burj al-Rafraf
Cairo
Citadel, 1292

4.62 Palace of Amir Alin Aq
Cairo, Shari' Bab al-Wazir, 1293

4.63 Madrasa-Mausoleum of Sultan al-Nasir Muhammad ibn Qalawun *
Cairo, Shari' al-Mu'izz li-Din Allah, 1295-1303

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.64 Mosque of al-Baqli
Cairo, 1297

4.65 Zawiya-Mausoleum of Shaykh Zayn al-Din Yusuf *
Cairo, Southern Cemetery, 1298-1336

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.66 Mausoleum of 'Ali Badr al-Din al-Qarafi
Cairo, Southern Cemetery, 1300

4.67 Madrasa-Mausoleum of Amir Qarasunqur
Cairo, 1300-1

4.68 Madrasa-Khanqah-Mausoleum of Amir Salar and Amir Sanjar al-Jawli *
Cairo, Qal'at al-Kabsh, Saliba Street, 1303-4

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.69 Khanqah-Mausoleum of Sultan Rukn al-Din Baybars al-Jashankir *
Cairo, al-Gamaliyya Quarter, Shari' Bab al-Nasr, 1307-10

Visual sources:
Photos: Creswell: VC

Yegül: VC ©
Slides:
Blair-Bloom: MIT ©

4.70 Qa'a (later Mosque) of Ahmad Bey Kohya
Cairo, 1310

4.71 Mamluk Aqueduct
Cairo, Fumm al-Khalij, 1311, 1505

4.72 Qasr al-Ablaq
Cairo, Citadel, 1313-15

4.73 Great Iwan (al-Iwan al-Kabir or Dar al-'Adl)
Cairo, Citadel, 1315, 1334

4.74 Mausoleum of Safi al-Din Jawhar
Cairo, 1315

4.75 Madrasa-Mausoleum of Amir Sunqur Sa'di (or Takiyyat al-
Mawlawiyya or Takiyyat of Shaykh Hasan Sadaqa) *
Cairo, Hilmiyya Street, 1315-21 and later

Visual sources:
Slides:
Blair-Bloom: MIT ©

4.76 Mausoleum of al-Manufi (Qubba and Iwan of al-Manufi) or Turbat
al-Sitt
Cairo, Southern Cemetery, 1317-24

4.77 Mosque (Qa'a) of Qadi Sharaf al-Din
Cairo, 1317-37

4.78 Mosque of Sultan al-Nasir Muhammad *
Cairo, Citadel, 1318 and 1335

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.79 Madrasa of Amir II-Malik al-Jukandar *
Cairo, access from Maydan al-'Adwi, 1319

Visual sources:
Photos: Creswell: VC

4.80 Mosque and Mausoleum of Amir Husayn
Cairo, 1319, minaret rebuilt 1462

4.81 Mausoleum of Amir Muzaffar 'Alam al-Din Sanjar
Cairo, 1322

4.82 Madrasa-Khanqah-Mausoleum of Amir Ahmad al-Mihmandar *
Cairo, Darb al-Ahmar, 1324-5

Visual sources:

Photos: Creswell: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.83 Mosque-Mausoleum of Amir Ilmas
Cairo, 1329-30

4.84 Mosque of Amir Mughultay al-Jamali
Cairo, 1329-30

4.85 Mausoleum of Abu al-Yusufayn
Cairo, 1329-30

4.86 Palace of Qawsun (or Yashbak min Mahdi)
Cairo, 1330-7

4.87 Mausoleum of Tashtimur
Cairo, Northern Cemetery, 1334

4.88 Palace of Amir Bashtak *
Cairo, Shari' al-Mu'izz li-Din Allah, 1334-9

Visual sources:

Photos:

Creswell: VC

4.89 Mausoleum of Ahmad al-Qasid
Cairo, 1335

4.90 Khanqah-Mausoleum of Amir Qawsun
Cairo, Southern Cemetery, 1335-7

4.91 Mosque of Bashtak
Cairo, 1336

4.92, Mosque of al-Khatiri
Cairo, 1336-7

4.93 Mosque of Amir Altinbugha al-Maridani *
Cairo, Tabbana Quarter, 1339-40

Visual sources:

Photos:

Creswell: VC
Yegül: VC ©
Slides:
Blair-Bloom: MIT ©

4.94 Mosque of Sitt Hadaq (or Sittmaska)
Cairo, 1339-40

4.95 Southern Minaret
Cairo, Southern Cemetery, 1340s

4.96 Hammam of Amir Bashtak
Cairo, 1341

4.97 Wakala of Amir Qawsun
Cairo, 1341

4.98 Mosque (Madrasa?)-Mausoleum of Amir Aslam al-Silahdar *
Cairo, Darb al-Ahmar, 1344-5

Visual sources:
Photos: Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.99 Mosque-Mausoleum of Aydumur al-Bahlawan (or Baydar)
Cairo, 1346

4.100 Mosque-Mausoleum of Amir Aqsunqur (or Mosque of Ibrahim
Agha Mustahfizan or the Blue Mosque after 1622) *
Cairo, Tabbana Quarter, Shari' Bab al-Wazir, 1346-7

Visual sources:
Photos: Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.101 Gate of Manjak al-Silahdar
Cairo, 1346-7

4.102 Mosque of Arghun Shah al-Isma'ili
Cairo, 1347

4.103 Madrasa of Qatlubugha al-Dhahabi
Cairo, 1347

4.104 Mausoleum of Umm Anuk (or Khawand Tughay)
Cairo, Northern Cemetery, 1348

4.105 Madrasa-Mausoleum of Tatar al-Hijaziya
Cairo, 1348-60

4.106 Mosque-Mausoleum of Amir Shaykhu al-'Imari *
Cairo, Shari' al-Salibah, 1349

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.107 Mosque of Amir Manjak al-Yusufi
Cairo, 1349

4.108 Mausoleum al-Sultaniyya (and Minaret) *
Cairo, Southern Cemetery, Suyuti Cemetery, 1350s-60s

Visual sources:
Photos:
Creswell and Lekegian: VC
Slides:
Blair-Bloom: MIT ©

4.109 Palace of the Amir Taz
Cairo, 1352

4.110 Sabil of Amir Shaykhu al-'Imari
Cairo, 1354

4.111 Khanqah of Amir Shaykhu al-'Imari *
Cairo, Shari' al-Salibah, 1355

Visual sources:
Photos: Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.112 Madrasa-Mausoleum of Amir Sarghatmish *
Cairo, Shari' al-Saliba, adjoining the Mosque of Ibn Tulun, 1356

Visual sources:
Photos:
Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.113 Mosque-Khanqah of Shaykh Nizam al-Din Ishaq
Cairo, 1356

4.114 Mosque-Madrasa-Mausoleum of Sultan al-Nasir Hasan *
Cairo, Shari' al-Qal'a, 1356-63

Visual sources:

Photos: Arnoux, Bonfils, Creswell, Gaddis and Serf, Lekegian, Sebah, and Zangaki: VC
 Anonymous 19th c: VC
 Anonymous 20th c: VC
 Matson Collection: Library of Congress
 Metropolitan Museum: NY
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 Blair-Bloom: MIT ©

4.115 Madrasa al-Sahibiyya (or Mosque of al-Jamali Yusuf)
 Cairo, 1357

4.116 Madrasa of Nasir al-Din Muhammad (or Badr al-Din al-'Ajamy)
 Cairo, 1357

4.117 Mausoleum of Tankizbugha
 Cairo, Southern Cemetery, 1359

4.118 Madrasa of Amir Mithqal al-Anuki *
 Cairo, Darb Qirmiz, 1361-3

Visual sources:
 Photos:
 Creswell: VC
 Slides:
 Blair-Bloom: MIT ©

4.119 Khanqah and Mausoleum of Tankizbugha and mausoleum north of it (Bashtak? or more likely mausoleum of the Khanqah of Amir Aqbugha min 'Abd al-Wahid)
 Cairo, Northern Cemetery, 1362

4.120 Mausoleum of Princess Tulbiya
 Cairo, Northern Cemetery, 1363-4

4.121 Mausoleum of Taybugha al-Tawil
 Cairo, 1366

4.122 Palace of Amir Tashtimur (later Mosque of Khushqadam al-Ahmadi)
 Cairo, 1366-77 and 1486

4.123 Madrasa-Mausoleum-Sabil-Kuttab of Umm al-Sultan Sha'ban *
 Cairo, Shari' Bab al-Wazir, 1368-9

Visual sources:
 Photos:
 Yegül ©
 Slides:
 Blair-Bloom: MIT ©

4.124 Mosque-Sabil-Kuttab of Amir Assanbugha *
Cairo, off Shari' Port Sa'id, 1370

Visual sources:
Photos:
Creswell: VC

4.125 Mausoleum of Ibrahim al-Ansari
Cairo, 1370-1

4.126 Madrasa al-Ghannamiyya
Cairo, 1372-3

4.127 Madrasa-Mausoleum-Sabil-Kuttab of Amir Iljay al-Yusufi *
Cairo, Suq al-Silah, 1373

Visual sources:
Photos: Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.128 Mausoleum of Rajab al-Shiraz
Cairo, 1379

Burji Mamluks 1382-1517

Egypt (and Syria)

4.129 Mausoleum of Yunus al-Dawadar
Cairo, Bab al-Wazir Cemetery, 1382

4.130 Mausoleum of Anas
Cairo, Northern Cemetery, 1382

4.131 Mosque-Mausoleum-Sabil-Kuttab of Amir Aytмыш al-Bajasi
Cairo, 1383

4.132 Madrasa-Khanqah-Mausoleum of Sultan Barquq *
Cairo, Shari' al-Mu'izz li-Din Allah, 1384-6

Visual sources:
Photos:
Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.133 Madrasa of Amir Inal al-Yusufi (or Atabeki) *
Cairo, Shari' al-Khiyamiyya, 1392-3

Visual sources:

Photos:
Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.134 Mausoleum of Shaykh 'Abdullah al-Manufi
Cairo, 1394-1440

4.135 Mosque of Mahmud al-Kurdi
Cairo, 1395

4.136 Madrasa of Amir Muqbil al-Rumi
Cairo, 1395

4.137 Khanqah-Mausoleum-Sabil-Kuttab of Sultan Faraj ibn Barquq *
Cairo, Northern Cemetery, 1398-1411

Visual sources:
Photos: Creswell and Lekegian: VC
Yegül: ©
Slides:
Blair-Bloom: MIT

4.138 Mausoleum of Sandal al-Manjaki
Cairo, 1399

4.139 Khanqah of Sa'd al-Din ibn Ghurab
Cairo, 1400-6

4.140 Madrasa of Amir Sudun Mir Zada
Cairo, 1401

4.141 Mausoleum of Ghuzal (or Amir Sayf al-Din Kizil al-Nasiri)
Cairo, Northern Cemetery, 1403

4.142 Mausoleum of Sa'd al-Din ibn Ghurab
Cairo, Northern Cemetery, 1406

4.143 Madrasa-Khanqah of Amir Jamal al-Din al-Ustadar *
Cairo, al-Jamaliyya, 1407

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.144 Mosque (Zawiya?)-Sabil of Faraj ibn Barquq
Cairo, 1408

4.145 Madrasa of Qadi al-Qudat Badr al-Din al-'Ayni (or al-'Ayntabi)

Cairo, 1411

4.146 Mosque of Qanibay al-Muhammadi
Cairo, 1413

4.147 Minaret of the Mosque of al-Zahid
Cairo, 1415

4.148 Mosque-Madrassa-Khanqah-Mausoleum of Sultan al-Mu'ayyad
Shaykh *

Cairo, Shari' al-Mu'izz li-Din Allah, Bab Zuwayla, 1415-21

Visual sources:

Photos: Creswell: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.149 Mosque of 'Abd al-Ghani al-Fakhri
Cairo, 1418

4.150 Madrasa of Qadi 'Abd al-Basit
Cairo, 1418-19

4.151 Maristan of Sultan al-Mu'ayyad Shaykh *

Cairo, Sikkat al-Kawmi leading from Bab al-Wazir, 1418-20

Visual sources:

Photos: Creswell: VC

Slides:

Blair-Bloom: MIT ©

4.152 Hammam of Sultan al-Mu'ayyad
Cairo, 1420

4.153 Madrasa-Khanqah-Mausoleum-Sabil-Kuttab of Sultan al-Ashraf
Barsbay *

Cairo, Shari' al-Mu'izz li-Din Allah, 1425

Visual sources:

Photos: Creswell: VC

Yegül: ©

4.154 Mosque of Kafur al-Zimam
Cairo, 1425

4.155 Madrasa-Mausoleum of Amir Fayruz
Cairo, 1426-7

4.156 Madrasa-Mausoleum of Amir Gani Bak al-Ashrafi
Cairo, 1426-7

- 4.157 Mausoleum of Amir Gani Bak al-Ashrafi *
Cairo, Northern Cemetery, foundation of Sultan Barsbay, 1427-32
- 4.158 Mosque-Madrassa-Mausoleum-Sabil-Kuttab of Jawhar Lala
Cairo, 1430
- 4.159 Mosque of al-Suwaydi
Cairo, 1430
- 4.160 Mausoleum of Khadija Umm al-Ashraf
Cairo, Northern Cemetery, 1430-40
- 4.161 Madrasa-Khanqah-Mausoleum-Rab' of Sultan al-Ashraf Barsbay
and Qubba al-Rifa'i (or Ma'bad al-Rifa'i) *
Cairo, Northern Cemetery, 1432
Visual sources:
Photos: Arnoux, Creswelland Lekegian: VC
Slides:
Blair-Bloom: MIT ©
- 4.162 Mosque of Sultan Barsbay
Khanqa/Siryaqus, 1437
- 4.163 Madrasa-Mausoleum-Sabil-Kuttab of Amir Taghribardi *
Cairo, Shari' al-Saliba, 1440
Visual sources:
Photos: Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©
- 4.164 Mausoleum of Nasrallah (or Kuz al-'Asal)
Cairo, Northern Cemetery, 1441
- 4.165 Mosque of Qaraqogha al-Hasani
Cairo, 1441-2
- 4.166 Mosque of Qanibay al-Sharkasi
Cairo, 1441-2
- 4.167, Takiyya of Taqiy al-Din al-Bistami
Cairo, 1443
- 4.168, Madrasa-Mausoleum of al-Qadi Yahya
Cairo, Bayn al-Nahdayn, 1444
- 4.169 Mosque of al-Qadi Yahya

Cairo, Bulaq, 1448-9

4.170 Mosque of Sultan al-Zahir Jaqmaq (or Lajin al-Sayfi)
Cairo, Marasina Street, 1449

4.171 Mausoleum of Qaraqogha al-Hasany (or al-Sadat al-Shanahra)
Cairo, 1449

4.172 Ribat-Sabil-Kuttab of al-Qadi Yahya
Cairo, Habbaniyya, 1449-53

4.173 Mausoleum of the Seven Maidens
Cairo, Northern Cemetery, 1450

4.174, Madrasa and Sabil of Sultan al-Zahir Jaqmaq
Cairo, 1451

4.175 Madrasa-Khanqah-Rab'-Mausoleum-Sabil-Kuttab of Sultan al-
Ashraf Inal *
Cairo, Northern Cemetery, 1451-6

Visual sources:

Photos:

Creswell: VC

4.176 Ribat of Yahya Zayn al-Din (or al-Qadi Yahya, or Mausoleum of
Shaykh Abu Talib)
Cairo, 1452

4.177 Mosque of al-Ruwa'i
Cairo, 3rd quarter of 15th c.

4.178 Mausoleum of Barsbay al-Bajasi
Cairo, Northern Cemetery, 1456

4.179 Ribat of Khawand Zaynab (wife of Sultan Inal)
Cairo, 1456

4.180 Mausoleum of 'Umar ibn al-Farid
Cairo, 1460

4.181 Mosque of Sudun al-Qasrawi
Cairo, 1460-7

4.182 Mosque of Sidi Madyan
Cairo, 1465

4.183 Qubba and Mausoleum of Gani Bak Na'ib of Jedda

Cairo, Qasr al-'Ayni, 1465

4.184 Mausoleum of 'Abdullah al-Dakruri
Cairo, Southern Cemetery, 1466

4.185 Mosque of Mughulbay Taz
Cairo, 1466

4.186 Mosque of the Qadi Nur al-Din (or Zawiya of Julaq)
Cairo, 1466

4.187 Mosque of al-Mar'a (or Fatima Shaqra)
Cairo, 1468-9

4.188, Zawiya of Damirdash (or Jami' al-Muhammadi)
Cairo, 'Abbasiyya, 1468-96

4.189 House of Zaynab Khatun *
Cairo, Shari' Muhammad 'Abduh, 1468, 1713

4.190 Mosque of Tamim al-Rasafi
Cairo, 1471

4.191 Mosque of Timraz al-Ahmadi
Cairo, 1472

4.192 Madrasa-Mausoleum-Sabil-Kuttab-Rab' of Sultan Qaytbay *
Cairo, Northern Cemetery, 1472-4

Visual sources:

Photos: Beato, Creswell, Edit. Photoglob., Lekegian, and Sebah: VC

Anonymous 19th c: VC

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Slides:

Blair-Bloom: MIT ©

4.193 Maq'ad of Sultan Qaytbay, Mausoleum of al-Gulshani and Sabil-
Bab al-Jindi
Cairo, Northern Cemetery, 1474

4.194 Madrasa of Sultan Qaytbay
Cairo, Qal'at al-Kabsh, 1475

4.195 Mosque of Son of Bardbek al-Dawadary (or Umm al-Ghulam or
Inal)
Cairo, 1475

4.196 Zawiya of Fatima Khawand
Cairo, 1475-1500

4.197 Sabil-Kuttab-Wakala of Sultan Qaytbay
Cairo, at al-Azhar, 1477

4.198 Qubba of Yashbak min Mahdi al-Dawadar
Cairo, south of Matariyya, 1477

4.199 Citadel and Mosque of Qaytbay
Alexandria, 1477-9

4.200 Mosque-Mausoleum of Amir Ghanim al-Bahlawan *
Cairo, Shari' al-Surujiyya, 1478, 1510

Visual sources:

Photos:

Creswell: VC

Yegül: ©

4.201 Sabil-Kuttab of Sultan Qaytbay *
Cairo, Shari' al-Saliba, 1479

Visual sources:

Photos:

Creswell: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.202 Qubba al-Fadawiyya (or Qubba of Yashbak min Mahdi al-Dawadar) *
Cairo, north of Husayniyya, 1479

Visual sources:

Photos:

Creswell: VC

4.203 Madrasa-Sabil-Kuttab of Qadi Abu Bakr ibn Muzhir *
Cairo, al-Jamaliyya Quarter, 1479-80

Visual sources:

Photos:

Creswell, Lekegian, and Sebah: VC

4.204 Mosque-Mausoleum-Sabil-Kuttab of Amir Qajmas al-Ishaqi (or
Mosque of Abu Hurayba) *
Cairo, Darb al-Ahmar, 1479-81

Visual sources:

Photos:

Creswell: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.205 Rab'-Wakala of Sultan Qaytbay
Cairo, Bab al-Nasr, 1481

4.206 Mosque of Sultan Qaytbay
Cairo, Rawda Island, 1481-91

4.207 Palace of Shihab al-Din
Cairo, Birkat al-Fahhadin, 1484

4.208 House of Qaytbay
Cairo, 1485

4.209 Mosque of Abu al-'Ila
Cairo, Bulaq, 1485

4.210 Mosque-Sabil-Kuttab of Azbak min Tutuh
Cairo, Azbakiyya, ca. 1485

4.211 Bab al-Qarafa by Sultan Qaytbay
Cairo, Southern Cemetery, 1494

4.212 Mosque-Sabil-Kuttab and Qa'a of Amir Azbak al-Yusufi *
Cairo, off Shari' al-Saliba, 1494-5

Visual sources:

Photos:

Creswell and Sebah: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.213 Mosque of Sultan Shah
Cairo, 1495

4.214 Cistern-Mausoleum of Amir Ya'qub Shah al-Mihmandar *
Cairo, foot of the Citadel, 1495-6

Visual sources:

Photos:

Creswell: VC

Slides:

Blair-Bloom: MIT ©

4.215 Mosque of al-Gushani
Cairo, 1495-6

4.216 Maq'ad of Mamay al-Sayfi (loggia)
Cairo, 1496

4.217 Mosque of Badr al-Din al Wana'i

Cairo, 1496

4.218 Mosque of Asalbay (wife of Sultan Qaytbay)
Fayyum, 1499

4.219 Mausoleum of Sultan Qansuh Abu-Sa'id *
Cairo, Northern Cemetery, 1499

Visual sources:

Photos:

Creswell: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.220 Qubba-Iwan-Sabil of Azdumur (al-Zumr)
Cairo, late 15th c.

4.221 Minaret of the Mosque of al-'Alaya
Cairo, Bulaq, late 15th c.

4.222 Mosque of 'Ali al-Imari
Cairo, late 15th-early 16th c.

4.223 Mausoleum of Sultan al-'Adil Tumanbay
Cairo, 1501

4.224 Gateways of the Khan al-Khalili
Cairo, 1501-16

4.225 Mausoleum of Muhammad Tamr al-Husayni
Cairo, 1501-16

4.226 Mosque of Sultan al-Ghuri
Cairo, al-Manshieh, 1501-16

4.227 Madrasa-Mausoleum-Sabil of Azdumur
Cairo, Southern Cemetery, 1502

4.228 Madrasa-Mausoleum-Sabil-Kuttab of Amir Khayerbak *
Cairo, Shari' Bab al-Wazir, 1502, 1520

Visual sources:

Photos:

Creswell and Gaddis and Serf: VC

Kusch: ©

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.229 Mausoleum of Azrumuk
Cairo, Northern Cemetery, 1503

4.230 Gate, Sabil-Kuttab, and Mausoleum of Amir Tarabay al-Sharifi
Cairo, 1503-4

4.231 Madrasa-Mausoleum-Sabil-Kuttab-Rab' of Amir Qanibay al-Sayfi
al-Rammah *
Cairo, Bab al-Wazir area, 1503-4

Visual sources:
Photos:
Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.232 Madrasa of Sultan al-Ghuri, *
Cairo, Fahhamin Quarter, Shari' al-Mu'izz li-Din Allah, 1503-5

Visual sources:
Photos:
Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.233 Khanqah-Mausoleum-Sabil-Kuttab of Sultan al-Ghuri *
Cairo, Fahhamin Quarter, Shari' al-Mu'izz li-Din Allah, 1503-5

Visual sources:
Photos:
Creswell: VC
Yegül: ©
Slides:
Blair-Bloom: MIT ©

4.234 Rab'-Wakala of Sultan al-Ghuri *
Cairo, Shari' Muhammad 'Abduh, 1504-5

Visual sources:
Photos: Creswell: VC
Slides:
Blair-Bloom: MIT ©

4.235 Mausoleum of Amir-Majlis Sudun
Cairo, Southern Cemetery, 1505

4.236 Mausoleum of Imam al-Layth ibn Sa'd
Cairo, 1505

4.237 Mausoleum of 'Asfur
Cairo, Northern Cemetery, 1506

4.238 Mosque of Amir Qanibay al-Rammah
Cairo, Nasiriyya, 1506

4.239 Mosque of al-Dashtuti
Cairo, 1506

4.240 Madrasa-Khanqah-Mausoleum-Sabil-Kuttab-Qasr-Rab' of Amir
Kabir Qurqumas al-Atabeki *
Cairo, Northern Cemetery, 1506-7

Visual sources:

Photos: Creswell and Lekegian: VC

Yegül: ©

Slides:

Blair-Bloom: MIT ©

4.241 Mausoleum of Azdumur
Cairo, Bab al-Wazir Cemetery, 1507

4.242 Mosque of Sultan al-Ghuri
Cairo, 'Arab Yassar, 1509

4.243 Wakala of Sultan al-Ghuri (al-Qutn)
Cairo, 1511

4.244 Mausoleum of Baybars al-Khayyat
Cairo, 1515

4.245 Mausoleum of Timurbay al-Husayni
Cairo, early 16th c.

4.246 Khan of al-Zarakisha
Cairo, early 16th c.

4.247 Wakala of al-Gallaba
Cairo, early 16th c.

Ottomans (and Mamluks) in Egypt 1517-1805 and nominally 1805-1882

(Semi-independent Mamluk Beylicates: Qazdughlis 'Ali Bey al-Kabir (1760-1766) and Muhammad Bey Abu al-Dhahab (1772-1775), Isma'il Bey (1786-1791) and the duumvirate of Murad and Ibrahim Bey (1791-1798); Napoleonic expedition/occupation (1798-1801).

4.248 Takiyya and Mausoleum of Ibrahim al-Kulshani *
Cairo, Bab Zuwayla, 1519-24

4.249 Zawiya of Hasan al-Rumi
Cairo, 1522

4.250 Rab' al-Tabbana (or Khayrbak)
Cairo, 1522

4.251 Mosque of Sulayman Pasha al-Khadim *
Cairo, Citadel, 1528

Visual sources:

Photos:

Creswell: VC

Slides:

Blair-Bloom: MIT ©

4.252 Qubba (Zawiya) of Shaykh Su'ud
Cairo, 1534

4.253 Iwan Rihan
Cairo, 1534-5

4.254 Sabil-Kuttab of Hüsrev Pasha *
Cairo, Shari' al-Mu'izz li-Din Allah, Bayn al-Qasrayn, 1535

4.255 Mosque (and Ma'bad) and Mausoleum of Shahin al-Khalwati
Cairo, Southern Cemetery, 1538

4.256 Bayt al-Kritliya or Gayer-Anderson Museum (house of Amna bint
Salim al-Jazzar, house of 'Abd al-Qadir al-Haddad, and sabil)
Cairo, 1540 and 1631

4.257 Madrasa-Takiyya of Sulayman Pasha
Cairo, 1543

4.258 Mausoleum of Amir Sulayman
Cairo, Northern Cemetery, 1544

4.259 Mosque of Davut Pasha
Cairo, 1548

4.260 Mausoleum of al-Sha'rani
Cairo, 1567

4.261 Mosque of Mahmud Pasha (al-Mahmudiyya) *
Cairo, at the foot of the Citadel, 1567

Visual sources:

Photos:

Creswell: VC

Matson Collection: VC

Library of Congress
Slides:
Blair-Bloom: MIT ©

4.262 Mosque of Sinan Pasha *
Cairo, Bulaq, 1571

Visual sources:
Photos:
Creswell and Sebah: VC
Slides:
Blair-Bloom: MIT

4.263, Mosque of Nur al-Din or Mesih Pasha
Cairo, 1574-9

4.264 Mosque of Murad Pasha
Cairo, 1578

4.265 Mausoleum (and Zawiya) of Shaykh Sinan
Cairo, 1585

4.266 Wakala of al-Harnub (or Sinan Pasha)
Cairo, Bulaq, before 1587

4.267 Takiyya-Mausoleum-Sabil-Kuttab of Yusuf al-Kurdi
Cairo, 16th c.

4.268 Mosque of Taghri Bardi
Cairo, 16th c.

4.269 Wakala of Taghri Bardi
Cairo, 16th c.

4.270 Qa'a and Sabil of 'Abd al-Wahid al-Fasi
Cairo, 16th c.

4.271 Sabil al-Ahmar
Cairo, 1604

4.272 Mausoleum of Yusuf Agha al-Habashi
Cairo, 1604-5

4.273 Mosque of al-Malika Safiyya *
Cairo, off Shari' Muhammad 'Ali, finished 1610

Visual sources:
Photos:
Creswell: VC

4.274 Mosque of Shaykh al-Burdayni *
Cairo, Dawudiyya Quarter, 1616-29

Visual sources:
Photos:
Sebah and Lekegian: VC

4.275 Rab'-Sabil-Kuttab al-Qizlar *
Cairo, Shari' al-Hilmiyya, 1618

Visual sources:
Slides:
Blair-Bloom: MIT ©

4.276 Mosque of Amir Yusuf Agha al-Hinn *
Cairo, Old Khalij, 1625

4.277 Mausoleum of Shaykh 'Abd al-Ra'ouf al-Manawi
Cairo, 1627

4.278 Sabil-Kuttab of Qitas Bey (or Baybars al-Jashankir)
Cairo, 1630

4.279 Sabil-Kuttab-Musalla of Mustafa Sinan
Cairo, 1630

4.280 Sabil-Kuttab of Sulayman Shawish
Cairo, 1632

4.281 Mosque of Marzuq al-Ahmadi
Cairo, 1633

4.282 House of Jamal al-Din al-Dhahabi
Cairo, 1634

4.283 Wakala-Sabil-Kuttab of Jamal al-Din al-Dhahabi
Cairo, 1637

4.284 Sabil and House-Waqf of Ibrahim Agha Mustahfizan
Cairo, 1639-52

4.285 House of al-Sihaymi *
Cairo, Darb al-Asfar, 1648, 1796

Visual sources:
Photos:
Creswell: VC

4.286 Qasaba of Ridwan Bey *
Cairo, outside Bab Zuwayla, 1650

- 4.287 Palace of Ridwan Bey
Cairo, 1650
- 4.288 House of al-Mulla
Cairo, 1654
- 4.289 Sabil-Kuttab-Mausoleum of Isma'il al-Manawi or Maghlawi
Cairo, 1657
- 4.290 House of al-Sadat al-Wafa'iyya
Cairo, 1659-1754
- 4.291 House of Sitt Wasila
Cairo, 1664
- 4.292 Sabil-Wakala of Oda Bashi (at Bab al-Nasr)
Cairo, 1673
- 4.293 Sabil-Kuttab of Oda Bashi (at al-Mabyada)
Cairo, 1673
- 4.294 Wakala and Mosque of Dhu'l Fiqar
Cairo, 1673 and 1680
- 4.295 Sabil-Kuttab and House of Shahin Ahmad 'Ayn A'yan (chief agha)
Dar al-Sa'ada
Cairo, 1675
- 4.296 Sabil-Kuttab of Hasan Agha Kuklian
Cairo, 1694
- 4.297 Caravanserai
Esna, 1695
- 4.298 Mosque of Ahmad Katkhuda al-'Azab
Cairo, 1697
- 4.299 Mosque of Mustafa Shurbaji Mirza
Cairo, Bulaq, 1698
- 4.300 Sabil-Kuttab of Zayn al-'Abidin
Cairo, 17th c.
- 4.301 House of Mahmud al-Shabshiri
Cairo, 17th c.

- 4.302 Wakala-Rab' of al-Bazar'a *
Cairo, Darb Qirmiz, 17th c.
- 4.303 Sabil-Kuttab of 'Ali Bey al-Dimyati
Cairo, 1710
- 4.304 Mosque of Alti Barmaq
Cairo, 1711
- 4.305 House of Mustafa Ja'far
Cairo, 1713
- 4.306 Sabil-Kuttab of Ibrahim Bey al-Monastirli
Cairo, 1714
- 4.307 Mosque of Yusuf Katkhuda 'Azaban
Cairo, 1715
- 4.308 Sabil-Kuttab of Bashir Agha Dar al-Sa'ada,
Cairo, al-Habbaniyya, 1718
- 4.309 Zawiya of 'Abd al-Rahman Katkhuda
Cairo, Mugharbilin, 1723
- 4.310 House of 'Abd al-Rahman al-Harawi
Cairo, 1731
- 4.311 Mosque of al-Shuraybi (or al-Bakri)
Cairo, 1732
- 4.312 Mosque of Amir 'Uthman Katkhuda *
Cairo, near Birkat al-Azbakiyya, 1734
- 4.313 Mosque of al-Fakahani
Cairo, 1735
- 4.314 Mosque-Madrassa of 'Ali Qaysarli
Cairo, 1736
- 4.315 Sabil-Kuttab of Sitt Saliha
Cairo, 1741
- 4.316 Sabil-Kuttab of 'Abd al-Rahman Katkhuda *
Cairo, Shari' al-Mu'izz li-Din Allah at Nahhasin, 1744
Visual sources:
Photos:
Lekegian and Sebah: VC

Slides:
Blair-Bloom: MIT ©

- 4.317 Mosque-Sabil-Kuttab of Shaykh Mutahhar
Cairo, intersection of Shari' Muski and Shari' al-Mu'izz, 1744
- 4.318 Sabil and Drinking-Trough of 'Abd al-Rahman Katkhuda
Cairo, 18th c.
- 4.319 Madrasa-Takiyya-Sabil-Kuttab of Sultan Mahmud I *
Cairo, al-Habbaniyya, 1750
- 4.320 Sabil-Kuttab of Ibrahim Bey al-Kabir
Cairo, 1753
- 4.321 Bab al-'Azab *
Cairo, Citadel, ca. 1754
Visual sources:
Photos:
Matson Collection: Library of Congress
Slides:
Blair-Bloom: MIT ©
- 4.322 Mosque of 'Abd al-Rahman Katkhuda (or al-Ghurayib)
Cairo, 1754
- 4.323 Mosque of Shawazliya
Cairo, 1754 (by 'Abd al-Rahman Katkhuda)
- 4.324 Mosque and Wakala of 'Abd al-Baqi Chorbagi, Alexandria, 1758
- 4.325 Sabil-Kuttab of Sultan Mustafa *
Cairo, Maydan of Sayyida Zaynab, 1759
Visual sources:
Slides:
Blair-Bloom: MIT ©
- 4.326 Sabil-Kuttab of Ruqayya Dudu
Cairo, 1761
- 4.327 Mosque-Sabil-Mausoleum of Shaykh Ramadan (or Ribat of 'Abd al-Rahman Katkhuda)
Cairo, 1762
- 4.328 Mosque of Sayyida 'A'isha (by 'Abd al-Rahman Katkhuda)
Cairo, 1762
- 4.329 Mosque of Yusuf Chorbagi

Cairo, 1763

4.330 Sabil-Waqf of Yusuf Beg

Cairo, 1772

4.331 Mosque of Muhammad Bey Abu al-Dhahab *

Cairo, facing Maydan al-Azhar, 1774

4.332 Sabil of Muhammad Bey Abu al-Dhahab

Cairo, 1774-5

4.333 Takiyya of al-Rifa'iyya

Cairo, 1774

4.334 House of 'Ali Katkhuda

Cairo, 1776

4.335 House of Ahmad Katkhuda al-Razzaz

Cairo, 1778 (including 15th c. remains of the Palace of Qaytbay)

4.336 Musafirkhana Palace

Cairo, al-Jamaliyya, 1779-88

4.337 Mosque of 'Ali ibn al-'Arabi and House of Muhammad al-Mahruqi

Cairo, 1784

4.338 Mosque of al-Sadat al-Wafa'iyya

Cairo, 1784

4.339 Wakala-Waqf of al-Haramayn

Cairo, 18th c.

4.340 Sabil of Husayn al-Shu'aybi

Cairo, late 18th c.

4.341 Mosque of Mahmud Muharram

Cairo, 1792

4.342 House of Ibrahim Katkhuda al-Sinnari

Cairo, 1794

4.343 Wakala-Sabil-Kuttab of Nafisa Bayda

Cairo, Bab Zuwayla, 1796

4.344 Sabil-Kuttab of the Mosque of Janbalat

Cairo, Bab al-Nasr, 1797

4.345 House of 'Ali Habib
Cairo, 18th c.

4.346 Hammam al-Tanbali *
Cairo, 18th c.

4.347 Mosque of Terbana
Alexandria, 18th c.

4.348 Mosque of Nabi Daniel
Alexandria, 18th c.

4.349 Mosque of Muhammad al-'Abbasi
Rosetta (Rashid), 18th c.

4.350 Grand townhouses at Rosetta
Best represented by 'Arab Killy House 18th c., Ramadan House 18th c.,
al-Manadili House 18th c., Amasyali House 1808, Hasiba Ghazal House
1808 *
Rosetta (Rashid, near Alexandria), 16th-19th c.

Muhammad 'Ali's line 1805-1953

1831-1840 in Syria also; known as khedives 1867-1914; British mandate
established 1882

4.351 Palace of Muhammad 'Ali (or the Fountain Kiosk)
Cairo, Shubra, 1808

4.352 Mosque of Hasan Pasha Tahir
Cairo, Hilmiyya, 1809

4.353 Bijou Palace (or al-Jawhara Palace)
Cairo, Citadel, 1814

4.354 Sabil-Kuttab of Tusun Pasha
Cairo, 1820

4.355 Harem Palace
Cairo, Citadel, 1827

4.356 Mosque of Muhammad 'Ali *
Cairo, Citadel, 1828-48

Visual sources:

Photos:

Arnoux, Bonfils, Edit. Photoglob., Lekegian, Sebah and Zangaki: VC

Brogi: Alinari: Florence
Matson: Library of Congress
Kusch: ©
Slides:
Blair-Bloom: MIT ©

4.357 Sabil-Kuttab of Isma'il Pasha (or Muhammad 'Ali)
Cairo, 1828

4.358 Wakala of al-Silahdar
Cairo, 1837

4.359 Mosque and Sabil-Kuttab of Sulayman Agha al-Silahdar *
Cairo, Shari' al-Mu'izz li-Din Allah, 1839

4.360 Mosque of al-Jawhari
Cairo, 1845-8

4.361 Tomb of Sulayman Pasha al-Fransawi
Cairo, 1859

4.362 Salamlik of Gezira Palace
Cairo, 1863

4.363 Sabil of Umm 'Abbas
Cairo, 1867

4.364 Mosque of al-Rifa'i *
Cairo, facing Sultan Hasan Mosque, 1869-1912

Visual sources:

Photos:
Creswell: VC
Slides:
Al-Asad: MIT

4.365 Sabil-Kuttab at Bab al-Hadid
Cairo, 1870

4.366 Heliopolis
Cairo (near), 1905,

East Africa Somalia, Tanzania, Kenya, and Sudan

Muslims in East Africa 9th-late 12th c.

5.1, Kizimkazi Mosque *
Zanzibar (Tanzania), 1106-7

'Shirazi' Dynasty late 12th-late13th c.

5.2 Mosque of Xamar Weyne
Mogadishu (Somalia), 12th c.

5.3 Great Mosque of Kilwa *
Kilwa (Tanzania), late 12th c. and later

Visual sources:
Photos:
Webster: VC
Slides:
Nelson 1993: MIT

5.4 Palace of Husuni Kubwa *
Kilwa (Tanzania), 1245

Visual sources:
Slides:
Nelson 1993: MIT

5.5 Husuni Ndogo (fort)
Kilwa (Tanzania), 1245

5.6 Masjid Fakhr al-Din *
Mogadishu (Somalia), 1269

Mahdalis or Ahdalis (Abu al-Mawahib Sultanate) late 13th - late 15th c.

5.7 Houses at Kilwa
Kilwa/Makutani (Tanzania), 15th c.

5.8 Great House at Kilwa *
Kilwa (Tanzania), 15th c.

5.9 House of the Portico
Kilwa (Tanzania), 15th c.

5.10 Domed mosque with 9 bays at Kilwa *

Kilwa (Tanzania), 2nd half of 15th c.

5.11 Mosque at Bweni Kuu
Bweni Kuu (Tanzania), 15th c. or later

Rise of Malindi, Paté and Mombasa (Kenya), early 15th c.

Portuguese seizure of major towns on East African coast early 16th c.

5.12 Great Mosque of Mnarani
Mnarani (Kenya), early 15th c.

5.13 Pillar Tomb (near Great Mosque) *
Mnarani (Kenya), 15th c.

5.14 Palace at Gedi *
Gedi (Kenya), 15th c.

Visual sources:
Slides:
Nelson 1993: MIT

5.15 Fort of Lamu
Lamu (Kenya), 15th c.

5.16 Great Mosque of Gedi *
Gedi (Kenya), 15th-16th c.

Visual sources:
Slides:
Nelson 1993: MIT

5.17 Mandhry Mosque
Mombasa (Kenya), 1570-1

Ottomans in the Sudan 1517-1882

5.18 Pasha's House
Suakin (Sudan), 1518-20

5.19 Khorshid Effendi House
Suakin (Sudan), 16th c.

5.20 Shennawi Bey House with retail shops *
Suakin (Sudan), 17th-18th c.

5.21 Shafa'i Mosque and Khalwa (Quranic school)
Suakin (Sudan), 19th c. or earlier

5.22 Musai Zawiya
Suakin (Sudan), 19th c. or earlier

5.23 Wikala (caravanserai)
Suakin (Sudan), 1881

5.24 Mosque and Mausoleum of Sayyid Muhammad Taj al-Sir
Suakin (Sudan), late 19th c.

Al Bu-Sa'id 1741-present

Oman and Zanzibar; united Sultanate 1749-1806; line in Zanzibar 1856-1964; line in Oman (capital at Muscat) 1856-present

5.25 Palace and Mosque of the Sultans
Kilwa/Makutani (Tanzania), late 18th-early 19th c.

5.26 Gereza (fort)
Kilwa (Tanzania), ca. 1800

5.27 Sultan's Palace at Zanzibar *
Zanzibar (Tanzania), 1883

Visual sources:
Photos: McLaren: ©
Slides:
Cuenco 1985: MIT

The Arabian Peninsula: Saudi Arabia and the Gulf States

'Abbasids 750-1258

Effectively in Hijaz till 929

6.1 Fortress

Qal'at al-Bahrain (near Manama), 8th c., also possibly 7th c.

6.2 Birkat al-Khuraba (cistern on Darb Zubayda)

Birkat al-Khuraba (near Ta'if), ca. 806

6.3 Jawatha Mosque

Ahsa' Oasis (at al-Qilabiyya), 9th c. (?), founded 7th c.

Qaramita or Carmathians 894-late 11th c.

Eastern and central Arabia, center in Bahrain; in western Arabia ca. 929 with center in al-Hajr

6.4 Suq al-Khamis Mosque *

Bahrain, 11th c.; Umayyad qibla wall 717-20; restored 1339-40

Ayyubids of Yemen 1173-1229

Mecca and Hijaz (local Sharifian or Hashemite rule of Bani Qatada 1201-1924 in Mecca)

6.5 Qasr Zurayb (caravanserai)

Qasr Zurayb (near al-Wajh), late 12th-13th c.

Rasulids of Yemen

Hijaz; Mecca till 1255

6.6 al-Shafi'i Mosque

Jidda, 1251; minaret by Malik al-Muzaffar 1251, mosque rebuilt 1533-4

Mamluks 1269-1517

Mecca and Hijaz

6.7 Mosque of the Prophet (or al-Masjid al-Nabawi) *

Medina, 1487 and earlier, Minaret al-Ra'siyya and maqsura by Sultan Qaytbay 1487, later Ottoman additions; mosque founded by Prophet Muhammad 622

Ottomans in the Peninsula 1517-1916

Hijaz, with semi-independent Sharifian rule in Mecca; Tihama after 1539; Persian Gulf coast after 1534, first in al-Qatif and after 1552 in al-Ahsa' Oasis until 1669, succeeded by Bani Khalid; al-Ahsa' captured from 1871 and lost to them 1913.

6.8 Ka'ba*

Mecca, ancient times; current structure built by Sultan Murad IV 1631

Visual sources:

Photos:

AKP Postcard Collection: VC

6.9 Fortress

Mecca, 16th-19th c. and earlier

6.10 Mosque of Ibrahim or Majid al-Qubba) *

al-Hufuf (Ahsa' Oasis), after 1552

Visual sources:

Photos:

Mountain: VC

Aramco: Photo. Archives, University of Louisville

6.11 al-Fatih Mosque

al-Hufuf (Ahsa' Oasis), 1555-6

6.12 al-Majid al-Haram *

Mecca, 1564, 1571-2 and earlier, by Sultan Süleiman Kanuni and Sultan Selim II; modern expansion by Al-Sa'ud 1955

6.13 Qasr Ibrahim (palace)

al-Hufuf (Ahsa' Oasis), 1566-1602

6.14 al-Hanifi Mosque

Jidda, 1823-4

6.15 al-Mi'mar Mosque *

Jidda, before 1867, by Mi'mar Pasha, wali of Jidda

6.16 Qasr Darin (palace)

Tarut Island (Persian Gulf), 1875, by 'Abdulwahhab Pasha

6.17 al-Budaywi Mosque

al-Wajh, 1891

6.18 Qal'at A'arif
Ha'il (northern Nejd), 1895 or earlier

6.19 House of Nasif *
Jidda, by 19th c.

6.20 House of Nur Wali
Jidda, by 19th c.

6.21 House of Ba'ashen
Jidda, by 19th c.

6.22 House of al-Turki
Jidda, by 19th c.

6.23 'Anbariyya Mosque
Medina, 1908

6.24 'Anbariyya Railway Station
Medina, 1908

Zaydis of Yemen (Qasimid Line 1592-1962)

Influence in Tihamat 'Asir

6.25 al-Majid al-Qadim
Abu 'Arish, 18th c.

Idrisids 1829-ca.1922

Tihamat 'Asir; capital at Sabya

6.26 Old Friday Mosque of Sabya
Sabya, 19th c.

6.27 'Abbas Mosque
Abu 'Arish, 19th c.

6.28 al-Ashraf Mosque
Abu 'Arish, 19th c.

Al-Sa'ud or Wahhabiyya, first state 1746-1819

Northern and central Arabia; Wahhabi and Sa'udi alliance in Sa'udi principality of Dir'iyya 1746; al-Jawf, northern Nejd, and al-Ahsa' Oasis in the east captured from Bani Khalid 1793; occupied 'Asir and Tihamat 'Asir and sacked Karbala'

ca. 1802; took Hijaz, first Mecca 1803 and then Medina 1805; Turco-Egyptian forces under Ibrahim Pasha razed Dir'iyya 1819

second state 1824-1891:

New capital founded at Riyadh 1824 and Turco-Egyptian forces expelled from Nejd; Egyptian power re-established in Nejd 1837 but forces withdrew from most of Arabia in 1840, handing over Hijaz to Ottomans and maintaining presence in coastal towns of Northern Hijaz until 1887; Ottomans capture al-Ahsa' 1871; second state eclipsed by former Al-Sa'ud governors of Ha'il Al-Rashid 1891, Sa'udis in exile in Kuwait till 1902

third state 1902-present:

Riyadh won back from Al-Rashid in 1902; al-Ahsa' regained from Ottomans 1913; end of Sharifian rule in Makka 1924

6.29, Jami' Mosque of Sudus *
Sodus (central Nejd), 18th-19th c.

6.30, Mosque of 'Umar ibn al-Khattab *
Dawmat al-Jandal (al-Jawf), ca. 1793-4 (as rebuilt by Wahhabis)

6.31 Masmak Palace *
Riyadh, 19th c. or earlier

6.32 Khezam Palace
al-Hufuf, 1805, attribution uncertain

6.33 Jami' Mosque of Riyadh
Riyadh, 1824-34 by Imam Turki bin 'Abdullah

6.34 Jami' Mosque of 'Unayza
'Unayza (al-Qasim, Nejd), 1891-2

al-Rashid 1832-1921

Ha'il, northern Nejd; originally as governors of Ha'il for the Sa'udis; independent after 1836; conquest of Sa'udi territory 1887, reducing Sa'udis to vassals; lost Riyadh 1902 and Ha'il 1921 to Sa'udis

6.35 Palace of Muhammad ibn Rashid
Ha'il, 1893

Unattributed

6.36 al-Jabri Mosque (or al-Gobri Mosque)
al-Hufuf, 1417-50

- 6.37 House of Shaykh 'Issa *
Muharraq (Bahrain), 18th-19th c.
- 6.38 'Arrad Fortress
Muharraq (Bahrain), 1809 and earlier
- 6.39 Bayt al-Badr (traditional house)
Kuwait, 1837-47
- 6.40 Masjid al-Khalifa
Kuwait, mid 19th c.
- 6.41 Fortress-Palace of Nuri ibn Sha'lan
al-Kaf (Nejd), 19th c. (by paramount shaykh of the Rwallah Tribe)
- 6.42 al-Rajhiyya Mosque
al-Qatif (Persian Gulf coast), by 19th c.
- 6.43 Old Jami'
al-Jubayl (Persian Gulf coast), by 19th c.
- 6.44 Wind tower house *
Dubai/Bastakiyya, ca. 1920
- 6.45 Palace of Muhammad bin 'Abulrahman
Riyadh/'Utaigah, 1921
- 6.46 al-Nejdi Mosque
Umm Farasan (island near Jizan on the Red Sea coast), 1927-8

Yemen and Oman

Umayyads 661-750

Yemen and Hadramawt (Shibam until 746)

7.1 Great Mosque of San'a *

San'a, 705-15

Visual sources:

Slides:

Jabr 1987: MIT

7.2 Jabannah or Musalla al-'Idayn

San'a, 705-15

7.3 Mosque of Tawus

San'a, 724-5

'Abbasids 749-819

Yemen and Hadramawt; and Banu Ziyad (vassals of the 'Abbasids) 819-1021 in Yemen (Zabid [819-1021], San'a [955-ca. 997], Sa'da, Najran and Tihama) and Hadramawt (Shibam seat of Ibadi rule 9-11th c.)

7.4, Jami' Mosque of Shibam *

Shibam, 753

7.5, Mosque of Ibn al-Husayn

San'a, 10th c.

7.6 Jami' Mosque of Huraydah

Huraydah, 10th c. and later

7.7 Jami' Mosque of Dhu Ashraq

Dhu Ashraq, 1019

Sayyids of Hadramawt 951-1219

Known as 'Alawids after the end of 12th c. 'Alawid ibn Mahdi conquered Shibam (Hadramawt) for the Ayyubids in 1219

7.8 Mausoleum of Ahmad ibn 'Isa

Husaiyisah, 2nd half of 10th c.

7.9 Jami' Mosque of Bor *

Bor, late 10th c. and later (15th c. Rasulid?)

7.10 Jami' Mosque of Sai'un

Sai'un, 11th c.

Yu'firids 847-998

Yemen (San'a [861-955/6] and Janad after 861)

7.11 Jami' Mosque of Shibam Aqyan *
Shibam Aqyan (near Kawkaban), pre 871-2

Visual sources:

Slides:

Hoag 1983: MIT

7.12 Qasr al-Silah (citadel) *

San'a, ca. 871-2

Zaydis 860-1962

Yemen; Rassid Line 860-1281 (capital in Sa'da, also controlling San'a [997/8-1063 and 1150-1161] and Zafar); other Zaydi Lines 1323-1517 (capital in San'a); Qasimid Line 1592-1962 (San'a 1635-1872 and 1890-1962, also as capital)

7.13 Mosque of al-Hadi *

Sa'da, 893-911

7.14 Mosque of Farwa b. Musayk al-Murad, San'a, renovated 1016-7

7.15 Fort-Mosque-Mausoleum of al-Mansur *

Zafar Dhibin, ca. 1204

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

7.16 Tomb of Imam al-Mahdi li-Din Allah

Sa'da, ca. 1371

7.17 Mosque of al-Abhar (or Mosque of Bint al-Amir)

San'a, 1374-5

7.18 Mosque of Imam Salah al-Din *

San'a, ca. 1390

7.19 Mausoleum of Imam Salah al-Din

San'a, ca. 1390

7.20 Mosque of Jamal al-Din

San'a, 1390

7.21 Samsara of al-Mizan

San'a, ca. 1391

7.22 Jami' Mosque of Thula
Thula, 1391

7.23 Majid al-Nizari
Sa'da, ca. 1400

7.24 Madrasa and Qubba of al-Hadi
Thula, ca. 1445

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

7.25 Mausoleum of Imam al-Hadi
Sa'da, 15th c.

7.26 Mosque of 'Aqil
San'a, early 16th c.

7.27 Madrasa of Imam Sharaf al-Din bin Shams al-Din
Thula, 1st half 16th c.

7.28 Qubba of Bint al-Mansour
Thula, ca. 1568

7.29 Bridge in the Mountains of Shahara
Shahara (near), late 16th-early 17th c.

7.30 Mosque at Rauda
Rauda (near San'a), 1635-55

7.31 Bayt al-Belayli (house) *
San'a, 17th c.

7.32 Bab al-Hadi
Thula, 1711

7.33 Mosque and Qubba of al-Mutawakkil
San'a, 1726-7

7.34 Qubba of al-Mahdi
San'a, 1750-1

7.35 al-Fondouk
Thula, 18th-19th c.

7.36 Bayt al-Jayyash
Thula, 18th-19th c.

7.37 Bayt Sari'
San'a, ca. 1830

7.38 al-Qishla (citadel)
Sa'da, 1870s

7.39 Villa-type house of the Imam's Family
San'a, 19th c. or earlier

7.40 Nobah (or Nawba) of the Imam *
San'a, by 19th c.

Sulayhids 1047-1138

Yemen (San'a 1063-1098, capital until 1087; Zabid 1060-1080 and 1082-1086/88; Jibla founded 1065, capital after 1087; 'Aden relinquished to Zurai'ids [1074-1173] in 1083); intervention in Hadramawt ca. 1050; succeeded by Hamdanid line of Hatim in San'a 1098-1150 and 1161-1174

7.41 Mosque of Sulayman ibn Dawud
Ma'rib, restored 1067

7.42 Jami' Mosque of Dhu Jiblah and tomb of al-Sayyida Arwa (formerly Dar al-'Izz) *
Dhu Jiblah (near Ta'izz), 1088-9

7.43 Mosque of al-'Abbas
Asnaf-Khawlan, 1126

Ayyubids 1174-1229

Yemen (San'a, Zabid [preceded by Kharijites of Banu Mahdi 1158-1173] and Janad); also Hadramawt (Shibam capital of Banu al-Daghar 1065-1219; Banu Qahtan in Tarim ca. 1180); Shibam conquered by 'Alawid ibn Mahdi, vassal of Ayyubids in 1219 (Shibam political capital of Western Hadramawt 1219-1520)

7.44 Hammam al-Sultan
San'a, 1182-96

7.45 Jami' Mosque of Janad *
Janad, ca. 1200

7.46 Husn of Shibam (castle)
Shibam, 1210

7.47 Jami' Mosque of Zabid *

Zabid, 13th c.

Visual sources:

Photos:

Nankivell-Tihamah

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

al-Yamanis 1224-?

Assumed control of Tarim (Hadramawt) in 1224 (Rasulids, with capital at Ta'izz, probably controlled most of the rest of Wadi Hadramawt and the coast); eventually came under Rasulid occupation

7.48, Mausoleum of Mas'ud ibn Yamani

Tarim, 1270

Rasulids 1229-1454

Yemen (capital first in Zabid and later in Ta'izz [captured from Zaydis between 1229 and 1250]), Jibla, al-Mahjam, and San'a (1229-1323); Hadramawt after 1229-ca. 1454 (Habudis of Zafar invaded Hadramawt in 1274 but defeated by Rasulids in subsequent years); Hijaz 1229-1350, Mecca till 1255; Dhofar (Oman) 1274-?

7.49 Mosque/Madrassa of al-Asadiyya

Ibb, 1st half of 13th c.

7.50 Mosque of Suffyan bin Yusuf

al-Dhubayyat (Hadramawt), 1229-1454

7.51 Mosque of al-Muzaffariyya (Masjid Jami') *

Ta'izz, 1249-95

Visual sources:

Photos:

Hillenbrand, Islamic Architecture Archive, University of Edinburgh

7.52 Khanqah of Sultan al-Muzaffar

Hais, 1250-95

7.53 Jami' Mosque of al-Mahjam

al-Mahjam, 1250-95

7.54 Madrasa of al-Sharafiyya

Jibla, mid 13th c.

7.55 Mosque of al-Madrassa (originally al-Azhar)

San'a, 1265-6

7.56 Mosque of al-Filayhi

San'a, 1266-7

7.57 Mosque of Sanahijah
between Tarim and Sai'un, 1293 or later

7.58 Mosque/Madrassa of al-Ashrafiyya *
Ta'izz, 1295-7

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

7.59 Madrasa of al-Hakkariyya
Zabid, ca. 1300

7.60 Madrasa of al-Fatiniyya
Zabid, before 1366

7.61 Mosque/Madrassa of al-Mu'tabiyya *
Ta'izz, ca. 1392

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Slides:

Hoag 1983: MIT

7.62 Jami' Mosque of Thula
Thula, 1393

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

7.63 Madrasa of al-Farhaniyya
Zabid, before 1432

7.64 Mosque at Fa'sa
Fa'sa (near Zabid), 2nd half of 15th c.

7.65 Jami' Mosque of Yafrus,
Yafrus, 1446-1517

Tahirids 1446-1517

Yemen (Zabid, Ta'izz, 'Aden, Lahij, etc.) and Hadramawt

7.66 Mosque of al-Shadhili
Mocha, 15th c.

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

7.67 Madrasa of al-Mansuriyya
Juban, 1482

7.68 Mosque of Malhuki
Malhuki (near Ibb), 1499

7.69 Madrasa of al-'Amiriyya
Rida', 1504

7.70 Mausoleum at 'Arraf/Wassab
'Arraf/Wassab, early 16th c.

Mamluks 1511-1520

Yemen (Zabid and Tai'zz)

7.71 Mosque of al-Iskandariyya *
Zabid, ca. 1516

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Ottomans 1517-1635, 1872-1890

Yemen (Zabid, San'a and Ta'izz)

7.72 Mosque of Kamal Pasha (al-Kamaliyya)
Zabid, before 1520

7.73 Mosque of al-Shamsiyya
Dhamar, 1540

7.74 Mosque of al-Zumur (or Mosque of Özdemir)
San'a, 1549-55

7.75 Mosque of Nagd al-Juma'I
Nagd al-Juma'i, mid 16th c.

7.76 Complex of Mustafa Pasha *
Zabid, 1554

Visual sources:

Photos:

Nankivell-Tihamah: VC

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

7.77 Hammam Shukr

San'a, 1569

7.78 Qubbat al-Muradiyya in Qasr al-Silah
San'a, 1576

7.79 Twin Mosques of Janah and al-Madhab
San'a, 1583 and 17th c.

7.80 Türbe of Husayn Pasha (al-Husainiyya)
Ta'izz, 1593-4

7.81 Mosque of al-Bakiriyya *
San'a, 1597

7.82 Hammam al-Maydan
San'a, ca. 1600

7.83 Tomb of al-Sudi
Ta'izz, 1604

7.84 Mosque of al-Tawashi
San'a, 1618-9

7.85 Qubbat Talha *
San'a, 1619-20 and 1831-2

Kathiris (from Zafar) 1488-19th c.

Hadramawt (capital in Tarim after 1520 and later Sai'un)

Yafi'i tribes (from near 'Aden) 16th-19th c.: Hadramawt (first ruled by Kasadi and later by Qa'aiti clan in Qatn); Wahhabi campaign in Hadramawt 1809, destroying mausolea and fine buildings; joint rule of Kathiris and Qa'aitis in Shibam ca. 1830; after 1858 Shibam ruled by Qa'aitis and Sai'un by Kathiris; and others

7.86 Dar al-'Afif (house)
al-Dhubayyat, 1510-40

7.87 Mosque of Shaykh Sa'd bin 'Ali Taj al-'Afafin
al-Shihr, 1530-50 (also earlier)

7.88 Mosque of Ba'bath
al-Ghurfah, 1532

7.89 Masjid Sirjis
Tarim, 16th c. (founded 7th c.)

- 7.90 Masjid Ba'alui
Tarim, 16th c. (founded 7th c.)
- 7.91 Masjid al-Haddad
Sai'un, 16th c.
- 7.92 Mausolea of Hasan ibn Hasan and 'Ali ibn Hasan
Mashhad, before 1591
- 7.93 House of Jarhum *
Shibam, late 16th c.
- 7.94 Bab al-Aythus and Bab al-Idris (city gates)
al-Shihr, by 19th c.
- 7.95 Mosque of al-Midhar
Tarim, by 19th c.
- 7.96 Palace of the Sultan at Sai'un *
Sai'un, by 19th c.
- 7.97 Great Mosque of Sai'un
Sai'un, by 19th c.
- 7.98 Mausoleum of Nabi Hud
Barhut, by 19th c.
- 7.99 Mosque of Ibn Isma'il
al-Shihr, by 19th c.
- 7.100 Mosque of 'Abdullah
Sai'un, by 19th c. (also earlier)

Ya'rubids 1624-1741

Oman

- 7.101 Fort of Sayf bin Sultan *
Nizwa, 1660
- 7.102 Palace of Imam Bilarab bin Sultan *
Jabrin, 1675

Al Bu-Sa'id 1741-present

Oman and Zanzibar; united Sultanate 1749-1806; line in Zanzibar 1856-1964; line in Oman (capital in Muscat) 1856-present

7.103 Bayt of Nadir (now museum)
Muscat, 18th c.

7.104 Bayt of Franza
Muscat, ca. 1830

7.105 Fort of the Khanajira
Mudayrib, 1863

7.106 Sabla of al-Maharma (clan majlis) *
Mudayrib, 1890

7.107 Bayt of Awlad 'Ali bin Talib al-Khanajiri
Mudayrib, 19th c.

7.108 Jami' Mosque of Sadh
Sadh, 19th c.

Anatolia and the Balkans

TURKEY

Seljuqs of Rum 1077-1307

Anatolia, capital at Konya

8.1 Ulu Cami of Diyarbakır * Diyarbakır (Amid), 1091-2

Visual sources:

Photos:

Mango: Dumbarton Oaks

Slides:

Tabbaa 1984: MIT

8.2 Ulu Cami of Siirt Siirt, 1129

8.3 Külük Cami-Medrese Kayseri, mid 12th c.

8.4 Ulu Cami of Bitlis Bitlis, 1150

8.5 Alaeddin Camii * Konya, 1150-1220

Visual sources:

Slides:

Brotherton 1984: MIT

Denny 1984: MIT

8.6 Alay Han Alay Han (on Aksaray-Kayseri road), 1156-92

8.7 Seljuq Kiosk * Konya, before 1192

8.8 Mama Hatun Kümbedi * Tercan, early 13th c.

8.9 Afgunu Medresesi Kayseri, early 13th c.

8.10 Ümmühan Hatun Medresesi Seyitgazi, early 13th c.

8.11 Ulu Cami of Sinop
Sinop, early 13th c.

8.12 Çifte Medrese (hospital, medrese and kümbet) *
Kayseri, 1205-6

8.13 Kızılören Han
Kızılören Han (on Konya-Beyşehir Road), 1206

8.14 Boyalıköy Medresesi
Sincanlı, ca. 1210

8.15 Ulu Cami
Akşehir, ca. 1213

8.16 Citadel and City Walls of Sinop
Sinop, after 1214

8.17 Sarı Han
Avanos, 1214-8

8.18 Evdir Han
Evdir Han (on Antalya-Isparta road), 1214-8

8.19 Tas Mescit
Konya, 1215

8.20 Sifahane of Keykavus I (hospital) *
Sivas, 1217

Visual sources:
Photos:
Elliff: ©

8.21 Karahisar Medrese
Alaca, before 1220

8.22 Seljuq Kiosk at the Aspendos Theatre
Aspendos, 1219-37

8.23 Alaeddin Camii
Nigde, 1223

8.24 Ulu Cami of Malatya *
Malatya, 1224

Visual sources:
Slides:
Brotherton 1984: MIT

Denny 1984: MIT
Germen 1989: MIT

8.25 Ertokus Medresesi
Isparta/Atabey, 1224

8.26 Kiosk with a Hamam on Alara Hill
Alara Hill (on Antalya-Alanya road), 1224-5

8.27 Keykubadiye Sarayı (palace)
Kayseri, 1224-6

8.28 Kızıl Kule
Alanya, 1225-6

8.29 Sultan Hanı *
Sultan Hanı (on Konya-Aksaray road), 1229
Visual sources:
Photos:
Tasic: Metropolitan Museum of Art

8.30 Shipyard at Alanya
Alanya, after 1229

8.31 Sultan Hanı *
Sultan Hanı (on Kayseri-Sivas road), ca. 1230
Visual sources:
Photos:
Powell ©

8.32 Alara Han (on Antalya-Alanya Road)
Alara Han (on Antalya-Alanya road), 1232

8.33 Dar al-Hadith at Çankırı
Çankırı, 1235

8.34 Sadeddin Hanı
Sadeddin Hanı (near Konya), 1235-7

8.35 Seljuq Palace at Kubadabad *
Kubadabad, 1236

8.36 Burmalı Minare Camii
Amasya, 1237

8.37 Agzıkara Han
Agzıkara Han (on Aksaray-Kayseri road), 1237

8.38 Huand Hatun Külliyesi *
Kayseri, 1238

Visual sources:
Slides:
Tabbaa 1984: MIT

8.39 Saracceddin Medrese
Kayseri, 1238

8.40 Kırkgöz Han
Kırkgöz Han (on Antalya-Isparta road), ca. 1240

8.41 Karatay Hanı
Karatay Hanı (on Kayseri-Malatya Road), ca. 1240

8.42 Hızır İlyas Köskü
Erkilet, 1241-2

8.43 Sırçalı Medrese *
Konya, 1242

Visual sources:
Slides:
Brotherton 1984: MIT
Denny 1984: MIT

8.44 Mosque-Medrese of Hacı Kılıç
Kayseri, 1249

8.45 Ulu Cami of Sivrihisar
Sivrihisar, mid 13th c.

8.46 Hüseyin Gazi Medresesi
Alaca, mid 13th c.

8.47 Yivli Minare Camii
Antalya, mid 13th c.

8.48 Karatay Medresesi (Darü 's-Suleha)
Antalya, 1250

8.49 Karatay Medresesi *
Konya, 1251

Visual sources:
Slides:
Brotherton 1984: MIT
Denny 1984: MIT
Germen 1989: MIT

8.50 Haydar Bey Köskü

Argıncık (Kayseri), ca. 1252

8.51 Sırçalı Mescit *
Konya, 2nd half of 13th c.

8.52 Ulu Cami of Bünyan
Bünyan, 1256

8.53 Sahib 'Ata Külliyesi *
Konya, 1258

Visual sources:
Slides:
Brotherton 1984: MIT
Denny 1984: MIT

8.54 Tas Medrese of Sahib 'Ata
Akşehir, ca. 1260

8.55 İnce Minareli Medrese (Dar al-Hadith) *
Konya, 1260-5

Visual sources:
Slides:
Brotherton 1984: MIT
Denny 1984: MIT

8.56 Süleyman Pervâne Medresesi
Sinop, 1262

8.57 Gök Medrese Camii
Amasya, 1266

8.58 Gök Medrese at Tokat
Tokat, between 1265 and 1279

8.59 Sahibiye Medrese
Kayseri, 1267-8

8.60 Gök Medrese at Sivas *
Sivas, 1271

Visual sources:
Photos:
Dudley ©
Slides:
Brotherton 1984: MIT
Denny 1984: MIT
Tabbaa 1984: MIT

8.61 Buruciye Medrese
Sivas, 1271

8.62 Ulu Cami of Afyon
Afyon, 1272

8.63 Döner Kümbed *
Kayseri, 1273

Visual sources:
Slides:
Tabbaa 1984: MIT

8.64 Turumtay Türbesi
Amasya, 1278

8.65 Tas Medrese (or Yusuf bin Yakub Medresesi)
Afyon/Çay, 1278

8.66 Ulu Cami at Develi
Develi, 1281

8.67 Arslanhane Camii (or Ahi Serefeddin Camii)
Ankara, 1289-90

8.68 Gömeç Hatun Türbe
Konya, late 13th c.

8.69 Esrefoglu Camii *
Beyşehir, 1299

Visual sources:
Slides:
Denny 1984: MIT

Artuqid Atabegs

Diyarbakır (Amid) 1098-1232, Hasankeyf (Hisn Kayfa) 1098-1232, Mayyafariqin (Silvan) 1104-1185, Mardin 1104-1408, and Khartabiert (Harput) 1185-ca.1261

8.70 Citadel, City Walls and Gates of Diyarbakır *
Diyarbakır, 11th-13th c.

Visual sources:
Photos: Mango: Dumbarton Oaks
Powell: ©
Slides:
Artan 1984 (Citadel): MIT
Brotherton 1984: MIT

8.71 Eminateddin Maristanı
Mardin, early 12th c.

8.72 Ulu Cami Complex of Diyarbakır
Diyarbakır, 1117-1224

8.73 Batman Suyu (or Malabadi) Köprüsü (bridge) *
Diyarbakır, 1147

Visual sources:

Photos:

Powell ©

8.74 Ulu Cami of Mayyafariqin *
Mayyafariqin (Silvan), 1157

8.75 Ulu Cami of Mardin *
Mardin, 1176

Visual sources:

Slides:

Brotherton 1984: MIT

Tabbaa 1984: MIT

8.76 Hatuniye Medresesi
Mardin, last quarter of 12th c.

8.77 Ulu Cami of Khartabirt
Khartabirt (Harput), ca. 1185

8.78 Hasankeyf Bridge *
Hasankeyf, 1116

Visual sources:

Slides:

Tabbaa 1984: MIT

8.79 Ulu Cami of Dunaysir *
Dunaysir (Kızıltepe), 1204

Visual sources:

Photos:

Powell: ©

Slides:

Artan 1984: MIT

Tabbaa 1984: MIT

8.80 Taceddin Mesud Medresesi
Harzem (near Kızıltepe), 1211

8.81 Devegeçidi Suyu Köprüsü (bridge)
Devegeçidi Suyu Köprüsü (between Diyarbakır and Egil), 1218

8.82 Şehidiye Medresesi
Mardin, first half of 13th c.

8.83 Sultan 'Isa Medresesi (or Zinciriye Medresesi)
Mardin, 1385

Danishmendids 1071-1174

Sivas, Kayseri, Niksar and Malatya

8.84 Kölük Mosque-Medrese
Kayseri, 1142-64

8.85, Ulu Cami of Kayseri
Kayseri, 1142-64

8.86 Ulu Cami of Niksar
Niksar, 1145

8.87 Yağlıbasan Medrese (or Çukur Medrese
Tokat, 1151-2

8.88 Melik Gazi Türbesi *
Niksar, 1157

8.89 Ulu Cami of Sivas *
Sivas, 1197

Visual sources:
Photos: Creswell: VC
Slides:
Brotherton 1984: MIT
Denny 1984: MIT

8.90 Kırkkızlar Kümbedi
Niksar, early 13th c.

8.91 Melik Danismend Gazi Kümbedi
Pazarören (near), early 13th c.

Saltukids 1081-1202

Erzurum

8.92 Ulu Cami of Erzurum *
Erzurum, 1179 and later

Visual sources:
Slides:
Brotherton 1984: MIT

8.93 Emir Saltuk Kümbedi *
Erzurum, late 12th c.

Visual sources:
Slides:
Brotherton 1984: MIT
Denny 1984: MIT

8.94 İç Kale Mescidi: Tepsi Minare (Saat Kulesi)
Erzurum, end of 12th c.

Mengüjüklü 1171-1252

Erzincan, Kemah, Sebinkarahisar and Divriği

8.95 Citadel Mosque
Divriği, 1180-1

8.96 Sitte Melik Kümbedi
Divriği, 1196

8.97 Melik Gazi Kümbedi at Kemah
Kemah, end of 12th c.

8.98 Melik Gazi Kümbedi at Kirsehir
Kirsehir, 1228

8.99 Ulu Camii of Divriği and Sifahane (hospital) *
Divriği, 1228-9
Visual sources:
Slides:
Brotherton 1984: MIT

Il-Khanids

In Anatolia after 1270s and definitively after 1307; in Persia 1256-1353

8.100 Çifte Minareli Medrese *
Sivas, 1271
Visual sources:
Photos: Dudley: ©
Elliff: ©

8.101 Çifte Minareli Medrese (or Hatuniye) *
Erzurum, 1271
Visual sources:
Slides:
Denny 1984: MIT
Germen 1984
Tabbaa 1984: MIT

8.102 Caca Bey Medresesi *
Kırsehir, 1272

8.103 Sungur Bey Camii
Nigde, early 14th c. (by Mongol Emir of Eretna)

8.104 Bimarhane at AMasya (hospital)
Amasya, 1308

8.105 Yakutiye Medresesi
Erzurum, 1310

8.106 Hüdavend Hatun Kümbedi *
Nigde, 1312

8.107 Nureddin ibn Sentimur Kümbedi
Tokat, 1314

8.108 Ahmediye Medresesi (or Dar al-Hadith)
Erzurum, 1314 or 1323

8.109, Güdük Minareli Türbe
Sivas, 1347

Beylik of Aydın 1300-1419

Aydın, Birgi, Selçuk (Ephesus), Izmir, and others

8.110 Ulu Cami of Birgi
Birgi, early 14th c.

8.111, Isa Bey Camii *
Selçuk, 1374

Visual sources:

Photos:

Sebah and Joaillier: VC

Beylik of Eretna 1335-1380

Capital in Sivas

8.112 Asık Pasa Türbesi *
Kırsehir, 1322

8.113 Kösk Medrese and Türbe *
Kayseri, 1339

Beylik of Mentese 1300-1425

Milas, Balat (Miletos), Peçin, and others

8.114 Hacı Ilyas Camii
Milas, 1330

8.115 Ahmet Gazi Camii
Milas, 1378

8.116 Firuz Bey Camii *
Milas, 1394

8.117 Ahmet Gazi Medresesi
Peçin, late 14th c.

8.118 Ilyas Bey Camii *
Balat, 1404
Visual sources:
Slides:
Denny 1984: MIT

Beylik of Germiyan 1299-1428

Capital of Kütahya

8.119 Kubbeli Cami
Afyonkarahisar, 1331

8.120 Kursunlu Camii *
Kütahya, 1377

8.121 Ak Mescit
Afyonkarahisar, 1379

8.122 Vacidiye Medrese
Kütahya, 14th c.

8.123 Yakub Bey II Imareti
Kütahya, early 15th c.

Beylik of Karaman 1256-1483

Central Anatolia (Karaman, Lârende, Ermenak, Sivas, Konya, and others)

8.124 Yunus Emre Camii
Karaman, 1349

8.125 Hatuniye Medresesi *
Karaman, 1382

8.126 Sah Mescit
Nigde, 14th c.

8.127 Hanım Mescit
Nigde, 14th c.

8.128 Ak Medrese *
Nigde, 1409
Visual sources:
Slides:
Denny 1984: MIT

8.129 Seyid Mahmud Hurayni Kümbedi
Aksehir, 1409

8.130 Hasbey Darülhuffaz (Quranic school),
Konya, early 15th c.

8.131 Ibrahim Bey Imareti *
Karaman, 1433

8.132 Lâl Aga Camii *
Mut, 1444

8.133, Karabas Veli Imareti
Karaman, 1465

Beylik of Isfendiyar (Candar) 1291-1461:
Kastamonu, Sinop, and others

8.134 Ibni Neccar Camii *
Kastamonu, 1353

8.135 Halil Bey Mescidi
Kemahköy, 1363

8.136 Mahmut Bey Camii
Kastamonu/Kasaba Village, 1366

8.137 Ismail Bey Complex
Kastamonu, mid 15th c.

Beylik of Hamid 1300-1478
Egridir, Korkuteli, Antalya, and others

8.138 Yivli Minare Camii *
Antalya, 1373
Visual sources:
Slides:
Denny 1984: MIT

Beylik of Saruhan 1300-1410
Capital in Manisa

8.139 Ulu Cami of Ishaq Bey *
Manisa, 1376
Visual sources:
Slides:
Denny 1984: MIT

8.140 Mevlevihane
Manisa, ca. 1376 (for Ishaq Bey)

8.141 Revak Sultan Türbesi,
Manisa, 14th c.

Qara Qoyunlus 1380-1468
Azerbaijan (capital in Tabriz after 1389); brief presence in Anatolia before and after Timurid invasion
ca. 1400-1405); regained Tabriz in 1406;

8.142, Ulu Cami of Van *
Van, end of 14th c.

8.143, Erzen Hatun Kümbedi
Ahlat, 1396

Aq Qoyunlus 1378-1515
Eastern Anatolia and Azerbaijan; Diyarbakır 1402-1515 (rewarded by Timur with Diyarbakır after the Battle of Ankara in 1402) and Mardin after 1408-1504

8.144 Tomb of Sultan Hamza
Mardin, 1444

8.145 Zeynel Bey Kumbedi *
Hasankeyf, 15th c.

8.146 Emir Bayındır Kumbedi *
Ahlat, 1492

8.147 Kasım Pasa Medresesi *
Mardin, 1494-1502

Beylik of Ramadan 1378-1608

Southern Anatolia, capital in Adana

8.148 Ramazanoglu Camii (or Ulu Cami) *
Adana, 15th c.

Visual sources:

Slides:

Denny 1984: MIT

Beylik of Dhulqadir 1339-1515

Maras and Elbistan region

8.149 Ulu Cami of Elbistan *
Elbistan, 1515

Ottomans or Osmanlıs 1281-1924

Anatolia, the Balkans and the Arab Lands; Emirate 1281-1394, Sultanate 1394-1924 (capital in Bursa 1326-1366, Edirne [Adrianople] 1366-1453, Istanbul [Constantinople] 1453-1924)

8.150 Ertugrul Mescidi
Sögüt, 13th c.

8.151 Ala Köprü
Ermenak, 1305

8.152 Hacı Özbek Camii *
Iznik, 1333

Visual sources:

Photos:

Sebah and Joaillier: VC

8.153 Yesil Camii
Tire, 1333

8.154 Alaeddin Bey Camii
Bursa, 1335-6

8.155 Orhan Gazi Camii
Bilecik, 1335-60

8.156 Orhan Gazi Camii and Zaviye (or Orhaniye) *
Bursa, 1339

8.157 Bey Hamamı
Bursa, 1339

8.158 Bey Hanı, Bursa, 1339

8.159 Süleyman Pasa Medresesi
Iznik, mid 14th c.

8.160 Eski Kaplıca (thermal hamam) *
Bursa, 1360-89

8.161 Hoca Yadigar Camii
Inönü, 1374

8.162 Yesil Cami (Green Mosque of Murad I) *
Iznik, 1378-91

Visual sources:
Photos:
Sebah and Joaillier: VC

8.163 Yakup Çelebi Zaviyesi and Türbe
Iznik, ca. 1380s

8.164 Hüdavendigâr Camii *
Bursa, 1385 (for Murad I)

8.165 Çandarlı Hayreddin Pasa Türbesi
Iznik, 1387

8.166 Nilüfer Hatun Zaviyesi *
Iznik, 1388 (for Murad I)

Visual sources:
Photos:
Sebah and Joaillier: VC

8.167 Complex of Bayezid I (Yıldırım) *
Bursa, 1390-5

8.168 Issiz Han
Issiz Han (on the Bursa-Bandırma road), 1394

8.169 Ulu Cami of Bayezid I *
Bursa, 1396-1400

Visual sources:
Slides:
Denny 1984: MIT

8.170 Bridge at Çataltepe
Çataltepe (between Usak and Kula), 14th c.

8.171 Hacı Hamza Hamamı
Iznik, late 14th-15th c.

8.172 Namazgâh
Gelibolu, 15th c. (?)

8.173 Eski Cami *
Edirne, 1403-14
Visual sources:
Slides:
Calderon 1983: MIT
Denny 1984: MIT

8.174 Timurtas Camii and Deliktas Minaret
Bursa, 1404

8.175 Pir Ilyas Tekkesi *
AMasya, 1412

8.176 Bayezid Pasa Camii *
AMasya, 1414-9
Visual sources:
Slides:
Denny 1984: MIT

8.177 Çelebi Sultan Mehmed Medresesi
Merzifon, 1417

8.178 Yesil Complex (Mosque and Türbe of Mehmed I Çelebi) *
Bursa, 1419-21

Visual sources:
Photos: Sebah and Joaillier: VC
Powell: ©

8.179 Mahmud Çelebi Camii
Iznik, 1422

8.180 Saatli Medrese
Edirne, 2nd quarter of 15th c.

8.181 Muradiye Complex
Bursa, 1426 (for Murad II)

8.182 Yürgüç Pasa Camii *
AMasya, 1428

Visual sources:
Slides:
Denny 1984: MIT

8.183 Üç Serefeli Camii (or Muradiye) *
Edirne, 1438-47 (for Murad II)

Visual sources:
Photos: Kusch: ©
Slides:
Calderon 1983: MIT
Denny 1984: MIT

8.184 itti Hatun Mektebi (or Kanberler Mektebi)
Bursa, mid-15th c.

8.185 Rumeli Hisarı (fortress) *
Istanbul, 1451-2

Visual sources:
Photos:
W.S.: VC
Slides:
Denny 1984: MIT

8.186 Kapalı Çarşı (covered bazaar) *
Istanbul, 3rd quarter of 15th c.

8.187 Abdal Mehmed Camii
Bursa, 2nd half of 15th c.

8.188 Topkapı Sarayı *
Istanbul, 1459-65, and later

Visual sources:
Photos:
Sebah and Joaillier: VC

Kusch: ©
Powell: ©
Slides:
Al-Asad: MIT

8.189 Fatih Complex *

Istanbul, 1463-70

Visual sources:
Photos:
Abdullah Frères and Sebah and Joaillier: VC
Slides:
Calderon 1983: MIT
Denny 1984: MIT

8.190 Mahmud Pasa Camii

Istanbul, 1464

8.191 Mahmud Pasa Hamamı

Istanbul, 1466

8.192 Murad Pasa Camii

Istanbul, 1466

8.193 Ayse Kadın Camii (daughter of Mehmed I)

Edirne, 1468

8.194 Rum Mehmed Pasa Camii

Istanbul/Üsküdar, 1469

8.195 Gedik Ahmed Pasa Complex

Afyonkarahisar, 1472

8.196 Çandarlı Ibrahim Pasa Camii

Istanbul, 1477

8.197 Koza Hanı *

Bursa, 1481-1512

8.198 Bayezid II Complex *

AMasya, 1481-1512

Visual sources:
Slides:
Calderon 1983: MIT
Denny 1984: MIT

8.199 Mehmed Pasa Camii

Amasya, 1481-1512

8.200 Bayezid II Köprüsü (bridge)

Osmançik, 1481-1512

8.201 Ishak Pasa Complex
Inegöl, 1482

8.202 Bayezid II Complex *
Edirne, 1484

Visual sources:
Photos: Kusch: ©

8.203 Davud Pasa Camii
Istanbul, 1485

Visual sources:
Photos:
Creswell: VC

8.204 Kapiaga Medrese
Amasya, 1488

8.205 Hatuniye Camii (for Bayezid II)
Manisa, 1489

8.206 Firuz Aga Camii
Istanbul, 1491

8.207 'Atik 'Ali Pasa Camii
Istanbul, 1497

8.208 Nasrullah Camii
Kastamonu, early 16th c.

8.209 Zal Pasa Camii
Adilcevaz, 16th c.

8.210 Sultan Bayezid II Complex *
Istanbul, 1501-6

Visual sources:
Photos:
Sebah and Joaillier: VC

8.211 Bali Pasa Camii
Istanbul, 1504

8.212 Iskender Pasa Camii (or Terkim Camii)
Istanbul, ca. 1505

8.213 Tekke of Battal Gazi *

Eskisehir (near), 1511-7

8.124 Süleymaniye Cami
Tekirdag/Çorlu 1512-3

8.215 Tekke of Jalal al-Din al-Rumi*
Konya, 1512-20

8.216 Selim I Camii
Dogubayezit, 1512-20

8.217 Castle and Bridge at Hosap *
Hosap, 1512-20

Visual sources:

Photos:

Powell ©

8.218 Cezerî Kasım Pasa Camii
Istanbul/Eyüp (near), 1515-6

8.219 Fatih Pasa Camii *
Diyarbakır, 1518-21

Visual sources:

Slides:

Artan 1984: MIT

8.220 Çoban Mustafa Pasa Complex *
Istanbul/Gebze, 1520s

Visual sources:

Slides:

Orbay 1985: MIT

8.221 Cami and Medrese of Hüsrev Pasa
Diyarbakır, 1521-8

8.222 Sultan Selim I Camii *
Istanbul, 1522

Visual sources:

Photos:

Creswell and Sebah and Joaillier: VC

Slides:

Denny 1984: MIT

8.223 Ibrahim Pasa Sarayı *
Istanbul, 1524

8.224 Serefiye Cami
Bitlis, 1528

8.225 Kadı Burhaneddin Camii
Edirne, 1529

8.226 Ramazan Efendi Camii
Istanbul, 1530s

8.227 Hadım Ali Pasa Camii
Diyarbakır, 1534-7

8.228 Haseki Sultan Complex
Istanbul, 1538-9

8.229 Barbaros Hayreddin Pasa Türbesi
Istanbul/Besiktas, 1541

8.230 Barbaros Hayreddin Pasa Hamamı
Istanbul, 1540s

8.231 Sehzade Complex *
Istanbul, 1543-8

Visual sources:

Photos:

Creswell and Sebah and Joaillier: VC

Powell: ©

Slides:

Denny 1984: MIT

8.232 Iskele Complex (or Mihrimah Camii) *
Istanbul/Üsküdar, 1547

Visual sources:

Photos:

Creswell: VC

Sebah and Joaillier: VC

8.233 Rüstem Pasa Medresesi *
Istanbul, 1550

8.234 Kursunlu Han
Istanbul; 1550

8.235 Süleymaniye Complex
Istanbul; 1550-7 (for Süleyman II Kanuni)

Visual Sources:

Photos:

Sebah and Joaillier: VC

Powell: ©

Slides:

Al-Asad 1986: MIT

Denny 1984: MIT
Hazra 1987: MIT

8.236 Sinan Pasa Camii
Istanbul/Besiktas, 1550s

8.237 Hadım Ibrahim Pasa Camii
Istanbul, 1551

8.238 Hasseki Hürrem Hamamı *
Istanbul, 1556

8.239 Ca'fer Aga Medresesi (or Sogukkuyu Medrese)
Istanbul, 1557-9

8.240 Kara Ahmed Pasa Camii (Mosque-Medrese)
Istanbul, 1558-60s

8.241 Rüstem Pasa Hanı *
Edirne, 1560

Visual sources:
Photos: Kusch: ©

8.242 Pertev Pasa Türbesi
Istanbul/Eyüp, 1560s

8.243 Zal Mahmud Pasa Complex *
Istanbul/Eyüp, 1560-6

8.244 Rüstem Pasa Camii *
Istanbul, 1561

Visual sources:
Photos:
Creswell: VC and Sebah and Joaillier: VC
Slides:
Denny 1984: MIT
Hazra: MIT

8.245 Mihrimah Sultan Camii *
Istanbul, 1562-5

8.246 Lala Mustafa Pasa Camii
Erzerum, 1563

8.247 Sultan Selim Complex
Karapınar (Konya Prov.), 1563-4

8.248 Iskender Pasa Camii

Ahlat, 1564

8.249 Selimiye Camii (for Selim II)
Konya, 1565

8.250 Molla Çelebi Camii
Istanbul, 1565-6

8.251 Kaya Çelebi Camii
Van, before 1567

8.252 Hüsrev Pasa Camii
Van, 1567

8.253 Sultan Süleyman Köprüsü *
Istanbul/Büyük Çekmece, 1567-8

8.254 Sokollu Medresesi *
Istanbul/Eyüp, 1568-9

8.255 Sokollu Mehmed Pasa Complex at Lüleburgaz
Lüleburgaz (Kırklareli Prov.), 1569-70

8.256 Selimiye Complex *
Edirne, 1569-74 (for Selim II)

Visual sources:
Photos: Kusch: ©
Slides:
Calderon 1983: MIT
Denny 1984: MIT

8.257 Sokollu Mehmed Pasa Complex at Kadırga *
Istanbul/Kadırga, 1571

Visual sources:
Photos:
Sebah and Joaillier: ©
Powell: VC
Slides:
Denny 1984: MIT

8.258 Behram Pasa Camii
Diyarbakır, 1572-3

8.259 Piyale Pasa Camii *
Istanbul, 1573

Visual sources:
Photos:
Creswell: VC

8.260 Ali Pasa Camii
Tokat, 1573

8.261 Sokollu Mehmed Pasa Complex at Payas
Payas (now Yakacık, Hatay Prov.), 1574-5

8.262 Lala Mustafa Pasa Complex
Ilgın (Konya Prov.), 1576-7

8.263 Selim II Türbesi (mausoleum) *
Istanbul, 1576-7

Visual sources:
Slides:
Al-Asad 1986: MIT
Ali 1980: MIT
Denny 1984: MIT

8.264 Sokollu Mehmed Pasa Camii *
Istanbul, 1577

Visual sources:
Slides:
Denny 1984: MIT
Hazra 1987: MIT
Orbay 1985: MIT

8.265 Pertev Pasa Camii
Izmit (Kocaeli Prov.), 1579-80

8.266 Semsî Ahmet Pasa Complex *
Istanbul/Üsküdar, 1580

Visual sources:
Slides:
Denny 1984: MIT

8.267 Mehmed Bey Camii (or Kale Cami)
Sivas, 1580

8.268 Kılıç 'Ali Pasa Complex *
Istanbul, 1580

Visual sources:
Photos:
Creswell: VC
Slides:
Denny 1984: MIT
Orbay 1985: MIT

8.269 Atık Valide Complex (or Nur Banu Complex) *
Istanbul/Üsküdar, 1583

Visual sources:
Photos:

Creswell: VC

8.270 Kursunlu Cami
Kayseri, 1585

8.271 Kazasker Ivaz Efendi Camii
Istanbul, 1585

8.272 Habesi Mehmed Aga Complex
Çarsamba, 1585

8.273 Mesih Pasa Camii
Istanbul, 1586

8.274 Ramazan Efendi Camii
Istanbul, 1586

8.275 Muradiye Complex *
Manisa, 1586 (for Murad III)

8.276 Nisanci Mehmed Pasa Complex *
Istanbul/Karagümruk, 1588

8.277 Melek Ahmed Pasa Camii
Diyarbakır, 1591

8.278 Hunting lodge for Siyavus Pasa *
Istanbul (near), 1592

8.279 Takkeci Ibrahim Çavus/Aga Camii *
Istanbul, 1592

Visual sources:

Photos:

Powell, ©

8.280 Türbe and Çesme of Sinan Pasa *
Istanbul, 1593

8.281 Yeni Valide Complex *
Istanbul/Eminönü, 1597-1603

Visual sources:

Photos:

Creswell and Sebah and Joaillier: © VC

Powell: ©

8.282 Gazanfer Aga Complex
Istanbul, 1599

8.283 Bayram Pasa Complex
Istanbul, early 17th c.

8.284 Davut Pasa Köskü
Istanbul, 1603-17 (as rebuilt by Ahmed I)

8.285 Sultan Ahmed I Complex *
Istanbul, 1609-17

Visual sources:

Photos:

Creswell: VC

Iranian, and Sebah and Joaillier: ©

Kusch: ©

Powell: ©

Slides:

Al-Asad 1986: MIT

Ali 1980: MIT

Denny 1984: MIT

Hazra 1987: MIT

8.286 Ömer Pasa Camii
Elmali, 1610

8.287 Serefettin Camii
Konya, 1636

8.288 Complex of Kara Mustafa Pasa
Merzifon, 2nd half of 17th c.

8.289 Caravanserai of Okuz Mehmed Pasa
Ulukıslar, 1685

8.290 Kara Mustafa Pasa Complex
Istanbul, 1691

8.291 Caravanserai
Malatya, 17th c.

8.292 Köprülü Yalısı (kiosk on the Bosphorus) *
Istanbul, 1699

8.293 Darül-hadis of Nevsehirli Ibrahim Pasa
Istanbul, 1720

8.294 Ibrahim Pasa Camii

Nevsehir, 1726

8.295 Ahmed III Çesmesi at Aya Sofya *

Istanbul, 1728

Visual sources:

Photos:

Iranian: VC

Staatliche Bildstelle Berlin: VC

Powell: ©

Kusch: ©

8.296 Tophane Çesmesi (or Mahmud I Meydani Çesmesi)

Istanbul, 1732

8.297 Hekimoglu Ali Pasa Complex

Istanbul, 1734

8.298 Türbe and Çesme of Hacı Mehmed Emin Aga

Istanbul, 1740

8.299 Besir Aga Complex,

Istanbul, 1741-5

8.300 Ibrahim Pasa Camii

Erzerum, 1748

8.301 Nuruosmaniye Complex *

Istanbul, 1755 (for Osman III)

Visual sources:

Photos:

Sebah and Joaillier: VC

Slides:

Germen 1989: MIT

8.302 Cihanzade Complex

Aydın, 1756

8.303 Laleli Complex *

Istanbul, 1759-63 (for Sultan Mustafa III)

8.304 Büyük Yeni Han

Istanbul, ca. 1759

8.305 Beylerbey Complex *

Istanbul, 1778 (for Sultan Abdülhamid I)

8.306 Ishak Pasa Sarayı *

Dogubayezit, 1784

Visual sources:

Photos:

Powell: ©

Slides:

Artan 1984: MIT

8.307 Aynalı Kavak Kasrı (palace) *
Istanbul/Hasköy, 1791 (for Selim III)

8.308 Çakır Ağa Konagi (house) *
Birgi, late 18th c.

8.309 Sadullah Pasa Yalısı *
Istanbul, late 18th c.

8.310 Nusretiye Complex *
Istanbul, 1822-6 (for Sultan Mahmud II)

Visual sources:

Photos:

Sebah and Joaillier: VC

8.311 Dolmabahçe Sarayı *
Istanbul, 1853 (for Sultan Abdülmecid I)

Visual sources:

Photos:

Berggren: VC

8.312 Ortaköy Camii
Istanbul, 1854

8.313 Mevlevihane in Galata
Istanbul, 1855

8.314 Clock Tower at Nigde
Nigde, 19th c.

8.315 Hüdavendigâr Camii
Plovdiv (Bulgaria), 1389

8.316 Eski Cami at Iambol
Iambol (Bulgaria), 1420

8.317 Çelebi Mehmed Camii *
Dimetoka (or Didymoteichon, Greece), 1420 (for Mehmed I)

8.318 Mustafa Pasa Camii
Skopje (or Üsküp, Macedonia), 1472

8.319 Isa Bey Camii
Skopje (or Üsküp, Macedonia), 1475

8.320 Ilyas Bey Imrahor Camii
Korçë (Albania), 1496

8.321 Gazi Hüsrev Bey Complex *
Sarajevo (Bosnia-Herzegovina), 1530
Visual sources:

Photos:
AKP Postcard Collection: VC

8.322 Ibrahim Pasa Camii
Hezargrad (or Razgrad, Bulgaria), 1540s

8.323 Alaca Cami
Foca (Bosnia-Herzegovina), 1550

8.324 Brusa Bedesteni (bazaar-han)
Sarajevo (Bosnia-Herzegovina), 1551

8.325 Karagöz Mehmed Bey Camii
Mostar (Bosnia-Herzegovina), 1554
Visual sources:

Photos:
AKP Postcard Collection: VC

8.326 Seyfullah Efendi Camii
Sofia (Bulgaria), 1556

8.327 Hünkâr Camii
Sarajevo (Bosnia-Herzegovina), 1556-7 and 1759-60 (founded 1457)

8.328 Hacı Ali Camii (or Sisman Ibrahim Pasa Camii)
Pocitelj (Bosnia-Herzegovina), 1562

8.329 Stari Most (bridge) *
Mostar (Bosnia-Herzegovina), 1566
Visual sources:

Photos:
AKP Postcard Collection: VC

8.330 Sokollu Mehmed Pasa Köprüsü (bridge) *
Visegrad (Bosnia-Herzegovina), 1571-7 (by Mimar Sinan)

Visual sources:
Photos: Kusch: ©

8.331 Mehmed Pasa Camii (or Bayrakli Cami), Prizren (Kosovo, Yugoslavia), 1573

8.332 Ferhad Pasa Camii *
Banja Luka (Bosnia-Herzegovina), 1579-80

8.333 Bayraklı Cami
Belgrade (Serbia), late 17th c.

8.334 "Mesi" Köprü (bridge)
Shkodër (Albania), early 18th c.

8.335 Edhem Bey Camii
Tirana (Albania), 1794

8.336 Serena Camii
Tetovo (Macedonia), 18th c.

8.337 Banesa Pashko Vasa
Shkodër (Albania), beginning of 19th c.

The Crimea (Ukraine)

Golden Horde 1226-1502

South Russia, Qipchaq Steppe, the Volga Basin and Khwarizm; in the Crimea until the independence of Hajji Giray Khan after 1426; defeated by Giray Khans in 1502 and absorbed into their horde; capital in Saray on the Volga (Muslims after 1312)

9.1 Mosque and Madrasa of Özbek Khan *
Solhat, 1314

Giray (Tatar) Khans 1426-1783

The Crimea; originally as vassals of Golden Horde Khan Toqtamish (reigned 1376-1395); fully independent after 1426 under Hajji Giray; capital in Bakhchisaray (Simferopol); claimed to be heirs to the Golden Horde and ruled at times in the 16th c. in Qazan; later as vassals of the Ottomans and a Muslim buffer-state between the Ottomans on one side Russia and Poland on the other; occupied and annexed by Russia 1783

9.2 Zincirli Madrasa
Salacik (near Bakhchisaray), 1500

9.3 Türbe of Hacı Giray Khan *
Salacik (near Bakhchisaray), 1501

9.4 Saray of the Tatar Khans *
Bakhchisaray, 1503-1764

Visual sources:
Photos:
AKP Postcard Collection: VC

9.5 Tatar Khan Camii *
Gözleve (or Evpatoria), 1552

The Caucasus

Shaddadids 951-1174

Arran and Eastern Armenia; main line in Ganja and Dvin 951-1075 (occupation of Arran by Seljuq general Savtigin 1075); branch in Ani 1072-1174 (Georgian occupation 1174)

10.1 Mosque of Manuchihr *
Ani (Turkey), 1073

Seljuqs in the Caucasus 1050-1137 (intermittently into 13th c.)

10.2 Mosque and Minaret of Muhammad *
Baku , 1078-9
Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

10.3 Maidens' Tower (Gyz Galassy) *
Baku, 11th-12th c.
Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

10.4 Church of the Holy Apostles (S. Arak'elots): Gavit (zhamatun/hall)
Ani (Turkey), mid 13th c. (church founded 1031)

Eldigüzid Atabegs 1137-1225

Azerbaijan; effective rulers in Seljuq territory from Shirvan (Azerbaijan) and Georgia in the north to Isfahan in the South 1160s-1191 (capitals in Ardabil and Maragha [early 13th c.]

10.5 Mausoleum of Yusuf ibn Kuseyir
Nakhichevan (Azerbaijan), 1162

10.6 Mausoleum of Mu'mine Khatun *
Nakhichevan (Azerbaijan), 1186

10.7 Mausoleum of Shaykh Khorassan
Nakhichevan (Azerbaijan), 12th-13th c.

10.8 Gülistan Mausoleum
Cuga (or Juq, near Nakhichevan, Azerbaijan), 12th-13th c.

II-Khanids 1256-1353

Persia and Azerbaijan (capitals in Maragha, Tabriz and Sultaniyya)

10.9 Khanqah and Mausoleum of Pir Husayn *
Baku (near), 1242, 1283 and later

10.10 Mausoleum at Babi
Babi (Azerbaijan), 1271-2

10.11 Mosque at Kirna
Kirna (Azerbaijan), 13th c.

10.12 Mausoleum at Karabaghlar *
Karabaghlar (Nakhichevan), 1319-35

10.13 Tomb Tower at Berde *
Berde (Nakhichevan), 1322

Shirvan Shahs 1155-1501

Province of Shirvan; vassals of Timurids after 1394 (capital in Shemakha until the Qara Qoyunlu occupation of 1426, then in Baku until Safavid occupation 1501)

10.14 Walls and gates of Baku
Baku/Icheri-Sheher, 12th-15th c.

10.15 Masjid-i Jami' of Baku
Baku/Icheri-Sheher, 1378

10.16 Masjid-i Jami' of Derbend *
Derbend (Daghestan, Russia), 1368-9

10.17 Multani Caravanserai
Baku/Icheri Sheher, 14th c.

10.18 Fortress at Mardakyan *
Mardakyan (Azerbaijan), 14th c.

10.19 Complex of the Shirvan Shahs *
Baku/Icheri Sheher, 15th c.

Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

10.20 Hadji Haib Hammam
Baku/Icheri Sheher, 15th c.

10.21 Palace at Nardaran (summer residence of the Shirvan Shahs) *

Nardaran (Azerbaijan), 15th c.

10.22 Masjid-i Tuba Shahi
Mardakyan (Azerbaijan), 1481-2

Timurids in province of Shirvan , Azerbaijan 1386-1426

10.23 Shrine of Dir-i Baba
Maraza (Azerbaijan), 1402

Safavids 1500-1732

Persia; capitals in Tabriz, Qazvin and Isfahan (after 1596-7)

10.24 Masjid-i Jami' of Kirovabad
Kirovabad (Azerbaijan), 1606

10.25 Bukhara Caravanserai
Apshehon (Azerbaijan), 17th c.

10.26 Bazaar at Baku
Baku/Icheri-Sheher, 17th c.

10.27 Imamzada at Kirovabad (or Gey-Imam Mausoleum)
Kirovabad (Azerbaijan), 17th c.

10.28 Madrasa at Ordubad
Ordubad (Nakhichevan), 17th c.

10.29 Masjid-i Imamzada
Berde (Nakhichevan), 17th c.

Khans of Sheki 1797-1817

Semi-independent under Qajars

10.30 Fortress and Summer Residence of the Khans of Sheki *
Sheki (Azerbaijan), 18th c.

Greater Syria

(Syria, Lebanon, Jordan, Palestine/Israel and the Syrian Jazira)

Al-Khulafa' al-Rashidun (the Rightly-Guided Caliphs) 632-661

Capital at Medina (in Kufa during the reign of 'Ali ibn Talib 656-661)

11.1 Great Mosque of Hama
Hama, 636-7

Umayyads

Capital at Damascus (in Rusafa [Sergiopolis] during the reign of Hisham 724-743 and Harran during the reign of Marwan II 744-750)

11.2 Dome of the Rock (Qubbat al-Sakhra) and Dome of the Chain (Qubbat al-Silsilah) *
Jerusalem/Haram al-Sharif, 690-2

Visual sources:

Photos:

American Colony, Bonfils, Creswell and Zangaki: VC

Anonymous 19th c: VC

Anonymous 20th c: VC

Matson Collection: Library of Congress

Van Berchem Collection: University of Geneva

11.3 Qasr Burqu'
Qasr Burqu' (Jordan), on the road from Mafraq to Baghdad, 700

11.4 Palatial Complex in Jerusalem
Jerusalem, exterior southwestern corner of the Haram al-Sharif, 705-15

11.5 Qasr and Mosque at Humeima
Humeima (Jordan), along the Via Nova (Roman highway connecting Aqaba to DaMascus), between Aqaba and Petra, 705-20

11.6 Congregational Mosque of 'Amman
'Amman, 705-24

11.7 Great Mosque of DaMascus (al-Jami' al-Umawi) *
DaMascus, 709-15

Visual sources:

Photos:

American Colony, Bonfils and Creswell: VC

Matson Collection: Library of Congress

Mango: Dumbarton Oaks

Slides:

Tabbaa 1983, 1984: MIT

11.8 Palace, Mosque and Hammam at Jabal Says (or Qasr 'Usays)
Jabal Says (Syria), 105 km southeast of DaMascus, 709-15 (by al-Walid I)

11.9 Mosque and Palace at Qusayr al-Hallabat
Qusayr al-Hallabat (Roman fortress, Jordan), 709-50

11.10 Mosque at Khan al-Zabib
Khan al-Zabib (Jordan), 8 km west of Qatrana, 709-50

11.11 Qasr and Mosque at Umm al-Walid
Umm al-Walid (Jordan), 10 km west of Ziza, 709-50

11.12 Qasr al-Kharana *
Qasr al-Kharana (Jordan), Eastern Desert, 710

Visual sources:

Photos:

Urice: ©

11.13 Qusayr 'Amra *
Wadi Butm (Jordan), 80 km east of 'Amman, 712-5 (probably by al-Walid I)

Visual sources:

Photos:

Creswell: VC

11.14 Qasr al-Minya
Qasr al-Minya (Palestine), near Lake Tiberias, 712-5 (by al-Walid I)

11.15 'Anjar ('Ayn al-Djarr) *
'Anjar (Lebanon), near Ba'albak, 714-5

Visual sources:

Photos: Creswell: VC

11.16 Mosque of 'Umar (so-called) *
Busra (Syria), ca. 717-21

11.17 Qasr and Mosque at Qastal
Qastal (Jordan), 25 km south of 'Amman, 720-44

11.18 Umayyad Qasr at 'Amman *
'Amman/Citadel, 720-50

11.19 Qasr and Reservoir at al-Muwaqqar
al-Muwaqqar (Jordan), 722-3 (by Yazid II)

11.20 Mosque and Palaces of Hisham at Rusafah
Rusafah (Sergiopolis, Syria), 724-43

11.21 Hammam al-Sarakh, Hammam al-Sarakh (Jordan), Eastern Desert, 725-30 (by Hisham)

11.22 Qasr al-Hayr al-Gharbi (West) *
Qasr al-Hayr al-Gharbi (Syria), 60 km west of Palmyra, 727

11.23 Qasr al-Hayr al-Sharqi (East) *
Qasr al-Hayr al-Sharqi (Syria), 100 km northeast of Palmyra (Rusafa Desert), 728-9

Visual sources:

Photos:

Creswell: VC

11.24 Khirbat al-Mafjar *
Khirbat al-Mafjar (Palestine), Wadi al-Nuway'imah, north of Jericho, 739-43

11.25 Qasr al-Mshatta *
Qasr al-Mshatta (Jordan), 32 km south of 'Amman, 743-4

Visual sources:

Photos:

von Erfa and Stoedtner: VC

Staatliche Museen: Berlin

11.26 Qasr al-Tuba *
Qasr al-Tuba (Jordan), Wadi Ghadaf, about 100 km southeast of 'Amman, 743-4

11.27 Qasr Bayir
Qasr Bayir (Jordan), 110 km northeast of Ma'an, 743-4

11.28 Great Mosque of Harran (or Jami' al-Firdaws) *
Harran (now Altınbasak, Turkey), 744-50

Visual sources:

Photos:

Creswell: VC

Abbasids 750-1258

Effectively in Syria 750-905; Greater Syria divided into the provinces of Palestine (including Jerusalem), Syria (including Damascus and Aleppo), al-'Awasim (northwestern Syria and southern Anatolia) and al-Jazira (upper Mesopotamia)

11.29 al-Aqsa Mosque *
Jerusalem/Haram al-Sharif, 780 and later

Visual sources:

Photos:

American Colony, Bonfils, Creswell, and Zangaki: VC

Matson Collection :Library of Congress

Van Berchem Collection: University of Geneva

11.30 Fortifications of al-Rafiqa
Raqqā (Syria), on the dividing line between Syria and Mesopotamia, 772 and later

11.31 Great Mosque of Raqqā *
Raqqā/Rafiqa (Syria), intra-muros, 772 and later

11.32 Cistern of Ramla (or Bir al-'Aneziya) *
Ramla (Palestine), 789

11.33 Raqqā Palaces
Raqqā/Rafiqa (Syria), to the northeast of the town, extra-muros, 796

11.34 Terraced Structure at Heraqlah *
Heraqlah (Syria), on the road from Raqqā to Balis, 806-8

Numayrids 990-1086

Edessa, Harran and Raqqā; sold Edessa to Byzantines in 1030-2; vassals of Fatimids after 1063; 'Uqaylid occupation on behalf of the Seljuqs 1081

11.35 Citadel of al-Mudawwar *
Harran (now Altınbasak, Turkey), ca. 1059
Visual sources:
Photos:
Creswell: VC

11.36 Baghdad Gate at Raqqā *
Raqqā (Syria), mid 11th-mid 12th c.
Visual sources:
Photos:
Creswell and Dérounian: VC

'Uqaylids ca. 990-1096

al-Jazira, Iraq and northern Syria originally as vassals of the Buyids; line in Mosul, Jazirat ibn 'Umar, Nisibin and Balad 992-1096 (tributary to the Seljuqs after 1079) and Aleppo 1079-1085 (as a buffer between the Great Seljuqs and the Seljuqs of Rum); line in Takrit before 1036 to shortly after 1057; line in Raqqā and Qal'at Ja'bar until 1169

11.37 Qasr al-Banat
Raqqā (Syria), mid 11th c.

11.38 Great Mosque of Aleppo and minaret *
Aleppo, intra-muros, 1089-94
Visual sources:
Photos:

Creswell: VC
Herzfeld: Freer Gallery

Prelude to the Seljuqs and Atabegs in Syria

Hamadanids of Mosul 905-1004

Capture Aleppo from Ikhshidids in 944 and straddle northern Syria and Mesopotamia; Byzantines recapture Antioch in 969 and establish a protectorate over Hamadanid Syria.

Fatimids 970-1153 in Syria

Coast and inland as far as Jerusalem and Damascus after 970, based in Tripoli; Aleppo under Fatimid influence/control and local rulers (especially Mirdasids) 1004-60; after the Seljuq conquest in 1079 only a narrow coastal strip from Tyre southwards was kept; 'Asqalan, the last Fatimid stronghold, fell to the Crusaders in 1153.

Turcomans 1071-79

Territory seized from Fatimids after Turkomans called in to suppress an Arab tribal rising (Jerusalem and Aleppo captured after 1071 and Damascus 1076); Seljuq conquest by Tutush in 1079.

Seljuqs 1079-1117 in Syria

Damascus 1079-1103, succeeded by the Börüd line of Tühtigin 1103-1146; Aleppo 1079-1117 ('Uqaylid vassals in Aleppo 1079-1085), succeeded by Artuqid line of Il-Ghazi of Mardin 1117-1127; Antioch recaptured from Byzantines by Seljuqs of Rum ca. 1084; Edessa captured from Byzantines 1086 and then lost to Franks 1098; Antioch captured from Seljuqs of Rum 1086 and then lost to Franks 1098; Jerusalem 1079-1098 (recaptured by Fatimids 1098 and then lost to Franks 1099)

11.39 Khanqah al-Sumaysatiyya (Dar al-Faqara'), DaMascus, next to the Great Mosque, 1080-95

11.40 Mausoleum of Safwat al-Mulk (Khanqah al-Tawusiyya) *
DaMascus, extra-muros, 1110-11

Seljuqs 11.41 Maqam Ibrahim (extra-muros)
Aleppo, Salihin Cemetery, 1112

Börüd Atabegs 1103-1146

Damascus

11.42 Madrasa al-Aminiyya
DaMascus, intra-muros, Suq al-Harir , 1120

11.43 Fortress, gate and mosque (at Temple of Ba'al)
Palmyra (Syria), 1132-3

11.44 Madrasa al-Mujahidiyya *
DaMascus, intra-muros, Suq al-Qalbaqiyya, 1135

11.45 Madrasa of Abu Mansur Gumushtegin (or Mosque of al-Mabrak) *
Busra (Syria), 1136

11.46 Madrasa al-Mujahidiyya (extra-muros)
DaMascus, extra-muros, Bab al-Faradis, 1145

11.47 Madrasa al-Mismariyya, DaMascus, intra-muros
Suq al-Haramiyyin, before 1151

Zengids 1127-1233

al-Jazira and Syria; united line in Mosul and Aleppo 1127-1146 (Sinjar added 1128-1149, Edessa captured from Franks in 1144); line in Mosul 1146-1233; 2nd line in Damascus and Aleppo 1146-1181, united again with Mosul 1181-1186; Aleppo to Saladin in 1183 and Damascus in 1186; third line in Sinjar ca. 1167-1220

11.48 Great Mosque and Madrasa of Edessa
Edessa (al-Ruha, now Urfa, Turkey), 12th c. and earlier

11.49 Mashhad of Imam Muhassin (or al-Dakka)
Aleppo, extra-muros, 1146

11.50 Mausoleum of al-Najmiyya
DaMascus, 1148

11.51 Maristan of Nur al-Din
Aleppo, 1148-55

11.52 Madrasa al-Halawiyya *
Aleppo, 1149

Visual sources:

Slides:

Tabbaa 1983: MIT

11.53 Madrasa al-Muqaddamiyya
Aleppo, 1150

11.54 Madrasa and Fountain (Qastal) of al-Shu'aybiyya *
Aleppo, 'Aqabah Quarter, 1150-1

Visual sources:

Photos:
Creswell: VC
Slides:
Tabbaa 1984: MIT

11.55, Maristan of Nur al-Din *
DaMascus, 1154

Visual sources:
Photos:
Creswell: VC
Slides:
Tabbaa 1983: MIT

11.56 Mosque of al-Hasanayn
Hama, 1157

11.57 Qal'at Shayzar (fortress)
Qal'at Shayzar (Syria), overlooking the Ghab Valley, 1157-70

11.58 Madrasa al-'Umariyya
DaMascus, Salihyya, 1160

11.59 Mosque of Nur al-Din at Hama (al-Jami' al-Nur
Hama, 1163

11.60 Hammam al-Bzouriyya
DaMascus, 1165

11.61 Mausoleum of al-Najmiyya
DaMascus, intra-muros, 1165

11.62 Mosque of Lower Maqam Ibrahim (intra-muros)
Aleppo, Citadel, 1168

11.63 Madrasa at Khan al-Tutun
Aleppo, 1168-9

11.64 Minaret of the Mosque of al-Dabbagha al-'Atiqa
Aleppo, ca. 1169

11.65 Qal'at Ja'bar
Qal'at Ja'bar (Syria), 1169-70

11.66 Madrasa al-Rayhaniyya, DaMascus, intra-muros, 1170

11.67 Dar al-Hadith of Nur al-Din (al-Nuriyya) *
DaMascus, intra-muros, Suq al-'Asruniyya, 1171-2

11.68 Madrasa al-'Adiliya al-Kubra (and Mausoleum of al-'Adil) *
DaMascus, intra-muros, 1171-1223

Visual sources:
Photos:
Creswell: VC
Slides:
Tabbaa 1983: MIT

11.69 Madrasa and Mausoleum of Nur al-Din (or al-Nuriyya al-Kubra) *
DaMascus, 1172

Visual sources:
Photos:
Creswell: VC

11.70 Madrasa al-Badriyya (and Mausoleum)
DaMascus, Salihyya, before 1173

11.71 Tower of Nur al-Din (fortification)
DaMascus, 1173

11.72 Mausoleum of Sitt al-Sham (Lesser Turba)
DaMascus, intra-muros, 1173

11.73 Khan al-Qutayfa
Khan al-Qutayfa (Syria), 3rd quarter of 12th c. (by Nur al-Din)

11.74 Mashhad of Husayn *
Aleppo, 1174-1200

Visual sources:
Photos:
Herzfeld: VC
Slides:
Tabbaa 1983: MIT

11.75 Mausoleum of al-Khatuniyya (Jami' al-Jadid)
DaMascus, Salihyya, 1182

11.76 Madrasa and Mausoleum of Farroukhshah
DaMascus, 1183

11.77 Great Mosque of Ma'arrat al-Nu'man
Ma'arrat al-Nu'man (Syria), 12th c.

11.78 Khan al-Qusayr, Hama (near), late 12th c.

11.79 Khan Tuman *
Khan Tuman (Syria), late 12th c.

Visual sources:
Photos:

Creswell: VC

Ayyubids 1169-1260/end of 15th c.

Egypt, Syria, Diyarbakir and Yemen: Aleppo 1183-1260; Mayafariqin 1185-1260; Damascus 1186-1260; Acre (from Franks) 1186-1191; Kerak (from Franks) 1186-1260; Jerusalem (from Franks) 1187-1229 (fortifications preemptively dismantled by al-Mu'azzam Isa in 1219 and city given to Franks 1229-1244 save the enclave of al-Haram al-Sharif, ruled by a Muslim qadi); Harran and Edessa after 1190; Sinjar 1220-1239; Hisn Kayfa and Amid (Diyarbakir) 1232-end of 15th c.; also in Hims, Hama, Baniyas, Busra, etc.

11.80 Khan al-'Arus (or Khan al-Sultan)

Khan al-'Arus (Lebanon), 1181-2 (by Salah al-Din/Saladin)

11.81 Madrasa al-Farrukhshahiyya and al-Amjadiyya (and Mausolea)

DaMascus, extra-muros, 1182 and 1230

11.82 Madrasa al-'Adhrawiyya

DaMascus, intra-muros, 1184-5

11.83 Qal'at Najm

Qal'at Najm (Syria), on the Euphrates between Edessa and Aleppo, 1186-1216

11.84 Mausoleum of Bani al-Muqaddam

DaMascus, Dahdah Cemetery, before 1187 or ca. 1200

11.85 Porch of Bab al-Silsila and Bab al-Sakina

Jerusalem, 1187-99

11.86 Madrasa al-Shamiyya al-Kubra or al-Mu'azzamiyya (and Mausolea) *

DaMascus, extra-muros, 1189

Visual sources:

Slides:

Tabbaa 1983: MIT

11.87 Siqaya of al-Malik al-'Adil (fountain)

Jerusalem, Haram al-Sharif, 1193

11.88 Madrasa al-Shadhbakhtiyya

Aleppo, 1193

11.89 Madrasa al-'Aziziyya and Mausoleum of Salah al-Din al-Ayyubi

(Saladin), DaMascus, intra-muros, 1195

11.90 Mausoleum of Shaykh Hayat

Harran (Turkey), 1196

11.91 Madrasa al-Afdaliyya
Jerusalem, 1198

11.92 Madrasa of Abu al-Fawaris *
Ma'arrat al-Nu'man (Syria), 1199

11.93 Citadel of Aleppo *
Aleppo, late 12th-16th c.
Visual sources:
Photos:
Creswell, Dérounian, and Herzfeld: VC
Slides:
Tabbaa 1983, 1984: MIT

11.94 Madrasa of Ibn al-Muqaddam
DaMascus, ca. 1200

11.95 Citadel
Busra (Syria), 1202-28

11.96 Mosque of al-Muzaffari (or Jami' al-Hanabilah or Jami' al-Jabal) *
DaMascus, Salihyya, 1202-13
Visual sources:
Slides:
Tabbaa 1983: MIT

11.97 Hammam of Usama al-Halabi (private bath)
DaMascus, 1204

11.98 Citadel of DaMascus
DaMascus, 1206

11.99 Qubbat al-Nahawiyya
Jerusalem, Haram al-Sharif, 1207-8

11.100 Maqam Nabi-u-Allah Yusha'
Ma'arrat al-Nu'man (Syria), 1207

11.101 Madrasa al-Mu'azzamiyya
Jerusalem, Tariq al-Mujahidin, 1209-1218

11.102 Minaret of al-'Adil
Miskina (or Balis, Syria), 1210

11.103 Madrasa al-'Umariyya
DaMascus, Salihyya, 1210

- 11.104 Maqam al-Khalil
Edessa (al-Ruha, now Urfa, Turkey), 1211-12
- 11.105 Madrasa al-Jarkasiyya (and Mausoleum)
DaMascus, Salihyya, 1211 and 1237
- 11.106 Maqam Ibrahim
Aleppo, Citadel, 1213
- 11.107 Mausoleum of Abu 'Abdullah al-Hasan ibn Salama
DaMascus, Salihyya, after 1213
- 11.108 Madrasa al-Mardaniyya (and Mausoleum)
DaMascus, Salihyya, 1213-26
- 11.109 Madrasa al-Zahiriya (extra-muros) *
Aleppo, 1219-20
Visual sources:
Slides:
Tabbaa 1984: MIT
- 11.110 Madrasa al-Shamiyya (intra-muros)
DaMascus, 1220
- 11.111 Madrasa al-Sultaniyya
Aleppo, 1223-32
- 11.112 Madrasa, Dar al-Hadith and Mausoleum of al-'Izziyya
DaMascus, extra-muros, 1224
- 11.113 Madrasa al-Rukniyya (and Mausoleum) *
DaMascus, Salihyya , 1224
- 11.114 Mausoleum of Umm al-Afdal 'Ali
Aleppo, 1224
- 11.115 Madrasa al-Shibliyya (and Mausoleum)
DaMascus, Salihyya, 1226
- 11.116 Bab Tuma (fortification)
DaMascus, 1227
- 11.117 Madrasa al-Sahiba (and Mausoleum) *
DaMascus, Salihyya, 1230
- 11.118 Dar al-Hadith al-Ashrafiyya (and Mausoleum)
DaMascus, intra-muros, 1232

11.119 Minaret of al-Mu'azzam 'Isa
Salkhad (Syria), 1232-3

11.120 Mosque of al-Jarrah (or al-Jana'iz)
DaMascus, outside Bab al-Shaghur, 1233

11.121 Khan Itnah
Khan Itnah (Syria), before 1234 (by Rukn al-Din Manguverish)

11.122 Mosque of al-Tawba
DaMascus, outside Bab al-Faradis, 'Uqayba Quarter, 1234

11.123 Mosque of al-Aqsab or al-Qasab *
DaMascus, outside Bab al-Salama, 1234

11.124 Mosque of al-Ahmar
DaMascus, intra-muros, ca. 1234

11.125 Mosque and Madrasa al-Firdaws (extra-muros), *
Aleppo, 1235-6

Visual sources:

Photos:

Herzfeld: VC

Slides:

Tabbaa 1983: MIT

11.126 Mausoleum of Dawud ibn Aidekin
DaMascus, 1236

11.127 Dar al-Hadith al-Ashrafiyya al-Maqdisiyya
DaMascus, Salihyya, 1237

11.128 Madrasa al-Kamiliyya
Aleppo, Firdaws, extra-muros, 1237

11.129 Ribat al-Nasiri
Aleppo, 1237-8

11.130 Madrasa al-Kamaliyya al-'Adimiyya *
Aleppo, 1241-2

11.131 Dar al-Hadith al-'Alima or Amat al-Latif (and Mausoleum)
DaMascus, Salihyya, 1242

11.132 Madrasa al-Atabekiyya (and Mausoleum)
DaMascus, Salihyya, 1242

11.133 Madrasa al-Sharafiyya
Aleppo, 1242-52

11.134 Bab al-Salam (fortification)
DaMascus, 1243

11.135 Dar al-Hadith and Madrasa al-Karusiyya
DaMascus, intra-muros, 1243

11.136 Mausoleum of Rayhan
DaMascus, 1243-4

11.137 Madrasa al-Qillijiyya (and Mausoleum)
DaMascus, intra-muros, 1247-53

11.138 Tower of al-Salih Ayyub (fortification)
DaMascus, 1248

11.139 Maristan al-Qaymari *
DaMascus, Salihyya, 1248-58

Visual sources:

Slides:

Tabbaa 1983: MIT

11.140 Mosque (?) of Arghun al-Hafiziyya (and Mausoleum)
DaMascus, Salihyya, 1250

11.141 Madrasa al-Qaymariyya al-Kubra
DaMascus, intra-muros, 1252

11.142 Great Mosque of Der'a
Der'a (Syria), 1253 (Ayyubid restoration)

11.143 Madrasa al-Badra'iyya (and Mausoleum)
DaMascus, intra-muros, 1255

11.144 Bab Qinnasrin
Aleppo, 1256

11.145 Madrasa al-Murshidiyya (and Mausoleum)
DaMascus, Salihyya, 1256-7

11.146 Madrasa al-'Adiliyya al-Sughra (and Mausoleum)
DaMascus, intra-muros, inside Bab al-Faraj, 1258

Bahri Mamluks 1250-1382

In Syria after 1260; Palestinian and Lebanese Coast captured from Crusaders between 1265-1292 (Safad 1277, Latakia 1287, Tripoli 1289, Acre 1291, Tyre, Sidon, Beirut and Haifa by 1292); in the Jazira after the defeat of the Mongols in 1303; *na'ib al-saltanah* (viceroy) in Damascus; Province of Syria divided into the regions of Gaza (including Jerusalem and Hebron), Damascus, Aleppo, Hama, Safad, Karak and Tripoli

11.147 Mosque of Yalbugha *

Damascus, 1264

Visual sources:

Slides:

Tabbaa 1983: MIT

11.148 Mausoleum of Barka Khan and his sons (Khalidiyya Library) *

Jerusalem, Tariq Bab al-Silsila, 1265-80

11.149 Ribat of 'Ala' al-Din Aydughli al-Basir (pilgrim hospice)

Jerusalem, Tariq Bab al-Nazir, 1267-8

11.150 Al-Abyad Mosque *

Ramla (Palestine), 1268

11.151 Madrasa al-Zahiriyya (intra-muros) and Mausoleum (of Baybars I and his son Baraka Khan) *

Damascus, 1277

Visual sources:

Slides:

Tabbaa 1983: MIT

11.152 Mausoleum of Tabutluk *

Damascus, Salihyya, 1280-1300 or earlier

11.153 Ribat of Sultan Qalawun (pilgrim hospice) *

Jerusalem, Tariq Bab al-Nazir, 1282-3

11.154 Mausoleum of 'Ala al-Din Aydughli al-Kubaki (al-Kubakiyya)

Jerusalem, Mamilla Cemetery, 1289

11.155 Khan 'Aiyash

'Adra Village (Syria), 1291

11.156 Ribat of Kurt al-Mansuri (pilgrim hospice)

Jerusalem, at the west wall of the Haram al-Sharif, 1293-4

11.157 Great Mosque of Tripoli

Tripoli (Lebanon), 1294-1314

11.158 Khanqah of Amir 'Alam al-Din Sanjar al-Dawadari (now Madrasa al-Bakriyya) *

Jerusalem, at the north wall of the Haram al-Sharif, 1295

11.159 Mausoleum of al-Malik al-Awhad

Jerusalem, at the north wall of the Haram al-Sharif, 1298

11.160 Minaret of al-Ghawanimah *

Jerusalem, northwest corner of the Haram al-Sharif, 1298

Visual sources:

Photos:

Creswell: VC

11.161 Mausoleum of al-'Adil Katbugha

DaMascus, Salihyya, 1303

11.162 Ribat of Qarasunqur

Aleppo, 1303

11.163 Mosque of al-Marqab

al-Marqab (Syria), ca. 1303

11.164 Mausoleum of Baybars al-Jaliq

Jerusalem, Tariq Bab al-Silsila, 1307

11.165 North and West Porticos and Gates of the Haram al-Sharif, and Mawazin (colonnades of the platform of the Dome of the Rock) *

Jerusalem/Haram al-Sharif, 1307-1483

Visual sources:

Photos:

American Colony, Bonfils, Creswell and Zangaki: VC

Anonymous 19th c: VC

11.166 Sabil al-Baridi

DaMascus, early 14th c.

11.167 Mausoleum of Sa'd al-Din Mas'ud

Jerusalem, Tariq Bab al-Silsila, 1311

11.168 Mausoleum of Amir Saudi al-Nasiri

Aleppo, 1314

11.169 Madrasa of Amir Sanjar al-Jawili *

Jerusalem, on the northern border of the Haram al-Sharif, 1315-20

11.170 Madrasa al-Qartawiyya

Tripoli, 1316-26

11.171 Mosque and Mausoleum of Tankiz, *

DaMascus, 1317-18

Visual sources:

Slides:

Tabbaa 1984: MIT

11.172 Mosque of Amir Sanjar al-Jawili

Al-Khalil (Hebron), adjoining al-Haram al-Ibrahimi, 1318-20

11.173 Mosque of Amir Altinbugha al-Salihi

Aleppo, 1318-23

11.174 Madrasa of Karim al-Din 'Abd al-Karim

Jerusalem, on the northern border of the Haram al-Sharif, 1319

11.175 Mosque of Qadi Gabriyal ibn Sa'id

DaMascus, 1319

11.176 Khan al-Breidj (including mosque and sabil)

Khan al-Breidj (Syria), 1320

11.177 Madrasa of 'Isa ibn 'Umar al-Burtasi

Tripoli (Lebanon), before 1324

11.178, Mosque and Mausoleum of Abu al-Fida'

Hama, 1326-7

11.179 Madrasa and Khanqah of Amir Tankiz al-Nasiri *

Jerusalem, Tariq Bab al-Silsila, at the west wall of the Haram al-Sharif,

1328-9

Visual sources:

Photos: Creswell: VC

Matson Collection: Library of Congress

11.180 Mausoleum of Kawkabiyya

DaMascus, 1329

11.181 Bab al-Silsilah Minaret

Jerusalem, next to Bab al-Silsilah of the Haram al-Sharif, 1329-30

11.182 Madrasa or Zawiya of Wazi Amin al-Mulk (or al-Din) 'Abdullah

Jerusalem, 1329-30

11.183 Ribat al-Nisa' (women's hospice)

Jerusalem, 1330

- 11.184 Khanqah (or Zawiya or Madrasa) of Fakhr al-Din Muhammad
Jerusalem, southwest corner of the Haram al-Sharif, 1332
- 11.185 Madrasa al-Nuriyya
Tripoli (Lebanon), 1333
- 11.186 Mosque of Badr al-Din al-'Attar
Tripoli (Lebanon), 1334-5
- 11.187 Mosque of Amir Taynal al-Ashrafi
Tripoli (Lebanon), 1336
- 11.188 Suq al-Qattanin and Khan of Amir Tankiz al-Nasiri *
Jerusalem, main entrance on the west portico of the Haram al-Sharif, other
entrance on Tariq al-Wad, 1336-7
Visual sources:
Photos:
Creswell: VC
- 11.189 Madrasa of al-Majd al-Sallami
Jerusalem, corner of Tariq Bab al-'Atm and Tariq al-Mujahidin, 1338
- 11.190 Dar al-Hadith of Tankiz
DaMascus, 1338-9
- 11.191 Madrasa of Amir Almalik al-Jukandar
Jerusalem, at the north wall of the Haram al-Sharif, 1340
- 11.192 Great Mosque of Ba'albak/Ra's al-'Ayn, Ba'albak/Ra's al-'Ayn,
before 1341
- 11.193 Qubbat al-'Asafir
DaMascus (near), 1341
- 11.194 Madrasa and Mausoleum of Afridun al-'Ajami
DaMascus, 1343-8
- 11.195, Minaret of al-Fakhriyya
Jerusalem, southwest corner of the Haram al-Sharif, 1345-1496
- 11.196 Mosque and Mausoleum of Araq al-Silahdar (or Mosque of Sidi
Suhayb), DaMascus, 1349-50
- 11.197 Khan Shaykhu(n)
Khan Shaykhu(n) (Syria), mid 14th c.

11.198 Mosque of al-'Attar
Tripoli (Lebanon), 1350

11.199 Mausoleum of Jamal al-Din Pahlavan (or al-Turba al-Kilaniyya) *
Jerusalem, Tariq Bab al-Silsilah, 1352

Visual sources:

Photos:

Creswell: VC

11.200 Mausoleum of Turkan Khatun
Jerusalem, Tariq Bab al-Silsilah, 1352-3

11.201 Madrasa of Faris al-Din Ilbaki ibn Qutlumalik
Jerusalem, at the north wall of the Haram al-Sharif, 1352-3

11.202 Maristan of Arghun *
Aleppo, 1354

Visual sources:

Slides:

Tabbaa 1983, 1984, MIT

11.203 Madrasa of Oghul Khatun
Jerusalem, at the west wall of the Haram al-Sharif, 1354-80

11.204 Madrasa and Mausoleum of Arghun al-Kamili
Jerusalem, at the west wall of the Haram al-Sharif, 1358

11.205 Khanqah and/or Madrasa of Majd al-Din al-Is'ardi (Madrasa al-Is'ardiyya) *
Jerusalem, at the north wall of the Haram al-Sharif, by 1345 (waqf 1359)

Visual sources:

Photos:

Creswell: VC

11.206 Madrasa of Amir Manjak al-Yusufi
Jerusalem, at the west wall of the Haram al-Sharif, ca. 1361

11.207 Madrasa of Amir Sayf al-Din Taz
Jerusalem, Tariq Bab al-Silsilah, ca. 1361

11.208 Mosque of Amir Mankalibugha al-Shamsi
Aleppo, 1361-7

11.209 Madrasa al-Rashidiyya
DaMascus, ca.1366-7

11.210 Bab al-Asbat Minaret
Jerusalem, north wall of the Haram al-Sharif, 1367-8

11.211 Mosque of Manjak
DaMascus, 1368

11.212 Zawiya of Shaykh 'Abdullah al-Bistami
Jerusalem, northern part of the Old City, before 1369

11.213 Khan al-Sabil
Khan al-Sabil (Syria), 1371-2 (by Mamluk prince Sayf al-Din)

11.214 Madrasa of Badr al-Din Lu'lu' Ghazi
Jerusalem, 1373-4

11.215 Khan Dennon
Khan Dennon (Syria), on the route from DaMascus to Dera'a , 1376

11.216 Mausoleum of Yashbak
DaMascus, 1377 or 1395

11.217 Madrasa of Amir Sayf al-Din Baydamur al-Khwarizmi (or al-Hanbaliyya), Jerusalem, Tariq Bab al-Hadid, 1380

11.218 Madrasa and Mausoleum of Makilbugha al-Ahmadi (or al-Baladiyya), Jerusalem, north of Bab al-Sakina, 1380

11.219 Zawiya of Abu al-Wafa' Family
Jerusalem, west wall of the Haram al-Sharif, 1380-1

11.220 Khanqah al-Yunisiyya
DaMascus, 1382

11.221 Madrasa and Mausoleum of Amir Tashtamur al-'Ala'i (al-Tashtamuriyya) *
Jerusalem, Tariq Bab al-Silsilah, 1382-3

Visual sources:
Photos:
Creswell: VC

11.222 Khan al-'Askar
Tripoli, 14th c.

11.223 Khan Jubb Yusuf
Galilee, 14th c.

Burji Mamluks 1382-1517

Egypt and Syria; *na'ib al-saltanah* (viceroy) in Damascus; Province of Syria divided into the regions of Gaza (including Jerusalem and Hebron), Damascus, Aleppo, Hama, Safad, Karak and Tripoli

11.224 Wakala of Sultan Barquq or Khan al-Sultan (caravanserai) *
Jerusalem, 1386-7

Visual sources:
Photos:
Creswell: VC

11.225 Khan of Yunus ibn 'Abdullah al-Dawadar *
Gaza (Palestine), 1387

11.226 Palace and Mausoleum of Lady Tunshuq al-Muzaffariyya *
Jerusalem, 'Aqabat al-Takiyya (Khassaki Sultan), 1388

Visual sources:
Photos:
Creswell: VC

11.227 Mausoleum of Amir Tanibak al-Hasani (and his wife)
DaMascus, 1394-5

11.228 Mosque of Amir Taghribardi min Bashbugha
Aleppo, 1396-7

11.229 Minaret of the Mosque of Sidi 'Umar
Jerusalem, Harat al-Yahud (Jewish Quarter), 1397

11.230 Mosque of al-Utrush
Aleppo, intra-muros, 1399-1410

11.231 Khan al-Tujjar
Khan al-Tujjar (Galilee), early 15th c.

11.232 Minaret of the Khanqah of Saladin
Jerusalem, 'Aqabat al-Khanqah, 1417-8

11.233 Khan Jaqmaq *
DaMascus, intra-muros, 1418-20

Visual sources:
Slides:
Tabbaa 1984: MIT

11.234 Mosque and Mausoleum of Khalil al-Tawrizi
DaMascus, 1420-23

11.235 Madrasa and Mausoleum of Jaqmaq al-Arghunshawi

DaMascus, 1421

11.236 Mosque and Mausoleum of Barsbay (or Jami' al-Ward)
DaMascus, 1427

11.237 Madrasa or Khanqah of 'Abd al-Basit
Jerusalem, at the north wall of the Haram al-Sharif, 1431

11.238 Madrasa of Muhammad ibn Dhulghadir (al-Ghadiriyya)
Jerusalem, at the north wall of the Haram al-Sharif, 1432

11.239 Madrasa of Amir Husam al-Din Hasan (al-Hasaniyya)
Jerusalem, Tariq Bab al-Nazir, 1434

11.240 Madrasa and Mausoleum of Isfahan Shah Khatun (al-'Uthmaniyya)
Jerusalem, at the west wall of the Haram al-Sharif, 1437

11.241 Madrasa and Ribat and/or Khanqah of Amir Jawhar al-Qunuqbayi
Jerusalem, Tariq Bab al-Hadid, 1440

11.242 Hammam al-Tawrizi
DaMascus, 1444

11.243, Madrasa and Mausoleum of Amir Shadbak al-Gulbani
DaMascus, 1453

11.244 Khanqah of Muhammad ibn al-Nahhas
DaMascus, before 1458

11.245 Madrasa and Mausoleum of Ibn al-Sabuni
DaMascus, 1459-64

11.246 Minaret of the Mosque of al-Afdal 'Ali (Mosque of 'Umar ibn al-Khattab)
Jerusalem, 1465

11.247 Hammam of Qaytbay (or Hammam al-Sultan)
DaMascus, intra-muros, 1468-96

11.248 Minaret of al-Qal'I
DaMascus, 1470

11.249 Madrasa al-Tawashiyya
Tripoli, 1470-71

11.250 Madrasa of Qadi Qutb al-Din Muhammad al-Haydari

DaMascus, 1473-4

11.251 Ribat of Ibn al-Zamin (pilgrim hospice)
Jerusalem, at the west wall of the Haram al-Sharif, 1476-7

11.252 Mausoleum of 'Uthman ibn Ugulbak
Aleppo, 1476-7

11.253 Madrasa of Abu Bakr ibn Muzhir *
Jerusalem, Tariq Bab al-Hadid, 1480-1

Visual sources:

Photos:

Creswell: VC

11.254 Madrasa of Sultan Qaytbay (al-Ashrafiyya) *
Jerusalem, at the west wall of the Haram al-Sharif, 1482

Visual sources:

Photos:

Creswell: VC

11.255 Sabil of Sultan Qaytbay *
Jerusalem, Haram al-Sharif, 1482

Visual sources:

Photos:

Creswell: VC

Van Berchem Collection: University of Geneva

11.256 Khan al-Sabun
Aleppo, ca. 1492

11.257 Khan Qurdbak
Aleppo, ca. 1492

11.258 Tower of al-Sba' (fortification)
Tripoli, late 15th c.

11.259 Madrasa al-Siba'iyya (or Jami' al-Kharratin)
DaMascus, 1509-15

11.260 Khan al-Qassabiyya
Aleppo, 1510

11.261 Mausoleum of Khayrbak
Aleppo, 1514

11.262 Khan Khayrbak *
Aleppo, intra-muros, 1514-22

Ottomans in Syria 1517-1916

Syria divided into wilayas (provinces) of Damascus, Tripoli, Aleppo, Raqqa; Jerusalem ruled directly by Istanbul; independent rules:

Druze Ma'nids 1613-1634: Mount Lebanon, capital at Dayr al-Qamar

Shihabids 1711-1842: Mount Lebanon, capital at Dayr al-Qamar (Maronites after 1770)

al-'Azm family 1725-1783: Damascus

Shaykh Zahir al-'Umar al-Zaydani 1746-1775: Acre and part of the Galilee

Ahmad Pasha al-Jazzar 1775-1804: Acre

Muhammad 'Ali's occupation 1831-1840

11.263 Mosque and Mausoleum of Muhyi al-Din ibn 'Arabi
DaMascus/Salihiyya, 1518 (by Sultan Selim)

11.264 Caravanserai of Sultan Selim
Afamiya (Syria), ca. 1518-20

11.265 Zaba Fortress
Qatrana (Jordan), on the pilgrimage road, 1531

11.266 Sabil al-Wad
Jerusalem, 1536 (by Sultan Sulayman II)

11.267 Sabil Bab al-Silsilah *
Jerusalem, outside Bab al-Silsilah, 1537

Visual sources:

Photos:

Creswell: VC

11.268 Ribat Bayram Jawish or Madrasa al-Rasasiyya *
Jerusalem, Tariq Bab al-Wad, 1540

Visual sources:

Photos:

Creswell: VC

11.269 City Walls, Gates and Citadel of Jerusalem *
Jerusalem, 1540

Visual sources:

Photos:

Creswell: VC

11.270 Qurt Beg Khan
Aleppo, 1540

11.271 Complex of Husrev Pasha *
Aleppo, 1544-6

11.272 Khan al-Khayyatin

DaMascus, intra-muros, 1552-3

11.273 Complex of Sulayman II *

DaMascus, 1554-66

Visual sources:

Photos:

Creswell: VC

11.274 'Adliyya Mosque

Aleppo, 1555-66 (by Muhammad Pasha)

11.275 Madrasa al-Salimiyya

DaMascus, 1566

11.276 Khan al-Harir

DaMascus, intra-muros, 1573-4

11.277 Khan and Suq al-Gumruk *

Aleppo, 1574

Visual sources:

Photos:

Creswell: VC

Slides:

Tabbaa 1983: MIT

11.278 Mosque of Darwish Pasha *

DaMascus, 1574

11.279 Bahramiyya Mosque by Bahram Pasha

Aleppo, 1583

11.280 Mosque of Sinan Pasha *

DaMascus, 1586-91

11.281 Khan of Murad Pasha

Ma'arrat al-Nu'man (Syria), 16th c.

11.282 Tawashi Mosque

Aleppo, 16th c.

11.283 Bab al-Ahmar Mosque

Aleppo, 16th c.

11.284 Takiyya of al-Mawlawiyya

Aleppo, 16th c.

11.285 Khan al-Zayt

DaMascus, intra-muros, 16th c.

11.286 Khan al-Haramayn
DaMascus, intra-muros, 1630-1

11.287 Khan al-Wazir *
Aleppo, 1682

Visual sources:

Photos:

Creswell: VC

11.288 Ghazala House *
Aleppo, 17th c.

11.289 Khan al-'Amud
DaMascus, intra-muros, 17th c.

11.290 Madrasa of Abdurrahman
Edessa (al-Raha, now Urfa, Turkey), early 18th c.

11.291 Madrasa al-'Uthmaniyya *
Aleppo, 1730

11.292 Khan of Sulayman Pasha *
DaMascus, intra-muros, 1733

11.293 Qaymariyya Mosque
DaMascus, 1743

11.294 Great Mosque of Tiberias (or Mosque of Zahir al-'Umar) *
Tiberias, 1746

11.295 Palace of As'ad Pasha al-'Azm *
DaMascus, 1749

Visual sources:

Photos:

Creswell: VC

Anonymous 20th c: VC

11.296 Ajemian House (or Aziz Karkur House)
Aleppo, mid 18th c.

11.297 Khan of As'ad Pasha al-'Azm *
DaMascus, intra-muros, 1752-3

11.298 Khan al-Safarjalani
DaMascus, intra-muros, 1757-8

- 11.299 Khan al-Sadraniyya
DaMascus, intra-muros, 1757-8
- 11.300 Mosque of Ahmad Pasha al-Jazzar *
Acre, 1775-1805
- 11.301 House of Baz-Honein *
Dayr al-Qamar (Lebanon), 1795
- 11.302 Djanbulat House
Aleppo, 18th c.
- 11.303 Adjikbash House
Aleppo, 18th c.
- 11.304 Khan al-Ruzz
DaMascus, intra-muros, 18th c.
- 11.305 Khan al-Fawqani (al-Mahruq or al-Sanawbar)
DaMascus, intra-muros, 18th c.
- 11.306 Khan al-Tutun
DaMascus, intra-muros, 18th c.
- 11.307 Khan al-'Umdan
Acre, 18th c.
- 11.308 House of Fou'ad Bustani
Dayr al-Qamar (Lebanon), 1806
- 11.309 House of Toubia
Aamcit (Mount Lebanon), 1820
- 11.310 House of 'Adil Husn al-Din
Mukhtara (Mount Lebanon), 1860
- 11.311 Hijaz Railway Station
DaMascus, 1880
- 11.312 Zeki Mosque
Aleppo, 19th c.
- 11.313 Hammam Barhan
Aleppo, by 19th c.
- 11.314 Hammam al-Nahhasin

Aleppo, by 19th c.

11.315 Bab al-Faraj Clock Tower
Aleppo, 1895

11.316 Mosque of Hasan Beg
Jaffa, 1914

Iraq

Umayyads 661-750

12.1 Great Mosque of Kufa *
Kufa, 670 (as rebuilt by Ziyad ibn Abihi)
Visual sources:
Photos:
Herzfeld: Freer Gallery of Art

12.2 Dar al-'Imara *
Kufa, ca. 670

12.3 Mosque of al-Hajjaj *
Wasit, 703-4

'Abbasids 749-1258

Effectively 749-945 (divided into the provinces of Iraq, Mosul and al-Jazira) and after 1157, especially 1194-1258; capital in Kufa 750-762 and Baghdad 762-1258 (Samarra 836-892)

12.4 al-Mansur's Round City *
Baghdad, 762-7

12.5 Ukhaydir Palace *
Kufa (near), 764-78
Visual sources:
Photos:
Creswell: VC

12.6 Jawsaq al-Khaqani Palace *
Samarra, 836
Visual sources:
Photos:
Creswell: VC
Anonymous 20th c: VC.
Herzfeld: Freer Gallery of Art

12.7 Qasr al-Jiss
Samarra, 836-7

12.8 Great Mosque of al-Mutawakkil *
Samarra, 848-52
Visual sources:
Photos:
Creswell: VC

12.9 Balkuwara Palace *

Samarra, 849-59

Visual sources:

Photos:

Herzfeld: Freer Gallery of Art

12.10 Mosque of Abu Dulaf *

Samarra/Ja'fariya, 847-61

Visual sources:

Photos:

Creswell: VC

12.11 Qubbat al-Sulaybiya *

Samarra, 862

Visual sources:

Photos:

Creswell: VC

12.12 Complex of Ma'ruf al-Karkhi

Baghdad, 1066, 1215

Visual sources:

Photos:

Creswell: VC

12.13 Mausoleum of Sitta Zubayda *

Baghdad, 1179-1225

Visual sources:

Photos:

Creswell: VC

Postcard Collection: VC

12.14 Mosque of Zumurrud Khatun *

Baghdad, ca. 1193

12.15 Mausoleum of Zumurrud Khatun *

Baghdad, 1193

12.16 Bab al-Wastani

Baghdad, ca. 1200

12.17 Talisman Gate *

Baghdad, 1200

12.18 Minaret of Jami' al-Khaffafin *

Baghdad, 1202

12.19 Minaret of Mosque of al-Qumriyya

Baghdad, 1228

12.20 Qantarat Harba (bridge) *
Samarra, 1228

Visual sources:
Photos:
Creswell: VC

12.21 'Abbasid "Palace" in the Qal'a; (possibly Madrasa Sharabiyya, or Bishriyya) *
Baghdad, ca. 1230

Visual sources:
Photos:
Creswell: VC
Postcard Collection: VC
Herzfeld: Freer Gallery of Art
Slides:
ARUP Associates: MIT
Tabbaa: MIT

12.22 Madrasa al-Mustansiriya *
Baghdad, 1233

Visual sources:
Photos: Creswell: VC
Slides:
ARUP Associates: MIT
Tabbaa: MIT

12.23 Mausoleum of 'Umar al-Suhrawardi
Baghdad, 1234

Visual sources:
Photos: Creswell: VC
Postcard Collection: VC

12.24 Madrasa al-Sharabiyya
Portal, Wasit, 1234

'Uqaylids 990-1096

al-Jazira, Iraq and Northern Syria; originally as vassals of the Buyids; line in Mosul, Jazirat ibn 'Umar, Nisibin and Balad 992-1096 (tributary to the Seljuqs after 1079) and Aleppo 1079-1085 (as a buffer between the Great Seljuqs and the Seljuqs of Rum); line in Takrit before 1036-shortly after 1057; line in Raqqa and Qal'at Ja'bar until 1169

12.25 Minaret at 'Anah *
'Anah, ca. 1058

12.26 Imam Dur (or Mausoleum of Sharaf al-Dawla Muslim, 'Uqaylid ruler of Mosul) *
Samarra, 1085

12.27 Mashhad or 'Imarat al-Arba'in
Takrit, 11th c.

12.28 Mausoleum of Najm al-Din and Awlad Sayyid Ahmad al-Rifa'i
Haditha, 11th c.

Seljuqs 1055-1194

Baghdad 1055-1157 and Mosul 1096-1127

12.29 Panjah 'Ali Mausoleum
Mosul, late 11th c. and 1287

Zengids 1127-1233

al-Jazira and Syria; united line in Mosul and Aleppo 1127-1146 (Sinjar added 1128-49, Edessa captured from Franks in 1144); Line in Mosul 1146-1233; 2nd line in Damascus and Aleppo 1146-81, united again with Mosul 1181-86; Aleppo to Saladin in 1183 and Damascus in 1186; third line in Sinjar ca. 1167-1220

12.30 Mausoleum of Shaykh Fathi
Mosul, early 12th c.

12.31 Madrasa and Mausoleum at Sinjar: Niche *
Sinjar, 1127-46

12.32 Qara Saray (originally "Dar al-Mamlaka")
Mosul, 1127-46 (by 'Imad al-Din Zengi)

Visual sources:

Photos:

Anonymous 20th c.: VC

12.33 Minaret of the Great Mosque of Nur al-Din *
Mosul, 1170-2

Visual sources:

Photos:

Postcard Collection: VC

Slides:

Tabbaa: MIT

12.34 Mosque of al-Mujahidi
Mosul, 1176-80

12.35 Madrasa al-Kamaliya (or Mosque of Zayn al-Din)
Mosul, 1186

12.36 Mausoleum of Imam Abdul Rahman (or al-Madrassa al-'Izziyya)
Mosul, 1193

12.37 Mausoleum of Shaykh Bahir
Mosul, late 12th c.

12.38 Madrasa of Qutb al-Din Muhammad *
Sinjar, 1201

12.39 Madrasa and Mausoleum of Nur al-Din Arslan Shah (or al-Nuriyya;
now known as Mashhad of Imam Muhsin)
Mosul, 1210

Begteginid Atabegs 1144-1232

Zayn al-Din 'Ali Küçük Begtegin (d. 1168), governor of Mosul for Zengids 1144-1167 and Irbil, Takrit, Sinjar, Shahrzur and Harran 1149-1167 (capital in Irbil); line continuing in Irbil 1168-1190; 2nd line in Harran and later also Edessa (Muzaffar al-Din Kökbüri) 1168-1190 (vassal of Saladin ca. 1181), then only in Irbil and Shahrzur 1190-1232, relinquishing Harran and Edessa to Ayyubids ('Abbasids in Irbil 1233-1258)

12.40 Minaret of the Madrasa of al-Muzaffar *
Irbil, 1199

Atabeg Badr al-Din Lu'lu' 1219-59

Mosul; originally regent for Zengid Nasir al-Din Mahmud 1219-22; Atabeg 1222-32; with caliphal diploma and title al-Malik al-Rahim 1233-58 (also in Sinjar 1239-58 and Jazirat ibn 'Umar 1251-58); vassal of Hülegü 1258-59

12.41 Mashhad of Imam Yahya ibn al-Qasim *
Mosul, 1239

Visual sources:
Slides:
Tabbaa: MIT

12.42 Maqam of Sitti Zaynab
Sinjar, 1246

12.43 Mashhad of Imam Awn al-Din *
Mosul, 1248

Visual sources:
Slides:
Tabbaa: MIT

12.44 Madrasa al-Badriyya

Mosul, 1258

II-Khanids 1258-1336 in Iraq

12.45 Mausoleum of Muhammad al-Sakran
al-Jadida (near Khan Bani Sa'd), 1268

12.46 Suq al-Ghazl Minaret *
Baghdad, ca. 1279

Visual sources:
Photos:
Creswell: VC

12.47, Dhu'l Kifl Shrine (mosque, mausoleum and minaret) *
al-Kifl (near Hilla), 1316

Visual sources:
Photos:
Herzfeld: Freer Gallery of Art

Jalayirids 1336-1432

Iraq, Kurdistan and Azerbaijan; in Iraq 1336-1432 (Baghdad as capital 1339-1412); vassals of the Il-Khanids until 1346; (in Azerbaijan [including Tabriz] 1360-1389; suzerains of the Muzaffarids in Fars after 1360); Timurid occupation of Baghdad 1392-93 and 1401-05, Jalayirids returning to power 1405-10; vassals of Timurid Shah Rukh in Lower Iraq at Wasit, Basra and Shushtar until 1432 (Iraq under Qara Qoyunlus 1410-1467/8, followed by Aq Qoyunlus until 1507)

12.48, Mirjaniyya Madrasa *
Baghdad, 1357

Visual sources:
Photos:
Creswell: VC
Herzfeld: Freer Gallery of Art

12.49 Khan al-Mirjan *
Baghdad, 1359

Visual sources:
Photos:
Creswell: VC
Slides:
Yamada: MIT

12.50 Complex of Nabi Yunus
Mosul, 1365-6 and later

12.51 al-Kawwaz Mosque
Basra, 1383 (possibly Jalayirid)

12.52 Mausoleum
Sinjar, 14th-15th c.

12.53 Bridge of Kiri Si'da
Kufa (near), 14th-15th c. (possibly Jalayirid)

Timurids 1392-1393 and 1401-1405 in Iraq

12.54 Complex of Nabi Jirjis *
Mosul, ca. 1395

Safavids 1507-1534 and 1623-1638 in Iraq

12.55 Shrine of the (Twelfth) Imam al-Mahdi *
Samarra, 1507-34 and later (structure over crypt 1209-10, 'Abbasid)

Visual sources:

Photos:

Creswell: VC

12.56 Mosque and Mausoleum of Imam 'Ali
Najaf, 1507-34 and later

12.57 Mashhad al-Kazimiya *
Baghdad, 1508 and later

Visual sources:

Photos:

Underwood and Underwood: VC

Anonymous: VC

Postcard Collection: VC

Slides:

ARUP Associates: MIT

Warren: MIT

12.58 Saray (government palace)
Baghdad, 1623-38

Ottomans 1534-1916 in Iraq

Divided into the wilayas (provinces) of Basra, Baghdad and Mosul (semi-independent rule of Mamluk emirs in Baghdad 1704-1831; semi-independent rule of Galili family in Mosul 1726-1834)

12.59 Complex of Imam Abu Hanifa
Baghdad, 1534

- 12.60 Complex of 'Abd al-Qadir al-Jaylani *
Baghdad, 1534
- 12.61 Saray Mosque
Baghdad, 1534
- 12.62 al-'Umariyya Mosque
Mosul, 1563
- 12.63 Murad Pasha Mosque *
Baghdad/Maydan, 1570
- 12.64 Hazam Mosque
Mosul, before 1577
- 12.65 Khan Çigalazade
Baghdad, 16th c.
- 12.66 Mawlawi Tekke
Baghdad, rebuilt late 16th c.
- 12.67 al-Wazir Mosque
Baghdad, 1599
- 12.68 Haseki Mosque
Baghdad, Ra's al-Qarya, 1658
- 12.69 Shaykh 'Abbas Mosque
Mosul, 1669
- 12.70 Husayn Mosque (formerly al-Fadl Mosque)
Baghdad, rebuilt 1671
- 12.71 Jami' al-Kaplaniyya,
Baghdad, 1676
- 12.72 Khan Bani Sa'd
Baghdad, 1678
- 12.73 Özbek Mosque
Baghdad, 1680
- 12.74 Shahrsuq Mosque
Mosul, 1682
- 12.75 Qara Umar Mosque

Mosul, 1682

12.76 al-Aghawat Mosque
Mosul, 1702

12.77 al-'Adiliyya Mosque
Baghdad, 1754

12.78, Rabi'a Hatun Mosque *
Mosul, 1766

12.79 Nu'maniyya Mosque
Baghdad, 1771

12.80 Bab al-Bayd Mosque
Mosul, 1779

12.81 Ahmadiya Mosque or Jami' al-Maydan *
Baghdad, 1795

12.82 House of Menahim *
Baghdad, 18th-19th c.

12.83 Haydarkhana Mosque *
Baghdad, 1826

Visual sources:

Photos:

Waters: VC

Iran

Umayyads 661-750

13.1 Qaleh-i Atabeki
Dhor (Isfahan), 7th c.

'Abbasids (effectively until 867)

(by provinces) Azerbaijan, Arran, Jilan, Tabaristan, Rayy, Mah, Isfahan, Ahwaz, Fars, Kirman, Makran, Sistan and Khurasan

13.2 Masjid-i Tarik Khana *
Damghan (Rayy), 750-89

Visual sources:

Photos:

Herzfeld: Freer Gallery of Art

Powell: ©

Slides:

Blair-Bloom 1984: MIT ©

13.3 Caravanserai at Shah-i Siyah-i Qadim
Shah-i Siyah-i Qadim (Isfahan), 8th c.

13.4 Masjid-i Miyan-i Deh
Kuh-Payeh (Isfahan), 8th c.

13.5 Masjid-i Jami' of Shapurabad
Shapurabad (Isfahan), mid 8th-end of 9th c.

13.6 Masjid-i Jami' of Qumsar
Qumsar, late 8th c.

13.7 Masjid-i Jami' of Gehi
Gehi (Isfahan), 8th-9th c.

13.8 Masjid-i Jami' and minaret of Fahraj *
Fahraj (between Yazd and Kirman), 8th-10th c.

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Slides:

Blair-Bloom 1984: MIT ©

13.9 Masjid-i Jami' of Siraf *
Siraf (Fars), 825 and later

13.10 Small mosque with staircase minaret at Siraf

Siraf (Fars), 847 and later

13.11 Masjid-i Jami' of Akhand
Akhand (Isfahan), end of 9th c.

13.12 Masjid-i Jami' of Vendad-deh
Vendad-deh (Isfahan), 9th-10th c.

13.13 Masjid-i Jami' of Sarasht-Yaderand
Sarasht-Yaderand (Isfahan), 9th-10th c.

13.14 Madrasa complex and residences at Nishapur *
Nishapur (Khurasan), 10th c.

Saffarids 867-1495

Sistan; governed Fars, Kirman, Makran, Khurasan and Tukharistan 867-908;
Samanid occupation 900-1003; Ghaznavid annexation 1003-1048; vassals of the
Seljuqs of Kirman 1048-1186, of the Ghurids 1186-ca.1215 and of the Mongols
and others 1221-1480

13.15 Masjid-i Jami' of Shiraz (or Masjid-i 'Atiq)
Shiraz, 894

13.16 Two domed square chambers
Sanjan (or Sangan-i Bala), 1089-1163

13.17 Minaret at Qasimabad *
Qasimabad, 1103-1164

Visual sources:
Photos:
Herzfeld: Freer Gallery of Art

Buyids 932-1062

Isfahan, Rayy and Hamadan 932-1029; Khuzistan and Fars 934-1062; Kirman
936-1048; Iraq 945-1055 (including Baghdad); (capital in Shiraz)

13.18 Masjid-i Jami' of Nayriz *
Nayriz, 973-4

Visual sources:
Photos:
Hillenbrand: Islamic Architecture Archive, University of Edinburgh
Slides:
Blair-Bloom 1984: MIT ©

13.19 Masjid-i Jami' and minaret of Na'in *
Na'in, 10th c.

Visual sources:
Photos:
Pope: VC
Herzfeld: Freer Gallery of Art
Dudley: ©
Slides:
Blair-Bloom 1984: MIT ©

13.20 Masjid-i Jurjir: Portal (see also Masjid-i Hakim) *
Isfahan, 10th c.

Visual sources:
Photos: Hillenbrand: Islamic Architecture Archive, University of Edinburgh
Powell: ©
Slides
Blair-Bloom 1984: MIT ©

13.21 Shrine complex of Shaykh 'Abd al-Samad: Octagonal Pavilion *
Natanz, 999

Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

Musafirids (Sallarids) 916-ca. 1090

Daylam and Azerbaijan, centered in Tarom and Samiran

13.22 Tomb Tower at Samiran *
Samiran, 10th c.

Visual sources:
Photos: Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Ghaznavids 977-1186

Afghanistan 977-1150/1; Khurasan 999-1040; Western Persia (Hamadan, Rayy, Kashan, Isfahan and Yazd) 1029-1040; Turkish slave governors of the Ghaznavids in Khwarizm 1017-1034; Northern India 1004-1186; (capital in Ghazni 977-1151)

13.23 Minar Mil-i Ayaz (or Minaret of Arslan Jadhib)
Sangbast, 997-1028

13.24 Ribat-i Mahi (or Chahe) *
Ribat-i Mahi (near Meshhed), 1019-20

Visual sources:
Photos:
O'Kane: Islamic Architecture Archive, University of Edinburgh

13.25 Mausoleum of Arslan Jadhib *
Sangbast, ca. 1028

Visual sources:

Photos:
Pope: VC
Golombek: Royal Ontario Museum
Herzfeld: Freer Gallery of Art
Hillenbrand: Islamic Architecture Archive, University of Edinburgh
Powell: ©
Wilber: ©

13.26 Mausoleum of Davazda Imam *
Yazd, 1037

Visual sources:
Photos: Dudley: ©
Wilber: ©

Ziyarids 927-1090

Tabaristan and Gurgan; centered in Astarabad and Amul; under Ghaznavid suzerainty beginning 11th c.-1034; vassals of the Seljuqs 1034-1078

13.27 Gunbad-i Qabus *
Gurgan (or Astarabad), 1006-7

13.28 Masjid-i Tarik Khana: Minaret *
Damghan, 1026-32

Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

13.29 Tomb Tower of Pir-i 'Alamdar *
Damghan, 1027

Visual sources:
Photos: Herzfeld: Freer Gallery of Art
Powell: ©
Slides:
Blair-Bloom 1984: MIT ©

13.30 Masjid-i Jami' of Simnan: Minaret *
Simnan, 1031-5

Visual sources:
Photos: Pope: VC
Slides:
Blair-Bloom 1984: MIT ©

Bawandids 665-1349

Caspian Coastlands; Ka'usiyas in Tabaristan 665-1074; Ispahbadiyyas in Tabaristan and Gilan 1074-1210; Kinkhwariyya (Vassals of the Mongols) 1238-1349 (capital in Amul)

13.31 Tomb Tower at Radkan (West) *
Radkan (West), 1016-20

Visual sources:
 Photos:
 Herzfeld: Freer Gallery of Art

13.32 Tomb Tower at Lajim *
 Lajim, 1022-3

13.33 Mil-i Radkan (tomb tower) *
 Radkan (East), 1205-6

Visual sources:
 Photos: Herzfeld: Freer Gallery of Art
 Hillenbrand: Islamic Architecture Archive, University of Edinburgh
 Powell: ©

Seljuqs 1038-1194

Dynasties: Great Seljuqs in Persia and Iraq 1038-1194; Seljuqs of Kirman 1041-1186; Seljuqs of Syria 1079-1117; Khurasan 1038/40-1157; Persia 1038/40-1194 (capital first in Rayy, then Isfahan 1051-1118 and finally Nishapur 1118-1194); Khwarizm 1041-1141; Iraq 1055-1194; Syria 1079-1117; Transoxiana 1081/9-1141; Mosul 1096-1127

13.34 Chihil Dukhtaran (tomb tower) *
 Damghan, 1056

Visual sources:
 Photos:
 Herzfeld: Freer Gallery of Art
 Powell: ©
 Slides:
 Blair-Bloom 1984: MIT ©

13.35 Gunbad-i 'Ali *
 Abarquh, 1056

Visual sources:
 Photos: Hillenbrand: Islamic Architecture Archive, University of Edinburgh
 Slides:
 Blair-Bloom 1984: MIT ©

13.36 Masjid-i Jami' of Damghan: Minaret *
 Damghan, 1058

Visual sources:
 Photos: Herzfeld: Freer Gallery of Art
 Powell: ©

13.37 Masjid-i Maydan: Minaret
 Sava, 1061-2

13.38 Tomb Towers at Kharraqan *
 Kharraqan, 1067 and 1093

Visual sources:

Slides:
Blair-Bloom 1984: MIT ©

13.39 Madrasa al-Nizamiyya *
Khargird, 1068

Visual sources:
Photos: Herzfeld: Freer Gallery of Art

13.40 Madrasa of Malikshah *
Rayy, 1068

13.41 Masjid-i Pa Minar
Zavareh, 1068-9 (founded ca. 2nd half 9th c.)

13.42 Masjid-i Jami' of Isfahan *
Isfahan, 1072 and later (Buyid remains)

Visual sources:
Photos:
Pope and Smith: VC
Golombek: Royal Ontario Museum
Herzfeld: Freer Gallery of Art
Powell: ©
Wilber: ©
Slides:
Blair-Bloom 1984: MIT ©

13.43 Masjid-i Jami' of Abyaneh *
Abyaneh, 1073

Visual sources:
Photos:
O'Kane: Islamic Architecture Archive, University of Edinburgh

13.44 Minaret at Zarand
Zarand, 1073-4

13.45 Gunbad at Damavand
Damavand, 1075

13.46 Masjid-i Buzurg
Gaz (Isfahan), 1080

13.47 Burj-i Mihmandust (tomb tower) *
Damghan, 1097

13.48 Masjid-i Jami' of Barsiyan: Minaret
Barsiyan, 1097

13.49 Masjid-i Jami' of Urumiya
Urumiya (or Riza'iya), 11th c.

13.50 Mosque at Rushkhar
Rushkhar, 11th c.

13.51, Masjid-i Sar-i Kuchah
Muhammadiya, 2nd half of 11th c.

13.52 Tomb Tower at Resget *
Resget, late 11th-early 12th c.

Visual sources:

Photos:

O'Kane: Islamic Architecture Archive, University of Edinburgh

13.53 Masjid-i Jami' of Ardistan *
Ardistan, 11th-12th c.

Visual sources:

Photos:

Pope: VC

13.54 Minaret at Kirat
Kirat, ca. 1100

13.55 Masjid-i Jami' of Gulpaygan *
Gulpaygan, 1105-18

Visual sources:

Photos:

Pope: VC

Anonymous 20th c: VC

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Slides:

Blair-Bloom 1984: MIT ©

13.56 Masjid-i Jami' of Qazvin *
Qazvin, 1106-15

13.57 Minaret of Chihil Dukhtaran *
Isfahan, 1107-8

Visual sources:

Photos:

Herzfeld: Freer Gallery of Art

Powell: ©

13.58 Minaret of the Masjid-i Jami' of Sava *
Sava, 1110

Visual sources:

Photos:

Wilber ©

13.59 Minaret at Khusrawgird
Khusrawgird (near Sabzavar), 1111-2

13.60 Ribat-i Sharaf (caravanserai) *

Ribat-i Sharaf, on the Nishapur-Merv road, 1114-5

Visual sources:

Photos:

O'Kane: Islamic Architecture Archive, University of Edinburgh

13.61 Haydariya Madrasa *

Qazvin, 1115

Visual sources:

Photos:

Golombek: Royal Ontario Museum

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Slides:

Blair-Bloom 1984: MIT ©

13.62 Shrine of Bayazid Bistami: Minaret *

Bistam (or Bastam), 1120-1

Visual sources:

Photos:

Herzfeld: Freer Gallery of Art

Powell ©

13.63 Mosque and minaret at Gar

Gar, 1121-2

13.64 Mosque and minaret at Sin

Sin, 1132 and 1134-5

13.65 Masjid-i Jami' and minaret of Zavara *

Zavara, 1135-6

Visual sources:

Slides:

Blair-Bloom 1984: MIT ©

13.66 Mausoleum of Tughril *

Rayy (Tehran), 1139-40

Visual sources:

Photos:

Pope: VC

Herzfeld: Freer Gallery of Art

13.67 Seh Gunbad *

Urumiya (or Riza'iya), 1180

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Wilber ©

13.68 Jabal-i Sang *

Kirman, 1186

Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

13.69 Madrasa-yi Du Minar

Tabas, 12th c.

13.70 Khwaja Atabeg Mausoleum *

Kirman, 12th c.

Visual sources:
Photos:
Golombek: Royal Ontario Museum
Herzfeld: Freer Gallery of Art
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.71 Madrasa at Kuh-i Banan

Kuh-i Banan, 12th c.

13.72 Masjid-i Jami' of Burudjird

Burudjird, 12th c.

13.73, Masjid-i Jami' of Marand

Marand, 12th c.

13.74 Manar Sarban *

Isfahan, mid 12th c.

Visual sources:
Photos:
Herzfeld: Freer Gallery of Art

13.75 Gunbad-i Alaviyan *

Hamadan, ca. 2nd half of 12th c.

Visual sources:
Photos:
Pope: VC
Herzfeld: Freer Gallery of Art
Hillenbrand: Islamic Architecture Archives, University of Edinburgh
Elliff: ©
Slides:
Blair-Bloom 1984: MIT ©

13.76 Masjid-i Jami' of Sangan-i Pa'in

Sangan-i Pa'in (Khurasan), 2nd half of 12th c.

13.77 Masjid-i Jami' of Sujas *

Sujas, 3rd quarter of 12th c.

Visual sources:
Photos:
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.78 Masjid-i 'Ali: Minaret *

Isfahan, late 12th c.

Visual sources:

Photos:

Herzfeld: Freer Gallery of Art

Ahmadili Atabegs ca. 1110-early 13th c.

Maragha

13.79 Gunbad-i Surkh *

Maragha, 1147-8

Visual sources:

Slides:

Blair-Bloom 1984: MIT ©

13.80 Gunbad-i Qabud *

Maragha, 1196-7

Visual sources:

Photos:

Nyman: VC

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Slides:

Blair-Bloom 1984: MIT ©

Eldigüzid Atabegs 1137-1225

Azerbaijan, effective rulers in Seljuq territory from Shirvan (Azerbaijan) and Georgia in the north to Isfahan in the South 1160s-1191; capitals in Ardabil and Maragha (early 13th c.)

13.81 Qaleh-Sangi (caravanserai)

'Aliabad, 2nd half of 12th c.

Khwarizmshahs 995-1231

Ma'munids of Gurganj 995-1017 (under nominal Samanid rule 995-ca. 1000); 1041-1141 as vassals of the Seljuqs; Conquests 1141-1215: Western Persia (Kirman, Fars and Khuzistan) 1194; Khurasan 1194-1215; Transoxiana 1211; Afghanistan (Ghurid territory) 1215; campaign of the last Khwarizmshah Jalal al-Din in Azerbaijan 1225-1231; Most territories lost to Mongols 1219-1221

13.82 Masjid-i Jami' of Firdaws

Firdaws, ca. 1200

13.83 Masjid-i Jami' of Gunabad *

Gunabad, 1212

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.84 Masjid-i Jami' of Nigar: Minaret *
Nigar, 1216

13.85 Madrasa of Zuzan *
Zuzan, 1219

Visual sources:

Photos:

Hillenbrand and O'Kane: Islamic Architecture Archive, University of Edinburgh

Salghurids 1148-1270

Fars, Atabegs for the Seljuqs 1148-1194; vassals of Khwarizmshahs 1202-1231; vassals of the Mongol Great Khan Ögedey 1230s and Il-Khanids 1256-1270

13.86 Masjid-i Sang
Darab, 1254

Il-Khanids 1256-1353

Persia; Iraq after 1258, Mosul 1259; Azerbaijan 1256; Anatolia 1270s, effectively after 1307; Muslims after 1295; (capital in Maragha 1256-1260s/70s, then Tabriz until 1353, except in Sultaniyya 1304-1314)

13.87 Imamzada Yahya
Varamin, 1261-3

13.88 Abaqa's Hunting Palace *
Takht-i Sulayman (or Satriq or Soghurluq), 1275

13.89 Imamzada Ja'far
Qum, 1278-9

13.90 Imamzada Nur *
Gurgan, ca. 1289

13.91 Tomb Tower of 'Ala' al-Din *
Varamin, 1289

Visual sources:

Photos:

Pope: VC

Herzfeld: Freer Gallery of Art

13.92 Ghazaniya (Tomb Tower of Ghazan Khan) *
Tabriz, 1295-1305

13.93 Ribat-i Sepanj
Sepanj, 13th c.

13.94 Rab'-i Rashidi *
Tabriz, ca. 1300

13.95 Shrine of Bayazid Bistami *
Bistam (or Bastam), 1300-13

Visual sources:
Photos:
Pope: VC
Herzfeld: Freer Gallery of Art
Powell: ©

13.96 Haruniya Mausoleum *
Tus, early 14th c.

Visual sources:
Photos:
Herzfeld: Freer Gallery of Art
Hillenbrand: Islamic Architecture Archive, University of Edinburgh
Wilber: ©

13.97 Shrine of Pir-i Bakran *
Linjan (Isfahan), 1303-12

Visual sources:
Photos:
Pope: VC
Herzfeld: Freer Gallery of Art
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.98 Shrine of Shaykh 'Abd al-Samad *
Natanz, 1304-25

Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

13.99 Mausoleum of Afzal al-Din Kashani
Maraq, ca. 1307

13.100 Mausoleum of Sultan Muhammad Öljeitü Khudabanda *
Sultaniyya, 1307-13

Visual sources:
Photos:
Pope: VC
Anonymous 19th c:
Pesce: Metropolitan Museum of Art, NY
Dudley: ©

13.101 Gunbad-i Sabz

Qum, 1307-13 or 1330

13.102 Mausoleum of Shaykh Buraq
Sultaniyya, 1310

13.103 Masjid-i Jami' of Isfahan: Mihrab of Öljeitü, Isfahan, 1310

Visual sources:

Photos:

Pope: VC

13.104 Masjid-i Jami' of Tabriz (or Masjid-i 'Ali Shah Jilan Tabrizi) *
Tabriz, 1310-20

Visual sources:

Photos:

Powell: ©

Slides:

Blair-Bloom 1984: MIT ©

13.105 Tomb Tower at Bistam *
Bistam (or Bastam), 1313

Visual sources:

Photos:

Herzfeld: Freer Gallery of Art

Powell: ©

13.106 Mausoleum of 'Amu 'Abdullah
Garladan, 1315

13.107 Masjid-i Jami' of Ashtarjan *
Ashtarjan (Isfahan), 1315-6

Visual sources:

Photos:

Wilber: ©

13.108 Masjid-i Jami' of Farumad
Farumad, 1320

13.109 Mir-i Khatun Tomb Tower
SalMas, 1320

13.110 Mausoleum of al-Hasan ibn Kay Khusraw
Abarquh, ca. 1320

13.111 Imamzada Ibrahim (#1)
Qum, 1321

13.112 Masjid-i Jami' of Varamin *
Varamin, 1322-6

Visual sources:

Photos:
Herzfeld: Freer Gallery of Art
Dudley: ©
Hart: ©
Slides:
Blair-Bloom 1984: MIT ©
Hoag 1983: MIT

13.113 Masjid-i Jami' of Kaj
Kaj (Isfahan), 1325

13.114 Madrasa-i Imami *
Isfahan, 1325

Visual sources:
Photos:
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.115 Masjid-i Jami' of Dashti
Dashti, 1325

13.116 Do Minar Dar al-Battikh (minarets)
Isfahan, 1325-50

Visual sources:
Photos:
Herzfeld: Freer Gallery of Art
Dudley: ©

13.117 Gunbad-i Ghaffariya *
Maragha, 1328

Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

13.118 Imamzada Ja'far *
Isfahan, 1320s

Visual sources:
Photos:
Pope: VC
Herzfeld: Freer Gallery of Art
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.119 Mausoleum of Sulta
Haydar, Khiav, 1330

13.120 Imamzada Ibrahim (#2)
Qum, 1330

13.121 Complex of Shaykh Ahmad *
Turbat-i Shaykh Jam, ca. 1330

Visual sources:

Photos:
Powell: ©
Wilber: ©

13.122 Caravanserai at Sin *
Sin (Isfahan), 1330-1

13.123 Do Minar Dardasht and tomb chamber *
Isfahan, 1330-40

Visual sources:
Slides:
Blair-Bloom 1984: MIT ©

13.124 Bagh-i Qush Khane
Isfahan, 1330-50

13.125 Caravanserai (or Ribat) at Sarcham
Sarcham, 1332-3

13.126 Shrine of Shaykh Safi *
Ardabil, ca. 1335 and later

Visual sources:
Photos:
Wilber: ©

13.127 Mausoleum of Hamd-Allah Mustawfi *
Qazvin, ca. 1340

Visual sources:
Photos:
Golombek: Royal Ontario Museum
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.128 Imamzada Baba Qasim
Isfahan, 1340-1

13.129 Four mosques at Ashkarand
Ashkarand (or Eshkarand), 14th c.

Muzaffarids 1314-93

Southern Persia; Yazd 1314, Kirman 1336, Shiraz 1353, Isfahan 1354, and by 1356 rulers of Fars and Iraq; vassals of the Il-Khanids until 1336

13.130 Masjid-i Jami' of Yazd *
Yazd, 1324 and 1365

Visual sources:
Photos: Pope: VC
Golombek: Royal Ontario Museum
Elliff: ©

Slides:
Blair-Bloom 1984: MIT ©

13.131 Vaqt-u Sa'at Jami' (or Mausoleum of Sayyid Rukn al-Din) *
Yazd, 1326

Visual sources:
Photos:
Nyman and Pope: VC
Golombek: Royal Ontario Museum
Dudley: ©
Elliff: ©

13.132 Madrasa-i Husayniya *
Yazd, 1326

Visual sources:
Photos:
Golombek: Royal Ontario Museum

13.133 Masjid-i Jami' of Kirman
Kirman, 1349

Visual sources:
Photos:
Nyman and Pope: VC
Golombek: Royal Ontario Museum
Herzfeld: Freer Gallery of Art

13.134 Madrasa Riza'iya
Yazd, 1349-50

13.135 Saadat Jami'
Akhand, 2nd half of 14th c.

13.136 Mausoleum of Khwaja Asil al-Din *
Qum, 1359-60

Visual sources:
Photos:
Nyman: VC
Herzfeld: Freer Gallery of Art
Hillenbrand: Islamic Architecture Archive, University of Edinburgh
Wilber: ©

13.137 Madrasa-i Shamsiya *
Yazd, 1365

Visual sources:
Photos:
Golombek: Royal Ontario Museum

13.138 Madrasa at Masjid-i Jami' of Isfahan
Isfahan, 1366 and 1376-7

Visual sources:
Photos:

Pope: VC
Golombek: Royal Ontario Museum
Herzfeld: Freer Gallery of Art

13.139 Complex of Taqi al-Din Dada *
Bundarabad, ca. 1384-5

Visual sources:
Photos:
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.140 Mausoleum of Khwaja 'Ali Safi
Qum, 1390

13.141 Mausoleum at Shapurabad
Shapurabad, 14th c.

Inju'ids of Shiraz 1325-1353

13.142 Masjid-i Jami': Khuda Khaneh (or Bayt al-Mushaf) *
Shiraz, 1351

Visual sources:
Photos:
Wilber: ©
Slides:
Blair-Bloom 1984: MIT ©

Kurts of Heart 1245-1389

Also in Ghazni, Gur, Mashhad, Merv, Sarakhs, Nishapur and others.; vassals of the Mongol Chagatayids till 1372

13.143 Mausoleum of Shaykh Luqman *
Sarakhs, 1356

Visual sources:
Photos:
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

Timurids 1370-1506

Transoxiana and Persia; supreme line of rulers in Samarkand (Transoxiana) 1370-1500; Khwarizm after 1379; Khurasan after 1381/83; Sistan (Zaranj and Kandahar) after 1384; the Caspian provinces after 1382; Rayy and Sultaniyya after 1384; Tabriz (Azerbaijan) and the Caucasus after 1386/7; western Persia and Iraq after the campaign of 1395-1400; line of rulers in Khurasan 1449-1506 (capital in Herat)

13.144, City walls of Yazd *
Yazd, late 14th c.

Visual sources:
Photos:
Pope: VC
Golombek: Royal Ontario Museum
Wilber: ©

13.145 Masjid-i Jami' of Varkand
Varkand, late 14th-early 15th c.

13.146 Tomb Tower at Ahangan
Ahangan, early 15th c.

13.147 Shrine of 'Ali al-Rida: Masjid-i Jami' of Gawhar Shad and Dar al-Siyada *
Mashhad, 1405-18

Visual sources:
Photos:
Pope: VC
Golombek: Royal Ontario Museum
Hillenbrand Islamic Architecture Archive, University of Edinburgh
Wilber: ©
Slides:
Blair-Bloom 1984: MIT ©

13.148 Shrine of 'Ali al-Rida: Madrasa-i Parizad *
Mashhad, 1417

Visual sources:
Photos:
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.149 Shrine of 'Ali al-Rida: Madrasa-i Bala-Sar *
Mashhad, 1426

Visual sources:
Photos:
Hillenbrand: Islamic Architecture Archive
O'Kane: University of Edinburgh, Islamic Architecture Archive

13.150 Mausoleum of Imamzada Ibrahim
Amul, 1426

13.151 Masjid-i Mir Chaqmaq *
Yazd, 1437

Visual sources:
Photos:
Golombek: Royal Ontario Museum
Slides:
Blair-Bloom 1984: MIT ©

13.152 Shrine of Shaykh Ni'matullah *
Mahan, 1437 (Safavid reconstruction 1601)

Visual sources:

Photos:
Nyman: VC
Golombek: Royal Ontario Museum
Hillenbrand Islamic Architecture Archives, University of Edinburgh
Dudley: ©
Slides:
Blair-Bloom 1984: MIT ©

13.153, Madrasa-i Ghiyathiya *
Khargird, ca. 1438-45

Visual sources:
Photos: Herzfeld: Freer Gallery of Art
Wilber: ©
Slides:
Blair-Bloom 1984: MIT ©

13.154 Shrine of 'Ali al-Rida: Madrasa-i Do Dar *
Mashhad, 1439

Visual sources:
Photos:
Pope: VC
Golombek: Royal Ontario Museum
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.155 Madrasa of Amir-Firuzshah
Turbat-i Shaykh Jam, 1440-1

13.156 Masjid-i Jami' of Turbat-i Shaykh Jam (or Masjid-i Jadid) *
Turbat-i Shaykh Jam, 1440-3

13.157 Masjid-i Jami' of Varzaneh
Varzaneh, 1442-4

13.158 Masjid-i Shah of Mashhad *
Mashhad, 1451

13.159 Madrasa at Bistam
Bistam (or Bastam), mid 15th c.

13.160 Masjid-i Mahalla-yi Gudal-i Musalla
Yazd, ca. 1460

13.161 Masjid-i Jami' of Kashan (or Masjid-i Maydan-i Sang)
Kashan, 1462-6

13.162 Masjid-i Shah Vali *
Taft (Yazd), 1468 and 1484

Visual sources:
Photos:
Golombek: Royal Ontario Museum

Hillenbrand and O'Kane: Islamic Architecture Archive, University of Edinburgh

13.163 Imamzada Farid al-Din 'Attar
Nishapur, ca. 1470

13.164 Shrine of Qasim-i Anvar
Langar, 1487

13.165 Masjid-i Jami' of Nishapur
Nishapur, 1493

13.166 Shrine of 'Ali al-Rida: Dar al-Huffaz *
Mashhad, late 15th c.

13.167 Ribat at Sangbast
Sangbast, late 15th c.

Qara Qoyunlus 1380-1468

Azerbaijan (vassals of the Jalayrids 1380-89); Timurid occupation 1400-1406;
after 1447 in Iraq (Baghdad in 1412), Fars, Kirman and Oman; (capital in Tabriz
after 1389)

13.168 Darb-i Imam Shrine *
Isfahan, 1453

Visual sources:
Photos:
Golombek: Royal Ontario Museum
Powell: ©

13.169 Blue Mosque (or Masjid-i Muzaffariya) *
Tabriz, 1465

Visual sources:
Photos:
Pope: VC
Montabone: Biblioteca Marciana, Venice
Powell: ©
Slides:
Blair-Bloom 1984: MIT ©

Aq Qoyunlus 1378-1508

Originally in eastern Anatolia; Diyarbakir after 1402; Azerbaijan after 1467
(capital in Tabriz); Persia, Khurasan (in Herat), Iraq (in Baghdad) and the Persian
Gulf after 1467; defeated by Safavid Shah Isma'īl near Nakhichevan in 1502

13.170 Darb-i Kushk (zawiya): Portal
Isfahan, 1491-6

Safavids 1500-1732

Persia; capitals in Tabriz, Qazvin and Isfahan (after 1596-7)

13.171 Mausoleum of Shaykh Jibrail
Kalkhuran (near Ardabil), early 16th c.

13.172 Masjid-i Jami' of Sava
Sava, early 16th c.

13.173 Imamzada Ismail and Mosque of Isaiah *
Isfahan, 1st quarter of 16th c. and later (Seljuk, Il-Khanid and Muzaffarid remains)

13.174 Mausoleum of Harun-i Vilayat *
Isfahan, 1513

Visual sources:
Photos: Herzfeld: Freer Gallery of Art
Slides:
Blair-Bloom 1984: MIT ©

13.175 Masjid-i 'Ali
Isfahan, 1521

13.176 Imamzada Muhammad Mahruq
Nishapur, 1570-1

13.177 Bagh-i Fin *
Kashan, 1590

Visual sources:
Photos:
Nyman: VC

13.178 'Ali Qapu
Qazvin, ca. late 16th c.

13.179 Shrine of Fatima *
Qum, late 16th c. and later

13.180 Maydan-i Shah *
Isfahan, 1598-early 17th c.

Visual sources:
Photos:
Pope: VC
Slides:
Blair-Bloom 1984: MIT ©

13.181 Qaysariya (Shah's Bazaar) with gate on the Maydan-i Shah *

Isfahan, 1598-early 17th c.

13.182 Palace complex at Isfahan *

Isfahan, 1598-early 17th c.

13.183 Chahar Bagh *

Isfahan, 1598-early 17th c.

13.184 Ganj 'Ali Khan Complex (Hammam and Caravanserai) *

Kirman, 1598-1615

Visual sources:

Photos:

Herzfeld: Freer Gallery of Art

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.185 Masjid-i Naw

Shiraz, 1600

13.186 Allahverdi Khan Bridge

Isfahan, ca. 1600

13.187 Shrine of 'Ali al-Rida: Khiyaban (upper and lower, divided by

Sahn-i Kuhna) and dome chamber of Allahverdi Khan,

Mashhad, 1601

13.188 Mosque of Shaykh Lutfallah *

Isfahan, 1603

Visual sources:

Photos:

Nyman, Pope and Starr: ©VC

Herzfeld: Freer Gallery of Art

Elliff: ©

Powell: ©

Slides:

Blair-Bloom 1984: MIT ©

13.189 'Ali Qapu *

Isfahan, early 17th c.

Visual sources:

Photos:

Pope and Starr: VC

Dudley: ©

Hart: ©

Slides:

Blair-Bloom 1984: MIT ©

13.190 Caravanserai-i Gulshan

Isfahan, early 17th c.

13.191 Bagh-i Shah *
Ashraf (now Beshahr), 1612-27 and later

Visual sources:
Photos:
Pope: VC

13.192 Masjid-i Shah *
Isfahan, 1612-37

Visual sources:
Photos:
Pope and Starr: VC
Herzfeld: Freer Gallery of Art
Powell: ©
Slides:
Blair-Bloom 1984: MIT ©

13.193 Mausoleum of Khwaja Rabi' *
Mashhad (near), 1617-22

Visual sources:
Photos:
Pope: VC
Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.194 Caravanserai at Zaware
Zaware, 1620-40

13.195 Madrasa-i Khan
Shiraz, 1627

13.196 Madrasa-i Jadda Buzurg
Isfahan, 1648

13.197 Khaju Bridge *
Isfahan, ca. 1650

Visual sources:
Photos:
Hart: ©

13.198 Chihil Sutun (pavilion) *
Isfahan, ca. 1650

Visual sources:
Photos:
Pope and Starr: VC
Herzfeld: Freer Gallery of Art
Slides:
Blair-Bloom 1984: MIT ©

13.199 Masjid-i Hakim
Isfahan, 1654

13.200 All Saviour's Cathedral (Surb Amenaperkitch), *
Isfahan/New Julfa, rebuilt 1658-63

13.201 Hasht Bihisht (pavilion) *
Isfahan, 1669

Visual sources:
Photos: Starr: VC
Slides:
Blair-Bloom 1984: MIT ©

13.202 Caravanserai at Shah-i Siyah
Shah-i Siyah, 1687

13.203 Talar Ashraf
Isfahan, 1690

13.204 Masjid-i Jami' of Darab *
Darab, 17th c.

13.205 Citadel and city walls of Bam *
Bam, 17th-18th c.

13.206 Caravanserai at Bisitun *
Bisitun, 17th-18th c.

13.207 Madrasa-i Nimavard
Isfahan, 1705-6

13.208 Caravanserai and Bazaar of Shah Husain I *
Isfahan, ca. 1706-14

13.209 Madrasa-i Madar-i Shah *
Isfahan, 1706-14

Visual sources:
Photos:
Pope and Starr: VC
Slides:
Blair-Bloom 1984: MIT ©

13.210 Bagh-i Dolatabad
Yazd, 1712

Afshars 1736-95

Persia and Khurasan; in Khurasan only after 1748; India 1738-39

13.211, Imarat-i Nadir
Kalat-i Nadiri, 1736-47

Zands 1750-1794

Capital in Shiraz

13.212 Bagh-i Dilgusha
Shiraz, 1750-79

13.213 Masjid-i Vakil *
Shiraz, 1757-75

Visual sources:
Slides:
Denny 1984: MIT

13.214 Arg (administrative and defensive center)
Shiraz, 2nd half of 18th c.

13.215 Quran Gate
Shiraz, 18th c.

Qajars 1779-1924

Capital in Tehran after 1786

13.216 Bagh-i Takht *
Shiraz, 1789

13.217 Royal Mosque at Qazvin
Qazvin, early 19th c.

13.218 Tehran Gate *
Qazvin, early 19th c.

13.219 Masjid-i Shah of Simnan
Simnan, early 19th c.

13.220 Qasr-i Qajar (palace/garden)
Tehran, early 19th c.

13.221 Madrasa-i Sultani
Kashan, 1806

13.222 Madrasa/Complex of Ibrahim Khan *
Kirman, 1815

13.223 Aqa Buzurg Mosque and Madrasa
Kashan, 1832-3

13.224 Madrasa-i Ma'sumiya
Kirman, mid 19th c.

13.225 Darwaza-i Arg (city gate)
Simnan, 1884-5

13.226 Masjid-i Nasr al-Mulk *
Shiraz, 1888

13.227 Royal palace/garden complex
Sultanabad, 1888

13.228 Timcha of Amin al-Dawla
Kashan, 19th c.

13.229 Caravanserai Vakil Complex *
Kirman, 19th c.

13.230 Mushtaqiya 'Ali Shah (mausoleum)
Kirman, 19th c.

13.231 Caravanserai at Aliabad, Aliabad, 19th c.

13.232 Great Timcha of Qum *
Qum, 19th c.

13.233 Husayniya at Tabas *
Tabas, 19th c.

13.234 Naranjistan *
Shiraz, 19th c.

Visual sources:
Photos:
Hart: ©

13.235 Gulistan Palace *
Tehran, 19th c.

Visual sources:
Photos:
Herzfeld: Freer Gallery of Art
Pesce: Metropolitan Museum of Art

13.236 Mausoleum of Mir Muhammad
Shiraz, 19th c.

13.237 Masjid-i Jami' of Sanandaj
Sanandaj, 19th c.

13.238 Masjid-i Mushir
Shiraz, 19th c.

13.239 Masjid-i Sayyid
Isfahan, 19th c.

13.240 Masjid-i Sepahsalar
Tehran, 19th c.

13.241 Masjid-i Sardar
Qazvin, 19th c.

13.242 Masjid-i Shah of Zanzan
Zanzan, 19th c.

13.243 Masjid-i Jami' of Kirmanshah
Kirmanshah (now Bakhtaran), 19th c.

13.244 Bazaar entrance
Yazd, 19th c.

13.245 Masjid-i Imam al-Dawla
Kirmanshah, 19th c.

13.246 Burgerdi house *
Kashan, 19th c.

13.247 Bagh-i Eram
Shiraz, 19th c.

13.248 Shahzada Husayn
Qazvin, 19th c.

13.249 Sepah Gate
Tehran, 19th c.

13.250 Manzil-i Sartip Sidihi *
Isfahan, 19th c.

13.251 Masjid-i Sultani *
Burujird, 19th c.

13.252 Takiya-i Mu'avin al-Mulk *
Kirmanshah, late 19th-early 20th c.

Visual sources:

Photos:

Hillenbrand: Islamic Architecture Archive, University of Edinburgh

13.253 Pigeon towers (burj-i kaftar), *
Isfahan region, 17th c. and later

Visual sources:

Photos:

Pelos: ©

13.254 Cisterns (ab-anbar), *
Yazd, 19th c. and later

Visual sources:

Photos:

Hart: ©

13.255 Ice houses (yakh-chal), *
Kashan, Sabzawar, Yazd, and others, 19th c. and later

Afghanistan

'Abbasids 749-1258 (effectively until 867)

Divided between the provinces of Khurasan, including Tukharistan (centers in Balkh, Merv, Tus, Nishapur and Herat), and Sistan (center in Zaranj)

14.1 Masjid Nuh Gumbad (or Tarikh Khaneh, Masjid-i Tarikh) *
Balkh, 1st half of 9th c.

Visual sources:

Photos:

Powell: ©

Ghaznavids 977-1186

Afghanistan 977-1150/1 (capital in Ghazni); Khurasan 999-1040; Northern India 1004-1186; and western Persia (Hamadan, Rayy, Kashan, Isfahan and Yazd) 1029-40

14.2 Mausoleum of Subuktagin
Ghazni, late 10th c.

14.3 Palace at Lashkhari Bazaar *
Bust, 11th c.

Visual sources:

Photos:

Powell: ©

14.4 Salar Khalil Mausoleum
Balkh (near), 11th c.

14.5 Baba Hatim Ziyarat *
Baba Hatim Ziyarat (60 km from Mazar-i Sharif), 11th-12th c.

14.6 Palace of Mas'ud III *
Ghazni, 1099-1113

14.7 Tower of Mas'ud III *
Ghazni, 1099-1113

Visual sources:

Photos:

Golombek: Royal Ontario Museum

O'Kane: Islamic Architecture Archive, University of Edinburgh

Powell: ©

14.8 Tower at Khwaja Siyah Push
Khwaja Siyah Push, early 12th c.

14.9 Tower of Bahram Shah
Ghazni, 1117-49

Visual sources:

Photos:

O'Kane: Islamic Architecture Archive, University of Edinburgh

Saffarids 867-1495

Sistan (Samanid occupation 900-1003; Ghaznavid annexation 1003-1048; vassals of the Seljuqs of Kirman 1048-1186, of the Ghurids 1186-ca. 1215 and of the Mongols and others 1221-1480); Fars, Kirman, Makran, Khurasan and Tukharistan 867-908

14.10, Minaret at Nad-i 'Ali *
Zaranj (Nad-i 'Ali), 1103-64

Ghurids 1000-1215

Afghanistan 1000-1215; Khurasan 1157-1215; and northern India 1186-1206 (centered in Lahore); (capital in Ghur 1000-1173, Ghazni 1173-1206 and Firuzkuh at times); line in Bamiyan and Tukharistan 1145-1215

14.11 Mausolea at Chisht *
Chisht, 1167 and end of 12th c.

Visual sources:

Photos:

O'Kane: Islamic Architecture Archive, University of Edinburgh

14.12 Madrasa at Shah-i Mashhad
Shah-i Mashhad, 1175-6

14.13 Minaret of Ghiyath al-Din *
Jam, 1180 or 1193-4

14.14, Mosque at Bust *
Bust/Qal'a-i Bust (or Lashkhari Bazaar), 12th c.

14.15 Arch at Bust *
Bust, 12th c.

Visual sources:

Photos:

O'Kane: Islamic Architecture Archive, University of Edinburgh

Powell: ©

14.16 Mausoleum of Ghiyath al-Din *
Bust, 12th c.

Visual sources:

Photos:

O'Kane: Islamic Architecture Archive, University of Edinburgh
Powell: ©

14.17 Masjid-i Sangi
Larwand (or Malikan), 12th-13th c.

14.18 Masjid-i Jami' of Herat *
Herat, 1200-1

Visual sources:
Photos:
Golombek: Royal Ontario Museum
Hart: ©
Schastok: ©

Seljuqs 1038-1194

Khurasan 1038/40-1157; Persia 1038/40-1194 (Kirman until 1186 and Western Persia until 1194); Khwarizm 1041-1141; Iraq 1055-1194; Syria 1079-1117 and Transoxiana 1081/9-1141; capital first in Rayy, then Isfahan 1051-1118 and finally Nishapur 1118-1194

14.19 Minaret at Dawlatabad
Dawlatabad, 1108-10

14.20 Minaret of Hazrat Salih
Balkh (near), ca. 1119

Kurts 1245-1389

Herat, Ghazni, Gur, Mashhad, Merv, Sarakhs, Nishapur, etc. (as vassals of the Mongol Chagatayids till 1372)

14.21 Mausoleum of Muhammad Ghazi *
Fushanj (or Zindajan), mid 14th c.

14.22 Khanqah of Mawlana Jalal al-Din Ahmad *
Rabat-i Sahib Zada (near Herat), 14th c.

Timurids 1370-1506

Transoxiana and Persia; supreme rulers in Samarqand 1370-1500; Khurasan after 1381/83 and Sistan (Zaranj and Kandahar) after 1384; line in Khurasan (capital in Herat) 1449-1506

14.23 Citadel of Herat *
Herat, 1415-16

14.24 Madrasa and Musalla of Gawhar Shad *
Herat, 1417-38

Visual sources:
Photos:
Golombek: Royal Ontario Museum
Slides:
Hoag 1983: MIT

14.25 Shrine of 'Abdullah Ansari *
Gazurgah, 1425

Visual sources:
Photos:
Schastok: ©

14.26 Complex of Tuman Aqa *
Kushan, 1440-1

Visual sources:
Photos:
Powell: ©

14.27 Namakdan of 'Abdullah Ansari's Complex
Gazurgah, 1457

14.28 Shrine of 'Abdullah bin Mu'awiyah
Herat, 1460-88

14.29 Mausoleum of Ulugh Beg bin Abu Sa'id *
Ghazni, 1460-1502

Visual sources:
Photos:
Powell: ©

14.30 Shrine of 'Ali bin Abi Talib *
Mazar-i Sharif (near Balkh), 1480-1

Visual sources:
Photos:
Golombek: Royal Ontario Museum

14.31 Masjid-i Jami' of Ziyaratgah
Ziyaratgah, 1482-5

14.32 Masjid-i Gunbad
Ziyaratgah, ca. 1483

14.33 Masjid-i Chihil Sutun
Ziyaratgah, 1485

14.34 Khanqah of Shaykh Sadr al-Din Armani
Dih-i Manar, ca. 1493

14.35 Caravanserai at Qush Ribat
Qush Ribat, 1499

14.36 Masjid-i Jami' of Ghuriyan
Ghuriyan, late 15th c.

14.37 Mausoleum of Mir-i Ruzadar
Balkh, late 15th c.

Mughals in Eastern Afghanistan 1504-1858

Kabul and Ghazni 1504-1738 and Kandahar 1504-1648

14.38 Bagh-i Babur (with the Mausoleum of Babur) *
Kabul (near), 1525, mausoleum 1542, restoration and additions 1607,
1638-47 and 1880-1900

Shaybanids in Northern Afghanistan 1506-1598

Balkh

14.39 Shrine of Khwaja Abu Nasr Parsa *
Balkh, late 16th c.

Visual sources:

Photos:

Powell: ©

Slides:

Hoag 1983: MIT

Durranis or 'Abdalis 1736-1842

Governors for Nadir Shah Afshar 1736-1747; independent under the nominal rule of Afshars 1747-1795 (capital first in Kandahar, then mainly in Kabul after 1773)

14.40 Mausoleum of Timur Shah
Kabul, 1793

West Turkestan (Transoxiana)

Samanids 819-1005

Khurasan and Transoxiana; governors of the 'Abbasid provinces of Samarkand, Farghana, Shash and Herat 819-875; united governorate of Transoxiana and eastern Khurasan 875-911; supreme rulers of Transoxiana and Khurasan 911-1003 (capital in Bukhara)

15.1 Kyrk-kyz (fortress)
Termez (Uzbekistan), 9th c.

15.2 Sultan Qala (country house) *
Merv (Turkmenistan), 9th-10th c.

15.3 Mausoleum of the Samanids *
Bukhara (Uzbekistan), 914-43

Visual sources:

Photos:

Poliakov: VC

Powell: ©

Slides:

Blair-Bloom: MIT ©

15.4 Mazar 'Arab 'Ata (mausoleum) *
Tim (Uzbekistan), 977-8

15.5 Mir Sayyid Bahram Mausoleum
Kermine (Uzbekistan), end of 10th c.

Qarakhanids 992-1211

Transoxiana and Eastern Turkestan; Bukhara 992-1003; united rulers over Transoxiana to Semirechye and Kashgaria in East Turkestan 1003-1041; then divided into two kingdoms (Great Qaghans [khans] of the Western Kingdom in Transoxiana [capital in Bukhara], Samarkand and western Farghana to Kokand; and the Great Qaghans of the Eastern Kingdom in Talas, Isfijab, Shash, eastern Farghana, Semirechye and Kashgaria [political capital in Balasaghun and cultural capital in Kashgar]); Seljuq suzerainty 1080-1141; Qarakhitay occupation after 1141; Khwarizmshahs' annexation of Transoxiana 1211

15.6 Mausoleum and Mosque of Shir Kabir *
Mashhad-i Misriyan (or Dehistan, Turkmenistan), 10th c.

15.7 Minaret at Burana
Burana (Chu Valley, Kazakhstan), 10th-11th c.

- 15.8 Digaron Masjid *
Hazara (Uzbekistan), 1000
- 15.9 Mausoleum of Abu Sa'id *
Meykhene (Turkmenistan), ca. 1049
- 15.10 Mausoleum of Abul Fazl
Sarakhs (Turkmenistan), mid 11th c.
- 15.11 Madrasa in Shah-i Zinda Complex *
Samarkand (Uzbekistan), 1066
- 15.12 Ribat-i Malik (caravanserai) *
Ribat-i Malik (Uzbekistan), 1078-9
- 15.13 Shaburgan-Ata Mausoleum
Karakul (Kyrgyzstan), 11th c.
- 15.14 Mausoleum of Sultan Sa'adat
Termez (Uzbekistan), 11th c.
- 15.15 Minaret of Uz Kent
Uz Kent (Kyrgyzstan), 11th c.
- 15.16, Complex of Hakim al-Tirmidhi
Termez (Uzbekistan), 11th-12th c.
- 15.17 Palace of the Qarakhanids *
Termez (Uzbekistan), 11th-12th c.
- 15.18 Madrasa of Khwaja Mashhad *
Sayad Village (near Kabadian, Tajikistan), 11th-12th c.
- 15.19 Three Mausolea at Uz Kent *
Uz Kent (Kyrgyzstan), 11th-12th c.
- 15.20 Caravanserai at Daya-Khatun
Daya-Khatun (Turkmenistan), late 11th-early 12th c.
- 15.21 Talkhatan Baba Masjid *
Merv (Turkmenistan), late 11th-early 12th c.
- 15.22 Minaret at Jar Kurgan *
Jar Kurgan (Uzbekistan), 1108-9

15.23 Mausolea of 'Ayshe Bibi and Baladzhi Khatun
Talas (Kazakhstan), early 12th c.

15.24 Namazgah Masjid *
Bukhara (Uzbekistan), 1119-20

Visual sources:
Slides:
Blair-Bloom: MIT ©

15.25 Kalyan Minaret *
Bukhara (Uzbekistan), 1127

Visual sources:
Photos:
Poliakov: VC
Powell: ©
Slides:
Blair-Bloom: MIT ©

15.26 Mausoleum of Shah Fazil
Safid-Buland (Kyrgyzstan), 12th c.

15.27 Maghak-i 'Attari Masjid *
Bukhara (Uzbekistan), 1178-9

Visual sources:
Photos:
O'Kane: Islamic Architecture Archive, University of Edinburgh
Powell: ©
Slides:
Blair-Bloom: MIT ©

15.28 Minaret at Vabkent *
Vabkent (Uzbekistan), 1196-9

Visual sources:
Photos:
O'Kane: Islamic Architecture Archive, University of Edinburgh

Ghaznavids 977-1186

Khurasan, Afghanistan and Northern India: Turkish slave governors for the Ghaznavids in Khwarizm 1017-1034

15.29 Tower or Minaret at Termez
Termez (Uzbekistan), 1031-2

Seljuqs 1038-1194

Iraq, Syria and Persia; suzerainty in Khwarizm 1041-1141 and Transoxiana 1081-1141

15.30 Mausoleum of 'Abdullah ibn Burayda *
Vekil Bazar (Turkmenistan), 11th-early 12th c.

15.31 Mausoleum of Sultan Sanjar *
Merv (Turkmenistan), 1157

Khwarizmshahs 995-1231

Ma'munids of Gurganj 995-1017 (under nominal Samanid rule 995-ca. 1000); Ghaznavid rule (Turkish slave governors) 1017-1034; (capital in Kath 995-1041); Line of Anushtigin 1041-1141 as vassals of the Seljuqs with capital in Gurganj; brief Qarakhitay occupation after 1141; Conquests 1141-1215 (Transoxiana 1211, western Persia (Kirman, Fars and Khuzistan) 1194, Khurasan 1194-1215, Afghanistan (Ghurid territory) 1215 and campaign of Khawarizmshah Jalal al-Din in Azerbaijan 1225-1231; Most territories lost to Mongols 1219-1221 (Bukhara 1219; Samarkand 1220, Gurganj, Termez, Balkh, Merv, Rayy, Nishapur, Gazna and Herat 1221)

15.32 Mausoleum of Fakhr al-Din al-Razi (or Mausoleum of Il-Arslan) *
Kunya-Urgench (or Gurganj, Uzbekistan), 1156-72

15.33 Mausoleum of Tekesh *
Kunya-Urgench (or Gurganj, Uzbekistan), 1200

15.34 Mosque at Mashhad-i Misriyan
Mashhad-i Misriyan (Turkmenistan), 1200-20

Golden Hord 1226-1502

South Russia, Qipchaq Steppe, the Volga Basin and Khwarizm in Northern Transoxiana (until ca. 1360); Muslims after 1312 (capital in Saray on the Volga)

15.35 Mausoleum of Shaykh Mukhtar Vali, Astan (near Khiva, Uzbekistan), late 13th-early 14th c.

15.36 Mausoleum of Shaykh Najm al-Din al-Kubra *
Kunya-Urgench (Uzbekistan), 1320-30

15.37 Minaret of Qutlugh Timur *
Kunya-Urgench (Uzbekistan), 1321-33

15.38 Mausoleum of Sayyid 'Ala' al-Din
Khiva (Uzbekistan), 14th c.

Chaghatayids 1227-1370

Transoxiana, Semirechye and East Turkestan; line in Semirechye and the Tarim basin, including Turfan and Kashgar, until late 17th c.

15.39 Mausoleum of Manas *
Talas Valley (Kazakhstan), 1334

15.40 Mausoleum of Muhammad Bosharo *
Mazar-i Sharif (near Panjikent, Tajikistan), 1342-3

Visual sources:

Photos:

Poliakov: VC

15.41 Mausoleum of Buyan Quli Khan
Bukhara (Uzbekistan), 1358-9

15.42 Mazar of Sayyid Nizam al-Din
'Ashkabad (Turkmenistan), 14th c.

15.43 Mazar of Sultan Mir-Haydar
Kashka-Darya Valley (Uzbekistan), 14th c.

Sufi Dynasty of Khwarizm 1361-1388

Kunya-Urgench (expelled Chaghatayids from Kath and Khiva); Timurid conquest ca. 1379

15.44 Mausoleum of the Sufi Dynasty (or Turabek-Khanym Mausoleum [wife of Qutlugh Timur]) *
Kunya-Urgench (Uzbekistan), 1360s

Timurids 1370-1506

Transoxiana and Persia; Supreme line of rulers in Samarkand (Transoxiana) 1370-1500; Khwarizm after 1379; Khurasan after 1381-83; Sistan (Zaranj and Qandahar) after 1384; the Caspian provinces after 1382; Rayy and Sultaniyya after 1384; Tabriz (Azerbaijan) and the Caucasus after 1386/7; western Persia and Iraq after the campaign of 1395-1400; line of rulers in Khurasan 1449-1506 (capital in Herat)

15.45 Complex of Shah-i Zinda *
Samarkand (Uzbekistan), 1350-mid 15th c.

Visual sources:

Photos:

Poliakov: VC

Golombek: Royal Ontario Museum

Slides:

Blair-Bloom: MIT ©

Marefat: MIT

15.46 Shrine of Chashmeh Ayub
Bukhara (Uzbekistan), 1379-80

15.47 Aq Saray Palace *
Shahrisabz (Uzbekistan), 1379-96

Visual sources:

Photos: Hillenbrand, Islamic Architecture Archive, University of Edinburgh

Slides:

Blair-Bloom: MIT ©

15.48 Shrine of Khwaja Ahmad Yasavi *
Turkestan (Kazakhstan), 1397-9

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.49 Bibi Khanum Mosque *
Samarkand (Uzbekistan), 1399-1404

Visual sources:

Photos: Poliakov: VC

Powell: ©

Slides:

Blair-Bloom: MIT ©

15.50 Gur-i Amir Complex *
Samarkand (Uzbekistan), 1400-4

Visual sources:

Photos:

Poliakov: VC

Golombek: Royal Ontario Museum

Powell: ©

Slides:

Blair-Bloom: MIT ©

15.51 Madrasa of Ulugh Beg *
Samarkand (Uzbekistan), 1417-20

Visual sources:

Photos:

Poliakov: VC

Slides:

Blair-Bloom: MIT ©

15.52 Madrasa of Ulugh Beg
Bukhara (Uzbekistan), 1417-20

15.53 Observatory of Ulugh Beg *
Samarkand (Uzbekistan), 1420

Visual sources:

Photos:

Poliakov: VC
 Slides:
 Blair-Bloom: MIT ©

15.54 Kalyan Masjid (Masjid-i Jami')
 Bukhara (Uzbekistan), 1430 and 1514

15.55 Madrasa of Ulugh Beg
 Ghujdivan (Uzbekistan), 1432-3

15.56 Masjid-i Jami' of Tashkent
 Tashkent (Uzbekistan), 1451

15.57 Shrine of Shaykh Jamal al-Din
 Anau (Turkmenistan), 1455-6

15.58 'Ishrat Khana *
 Samarkand (Uzbekistan), 1460-4
 Visual sources:
 Slides:
 Blair-Bloom: MIT ©

15.59 Mausoleum of Yunus Khan
 Tashkent (Uzbekistan), 1487-1502

15.60 Bayland Mosque
 Bukhara (Uzbekistan), late 15th c.

Shaybanids 1500-1598

Transoxiana, capital in Bukhara; also in Samarkand and Balkh (Afghanistan);
 1598-1804 in Khiva only as the 'Arabshahids

15.61 Mir-i 'Arab Madrasa
 Bukhara (Uzbekistan), 1535-6

15.62 Complex of Baha' al-Din al-Naqshabandi
 Bukhara (Uzbekistan), 1544-5

15.63 Mosque and Khanqah of Khwaja Zayn al-Din
 Bukhara (Uzbekistan), 1st half of 16th c.

15.64 Khanqah of Qasim Shaykh
 Kermineh (near Bukhara, Uzbekistan), 1558-9

15.65 Chorbakr Complex
 Bukhara (Uzbekistan), 1560-3

15.66 Madrasa-i Madar-i Khan
Bukhara (Uzbekistan), 1566-7

15.67 Kukeltash Madrasa, Lab-i Hauz Complex
Bukhara (Uzbekistan), 1568-9

15.68 Gayakushan Madrasa
Bukhara (Uzbekistan), 1570s

15.69 Mosque and Madrasa of 'Abdullah Khan *
Bukhara (Uzbekistan), 1588-90

15.70 Khanqah of Fayzabad
Bukhara (Uzbekistan), 1598-9

15.71 Tak-i Zargaron (Jewellers' Bazaar) *
Bukhara (Uzbekistan), 16th c.

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.72 Tak-i Tilpak Furushon (Hatters' Bazaar)
Bukhara (Uzbekistan), 16th c.

15.73 Tak-i Sarafon
Bukhara (Uzbekistan), 16th c.

15.74 Tim 'Abdullah Khan (Silk Bazaar) *
Bukhara (Uzbekistan), 16th c.

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.75 Shir Dar Madrasa *
Samarkand (Uzbekistan), 1619-36

Visual sources:

Photos:

Poliakov: VC

Slides:

Blair-Bloom: MIT ©

15.76 Tilla Kari Madrasa and Mosque *
Samarkand (Uzbekistan), 1646

Visual sources:

Photos:

Poliakov: VC

Slides:

Blair-Bloom: MIT ©

Janids former Khans of Astrakhan 1598-1753:

Bukhara, succeeded by Manghitids 1753-1919

15.77 Khanqah of Nadir Divan Beg
Bukhara (Uzbekistan), 1619-20

15.78 Madrasa of Nadir Divan Beg
Bukhara (Uzbekistan), 1622-3

15.79 Madrasa of 'Abdul'aziz Khan
Bukhara (Uzbekistan), 1651-2

15.80 Tursunjan Madrasa
Bukhara (Uzbekistan), 18th c.

15.81 Bala Hauz Masjid *
Bukhara (Uzbekistan), 18th c.

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.82 Ark (citadel) of Bukhara *
Bukhara (Uzbekistan), 18th-19th c.

Visual sources:

Photos:

Powell: ©VC

Slides:

Blair-Bloom: MIT ©

Khans of Khiva 1598-late 19th c.

'Arabshahids 1598-1804 and Inaqids 1804-1873 (vassals of Russian Czar after 1873)

15.83 Hammam of Anush Khan
Khiva (Uzbekistan), 1657

15.84 Aq Masjid
Khiva (Uzbekistan), 1657

15.85 Kunya Ark
Khiva (Uzbekistan), 1686-8

15.86 Complex of Pahlavan Mahmud (or Mausoleum of the Khans) *
Khiva (Uzbekistan), 1701

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.87 Madrasa of Shirghazi Khan
Khiva (Uzbekistan), 1719-26

15.88 Madrasa of Muhammad Amin Inaq
Khiva (Uzbekistan), 1785

15.89 Masjid-i Jami' of Khiva, *
Khiva (Uzbekistan), rebuilt 1788-9 (founded 10th c.)

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.90 Complex of 'Imarat Bobo (or Sayyid Shapoyat 'Aziz Mausoleum)
Khiva (Uzbekistan), 1795

15.91 Complex of Sayyid Shalika Beg
Khiva (Uzbekistan), 1797

15.92 Madrasa of Qutlugh Murad Inaq
Khiva (Uzbekistan), 1804-12

15.93 Pahlavan Darvaza *
Khiva (Uzbekistan), 1806-35

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.94 Baghbonly Masjid
Khiva (Uzbekistan), 1809

15.95 Tash Hauli (the Khan's Palace) *
Khiva (Uzbekistan), 1830-8

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.96 Caravanserai of Allah Kuli Khan
Khiva (Uzbekistan), 1832-3

15.97 Madrasa of Allah Kuli Khan
Khiva (Uzbekistan), 1834-5

15.98 Allah Kuli Khan Tim
Khiva (Uzbekistan), 1836

15.99 Madrasa of Muhammad Amin Khan *

Khiva (Uzbekistan), 1851-5

Visual sources:

Slides:

Blair-Bloom: MIT ©

15.100 Madrasa of 'Abdullah Khan

Khiva (Uzbekistan), 1855

15.101 Palace of Nurulla Beg

Khiva (Uzbekistan), 1865-1912

15.102 Madrasa of Muhammad Rahim Khan

Khiva (Uzbekistan), 1871

15.103 Madrasa of Kazy Kalyan

Khiva (Uzbekistan), 1905

15.104 Madrasa of Islam Khwaja,

(Uzbekistan), 1908-10

East Turkestan (Xinjiang) and China

East Turkestan (present-day Xinjiang Province of China)

Qarakhanids 992-1211

Capital of united line in Bukhara, West Turkestan until 1003; cultural and religious capital of eastern Qarakhanid line in Kashgar 1003-1211; Qarakhitay occupation after 1141-early 13th c.

16.1 Altun (Golden) Mosque *
Yarkand, 10th c.

16.2 Mausoleum of Xiamu Pasha
Kashgar, 11th-12th c.

Chaghatayids 1227-late 17th c.

Transoxiana, Semirechye and East Turkestan 1227-1370; line in Semirechye and the Tarim Basin (in Turfan and sharing power with Dughlats in Kashgar) until late 17th c.

Dughlat Mongols (line of Tughluq Timur) 1347-1757

Aksu, Kashgar (founded modern Kashgar in 1514), Yarkand, Turfan, and others.

Kalmücks 17th c.-1758

Capital in Yarkand

16.3 Mausoleum of Tughluq Timur *
Huochang (Xinjiang), 1363

16.4 Aitika Mosque *
Kashgar, 1426

Visual sources:
Photos:
Sun: VC

16.5 Great Mosque of Yarkand *
Yarkand, 15th c.

16.6 Azna Mosque
Yarkand, ca. 1500

16.7 Mausoleum of Yusuf Has Habib
Kashgar, mid 16th c.

16.8 Aq Mazar *

Kashgar, 17th c.

16.9 Great Mosque of King Imin *

Turfan, 17th c.

Visual sources:

Photos:

Sun: ©

16.10 Apak Khoja Mausoleum Complex: Green-roofed Mosque and Mausoleum *

Kashgar, 1650-1700

Visual sources:

Photos:

Sun: ©

16.11 Apak Khoja Mausoleum Complex: Great Mosque by Yaqub Beg *

Kashgar, 1870s

16.12 Apak Khoja Mausoleum Complex: "High" and "Low" Mosques *

Kashgar, early 20th c.

16.13 Mausoleum of Arsla Khan

Kashgar, late 17th-early 18th c.

16.14 Shaanxi Mosque *

Urumqi, 1736-1820

Chinese after 1758

Capital in Yarkand; independent Khanate of Kashgar 1865-1877; Chinese reconquest 1877, new capital in Kashgar

16.15 Etgar Mosque *

Khotan, ca. 1790s

16.16 Mubarak Xirip Khanqah

Yarkand, by 19th c.

16.17 Hazrati Pir Mazar

Yarkand, by 19th c.

16.18 Mirza Muhammad Mazar

Yarkand, by 19th c.

16.19 Mausoleum of Satuq Bughra Khan

Artush, 19th c.

16.20 Great Mosque of Khotan *
Khotan, 1870

16.21 Great Mosque of Kucha
Kucha, ca. 1900

China

Tang Dynasty 618-906

16.22 Great Mosque of Canton *
Canton, 7th c.

Liao Dynasty 907-1125

16.23 Niujie Mosque
Beijing, 996

Visual sources:
Photos:
Sun: ©

Sung Dynasty 960-1279

16.24 Great Mosque of Hangzhou *
Hangzhou (Zhejiang Province), 1314-20

Visual sources:
Photos:
Luo: ©

Yüan Dynasty 1279-1368

16.25 Great Mosque
Jinan (Shandong Province), 1295-1355

16.26 Great Mosque *
Quanzhou (Fujian Province), 1310

Visual sources:
Photos:
Luo: ©

16.27 Dongsi Pailou Mosque
Beijing, 1356

Ming Dynasty 1368-1644

16.28 Great Mosque of Xi'an *

Xi'an (Qinghai Province), 1368-98

Visual sources:

Photos:

Luo: ©

Sun: ©

Slides:

Chow 1981: MIT

Hajian 1981: MIT

Joshi and Rab 1989: MIT

J. Lee 1987: MIT

T. Lee 1981: MIT

W. Porter 1981: MIT

Zhu 1984: MIT

**16.29 Great Mosque of Xining *
Xining (Qinghai Province), 1368-98****16.30 East Mosque
Jining (Shandong Province), 1465-87****16.31 Great Mosque of Weizhou
Weizhou (Ningxia Hui Autonomous Region), 15th c.****16.32 Great Mosque of Tongxin *
Tongxin (Ningxia Hui Autonomous Region), 1573-1620****16.33 Great Mosque of Qinyang
Qinyang (Henan Province), 1583, 1631****16.34 Great Mosque of Taiyuan
Taiyuan (Shanxi Province), before 1644****Qing Dynasty 1644-1911****16.35 Dahua Mosque
Linxia (Gansu Province), mid 17th c.****16.36 West Mosque
Jining (Shandong Province), 1656, 1670****16.37 Great Mosque of Shouxian
Shouxian (Anhui Province), 1662-1722****16.38 Mosque at Huhehaote
Huhehaote (Inner Mongolia), ca. 1693****16.39 South Mosque**

Tianjin (Hebei Province), 1703

16.40 Mosque of Ershilipu
Guyuan (Ningxia Region), 1787

16.41 Huangcheng Street Mosque
Chengdu (Sichuan Province), 1851-61

16.42 Religious Center at Wuzhong (shrine, school and headquarters)
Wuzhong (Ningxia Region), 1869

16.43 Shizuishan Mosque
Ningxia Region, 1888, 1924

16.44 Mausoleum of Wogesi
Guihuagang (Canton), by 19th c.

Indian Subcontinent

Umayyads 661-750

Sind after 710 (capital in al-Mansura [Brahmanabad]) and Multan (Punjab) after 713

17.1 Fortifications at Banbhore
Banbhore (Sind), 711-50

17.2 Jami' Masjid of Banbhore *
Banbhore (Sind), 727-8

Ghaznavids 977-1186

Punjab 1004-1186 (center first in Mahmudpur, in Lahore after 1037), and the Ganges basin 1018-1186 (Delhi, Muttra, Gwalior, Kanawj, Benares and into the Kathiawar peninsula to Somnath)

17.3 Mausoleum of Shah Yusuf Gardezi *
Multan (West Punjab), 1152

17.4 Mausoleum of Khaliq or Khalid Walid
Kabirwala Tehsil (near Multan, West Punjab), 12th c.

Islamic monuments built under the Jains

12th c. and later in Gujarat

17.5 Shrine of Ibrahim *
Bhadreshvar (Kutch, Gujarat), 1159-60
Visual sources:
Photos:
American Institute of Indian Studies: Varanasi

17.6 Solakhambi Masjid *
Bhadreshvar (Kutch, Gujarat), 1177-8

17.7 Abul-Qasim bin 'Ali al-Iraji Masjid
Junagadh (Gujarat), 1286-7

Ghurids 1000-1215

Sind (center in Brahmanabad) and Punjab (capital in Lahore), 1186-1206; conquests in northern India SE of the Indus Valley and in the Ganges basin (Ajmer, Delhi, Benares, Gaur, andn others 1192-1206

17.8 Quwwat al-Islam Masjid and Qutb Minar *
Delhi, 1193, 1199 and 1206 and later (under Sultanate)

Visual sources:

Photos:

Bourne, Frith, Johnston and Hoffman, and H.A. Mirza Sons: VC

Anonymous 19th c. photos: VC

Postcard Collection: VC

AKP Postcard Collection: VC

Indian Museum: Calcutta

Kusch: ©

Slides:

De Costa 1988: MIT

17.9 Arhai Din Ka Jompra Masjid *
Ajmer (Rajasthan), 1200-6

Visual sources:

Photos:

Postcard Collection: VC

Meister: ©

Slides:

Dale 1985: MIT

De Costa 1988: MIT

Islam 1982: MIT

Sultanate of Delhi, Mu'izzi or Slave Kings 1206-1290

17.10 Chaurasi Khamba Masjid
Kaman (between Bayana and Delhi, Rajasthan), ca. 1206

17.11 'Idgah ('Id Musalla)
Bayana (Rajasthan), ca. 1206

17.12 Ukha Mandir Masjid
Bayana (Rajasthan), after 1206

17.13 Mausoleum of Iltutmish *
Delhi, 1220-36

17.14 Mausoleum of Sultan Ghari
Delhi, 1231

17.15 Mausoleum of Baha' al-Din Zakaria
Multan (West Punjab), first half of 13th c.

17.16 Mausoleum, Mosque and Khanqah of Jalaluddin Shah Bukhari
Uchchh (West Punjab), 13th c.

Sultanate of Delhi, Khaljis 1290-1320

17.17 Quwwat al-Islam Masjid: 'Alai Darwaza (gate) *

Delhi, 1311-6

Visual sources:

Slides:

Islam 1982: MIT

Sultanate of Delhi, Tughluqids 1320-1414

17.18 Mausoleum of Shah Rukn-i 'Alam *

Multan (West Punjab), 1320-4

17.19 Mausoleum of Ghiyath al-Din *

Delhi/Tughluqabad, 1325

17.20 Mausoleum of Shams Sabzwari (Isma'ili Da'i)

Multan (West Punjab), 1329

17.21 Satpula (water dam) *

Delhi/Jahanpanah, 1340

17.22 Begampuri Masjid

Delhi/Jahanpanah, 1343

17.23 Madrasa of Firuz Shah Tughluq

Delhi/Tarbabad, 1352

17.24 Khirki Masjid *

Delhi/Jahanpanah, 1352-4

17.25 Kotila of Firuz Shah (citadel): Baradari (palace) *

Delhi/Firuzabad, 1354

Visual sources:

Photos:

AKP Postcard Collection: VC

17.26 Malcha Mahal

Delhi, 1360

17.27 Kotila of Firuz Shah (citadel): Lat Pyramid *

Delhi/Firuzabad, 1367

17.28 Mausoleum of Khan-i Jahan Maqbul Tilangani *

Delhi/Nizamuddin Dargah, 1368

Visual sources:

Slides:

Islam 1982: MIT

17.29 Mausoleum of Baha' al-Halim
Uchchh (Bahawalpur, Pakistan), 1370

17.30 Hauz-i Khas (palace) *
Delhi/Tarbabad, 1380-8

17.31 Kalan Masjid *
Delhi/Firuzabad, 1387

Sultanate of Delhi (Sayyids) 1414-1451

17.32 Mausoleum of Muhammad Shah *
Delhi/Lodi Gardens, 1434-44

Sultanate of Delhi (Lodis) 1451-1526

17.33 Chotte Khan Ka Gunbad
Delhi, 1490

17.34 Bara-Gumbad Masjid *
Delhi/Lodi Gardens, 1494

17.35 Baradari of Sikandar Lodi (palace)
Agra/Sikandra, 1495

17.36 Moth-ki Masjid *
Delhi, 1505

Sultanate of Delhi (Suris) 1540-1555

17.37 Mausoleum of Shir Shah Sur *
Sasaram (Bihar), 1540

Visual sources:

Slides:

Asher 1982: MIT

Hoag 1983: MIT

17.38 Qila-i Kuhna Masjid
Delhi, ca. 1545

17.39 Mausoleum of Isa Khan Niyazi *
Delhi, 1545-7

Visual sources:
Photos:
AKP Postcard Collection: VC

Bahmanid Sultanate 1347-1527
Gulbarga and Firuzabad (the Deccan)

17.40 Jami' Masjid of Gulbarga *
Gulbarga (Karnataka), 1367

Visual sources:
Slides:
Javed 1986: MIT

17.41 City gates of Firuzabad
Firuzabad (Karnataka), 1399

17.42 Jami' Masjid of Firuzabad *
Firuzabad (Karnataka), 1406

17.43 Palace of Sultan Firuz Shah Bahmani
Firuzabad (Karnataka), 1406

17.44 Dargah of Khalifat al-Rahman (shrine)
Firuzabad (Karnataka), 1412

17.45 Mausoleum of Firuz Shah Bahmani *
Gulbarga (Karnataka), 1422

Visual sources:
Photos:
John: VC

17.46 Citadel and City gates of Bidar
Bidar (Karnataka), 1426-32

17.47 Mausoleum of 'Ala' al-Din Shah Bahmani
Bidar (Karnataka), 1458

17.48 Madrasa of Khawaja Mahmud Gawan *
Bidar (Karnataka), 1472

Visual sources:
Photos:
John: VC
Slides:
Javed 1986: MIT

17.49 Char Minar Gateway
Hyderabad (Andhra Pradesh), 1591

Sultanate of Bengal 1336-1576

- 17.50 Adina Masjid *
Hazrat Pandua (West Bengal), 1375
Visual sources:
Photos: Brown: VC
- 17.51 Eklakhi Mausoleum
Hazrat Pandua (West Bengal), 1415-23
- 17.52 Tantipara Masjid (Weavers' Mosque)
Gaur (West Bengal), 1480
- 17.53 Chchoto Shona Masjid
Rajshahi (Bangladesh), 1493-1519
- 17.54 Moshjidkur Masjid
Khulna (Bangladesh), late 15th-early 16th c.

Sultanate of Kashmir 1346-1589

- 17.55 Jami' Masjid of Srinagar *
Srinagar (Kashmir, northern India), 1398
Visual sources:
Photos:
Postcard Collection: VC
Slides:
Hoag 1983: MIT
Patrose and Sampat 1983: MIT

Sharqi Sultans, 1394-1479

Jaunpur

- 17.56 Atala Masjid
Jaunpur (Uttar Pradesh), 1408
- 17.57 Jami' Masjid of Husayn Shah
Jaunpur (Uttar Pradesh), ca. 1470

Sultanate of Gujarat 1391-1583

- 17.58 Jami' Masjid of Ahmadabad *
Ahmedabad (Gujarat), 1424
Visual sources:
Photos:

American Institute of Indian Studies: Varanasi
India Office: London
Indian Museum: Calcutta
Slides:
Islam 1982: MIT
Palamadai 1981: MIT

17.59 Mausoleum of Ahmad Shah *
Ahmedabad (Gujarat), 1442

Visual sources:
Slides:
Islam 1982: MIT

17.60 Jami' Masjid of Champanir
Champanir (Gujarat), 1485-1523

Visual sources:
Photos:
Islam: VC
Anonymous 19th c: VC
Indian Museum: Calcutta
Snead: ©

Sultanate of Malwar 1401-1531

17.61 Mausoleum of Hoshang Shah
Mandu (Madhya Pradesh), ca. 1440

Visual sources:
Photos:
AKP Postcard Collection: VC

17.62 Jami' Masjid of Mandu *
Mandu (Madhya Pradesh), 1454

Visual sources:
Photos:
AKP Postcard Collection: VC
Kusch: ©
Snead: ©
Slides:
Hoag 1983: MIT

17.63 Jahaz Mahal *
Mandu (Madhya Pradesh), ca. 1460

Visual sources:
Slides:
Hoag 1983: MIT

Langahs 1437-1527

Baluchi independent rulers of Uchchh (Bahawalpur, Pakistan) and Multan (West Punjab)

17.64, Mausoleum of Bibi Jawindi *
Uchchh (West Punjab), 1494

'Adil Shahi Sultanate 1490-1686

Bijapur (Karnataka)

17.65 Shaykh Rawza
Gulbarga/Darghah of Junaydi, ca. 1500

17.66 Jami' Masjid of Bijapur *
Bijapur (Karnataka), ca. 1565 and later

17.67 Ibrahim Rawza
Bijapur (Karnataka), 1615

17.68 Mausoleum of Muhammad 'Adil Shah *
Bijapur (Karnataka), 1626-56

Visual sources:

Photos:

Anonymous early 20th c: VC

Indian Museum: Calcutta

Metropolitan Museum of Art: NY

Samma Dynasty 1335-1520

Sind (Pakistan)

17.69, Mausoleum of Jam Nizamuddin
Thatta/Makli Necropolis (Sind), 1509

Mughals 1526-1858

First in northern India (Delhi and Agra) 1526-1540; effective control of northern and central India (the Rajput states, Malwa, Khandesh and Gujarat) after 1555; Bengal after 1576; Sind after 1612; the Deccan after 1686

17.70 Baburi Masjid *
Panipat (Haryana), 1527-8

Visual sources:

Slides:

Islam 1982: MIT

17.71 Bagh-i Nilufar ("Lotus-Garden")
Dholpur (Rajasthan), 1527-9

17.72 Kachpura Masjid, *

Agra (Uttar Pradesh), 1530-1

17.73 Nila Gunbad
Delhi, 1530s-40s

17.74 Pavilion of Muhammad
Bayana/Vijayamandirgarh (Rajasthan), 1533-4

17.75 Sher Mandal (Shir's Pavilion) *
Delhi, Puran Qil'a (Old Fort), 2nd half of 16th c.

Visual sources:
Photos:
Bourne: VC
Postcard Collection: VC
AKP Postcard Collection: VC

17.76 Sara'i Chhaparghat
Kannauj (Uttar Pradesh), 1556-1605

17.77 Khayr al-Manazil Masjid *
Delhi, 1561-2

17.78 Mausoleum of Shaykh Muhammad Ghaus
Gwalior (Madhya Pradesh), 1563-4

17.79 Mausoleum of Humayun *
Delhi, 1565

Visual sources:
Photos:
Bourne: VC
Postcard Collection: VC
AKP Postcard Collection: VC
Indian Museum: Calcutta

17.80 Akbari Darwaza (gate) and Hathi Pol (gate) *
Agra/Red Fort, 1566-9

Visual sources:
Photos: Bourne: VC
AKP Postcard Collection: VC

17.81 Zanana Building (inaccurately called Jahangiri Mahall) *
Agra/Red Fort, later 1560s-70s

Visual sources:
Photos:
Klingelhofer: ©

17.82 Bridge of Mun'im Khan *
Jaunpur (Uttar Pradesh), 1569

17.83 Palace of Fatehpur Sikri *
Fatehpur Sikri (Uttar Pradesh), 1569-74

Visual sources:
Photos:
Bourne: VC
Anonymous 19th c: VC
Postcard Collection: VC
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Schastok: ©
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17.84 Akbari Masjid, Ajmer (Rajasthan)
Dargah of Shaykh Mu'in al-Din Chishti, 1570s

17.85 Jami' Masjid of Fatehpur Sikri *
Fatehpur Sikri (Uttar Pradesh), 1571

Visual sources:
Photos:
Bourne: VC
Anonymous 19th c: VC

17.86 Rani Ki Mahall *
Allahabad/Fort (Uttar Pradesh), ca. 1583

17.87 Madrasa and Mausoleum of Shaykh Chilli Jalal
Thanesar (Kurukshetra District, Haryana), ca. 1585

17.88 Mausoleum of Sultan 'Ali Akbar (Isma'ili saint)
Multan, 1585

17.89 Mausoleum of Akbar *
Agra/Sikandra, 1613

Visual sources:
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Archaeological Survey of India, Northern Circle: New Delhi
Kusch: ©
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Hazra 1987: MIT
Hoag 1983: MIT
Pradhan 1984: MIT

17.90 Shalimar Gardens *
Srinagar (Kashmir), 1616

Visual sources:
Photos:
Postcard Collection: VC
Slides:

Hoag 1983: MIT
Thompson 1987: MIT

17.91 Mausoleum of Firuz Khan *
Agra, 1st third of 17th c.

17.92 Jahangir's Quadrangle *
Lahore/Fort, 1617-20

Visual sources:
Photos:
Postcard Collection: VC
Hameed: ©

17.93 Mausoleum of I'timad al-Daula *
Agra, 1626-8

Visual sources:
Photos:
Bourne, and Henle: VC
AKP Postcard Collection: VC
Slides:
Hoag 1983: MIT

17.94 Anguri Bagh and Machchhi Bhawan
Agra/Red Fort, 1628-37

17.95 Mausoleum of Jahangir *
Lahore/Shahdara, 1628-38

Visual sources:
Photos:
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17.96 Bangla Pavilion (or Naulakha Pavilion) *
Lahore/Fort, 1631-2

Visual sources:
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17.97 Nishat Bagh
Srinagar (Kashmir, near), 1632

17.98 Taj Mahall *
Agra, 1632-43

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17.99 Shalimar Gardens

Lahore, 1633-42

17.100 Mosque of Wazir Khan *

Lahore, 1634-5

17.101 Pari Mahal (Palace of the Fairies)

Srinagar (Kashmir), 1635

17.102 Lal Mahall (Hunting Palace of Shah Jahan) *

Bari (Dholpur, Rajasthan), 1637

17.103 Red Fort *

Delhi/Shahjahanabad, 1639-48

Visual sources:

Photos:

Bourne and Shugan Chand: VC

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17.104 Jami' Masjid of Thatta *

Thatta (Sind), 1644

17.105 Chauburji (gateway to a garden)

Lahore, 1646

17.106 Moti Masjid *

Agra/Red Fort, 1647-53

Visual sources:

Photos:

Wetzel: VC

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17.107 Jami' Masjid of Agra

Agra, 1648

17.108 Jami' Masjid of Delhi *

Delhi/Shahjahanabad, 1650-6

Visual sources:

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17.109 Moti Masjid *
Delhi/Red Fort, 1663

Visual sources:
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17.110 Badshahi Masjid *
Lahore, 1673-4

Visual sources:
Photos:
Hameed: ©
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17.111 Mosque of Shah Hamadan, *
Srinagar (Kashmir), ca. 17th c.

17.112 Madrasa, Mosque and Mausoleum of Ghazi al-Din Khan
Delhi, early 18th c.

17.113 Jantar Mantar (observatory) *
Delhi/Jainsinghpura, 1725

Visual sources:
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Slides:
Dale 1985: MIT

17.114 Mausoleum of Safdarjang *
Delhi, 1753-74

Visual sources:
Photos:
AKP Postcard Collection: VC
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Slides:
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Tarkhan Dynasty 1555-1612

Sind (later governors for the Mughals)

17.115 Mausoleum of Sultan Ibrahim, *
Thatta/Makli Necropolis (Sind), 1550

17.116 Dagbir Masjid
Thatta/Makli Necropolis (Sind), 1588

17.117 Mausoleum of Isa Khan II
Thatta/Makli Necropolis (Sind), 1644

17.118 Tomb-Pavilion of Mirza Tughril Beg
Thatta/Makli Necropolis (Sind), 1649

Navab of Oudh

17.119 Bara Imambara Complex *
Lucknow (Uttar Pradesh), late 18th c.

Visual sources:

Photos:

Bourne: VC

Postcard Collection: VC

Slides:

Hossain 1987: MIT

17.120 Jami' Masjid of Lucknow
Lucknow (Uttar Pradesh), early 19th c.

Unattributed

17.121, House of the Kazi *
Ahmedabad (Gujarat), by 19th c.

Southeast Asia

Indonesia, Malaysia, and Thailand

Indonesia

Muslims from Yemen, Hadramawt, Oman, and later India established trade centers on the coasts of Sumatra 8th-9th c.; Palembang (southern Sumatra), first mentioned 674, received Muslim refugees from China (Canton) in late 9th c.. Sultanate of Aceh (northern Sumatra) 1204; Pasai (northern Sumatra) 1282; Palembang (southern Sumatra) fully Islamized ca. 1440; Lampung (southern Sumatra) ca. late 15th c.; conversion of coastal Borneo beginning in 15th c., completed by 1591; Muslim communities in Java 14-15th c., Hindu Kingdom of Majapahit (east Java) fell 1478; Java a Muslim island by 17th c.; Moluccas, including coastal Sulawesi (Celebes), converted starting in early 15th c.

Batavia (Jakarta) founded by the Dutch East India Company at a former Sundanese port 1619; Sultanate of Java divided under the Dutch into one ruled by the Susuhunan at Surakarta and the other ruled by Sultan Mangkubumi in Yogyakarta 1755; Java fell briefly to British 1811-1816; independence from Dutch 1942

Malaysia

Muslims from Yemen, Hadramawt, and Oman establish trade centers on coast; Muslim refugees from China (Canton) settle at Kedah late 9th c.; Malacca first Muslim kingdom (on west coast of peninsula) late 14th c; Kedah fully Muslim by 15th c.. Portugese interventions 16th c., Dutch East India Company interventions 17th-18th c.; British interventions 1786 on; British colonial rule 1874-1946.

Brunei (northeast Borneo)

Islamized commencing in 2nd half 14th c.

18.1 Maqam of al-Malik al-Saleh, Kampung Meunasah Meucat (near Lhokseomawe, Sumatra), early 14th c.

18.2 Kandang Aceh *
Banda Aceh (Sumatra), 15th c.

18.3 Masjid Agung *
Demak (Java), 1477-9

18.4 Minaret at Kudus *
Kudus (Java), early 16th c.

18.5 Mosque at Sendangduwur
Sendangduwur (Java), 16th c.

18.6 Tomb Complex and Mosque of Sultan Hadirin (or Istana and Mosque of Sultan Hadirin)

Mantingan (Java), ca. 1559

18.7 Kraton Kasepuhan (palace)

Cirebon (Java), end of 16th c.

18.8 Mosque at Telok Manok *

Telok Manok (southern Thailand), 17th c.

18.9 Kraton Kenoman (palace)

Cirebon (Java), 17th c.

18.10 Masjid Geng Bengkok

Medan (Sumatra), 17th c.

18.11 Mosque of Kampong Kling *

Malacca, 18th c.

Visual sources:

Slides:

Dale 1985: MIT

Khan 1987: MIT

18.12 Jalan Masjid *

Malacca, 18th c.

18.13 Suniaragi Gardens

Cirebon (Java), 1741

18.14 Kraton Kesuhunan (palace) *

Solo (Java), after 1745

18.15 Kraton Kesultanan (palace) *

Yogyakarta (Java), 1755

18.16 Taman Sari Garden

Yogyakarta (Java), 1759-65

18.17 Gua Suleiman (bath with fountains)

Yogyakarta (Java), 1792-1810

18.18 Palace at Pagaruyung

Pagaruyung (Sumatra), 18th-19th c.

18.19 Palace of Ambar Winangun

Yogyakarta (Java), 18th-19th c.

18.20 Palace of Warung Boto
Yogyakarta (Java), late 18th-early 19th c.

18.21 Mangkunegaran Palace
Solo (Java), 19th c.

18.22 Istana Balai Besar (palace with great hall) *
Kota Bharu (Malaysia), 1844

18.23 Istana Hinggap (palace)
Ampang Tinggi (Malaysia), 1861-9

18.24 Masjid Baturrachman *
Banda Aceh (Sumatra), 1879

18.25 Istana Tengku Long (palace)
Trengganu (Malaysia), 1880

18.26 Masjid al-Jami' *
Kuala Lumpur, ca. 1880s

Visual sources:

Photos:

Negara Museum: VC

AKP Postcard Collection: VC

Slides:

Choo 1981: MIT

18.27 Istana Satu (palace)
Trengganu (Malaysia), 1881-1919

18.28 Istana Tengku Sri Akar (palace)
Kota Bharu (Malaysia), 1886

18.29 Istana Tengku Nik (palace)
Trengganu (Malaysia), 1888

18.30 Istana Lama (palace)
Seri Menanti (Malaysia), 1902

18.31 Masjid Raya
Medan (Sumatra), 1906-9

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Frith, Francis (c. 1850-c. 1890)
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 J.V.
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 John, Sri
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 Johnston and Hoffman (Calcutta, 1865-1890s)
 Indian Subcontinent
 Jones
 Islamic Spain (al-Andalus) and Sicily
 Laurent, J. (Madrid, 1860s-1880s)
 Islamic Spain (al-Andalus) and Sicily
 Lehnert and Landrock (see Institutions)
 Egypt, the Maghrib (N. Africa)
 Lekegian, G. (Egypt, 1860s-early 1900s)
 Egypt
 Leroux (1870's-1880's)
 The Maghrib (N. Africa)
 Melendez
 Islamic Spain (al-Andalus) and Sicily
 Mills, E.L.
 Islamic Spain (al-Andalus) and Sicily
 Moreno Brothers (Seville, 1899-1911)
 Islamic Spain (al-Andalus) and Sicily
 Mountain, J.
 The Arabian Peninsula
 Nankivell-Tihamah, John
 Yemen and Oman
 Nyman, Stephen
 Iran

Poliakov, E.
 West Turkestan (Transoxiana)
 Pope, Arthur Upham (1930s-1940s)
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 Porter, Arthur Kingsley (before 1935)
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Rowan, Keith

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Sayed, Hazem

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O’Kane, Bernard
Afghanistan, Iran, West Turkestan (Transoxiana)
see Islamic Architecture Archive, University of Edinburgh

Pelos, Carolee
Iran

Pesce, Luigi
Iran
see Metropolitan Museum of Art

Powell, Josephine
Afghanistan, Anatolia and the Balkans, Iran, the Maghrib (N. Africa), West
Turkestan (Transoxiana)
Via del Gesù 89
Rome, Italy

Renteria, Isabella
Islamic Spain (al-Andalus) and Sicily

Sayed, Hazem
Islamic Spain (al-Andalus) and Sicily

Schastock, Horst P.
Afghanistan
[copies of those prints at Harvard to be available through Harvard; others not
available at present]

Snead, Stella
Indian Subcontinent
[not available at present]

Sun, P.
East Turkestan and China

Tasic, D.
Anatolia and the Balkans
see Metropolitan Museum of Art

Urice, Stephen
Greater Syria

Wilber, Donald
Iran
see University of Michigan, Department of History of Art

Yegül, Fikret
Egypt

**RESOURCES FOR THE STUDY OF ISLAMIC
ARCHITECTURE**

HISTORICAL SECTION
VISUAL COMPONENT

Egypt

PREFACE

Several individuals were involved in the creation of the Egypt section of the core list of Islamic monuments. Jeff Spurr designed and edited the section, contributing research and entries. Sabri Jarrar conducted the principal research and composition of the entries. Thanks are due Oleg Grabar and Gülru Necipoglu for their input in selecting this section of the core list. Margaret Sevckenko (with critical assistance in copy-editing), Nasser Rabbat, András Riedlmayer, Barry Wood and Kate McCollum provided valuable assistance in various ways.

INTRODUCTION

This section comprises 94 fully annotated entries to the core list of Islamic monuments for Egypt. The core list, discussed at length in the introduction to the *Visual Resources* volume of the *Visual Component* of the *Historical Section*, represents the result of an effort to select important and exemplary buildings across the full extent of the Islamic world up to the twentieth century. Each core monument was chosen for its capacity to represent clearly various aspects of the architectonic, stylistic, iconographic, epigraphic, institutional, political, economic and other cultural factors operative in the creation of Islamic monuments at a particular time and place. *Egypt* represents the only amplified section of the core list, the *Visual Resources* volume in its current state containing the complete general and core lists but otherwise simply a guide to sources of slides and photographs. The core entries are ordered chronologically (according to the founding date or to the date of the principal extant phase of construction), in series with the other entries to the general list of 366 for Egypt from which they were selected.

At the beginning of each entry is a two-part number. The first part represents the geographical region, number 4 in a series running from 1 to 18 in a rough progression from west to east. The second part indicates its position in the chronological sequence within the region (dynasties are interjected into this sequence but are not directly reflected in the numbers). The proper name of the monument follows the number. On the next line come the city or site name (in the case of Egypt, primarily Cairo), and, in many cases, the location in the city, followed by the monument's primary date(s).

The body of the entry gives a history and description of the monument, accompanied by an explanation of its importance or exemplary character. Any one monument will provide only a partial reflection of the complex processes at work in the creation of the built environment. Apposite references to other monuments of the same or other periods and places are introduced into these discussions, particularly if they are also on the core list.

A bibliographic section provides basic references from the literature for the building or complex in question employed in composing the entries. This is followed by a list of visual resources in two parts. The first lists publications with good illustrations and plans (with basic photographic facilities, slides can be produced from book illustrations). The second lists sources for readily available slides (35mm transparencies) and photographs of the core monuments.

Two indexes follow the entries. The first is alphabetical, including alternative names for some monuments and the individual names of monuments grouped under one core entry. The second is typological, in the case of the typical Cairene religious foundation organized according to its main institutional feature. Certain terms in this typology, such as *maristan* (hospital), whose Arabic names may not

be self-evident to English speakers, are accompanied by the equivalent English term.

4. EGYPT

‘Abbasids 750-969 and 1171-1517

Effectively 750-868; governors in Fustat (founded in 641) and later in al-‘Askar (founded in 750)

4.1 Mosque of ‘Amr ibn al-‘As*

Cairo, Fustat, Shari‘ Sidi Hasan al-Anwar; 641-2 and later

Founded by ‘Amr ibn al-‘As, the Muslim conqueror of Egypt in 641-2 as a hypostyle mosque near his house, the Mosque of ‘Amr ibn al-‘As was rebuilt and enlarged in 673 during the reign of Mu‘awiya, who is said to have added a minaret to each of its four corners. This new feature derives from the Umayyad Mosque of Damascus, which was built on a Roman temenos, the towers at each corner of which became its first minarets. The original mosque was replaced by a larger one by Qurra ibn Sharik, the governor of Egypt under the Umayyad al-Walid I, in 710-2. It attained its present size and shape in 827 under ‘Abdullah ibn Tahir, governor of Egypt for al-Ma‘mun. It was damaged when Fustat was burned by the Fatimid vizier Shawar in 1168 to avert its capture by the Crusader king of Jerusalem. Repairs under the Mamluk Sultan Baybars I and his vizier Baha’ al-Din ‘Ali ibn al-Hinna were completed in 1266-7. The sanctuary, from the mihrab to the sahn (courtyard), was rebuilt in 1399-1401. Other major restorations include those undertaken by Sultan Qaytbay in 1474, by Murad Bey in 1797, and in 1977.

Built on the site of the first mosque in Egypt, it is the earliest extant mosque there. It was the religious and social center of al-Fustat for centuries, and served as the seat for the qadi of al-Fustat and Upper Egypt. Originally a hypostyle mosque, it was doubled in size in 827 with seven aisles built parallel to the qibla wall and defined by arcades on columns; the last column in each row was attached to the wall by a wooden architrave carved with a frieze of a late Hellenistic type. These architraves as well as remains of springing arches can still be seen along the southern wall of the mosque. The patterns of this frieze, which is unique among extant Cairene medieval buildings, are related to similar patterns in the Byzantine Golden Gate in Jerusalem and the cornices on the piers of the Dome of the Rock. The southern wall is the only extant facade belonging to the rebuilding of Ibn Tahir; it displays alternating round windows and niches surmounted by fluted shell-hoods and flanked by colonnettes. The windows, dating to 827, are flanked both internally and externally by colonnettes and exhibit a tie beam which ran across the opening and on which rested the stucco grille which filled the tympanum of the arch. This beam is also carved with late Hellenistic motifs like those on the architraves attaching the columns to the wall. Among other interesting features is the tomb of ‘Abdullah, son of ‘Amr ibn al-‘As, in the far left-hand corner of the mosque, the original site of his house and tomb, which was

incorporated into the mosque in 827. According to Creswell, the works of al-Walid I in 711 included the replacement of the original flat prayer niche with a concave one. This is possibly the second earliest instance of the introduction of a concave mihrab, the first being that added to the mosque of Medina by 'Umar ibn 'Abd al-'Aziz (707-9) during the reign of al-Walid I. Columns from churches were reused for the qibla arcade. The rearrangement of the aisles to make them perpendicular to the qibla wall is 18th c.; the columns in the entrance and side arcades, courtyard, and the fountain are 20th c.

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Photos: Cosmos Photos and Lekegian: VC

Anonymous 19th c: VC

Anonymous 20th c: VC

Kusch: ©

Slides: Blair-Bloom: MIT ©

4.2 Nilometer (al-Miqyas)*

Cairo, Rawda Island; 861

The Nilometer was built for Caliph al-Mutawakkil in 861 by Abu'l 'Abbas Ahmad ibn Muhammad ibn Kathir al-Farghani, a native of Farghana, West Turkestan, who was known in the West as the astronomer Alfraganus, and whose chief work was translated into Latin and first printed at Ferrara in 1493. It was famous for the system devised there for measuring and predicting the annual flood of the Nile. This is the oldest Islamic structure in Egypt whose original form is preserved. Interesting architectural features include the first occurrence of what Gothic architects call the "tiers-point" arch, four centuries before it was used in Gothic architecture, with the novel use of zigzag framing carved on its stone voussoirs. It retains its original Kufic inscriptions, both Qur'anic and secular, commemorating al-Mutawakkil's work, though tampered with by Ibn Tulun, possibly to conceal the caliph's name. The inscriptions were executed in white marble on a blue background to produce a strong contrast.

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Tulunids 868-906

Capital in al-Qatai' (founded in 870)

4.3 Aqueduct of Ibn Tulun

Cairo, al-Basatin; before 876

4.4 Mosque of Ahmad ibn Tulun (or Mosque of al-Maydan)* Cairo, al-Qatai', off Shari' al-Saliba; 876-9 and later

This mosque was built for Ahmad ibn Tulun, the independent governor of Egypt, by the Coptic architect of his aqueduct in al-Basatin in the center of his newly founded city al-Qatai', "the wards," on an outcrop of rock called Jabal Yashkur in 876-9. It served as the new congregational mosque, replacing the Mosque of 'Amr, which was too small to accommodate the troops of Ibn Tulun. Directly from his palace or Dar al-Imara, which once stood adjoining the mosque on the qibla side, Ibn Tulun could enter the sanctuary via a door to the right of the minbar. This mosque was used for Fatimid ceremonies during the month of Ramadan. It was damaged when used as a shelter for pilgrims from North Africa to the Hijaz in the 12th c., but restored and refounded with madrasa-type functions by 'Alam al-Din Sanjar al-Dawadar at the behest of Mamluk Sultan Lajin in 1296. (Lajin had been one of the accomplices in the assassination of Sultan al-Ashraf Khalil ibn Qalawun, and while hiding in the deserted mosque, he vowed to restore it should he escape.)

The mosque is a rare architectural expression in the west of the cultural hegemony of Samarra, Ibn Tulun's home. It is built entirely of well-fired red brick faced in carved stucco; it has ziyadas and a roof supported by arcades on piers as in the Mosque of Abu Dulaf, a development beyond the Mosque of al-Mutawakkil in Samarra, where the roof rests directly on composite column piers. The brick columns engaged to the rectangular piers of Ibn Tulun recall the real marble columns engaged to the brick octagonal piers of al-Mutawakkil. That these piers were such a novelty in Egypt is evident in the legends created about them in the chronicles.

The plan recalls the earlier Iraqi tradition of Kufa and Wasit; it departs from Abu Dulaf in having aisles running parallel to the qibla wall. The facade does not contain the Samarran bastions, but does include a row of circles in squares below the cresting. One can speak of an "Egyptian" facade: alternating fluted niches and windows which house pairs of engaged columns resemble the facade of the Mosque of 'Amr; however, the windows here lack transverse beams. Symmetry is accentuated by the square courtyard, regularly spaced portals, and a spiral stone minaret, emulating the spiral brick minaret of Samarra, on axis. The present off-center, spiral stone minaret with a mabkhara finial (the ribbed helmet carried on an open octagonal structure, see 4.45) is a rebuilding by Sultan Lajin in 1296. It is also noted for its pointed arches framed by Samarran stucco decoration, whose soffits display carved stucco ornaments following a variety of Byzantine designs but with Samarran floral fillings; stucco window grilles emulating the marble window grilles of the Umayyad Mosque of Damascus in their geometric compass work characteristic of the late classical and Byzantine tradition, and framed by Kufic inscriptions on a blue background; the wooden lintels of the portals carved in Samarran patterns; and the capitals of the engaged columns, also exhibiting Samarran motifs.

The little pointed arches above the piers are introduced to alleviate the dead load, a technique employed in Roman and Persian architecture as well as Islamic, e.g., the bayts at Ukha'idir. Surmounting the walls of the mosque are impressive crenellations, which, with their curious open work, are hitherto unknown in the architecture of the lands of Islam (for the only extant imitation of these crenellations in Egypt see the Mosque of al-Hakim, 4.8). A sycamore-wood frieze bearing an inscription of Qur'anic verses runs just below the ceiling and is 2,000 m. in length. Two later mihrabs were introduced on the first arcade in from the courtyard: one by al-Afdal Shahanshah, son of the Fatimid vizier Badr al-Jamali, in 1094; the other a copy of it by Sultan Lajin, in 1296 (they are two of three mihrabs in Cairo bearing non-Qur'anic inscriptions; for the third mihrab, see foundation of Shaykh Zayn al-Din Yusuf, 4.65). According to Creswell, the composition of the flat mihrab of al-Afdal, which consists of an arched frame set within a larger arch, is unique among Egyptian mihrabs in partly following Persian prototypes (e.g., mihrab in the Masjid-i Jami' of Na'in, second half of 10th c.). Also included in Lajin's restoration: the marble-lining and glass-mosaic inscription of the main mihrab, the dome over it, the minbar, which is the earliest

extant Mamluk minbar in Cairo and a splendid representative of early Mamluk wood carving, the domed structure over the fountain in the middle of the courtyard, the room behind the mihrab (former site of Dar al-Kharaj which was installed by Fatimid Caliph al-Mu‘izz in 969), and the bridge connecting the roof of the mosque to the minaret which he also rebuilt.

The ablution fountain and dome were built on the site of the *fawwara* or fountain built by Ibn Tulun and destroyed by fire in 986. The *fawwara*, whose function was purely decorative, was housed in a pavilion comprising a dome carried on gilded marble columns. The original ablution facilities and a clinic were housed in the ziyada for hygienic reasons.

What remains of the roof of the room behind the mihrab is supported by wooden corbels, a local version of similar elements found in many buildings in North Africa and al-Andalus. They are to be seen, for example, in the Great Mosque of Tlemcen (1135-6), Santa María la Blanca at Toledo (originally a synagogue built towards the end of the 12th c.), and the Patio de Las Muñecas in the Alcázar at Seville (14th c.). The Andalusian influence is also manifested in the use of double-arched, horseshoe windows on the shaft of the minaret, in the entrance to the minaret's staircase, comprising a horse-shoe arch with a rectangular molded frame (see also minaret of Qalawun [4.55] for similar North African influence), and in the stone corbels supporting the cornice from which the tunnel vault carrying the bridge between the roof of the mosque and the minaret springs. Creswell refers to these corbels as *modillons à copeaux* and traces their origin back to the Great Mosque of Cordova, where they appear at the summit of the facade of the sahn and above the columns of the sanctuary (958). This influence is accounted for by the resettlement in Egypt of Andalusian Muslim refugees who were driven out of their homeland by the Christian Reconquista (1212-60).

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Photos: Bonfils, Creswell, Lehnert and Landrock,
 Lekegian, and Zangaki: VC
 Anonymous 19th c: VC
 Anonymous 20th c: VC
 Matson Collection: Library of Congress
 Kusch: ©
Slides: Blair-Bloom: MIT ©

Ikhshidids 935-968

Capital in al-Qatai'

4.5 Mashhad of Sharif Tabataba*

Cairo, Southern Cemetery, the Lesser Qarafa; after 945-6

The Mashhad of Sharif Tabataba was built as a mosque/mausoleum for Sharif Tabataba al-Asghar after he died in 945-6. It belongs to a distinctive group of early nine-bay mosques constructed from Spain to Central Asia in the 9th and 10th centuries, e.g., Masjid-i Tarikh at Balkh (first half of 9th c.), Bab Mardum

Mosque at Toledo (999) (see Golombek). The structure now stands in ruins; a new structure immediately to the south of it was erected in 1860 or 1870 by the Waqfs Administration. For conjectural reconstruction, see sources below.

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Fatimids 969-1171

In Egypt, caliphs at al-Qahira (Cairo), founded in 969 and capital from 973

4.6 Fatimid Houses*

Cairo, Fustat; 10th-11th c. (also Tulunid, 9th c.)

A group of houses still remain that were built during the Tulunid and Fatimid periods (9th-11th c.), at Fustat, which flourished until the great famine during the reign of al-Mustansir in 1054 and the ensuing epidemic of 1065/71-2. Badr al-Jamali, appointed in 1073 after his victories in Syria, permitted army officers and others to erect new buildings in Cairo out of stones and other building material from the abandoned houses of Fustat, al-Qata'i and al-'Askar. Fustat was burned by the Fatimid vizier in 1168 to preempt its capture by the Crusader king of Jerusalem. Systematic pillaging of the ruins of the houses began after the reign of Baybars I. Destruction has continued into modern times.

Excavations carried out as early as 1912 revealed important aspects of the earliest encountered domestic architecture in Islamic Egypt and have made it possible to understand the urban morphology of a Muslim town from that early period. Constellated houses formed masses that were bordered by irregular unpaved narrow streets; the outcome was a complex interwoven urban fabric punctuated by courtyards and winding thoroughfares. Plans of houses were found to conform to a pattern of spatial organization in a remarkable way. A strong axial layout, generated by the perpendicular axes of a rectangular courtyard, was adhered to throughout the fabric. A composite, T-shaped structure serving as a majlis (see 4.32) opened onto a courtyard via a transverse, tripartite portico which, with the rectangular, iwan-like space perpendicular to it, gave this structure its characteristic shape. This structure is replicated on the opposite side of the courtyard. The remaining sides of the court would house iwans, niches, or rooms

whose openings on the court were positioned so that each elevation of the courtyard's walls would be symmetrical. This uncovered courtyard was not a cul-de-sac; it functioned as part of the circulation system of the house. The occurrence of this T-shape, a type known in Ukhaidir and Samarra, underscores the influence of Mesopotamia on built form during the heyday of the 'Abbasids. It has been suggested that it stemmed from al-Mutawakkil's innovation at Samarra of a form which al-Mas'udi (d. 957), our contemporary source for this, called a "*Hiri bi kummayn wa arwiqa*" or a *Hiri* (originated in al-Hira region in northern Iraq) with two sleeves and several porticoes, which people then incorporated into their domestic architecture. Understanding the underlying logic of the sequence of spaces found in these houses is indispensable for the study of the evolution of this open courtyard house of Fustat into the standard Mamluk *durqa'a-iwan* composition, both in the private dwelling and the rab' or collective housing (see also 4.32).

Also found in Fustat were painted muqarnas fragments in the ruins of the bath of Abu'l Su'ud, dated, on stylistic grounds, to the 11th c. These are among the earliest examples of the use of muqarnas in Egypt, and are particularly interesting for their function as an element of transition.

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4.7 Mosque of al-Azhar*

Cairo, near first Bab al-Barqiyya of Jawhar's enclosure; 970 and later

The Mosque of al-Azhar was founded by Jawhar al-Siqilly, the Fatimid conqueror of Egypt, in 970 as the congregational mosque for the new city of al-Qahira. The first khutba was delivered from its minbar in 972 and a university was established there in 988. The original structure is a hypostyle mosque, with the aisles defined by round arches on pre-Islamic marble columns with Corinthian capitals, and with the axis to the mihrab emphasized by a wide longitudinal aisle (transept), higher than the rest of the prayer hall, a basilical feature reminiscent of North African mosques; the other aisles are transverse, running parallel to the qibla wall. This configuration of a transept flanked by transverse aisles is derived from Umayyad mosques, that of Damascus (705-15) and the mosque at Qasr al-Hayr al-Sharqi (729). The termination of the transept at the mihrab is marked by a dome.

The decoration on the sides of the transept, which is original, is related to the ornament in certain spandrels of St. Sophia. Among the original decorations are stucco panels and a window screen in the original qibla wall, stucco representations of a palm tree on the piers of the wall facing the original qibla wall, which recall similar representations from the Dome of the Rock and the minbar of Qairawan. Also original are the stucco decoration on the inside of the northeast wall of the sanctuary, including bands of Kufic inscriptions framing windows with geometric stucco grilles, a composition to be seen at the Mosque of Ibn Tulun (4.4), and the Kufic inscriptions and stucco carving in the hood of the mihrab; the stucco panels above it, however, belong to the restoration of Sultan Baybars I. Abouseif shows that the hood's stucco carving, which she relates to that of the two unidentified prayer niches at the Mosque of Ibn Tulun believed to be either Tulunid or Ikhshidid, combines Samarran motifs with scrolls of palmettes characteristic of Byzantine decoration.

The courtyard was originally surrounded by three arcades, running along the prayer hall and the two lateral sides, a layout which, according to Abouseif, was common in North African and Andalusian architecture. Part of the work of Caliph al-Hafiz (1138) is the addition of an arcade around all four sides of the courtyard, displaying keel-shaped arches, roundels, and keel-arched niches. The transept commences with a pishtaq, which is set in the courtyard's prayer-hall facade and was also built in the time of al-Hafiz. Behind this pishtaq in the first bay is a dome on squinches, a sequence following North African precedent. This dome, the arches supporting it, the striking stucco decoration both on the spandrels of these arches and the interior of the dome, and the window grille above the qibla side arch exhibiting the earliest extant example of stained-glass in Egypt, were also added by al-Hafiz.

The Shafi'i monopolized the law during the Ayyubid period, so the Friday khutba in Cairo could be delivered from one mosque only. Consequently, the Azhar lost its status as a Friday mosque, when the Mosque of al-Hakim, by virtue of being the largest mosque in the city, was chosen in its stead. In 1266 during the reign of Mamluk Sultan Baybars I, Amir 'Izz al-Din Aydamur al-Hilli restored the mosque and elevated it to khutba status, and Amir Badr al-Din Bilik al-Khazindar had a

maq̣sura made for it. Mamluk madrasas were established in the ziyada (outer enclosure): Taybarsiyya in 1309 and Aqbughawiiyya in 1340. The Taybarsiyya has two iwans, one for the Shafi‘ites and the other for the Malikites. Its mihrab is a fine representative of an early Bahri Mamluk combination of glass mosaic and polychrome marble inlay. This is the fifth example of the use of mosaic in Egypt. Its predecessors were the qibla wall of the Mosque of ‘Amr, much of which was removed in 997, the mihrab of Shajarat al-Durr, the mihrab of the Madrasa of Qalawun, and Lajin's restoration of the mihrab of Ibn Tulun. The mihrab's semi-dome is set in an outer arch surrounded by a molding which forms a loop at its apex, and continues horizontally and then vertically downwards to form a rectangular outer frame for the spandrels of this arch. This is the earliest occurrence of this feature in Egypt and is reminiscent of Hafsid work in the Great Mosque of Qairawan (1294). The upper part of the mihrab is framed by a beautiful band of white marble with a decorative motif inlaid in black, like that on the lintel of the portal of al-Jashankir's khanqah (1307-10). The Aqbughawiiyya, with a minaret by the royal chief-architect Mu‘allim al-Suyufi (also 1340), has housed al-Azhar's valuable collection of Qur’ans and manuscripts since 1898 (for another minaret by the same architect, see al-Maridani, 4.93). Originally a madrasa, it was later used for the Sufi exercise of hudur. In fact, in the early 14th c. mosques and madrasas were arenas for Sufi performances including dance and music. It is particularly noted for its portal, adorned with red and black marble inlay, and mihrabs featuring decorations in glass mosaic and mother of pearl, designed and executed in an imported Syrian fashion (for more about mosaics on mihrab hoods, see foundation of Qalawun, 4.55, and Mosque of Sitt Hadaq, 4.94).

The foundation (madrasa and mausoleum) of Jawhar al-Qunqubay, added in 1440, displays the earliest example of arabesque foliage carving on the exterior surface of a stone dome in Cairo. This carved pattern is a significant development over that of the stone dome of Shaykh ‘Abdullah al-Manufi (1394—before 1440), which translates the predominant zig-zag linear molding into a zig-zag abstract arabesque one. Additions by Sultan Qaytbay include the main gate to the courtyard at the end of the passage between the Aqbughawiiyya and the Taybarsiyya (1469), and the minaret above it (ca. 1477). Later restorations by Qaytbay under the superintendence of Khwaja Mustafa ibn Mahmud ibn Rustem al-Rumi were finished in 1496. The double-finial minaret belongs to the works of Sultan al-Ghuri (1501-16), to whom Creswell attributes the rebuilding of the dome above the mihrab, based on its muqarnas squinches. The only parallel in Mamluk architecture are those supporting the dome of the Mausoleum of Imam al-Layth, built under al-Ghuri in 1505. Later works include those of Mamluk ‘Abd al-Rahman Katkhuda (under the Ottomans), part of which is the main portal and the expansion behind the Fatimid mihrab, in 1753, and those of Khedive ‘Abbas Hilmy in 1894. This mosque served as a model for the Mosque of the Qarafa, a congregational mosque built by al-Sayyida al-Mu‘izziyya in 976.

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4.8 Mosque of al-Hakim*

Cairo, Shari‘ al-Mu‘izz li-Din Allah, abutting northern Fatimid wall between Bab al-Futuh and Bab al-Nasr; 990 and later

The Mosque of al-Hakim was started by Fatimid Caliph al-‘Aziz in 990 and finished by his son al-Hakim bi-Amr Allah and his overseer Abu Muhammad al-Hafiz ‘Abd al-Ghani ibn Sa‘id al-Misri in 1013. It was only intermittently used as a mosque; it was used as a prison for Crusader captives, a stable by Salah al-Din, and a warehouse by Napoleon. Major restoration by Mamluk Sultan Baybars II was carried out after the earthquake of 1303; repairs by Sultan Hasan were made in 1359.

Reminiscent of the Mosque of Ibn Tulun in its size, brick and plaster construction, and employment of brick piers, it continues the North African legacy of a projecting triumphal gate (the Great Mosque of Mahdiyya, the first capital of the Fatimids), and a main aisle leading to the mihrab emphasized both in width and height. The termination of this aisle or transept at the mihrab is marked by a dome carried on squinches. As in the Mosque of al-Azhar, the transept is flanked by aisles parallel to the qibla wall. However, the arcades of these aisles are carried on piers, unlike those at al-Azhar, which are carried on columns. Like the original Mosque of al-Azhar, the mosque has a dome at each of the two back corners of the sanctuary. The enclosure walls are built of stone; the cresting above these walls and the arches over their windows are both constructed of brick. The mosque has three axial entrances, a feature that has antecedents in Umayyad architecture (Great Mosque of Damascus, 709-15, mosque at Qasr al-Hayr al-

Sharqi, 729, and Great Mosque of Harran, 744-50) as well as the original Mosque of al-Azhar. The front (entrance) stone facade, including two awkward corner stone minarets--different in shape and decoration and not incorporated into the original design of the mosque--and a monumental projecting portal between them, was finished by al-Hakim in 1002-3.

The introduction of two corner minarets, an arrangement inaugurated by the Fatimid Great Mosque of Mahdiyya, is hitherto unknown in a city familiar only with Ibn Tulun's spiral minaret, the *sawma'a* on the roof of the Mosque of 'Amr in Fustat, and the small construction above the main entrance to al-Azhar. This composition of two minarets acting as salients at the two ends of a facade was never attempted again in Egypt. These elegant masonry minarets are surrounded by brutal pyramidal salients of a height equal to that of the walls of the mosque in 1010, thus rendering the lower parts of the minarets and their decoration invisible.

Like the triumphal projecting gate of the mosque, the monumental projecting entrance to the Zawiya of Abu'l Khayr al-Kulaybati, built between 1021 and 1036, resembles the monumental entrance to the Fatimid Great Mosque of Mahdiyya, which, as M. G. Marçais has suggested, recalls Roman triumphal arches like that of Timgad and al-Jem (see Creswell below and also 4.29). However, it departs from the entrance to the Mosque of al-Hakim and Mahdiyya in displaying open arches in its flanks. The entrance to the ziyada finds its closest prototype in the triumphal arch of Caracalla at Tebessa (see Creswell below).

Fragments of original decoration can be seen in the stepped and undercut cresting, in the splendid Qur'anic inscriptions on the minarets, on the wooden tie-beams in the sanctuary, in the stucco carving in the clerestory of the transept, on the substructure of the dome at the end of the transept, in geometrical lattices on a few windows, and in the remarkable stonework of minarets and portal. Of interest are the original Kufic inscriptions framing two windows on the qibla wall to the left of the transept, the first of which displays a grille consisting of an inscription in the Maghribi style of the 13th and 14th c., most likely part of the restoration of Baybars II. A similar pattern is to be found in stucco on some of the posts of the parapet of the Mausoleum of Imam al-Shafi'i (1211, see 4.41). The second window's grille comprises double striped bands interlaced to form eight-pointed stars with their alternate points in contact. This pattern of geometrical arabesque, which possibly dates from the Fatimid period, later becomes popular in the arrangement of Persian luster tiles in the 12th and 13th c.

The stepped and undercut crenellations of the mosque are closely related to those of the Palace of Walid I at Minya on Lake Tiberias and the Palace of Hisham at Khirbat al-Mafjar, both from the Umayyad period, as well as those of the great esplanade of the 'Abbasid Palace of Jawsaq al-Khaqani of Samarra. The crenellations at the summit of the lower story of the salient enclosing the western minaret are the only extant emulation of those of Ibn Tulun; they are attributed by Creswell to Baybars II (1304) based on their resemblance to the fragments of

crenellations (resting on an elaborate base comprising interlace geometrical openwork which surmounts the facade of the sanctuary on the courtyard.) This facade and consequently its cresting were rebuilt by Sultan Baybars II. Also part of the restoration of Baybars II were the rebuilding of the upper parts of both salients after the earthquake, including the cresting applied to the upper edge of the western salient instead of standing clear above it; the mabkhara finials added to the minarets, and the polychrome marble-faced mihrab to the right of the main mihrab. The pattern adorning the stucco panel, which was also added by Baybars II to cover over the Fatimid ornament on the right-hand panel of the substructure of the dome, is closely related to that decorating some of the posts of the parapet of the mausoleum of Imam al-Shafi'i. This pattern is translated into stone at the foundation of Salar and Sanjar (1303-4, see 4.68) to produce carved stone grilles for the first time in Cairene architecture.

The Mausoleum of Amir Qurqumas, built in 1511 beside the monumental entrance of the Mosque of al-Hakim, was recently moved to the Northern Cemetery near the complex of Barsbay when this mosque was restored. For the stone dome of this mausoleum, see 4.108.

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Photos: Creswell and Lekegian: VC

Anonymous early 20th c: VC

Yegül: ©

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4.9 Mausoleum of al-Khadra al-Sharifa

Cairo, cemetery near al-Basatin Village; early 11th c.

4.10 Mausolea of Saba‘ Banat

Cairo, Fustat; ca. 1010

4.11 Mosque of al-Lu‘lu‘a

Cairo, Southern Cemetery; 1016

4.12 Hosh Abu ‘Ali (Palace?)

Cairo, Fustat; first half of 11th c.

4.13 Mausoleum of the Seventy-Seven Governors

Aswan; 11th c.

4.14 Mausoleum of Mufi al-Dayn

Cairo, Cemetery of Sayyida Nafisa; 11th c.

4.15 Fatimid Mausolea and the Mashhad*

Aswan, Suburb of al-Qatanniyya Cemetery; 11th-12th c.

The mausolea were possibly built in the 11th c. when Aswan flourished after trade and pilgrim traffic from Cairo had been diverted from along the Red Sea coast to Qus up the Nile.

Innovative aspects of the domed structures include the wide variation in zones of transition, ranging from simple stone lintels across corners to elaborate squinches, and the introduction of a drum--often with concave sides--between the zone of transition and dome. Similar North African (Aghlabid) octagonal drums with concave sides have been suggested as possible prototypes (e.g., the dome in front of the mihrab of the Great Mosque of Susa 850-51 and the Great Mosque of Qairawan 862-63). Although pendentives were employed in Coptic architecture (e.g., the hollowed out pendentives of Dayr al-Muharraq at Asyut in Upper Egypt and the spherical pendentives at Dayr Abu Fana and Dayr al-Abyad), the Fatimids chose the squinch, a technique very common in Coptic architecture, for the transitional zones of domes of mausolea as well as domes over mihrabs in mosques.

The type of squinch used in the mausolea of Aswan is analogous to the Byzantine pendentive in being set completely within the walls of the mausoleum, and consequently there is no exterior transitional zone. The only Cairene examples displaying this provincial squinch are the mausolea of Mufi al-Dayn (11th c.) and Abu Turab (early 12th c.). Bloom has demonstrated that during this period the towns of Upper Egypt, such as Qus, Isna, Aswan, and Shellal, were important intermediaries for the dissemination of new architectural concepts arriving from the east via trade and pilgrim caravan routes to Lower Egypt. Therefore, these domes and squinches can be seen as local interpretations of more sophisticated domes with muqarnas squinches seen in the Hijaz and the eastern lands of Islam, and are possibly the precursors of later muqarnas squinches both in Upper and

Lower Egypt. In 1183, Ibn Jubayr, the Andalusian traveler, described the dome over the portal of the Bab Ibrahim annex to the Haram in Mecca, which was built by Muhammad ibn Musa (al-Muqtadir's governor in Mecca) in the early tenth century as displaying marvelous plaster work and *qarnasi* carvings in its interior. Bloom suggests that this description could possibly refer to a muqarnas dome like that in Imam Dur and Hasan al-Basri in Iraq.

The mashhad was built ca. 1100-10. The dome's zone of transition is formed by four trefoil squinches resembling those in the mashhads of Ja'fari (1100), 'Atika (1100-20), and Ruqayya (1133), all in Cairo. The dome is surmounted by an octagonal flat-sided drum; each side has a trefoil window at its center. The structure, including the pointed dome, is built of baked brick. The mashhad is connected to the contemporary architecture of the capital rather than the vernacular tradition of Upper Egypt (see 4.23).

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4.16 Tabiya Tower

Aswan; 1077-1081

4.17 Tower at al-Mashhad al-Bahri

Shallal; 1077-1081

For the pierced dome crowning the minaret, see 4.285.

4.18 Mashhad al-Qibli and Minaret

Shallal; 1077-1081

4.19 Tower at Mosque of Abu al-Hajjaj

Luxor; 1077-1081

4.20 Minaret at the Mosque of al-‘Amri*

Esna; 1081

By its epigraphy, this minaret, built in 1081, is attributed to Fakhr al-Mulk Sa‘d al-Dawla Sar Takin, a high-ranking Fatimid official. Not only is this epigraphy important for its unprecedented use of the word *mi'dhana* (the place from which the call to prayer was given), but it sheds considerable light on our understanding of the nature of official patronage in the Fatimid period, particularly that pertaining to officials and dignitaries other than the imam (Fatimid caliph) and the "divine" household. The distinctive shape of the dome and its zone of transition finds a parallel in the novel mausolea of Aswan.

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4.21 Mashhad of Badr al-Jamali (or al-Juyushi)*

Cairo, Southern Cemetery, Plateau of the Muqattam to the southeast of the Citadel; 1085

Although a number of purposes have been suggested for this building, which was built for Badr al-Jamali in 1085, the novel composition of its forms, along with their miniature size, especially when perceived in its particular setting, render its true function mysterious. It is a symmetrical rectangular structure constructed of rubble masonry and brick. The entry vestibule leads to a minute courtyard, flanked on both sides by vaulted rooms, possibly intended for residential purposes, for they have no access to the prayer hall. A transitional, cross-vaulted vestibule, defined by a triple-arched portico on its courtyard side, leads to the square dome chamber as well as to two cross-vaulted extensions to the right and the left. Although dedicated as a "mashhad" according to its inscription, this enigmatic structure is not known to be the burial site of anyone.

The minaret over the main entrance, which is the earliest extant tower in Egypt to be attached to a structure that is not a congregational mosque, displays the earliest extant muqarnas cornice in Egypt, which is employed here to emphasize the

visual separation of the parts of the minaret. This cornice is preceded only by the muqarnas cornice of the octagonal Gunbad-i 'Ali at Abarquh, dated 1056-7, and the minaret of Ani in Armenia dated 1073. Since the second occurrence in Egypt of this muqarnas feature, which is in the wall of Cairo next to Bab al-Futuh, is also attributed to the Armenian vizier and former governor of Syria, Badr al-Jamali, it has been suggested that this Persian motif was introduced into Egypt through Armenian and Syrian mediation. The square shaft of the minaret is also believed to be of Syrian inspiration. The Seljuq square stone minaret at Aleppo, built four years later, has a muqarnas cornice. The dome crowning the minaret with its open, octagonal drum could have been the inspiration for the mabkhara finial of late Fatimid, Ayyubid, and Bahri Mamluk minarets (see 4.45).

A striking feature of the interior is the mihrab, which is framed by a panel of alternating bands of Qur'anic inscriptions and arabesque leaf patterns, all in carved stucco. Grabar has suggested that this mashhad was a victory monument commemorating Badr's restoration of order for the Caliph al-Mustansir. The appearance on the roof of domed edicules too small for any religious function and the exaggerated size of the minaret for an underpopulated area like al-Muqattam have prompted others to reinterpret this structure as a fortified watch-post located strategically at the edge of the capital and disguised as a small mosque.

The Mosque of Badr al-Jamali, built in 1092 on Rawda Island, was destroyed in 1830. Its plan is preserved in the *Description de l'Egypte*.

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4.22 Fortifications: Bab al-Nasr, Bab al-Futuh, and Bab Zuwayla*

Cairo, Bab al-Nasr and Bab al-Futuh in the North Fatimid Wall; Bab Zuwayla in the South Fatimid Wall; 1087-92

By the time of the powerful Fatimid vizier Badr al-Jamali, who ruled Egypt from 1074 to 1094, Cairo had outgrown the sun-dried brick wall of Jawhar. This, coupled with the attempts of the Turkoman Atsiz to take Cairo, among other threats from the East, spurred al-Jamali to rebuild the walls of the city. An Armenian himself, al-Jamali is reported to have employed Armenians from northern Mesopotamia as well as Syrians in a vast building campaign which he embarked on shortly after he assumed power. One tradition ascribes the erection of the walls and gates to three brothers from Edessa, each one building one gate. They were possibly Christian refugees who fled Edessa after its capture by the Seljuqs from the Byzantines in 1086 and sought asylum under the tolerant rule of the Fatimids. Bab al-Futuh and Bab al-Nasr were built in 1087, and Bab Zuwayla in 1092.

This work marks the beginning of a newly cultivated taste for stone in Cairo. The Byzantine and north Syrian stone details and techniques demonstrate the most direct encounter between neighboring regional building traditions, manifested in the importation of architects and possibly of manpower. Bab al-Futuh and Bab Zuwayla mark the northern and southern limits respectively of the Fatimid city and function as termini for Shari' al-Mu'izz li-Din Allah, the major Fatimid north-south spine.

Each of the three gates comprises two massive towers, which are square in Bab al-Nasr and rounded in Bab al-Futuh and Bab-Zuwayla. The towers flank a recessed, highly articulated gateway and are joined above the gateway by a curtain wall. The three gates demonstrate remarkable architectural and iconographic features hitherto unknown in Muslim Egypt. For example, spherical-triangle pendentives are employed to carry the dome over the entrance-passage of Bab al-Futuh and Bab Zuwayla, and the room which occupies the upper part of each tower of Bab al-Nasr. This technique of transition was employed in Roman architecture in the Near East as early as the 2nd c. A.D., in Byzantine architecture (e.g., the Golden Gate on the eastern side of the Temple Mount in Jerusalem built ca. 630-8), in Umayyad architecture (e.g., Hammam al-Sarakh in 725), and most importantly in Armenia as early as the 7th c., where it became very popular. Also without antecedents in Egyptian architecture is the intersection of rising tunnel vaults, a feature to be seen in the great Staircase Tower west of Bab al-Futuh, in the staircase rising to the platform of Bab al-Nasr, in the small staircase

descending from the same platform to the rampart walk, and in the gallery which crosses Bab al-Futuh (see Creswell). An intermediate example of this technique, between its origins in Byzantium and these Fatimid fortifications, can be found in Syria in the staircase tower of the Church of Qasr ibn Wardan (6th c.).

The use of the semicircular arch, along with the horizontal arch, with the complete absence of the pointed arch, is an anomaly in Fatimid Cairo. However, the semicircular arch was the standard form in Armenia down to the period of these gates, and even appears in the Mosque of Ani, dated 1073 (see Creswell). The cushion voussoirs of Bab al-Futuh, which represent the earliest extant example of this type, are probably derived from a Syrian prototype, and do not appear again in Egypt until two centuries later, when Syrian influence becomes strong (see foundation of Barquq 4.132). The tympanum of Bab al-Futuh is framed by a molding of complex rounded profiles which are later to be seen emulated by the molding framing the tympanum of the Romanesque portal of a church in Le Wast, France (1096-1113) (see Allen).

Noteworthy is the decoration of the square gateway towers of Bab al-Nasr with shields, round and kite-shaped, which represent, according to Creswell, the two types then in use in the Byzantine army. The motif adorning the round shields on the spandrels of Bab al-Nasr is to be seen in mosaic decoration as well as carved in stone in Syrian monuments dating from the fifth and sixth centuries A.D. However, being carved on a curved surface, it most closely resembles that on the capitals of the choir of St. Mark's in Venice (ca. 829). The masonry of the lower story of the square gateway towers of Bab al-Nasr is bonded with columns which are laid transversely in the walls. The oldest recorded occurrence of this technique is in the mole at 'Akka built by the architect Abu Bakr, the grandfather of al-Muqaddasi, for Ibn Tulun either in 878-9 or 882-3. However, the earliest extant example of this feature is to be seen in a fragment of the walls of the harbor at Mahdiyya built by the first Fatimid Caliph Imam 'Ubayd Allah al-Mahdi and finished in 917-18. This technique, which recurs in Egypt in two extant monuments, the Mosque of al-Salih Tal'i' (1160) and the Mosque of Baybars (1267-70), was widely employed throughout Syria at the time of the Crusades (e.g., the Crusader mole at Caesarea) and after (e.g., the walls of Jerusalem, 16th c.). The bulls' heads on the brackets of Bab al-Futuh could be reused material like those in the west and east riwaqs of the Great Mosque of Diyarbakir (west 1124-25, east 1163-64). Antecedents of the scalloped-arched panels of Bab Zuwayla in Islamic architecture are to be seen in the Ukhaidir palace (778) and at Samarra in the Great Mosque (852) and Qasr al-'Ashiq (878-82). They also appear on the minaret of the Great Mosque of Aleppo (1089-90) which is almost contemporary with the Bab Zuwayla.

The new Syrian taste for stone, which appropriates classical details in non-classical schemes, as exemplified by the Aleppo minaret, resonates through the three gates of Badr al-Jamali. The joggled voussoirs of Bab al-Futuh and Bab al-Nasr (a Roman technique to be seen in the lintel above the doorways of al-Aqsa

Mosque which belong to the construction of 'Abbasid Caliph al-Mahdi (775-85), the vertical combination of arches and inscribed tablet on Bab al-Nasr, the groin and mitered vaults of the gates (see foundation of Barquq, 4.132), the use of antique elements in the central, bracket-supported cornice of Bab al-Futuh and in the more classicizing entablature of Bab al-Nasr, which acts as a continuous molding around the side towers, and the articulation of the external masses, consisting of compositions on separate planes tied together by continuous ornament, all serve as prototypes for similar features in some of the Syrian Zengid monuments which also display free reinterpretation of antique decorative prototypes. Examples include the Madrasa al-Shu'aybiyya in Aleppo (1150-1) and the Great Mosque of Harran (rebuilt in 1174), whose prayer hall facade represents the culmination as well as the abrupt end of the classicizing propensity in the Islamic architecture of Syria that began with the Numayrid gate in the Citadel of Harran (1059) and the minaret of the Great Mosque of Aleppo.

Although these Cairene gates reflect the legacy of late antique architecture in north Syria, particularly of the monuments of Rusafa, as well as the above-mentioned Golden Gate in Jerusalem, especially in their use of entablature as a continuous molding, the general composition corresponds most closely to the Numayrid gate in the Citadel of Harran (see Allen for a full account of this classical revival in Syria in the 11th and 12th centuries). Syria was a Fatimid province from 970 until 1076 (Jerusalem from 970 until 1071 and Aleppo from 1004 until 1060). According to Creswell, the only work in the three gates of Badr al-Jamali which is typically Fatimid is the arabesque on Bab al-Futuh's brackets and the ceiling slabs between them, the arabesque medallions at the apex of the panels on the towers of Bab Zuwayla, and the medallion on the keystone of the vault of the loggia above the great archway of Bab Zuwayla.

The stretch of wall between Bab al-Futuh and Bab al-Nasr follows the salient of al-Hakim's northern minaret, since the walls were intended to enclose the mosque, which originally stood outside the city walls of Jawhar. Named after the Fatimid soldiers from the Berber tribe al-Zawila who settled near the site of the original gate in 969, Bab Zuwayla was also named Bab al-Mitwalli in the Ottoman period since the wali of the janissaries resided near the gate. It was first the site of great Mamluk ceremonials and processions, and later used for executions. From the towers rise the two minarets of the Mosque of al-Mu'ayyad, built in 1415-22 (see 4.148). Apart from being great representatives of Islamic military architecture, these fortifications, which were never put to the test by invaders, are particularly important for being among the very few examples of military work predating the Crusades. Over the lintel of Bab al-Nasr is the earliest extant example of a Shi'i creed appearing on an extant Fatimid monument from Cairo.

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4.23 Mausolea of Ahl al-Bayt ('Alid Saints): Sayyida 'Atika and Muhammad al-Ja'fari*

Cairo, Southern Cemetery: Cemetery of Sayyida Nafisa, Shari' al-Khalifa; 1100-1122

The Mausoleum of al-Ja'fari was built in 1100 or 1122, and that of Sayyida 'Atika in 1122. The brick domes exhibit novel features in their construction techniques and zones of transition. The dome of Sayyida 'Atika is fluted, the earliest extant example in Cairo, through earlier Egyptian examples can be found in the mausolea of Aswan (for Fatimid ribbed domes, see al-Sultaniyya 4.108). Fluted niches, which are half domes, were introduced into Egypt on the exterior walls of the Mosque of 'Amr and Ibn Tulun (both from 9th c.). Creswell, however, regards the fluting of this dome as a Fatimid importation from North Africa (the dome in front of the mihrab of the Great Mosque of Qairawan, 862-63 and the Great Mosque of Tunis, 864). The squinch in the zone of transition of the domes of al-Ja'fari and 'Atika, like that of the mausoleum opposite the Khanqah of Baybars al-Jashankir, comprises three niches surmounted by one, and is the prototype for the Egyptian muqarnas squinch. Nevertheless, this composite, two-tiered squinch, which is also to be seen at the Mausoleum of Shaykh Yunus, the Fatimid Mausoleum at Qus, and the Mausoleum of Yahya al-Shabih, has two precursors at the Church of Abu al-Sayfayn in old Cairo. The dome over the chancel (probably 975-8) sits on a squinch flanked by two narrower niches, but without the upper story of one niche. The squinch of the dome of the Chapel of St. George (between 1094 and 1121), also at the Church of Abu al-Sayfayn, consists of three niches with a top niche that Creswell describes as clumsy and misshapen. These two Coptic squinches, according to Creswell, are the missing link between the standard squinch, like that employed in the mausolea at Aswan and in earlier domes in the capital, and the composite or early muqarnas squinch displayed in these six Fatimid mausolea. Another development from the mausolea at Aswan, where an exterior transitional zone is absent due to the setting of the squinch within the walls of the mausoleum, is the springing of the squinches of al-Ja'fari

and Sayyida ‘Atika from the top of the walls of the mausoleum, a feature recalling the construction of the Sasanian squinch. But while they transform the interior of the transitional zone into an octagon, the exterior of this zone between the walls and the dome is articulated in a stepped fashion. No contemporary examples of similar muqarnas squinches are to be found in either Iraq or Syria. Brick muqarnas squinches, however, do occur in Persia as early as 1037 at Duvazda-i Imam at Yazd and in 1088-9 at the domes of the Great Mosque of Isfahan; nevertheless, their composition is different from that of the earliest Egyptian examples, a fact which led Creswell to the conclusion that these Egyptian examples are entirely local innovations.

The years between the vizierate of Ma’mun al-Bata’hi (1121-5) and the arrival of the head of al-Husayn in Cairo in 1154 were politically unstable, with Crusader advances, the Nizari schism, and assassinations. To promote popular support for the Isma‘ili imam, the cult of ‘Alid saints, initiated by Badr al-Jamali (vizier from 1074 to 1094), who found the head of al-Husayn in Ascalon in 1090, was made official. The vizier restored the Mashhad of Sayyida Nafisa, and his own mashhad or victory monument on the plateau of the Muqattam hill has epigraphy with strong Shi‘i content. The cult was architecturally expressed, first, by Ma’mun al-Bata’hi’s Aqmar Mosque (1125), whose facade exhibits iconography and epigraphy sending strong Isma‘ili Shi‘i signals; and second, and more importantly, by the construction and restoration of the mausolea of ‘Alid saints in the Qarafa (cemetery) between 1122 and 1154. Williams shows that this campaign culminated in the reburial of the head of al-Husayn within the royal area of al-Qahira, following the royal funerary traditions of burying the members of the family of the Fatimid imams in a funerary chapel in the Eastern Palace known as *turbat al-za‘faran*, or 'tomb of saffron'. The shrine housing this relic inside the once forbidden royal city of al-Qahira became a site for rallying the population round the venerated grandson of the Prophet (see also 4.15).

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Photos: Creswell: VC

Slides: Blair-Bloom: MIT ©

4.24 Mausoleum opposite the Khanqah of Baybars al-Jashankir

Cairo; 1100-33

4.25 Mausoleum of Abu Turab

Cairo, 'Abbasiyya; early 12th c.

4.26 Mausoleum of Shaykh Yunus

Cairo, Bab al-Nasr Cemetery; early 12th c.

Possibly the mausoleum of Badr al-Jamali, his son al-Afdal, and his grandson Kutayfat.

4.27 Mausoleum at the Great Mosque of Qus

Qus; 1120-30

Possibly built by Mubarak ibn Kamil ibn Maqlad al-Nasiri (1172-73) next to the Mosque of Tala'i'. For the hollow ribbing of the dome, see 4.108, and for the piercing of the dome, see 4.285.

4.28 Mausolea of Ahl al-Bayt ('Alid Saints): Mashhad of Umm Kulthum and Mausoleum of al-Qasim Abu Tayyib*

Cairo, Southern Cemetery, Shari' Sidi Shabih; 1122

The qibla wall, the only extant part remaining of the Mausoleum of Umm Kulthum, dates back to the rebuilding (or restoration) by the Fatimid vizier Ma'mun al-Bata'ih in 1122. This wall displays three widely spaced mihrabs; the shell hood and recess of the central one has elaborate stucco decoration hitherto unknown in Egypt. Flutes, alternately round and triangular in section, radiate from a spirally fluted boss to make up the semi-domical hood, which is surrounded by an outer scalloped edge. The origin of these alternating round and triangular flutes, Creswell suggests, is to be found in two niches with scalloped hoods on the southeastern face of the Qal'a of Bani Hammad near Constantine (Algeria) built shortly after 1007. The recess of the mihrab is decorated with interlaced bands which intersect at right angles to form stars, a pattern also on a fragment of stucco found in the north hall of the central building of the Palace of the Bani Hammad. The stars in both examples display an outline akin to that formed by placing two squares of equal size on top of each other and then rotating one of them through a 45° angle. This pattern was to become very common on dadoes of Persian tiles in the 12th and 13th centuries. However, inside each of these stars on the mihrab of Umm Kulthum is either the name of "Muhammad" or the words "and 'Ali." According to Williams, the name of 'Ali, which had previously appeared in the roundel at the apex of the dome of the Mashhad of Badr al-Jamali, makes its first extant appearance here as part of the decorative scheme of a mihrab. The pattern of the intersecting bands on the recess of the mihrab is to be seen in one other monument in Egypt, that of Burj al-Zafar (1176), as decoration for one of the vaults. The outline of the alternating round and triangular grooves, however, is to

be seen on the doorframe of the Maristan of Nur al-Din at Aleppo (1146-73), on the arch of the central entrance of the Great Mosque of Mayyafariqin (1157), on the frames of the entrances and mihrabs of the facade of the prayer hall of the Mosque of Dunaysir (finished 1204), around the window of the minaret of the Mosque of al-Dabbagha al-'Atiqa at Aleppo (after 1203-4), and on a piece of stone carving in the Mausoleum at Istanbul (see Creswell). Creswell, who establishes that three widely spaced mihrabs were required in Fatimid mausolea for three separate bays (e.g., al-Khadra al-Sharifa, Sayyida Ruqayya, Yahya al-Shabih, and Qasim Abu al-Tayyib), proposes a reconstruction for the Mausoleum of Umm Kulthum based on the type represented by the Mausoleum of Qasim Abu al-Tayyib (1122) and that of Yahya al-Shabih (ca. 1150), namely a square domed chamber, surrounded on its qibla and the two lateral sides by an ambulatory. He traces the architectural origins of this type back to the fire temple at Gira (between Firuzabad and Kazarun) built between 399 and 428 (for the origin of fluted shells, see also the Mosque of al-Aqmar, 4.29).

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4.29 Mosque of al-Aqmar*

Cairo, Shari' al-Mu'izz li-Din Allah near the two Fatimid palaces (Bayn al-Qasrayn area); 1125

The Mosque of al-Aqmar is a hypostyle, brick mosque built by the Fatimid vizier al-Ma'mun al-Bata'ih in 1125 during the caliphate of al-Amir. The sanctuary has three aisles; the three other sides of the courtyard have one aisle each. The aisles are defined by brick arcades carried on columns, and are divided into bays, each of which is roofed by a shallow brick dome, save for the qibla aisle, which has a flat ceiling. Abouseif, who shows that the use of shallow domes over bays is a roofing system not encountered in the Fatimid period, dates these shallow domes to the restoration of Mamluk Amir Yalbugha al-Salimi in 1397, the early Burji period. Another example of this roofing system from the same period can be seen at the Khanqah of Faraj ibn Barquq built between 1398 and 1411 (see 4.137).

This is the earliest extant example of a mosque whose entrance does not lie on an axis with the qibla wall, for the exterior facade follows the alignment of the street, while the qibla wall and prayer arcades, along with the courtyard, face Mecca. The divergence between the grid of the bays of the aisles and the street facade

forms a triangular area, which, instead of being built up as one solid wall, is cleverly utilized to house two rooms, a staircase, and of course, the vestibule behind the portal. The thickness of the wall defining these rooms and staircase is, consequently, uneven and trapezoidal, for it is where the adjustment in orientation takes place. Part of the entrance passage is perpendicular to the facade, while the other part is tilted to follow the qibla grid, thus producing a bent passageway which reveals the symmetrical axial interior to the passer-by at an angle. This dramatizes the visual approach from the street into the sanctuary. The front facade, which, according to Creswell, is the first in Islamic Egypt to exhibit an ambitious scheme, is faced with stone and displays enigmatic iconography peculiar to this Cairene monument. This iconography, which includes two plants standing in a vase, a closed door, and a niche with a hanging lamp placed symmetrically on each side of a missing medallion, could very well have Shi'i symbolism. The vase with two plants, however, is shown by Abouseif to be of Coptic origin.

Of particular novelty is the chamfered corner carved with the names of Muhammad and 'Ali. Another feature hitherto unknown in Egypt is the use of stone muqarnas as a filling for niche hoods on the facades. Noteworthy are the fluted shells, also to be seen on the front facade, with the flutes radiating from a medallion. According to Abouseif, the medallion of the shell above the entrance, with its concentric rings of inscriptions, bears a striking resemblance to Fatimid gold dinars. Fluted shells on exterior facades appear in Egypt as early as the 9th c. in the mosques of 'Amr and Ibn Tulun; however, the Mashhad of Umm Kulthum, built by the same patron as this mosque, displays a mihrab whose scalloped hood is a fluted shell with its flutes radiating from a medallion, and is preceded by one Egyptian fluted mihrab-shell only, that of the ancient mihrab to the west of the Mausoleum of Yahya al-Shabih, built ca. 950, the hood of which is also surrounded by an outer scalloped edge, and its flutes also radiate from a medallion. The prototype for the hood of this ancient mihrab could be the hood of the mihrab of the Mosque of al-Mansur in Baghdad (c. 766), now in the Baghdad Museum, which consists of a scallop shell.

The slightly projecting entrance is flanked by two niches, a feature recalling the entrance to the Great Mosque of Mahdiyya, the Mosque of al-Hakim, and the ziyada of al-Hakim, and recurring in the Mosque of Baybars (1266-9). The origin of this feature, according to Creswell, is to be found in the Roman triumphal arch at Jamila (al-Jem) in North Africa. The arches of the sahn are the first serious approach to the keel-arched type to be encountered in Fatimid architecture. Around these arches one can still see the original continuous band of Qur'anic verses executed in Kufic script on an arabesque background. Original examples of Fatimid arabesque wood carving *in situ* survive on the closet door on the northwest side of the sanctuary as well as the ceiling above the entrance. Other examples of Fatimid arabesque wood carving include the panels on a door of the Mausoleum of Sayyida Nafisa (1138) and a door of the Mosque of al-Fakahani (1148).

The brick minaret, along with restorations including the mihrab and minbar, was introduced by the Mamluk Amir Yalbugha al-Salimi in 1397. The circular base, which is the only part that survives of this minaret (the top part was rebuilt after 1412), still has part of the original stucco carving displaying a herringbone pattern like that carved in stone on the circular shaft of the first story of the western minaret of the Mosque of al-Nasir Muhammad at the Citadel (4.78) and the circular shaft of the second story of the minaret of Aydumur al-Bahlawan (1346). Above this carving and below the muqarnas cornice under the balcony is a band of carved molding with raised and pierced bosses of stucco. The only other Cairene example of this Ilkhanid technique is to be found in the hood of the mihrab of the qibla iwan of the Madrasa of Sultan al-Nasir Muhammad ibn Qalawun (see 4.63).

This foundation is the earliest extant example of a suspended mosque, for it is built above a row of shops which are now buried underneath the current level of the street. These shops were waqf or endowment for the mosque which provided it with a tax-exempt income (see also 4.31 for fluted niches).

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Photos: Creswell: VC

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4.30 Mausoleum of Ikhwat Yusuf

Cairo, Southern Cemetery; 1125-50

4.31 Mashhad of Sayyida Ruqayya*

Cairo, Southern Cemetery: Cemetery of Sayyida Nafisa, Shari‘ al-Khalifa; 1133

The Mashhad of Sayyida Ruqayya, a *mashhad ru’ya* (visual memorial) of an ‘Alid saint, was built in 1133. It is noted among other things for its central mihrab, one of the greatest pieces of stucco decoration in Egypt. It comprises a niche surmounted by a shell which is in turn surrounded by an outer scalloped edge, the ribs of which radiate from a medallion in a fashion recalling the niches decorating the facade of the al-Aqmar Mosque. The medallion to the left of the al-Aqmar Mosque is also surrounded by an outer scalloped edge, and displays the name of Muhammad repeated in an interlacing pattern to produce a circle, in the center of which is the name ‘Ali.

As in the domes of al-Ja‘fari and ‘Atika, the zone of transition in the mashhad consists of a two-tiered squinch subdivided into keel-arch niches to form a muqarnas or stalactite squinch. The space between the squinches is pierced with a trefoil window, the outline of which is identical with that of the squinch, and is subdivided by means of a central Y-shaped framework into three keel-arched openings, thus mimicking the subdivision of the squinch into three niches surmounted by a fourth one. The result is an octagonal transitional zone displaying a unified scheme of alternating windows and squinches both sharing the same outline and both subdivided into keel-arched forms. They also constitute an interesting pattern of alternating contrasts of light and dark keel-arched compositions. These windows are a development of those between the squinches of the mausolea of al-Ja‘fari and Sayyida ‘Atika which follow the trefoil outline of the squinch but lack the central Y-shaped framework. Each face of the octagonal drum above the transitional zone exhibits a pair of lobed windows with stucco grilles comprising geometric forms. This feature is to be encountered in one other Cairene monument only, the Mosque of Sinan Pasha in Bulaq (1571). The outline of the windows, which, according to Abouseif, can be traced back to early North African architecture, recalls, among other examples, that of a window in the western minaret of al-Hakim, as well as the lobed arches on the panels on the inner faces of the salients of Bab Zuwayla.

The layout of this ‘Alid mashhad with a tripartite portico preceding a sanctuary, which consists of a domed chamber flanked by two bays, resembles that of the Mashhad of al-Juyushi (4.21), the earliest extant structure from the Fatimid period that is designated as a *mashhad* by its epigraphy. The portico and sanctuary of al-Juyushi, however, are accessible via a small courtyard, and it is very likely, according to Abouseif, that the Mashhad of Sayyida Ruqayya once had the same spatial and hierarchical sequence (portal, courtyard, portico and sanctuary). Al-Juyushi was the vizier who initiated the officially sponsored cult of the ‘Alid

saints (see 4.25). (For the origin of the flutes of the dome, see Sayyida 'Atika, 4.25, and al-Sultaniyya, 4.108.)

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Photos: Creswell: VC

Slides: Blair-Bloom: MIT ©

4.32 Qa'a of al-Dardir*

Cairo, al-Dardir Street; 12th c.

This is the earliest extant example of a Cairene qa'a, a tripartite reception hall consisting of a *durqa'a*, or the sunken central part, onto which open two iwans (or *liwans*) facing each other. Each of the two iwans is roofed with a vault, which is extended to the *durqa'a* and therefore forms an arched opening onto it. This is a feature unique among extant Cairene qa'as; the iwans of the rest are covered with flat wooden roofs and open onto the *durqa'a* via a wooden stalactite frame known as a *kurdi* (see also 4.189). This reception hall represents a new type of Fatimid domestic space which later becomes the standard for reception halls in Cairene houses and palaces, especially in the Mamluk period. The only known domestic architecture from Islamic Egypt predating this *qa'a* are the excavated houses of Fustat belonging to the Tulunid and Fatimid periods (9th-11th c.); how the Fustat iwan-courtyard layout developed into a *durqa'a* flanked by two iwans is yet to be established (see 4.6). This type of domestic, tripartite reception hall from the 12th c., according to Creswell, is the architectural origin of the early two-ivan madrasas, many of which were originally houses of professors where teaching sessions were held, and which were turned into madrasas on the death of their owners (see 4.45 and Creswell 1959 below).

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4.33 Mausoleum of Yahya al-Shabih

Cairo, Southern Cemetery; ca. 1150

For the hollow ribbing of dome, see 4.108.

4.34 Mausoleum of Muhammad al-Hasawati

Cairo, Southern Cemetery; 1150

4.35 Shrine of al-Husayn

Cairo; 1154; Ayyubid minaret above Fatimid gateway, 1237; Ottoman minarets, 1864-73

4.36 Mosque of al-Lamati

Minya; 1154; Ayyubid restoration 1182

4.37 Mosque of al-'Amri

Qus; 1156; Ayyubid restoration 1179

See 4.20 for Fatimid minaret.

4.38 Mausoleum and Minaret of Abu'l-Ghadanfar

Cairo; 1157

Earliest extant example of a minaret with a "mabkhara" top (see also 4.45).

4.39 Mosque of al-Salih Tala'i*

Cairo, outside Bab Zuwayla; 1160

The mosque of al-Salih Tala'i', built by the Fatimid vizier al-Salih Tala'i' ibn Ruzzik in 1160 during the caliphate of al-Fa'iz, is the second extant Fatimid mosque to be built by a vizier, the first being that of al-Aqmar (4.29). Originally it was conceived as a shrine to house the head of al-Husayn, which was brought to Cairo from its shrine in Ascalon by the vizier when it was threatened by an impending attack from the Crusaders. But the caliph instead kept the relic in a shrine in the Fatimid palace, which became part of the Mosque of al-Husayn when the palace was destroyed.

The mosque's intended use as a shrine for a Shi'i martyr may account for the introduction of an entrance portico consisting of five keel arches, a feature unique among Cairene mosques. According to Hoag, the entrance loggia or narthex, formed by this portico along with the recess behind it, recalls the later *talar* entrances to the Iraqi and Persian shrines of the Shi'i imams. The sanctuary consists of three aisles which run parallel to the qibla wall; the three other sides of the courtyard have one aisle each. The exterior walls are built of stone; the interior arcades are formed by brick keel arches carried on columns whose capitals came from different pre-Islamic Christian buildings. The arches are framed by a continuous band of Qur'anic verses executed in a floriated Kufic script (Kufic script on an arabesque background). The arches display wooden tie beams, which still show their original carving. Similar carving can also be seen on the wooden *tabliyyas* or impost blocks between the arches and the column capitals.

Of great beauty and novelty are the fluted saucers of stucco ornament which decorate the spandrels of the arches. Creswell has shown that the medallions in the center of the saucer from which the flutes radiate are in fact placed below the true center of the saucer. This, he explains, was an optical correction of the foreshortening that results from looking up at them at a 60° angle to the height at which they are set, reminiscent of the famous "Greek refinements" used in the Parthenon.

Like the Mosque of al-Hakim, this hypostyle mosque employs three axial entrances. Extremely important is the paneling of the northeastern and southwestern facades, of which only the northeastern remains. There is a window in each panel. This facade later became the model for the facade of the Madrasa and Mausoleum of the Ayyubid Sultan Salih (1242-50) and for the Madrasa of the Mamluk Sultan Baybars I (1262-3). After that this paneled scheme became general. A splendid window grille in the Museum of Arab Art is believed by Creswell to have come from one of the windows in these panels. He shows that the palmettes of this grille, as well as those intertwined with Kufic borders elsewhere in the mosque, are related to the stucco panels of the mihrab of the

Great Mosque of Tlemcen (1136). Other interesting stucco decoration survives in and around the windows in the qibla wall.

A magnificent mashrabiyya screen once closed off the sanctuary from the courtyard, a feature to be found in only one other extant mosque, that of al-Maridani, built in 1339-40 (4.93). This screen, which is now lost, was fortunately documented by Prisse d'Avennes in *L'Art arabe*, published in 1877. His drawings of this mashrabiyya have inspired the mashrabiyya screens set between the columns of the entrance portico to shut off the entrance loggia from the street.

The wooden minbar was added by the Mamluk Amir Baktimur al-Jukandar in 1300, and is the second extant Mamluk minbar in Cairo after that of Husam al-Din Lajin built for the Mosque of Ibn Tulun in 1296. Behind the pulpit is a rectangular opening framed by stucco ornament and closed by a bronze grille. This opening is the termination of a rectangular vertical shaft which runs upwards in the thickness of the wall to the roof, where it was once covered by a hood with a sloping roof. Its sides were closed except the one facing north, which traps the prevailing breeze and deflects it downwards. This is the earliest extant example of a *malqaf* (wind catcher) in Cairo. Other buildings incorporating early examples of this technique of ventilation include the Zahiriyya Madrasa at Aleppo (built completely in stone; 1219), and the Kamiliyya Madrasa (1225) and Madrasa of al-Nasir Muhammad (1303-4), both in Cairo (see also 4.63). The carving on the inner side of the wooden door of the main entrance is a 1935 replica of the original door, which was moved to the Museum of Arab Art between 1887 and 1899. The outside of the original door is faced with geometrically decorated bronze plates which date to 1303 when the mosque was restored after an earthquake. This plating is considered by Creswell to be the earliest occurrence of such a technique in Muslim Egypt. The remaining fragments of the original cresting of this mosque make it possible to reconstruct the cresting as a continuous line of stepped and undercut units adorned with bold palmettes.

This is the second earliest extant example of a "suspended mosque" after that of al-Aqmar, for it is built above shops that comprise part of the waqf. (For Naskhi script in this mosque, see 4.42)

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Ayyubids 1169-1260 to the end of the 15th c.

Egypt 1169-1252; Aleppo 1183-1260; Damascus 1186-1260; Yemen 1174-1229, and Diyarbakir 1232 to the end of the 15th c.

4.40 Ayyubid Fortifications of Cairo*

Cairo, Fustat and the Citadel; 1176-1207

The city walls of Saladin were built under the supervision of Baha' al-Din Qaraqush (1176-1200). The greatest tower in these ramparts is Burj al-Zafar, probably built 1176-92; the Citadel of Saladin (northern enclosure), known as Qal'at al-Jabal, and the spiral well (outside the northern enclosure), a masterpiece of medieval engineering, were also built under the supervision of Qaraqush (1176-82); Bab of al-Mudarraaj, built in 1183-4, is one of the two original gates of the Citadel; Burj al-Ramla and Burj al-Haddad belong to a group of towers built along the ramparts of the northern enclosure of the Citadel in 1207 under the reign of al-'Adil and during the viceroyship of al-Kamil. These stone fortifications provide an excellent example of Muslim military architecture from the age of the Crusades.

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Photos: Creswell: VC

4.41 Mausoleum of Imam al-Shafi‘i*

Cairo, Southern Cemetery, al-Qarafa al-Sughra; 1211

The Ayyubids, who inherited the Seljuq and Zengid legacy of endorsing Sunnism and abolishing all signs of heterodoxy, particularly the Isma‘ili doctrine of the Fatimids, used the institution of the madrasa to propagate and disseminate the Sunni law and teachings. Saladin founded a madrasa dedicated to the Shafi‘i rite near the tomb of the founder of the rite, Imam al-Shafi‘i, who was buried in the Lesser Qarafa of the Southern Cemetery in 820. At his behest a cenotaph, a magnificent piece of Islamic woodwork built of teak imported from India, was placed over the grave of the Imam. It was carved by ‘Ubayd al-Najjar ibn Ma‘ali in 1178-9. The mausoleum, with a wooden dome over the grave, was erected in 1211 by al-Malik al-Kamil, whose grave, along with his mother's, is also under this dome and a few steps away from the Imam's. It is the first officially sponsored mausoleum to be built for a Sunni theologian after the extinguishing of the Isma‘ili Fatimids in 1171. It is also the largest detached mausoleum in Egypt. Paradoxically, the Fatimid practice of building domed mausolea for ‘Alid saints as a means of promoting their Shi‘i agenda and gathering popular support for the Fatimid imams was adopted by the same leaders who eradicated all signs of Shi‘ism in Egypt. In fact, this mausoleum is regarded as the symbol of the triumph of orthodoxy over heterodoxy.

Restorations by Sultan Qaytbay included the addition of the marble dado and the rebuilding of the dome. Identical to the wooden muqarnas squinches underneath the wooden dome are the wooden squinches carrying the wooden dome over the bay in front of the mihrab of the Mosque of Qadi Yahya Zayn al-Din at al-Habbaniyya, Cairo (1449-53). In fact, Creswell has shown that the only wooden muqarnas squinches in Egypt analogous to those encountered underneath the dome of al-Shafi‘i are those of al-Qadi Yahya, which represent the final and most elaborate development of a series of a specific type of multiple-tiered squinches the earliest of which are those in the Mausoleum of Ahmad ibn Sulayman al-Rifa‘i (1291). Based on this stylistic evidence, Creswell has suggested that these multiple-tiered muqarnas squinches were also introduced by Qaytbay. One of the window (or door) recesses is roofed by a ceiling comprising octagonal coffers dating from the construction of al-Kamil (1211) and believed to be the first of their kind in Egypt. The second rectangular, receding story of the exterior, behind which is the transitional zone of the dome, is adorned with keel-arched niches

crowned with fluted shell-hoods. According to Abouseif, the carved colonnettes of these niches, as well as the spaces between the niches, are articulated with Andalusian-style stucco techniques.

The "post and panel" parapet at the summit of the lower part of the exterior, also dating from 1211, has been suggested by Creswell to be a brick and stucco version of the stone triforium parapets of Syrian and Byzantine churches. The panels display interlaced geometrical patterns which are analogous to those employed above late Fatimid prayer niches, and to the one on the southwest minaret of the Mosque of al-Hakim. Each of the posts is adorned with one of two designs carved in stucco. The first is a Maghribi or Andalusian pattern consisting of Kufic on an arabesque background; the second is a floral arabesque pattern which bears a remarkable resemblance to that of the carved stone panels at the foundation of Salar and Sanjar (1303-4) (see 4.52 [Mosque of Baybars I] and 4.68 [Salar and Sanjar]). The current dome, which dates from the restoration of 'Ali Bey al-Kabir (1772), comprises two wooden shells covered with lead, a construction recalling that of the Dome of the Rock in Jerusalem. It could have been

rebuilt according to the original Ayyubid form and technique of construction, for its pointed profile is closely related to that of the Mausoleum of Ayyubid al-Salih (1250). Also from the restoration of 'Ali Bey al-Kabir are the painted inscriptions of the interior as well as the painted decoration of the walls, muqarnas squinches, and dome. To 'Abd al-Rahman Katkhuda is attributed the polychrome pavement in the entrance vestibule.

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4.42 Madrasa of Abu Mansour Isma'il ibn Tha'lab: Iwan (and possibly Mausoleum)

Cairo, Southern Cemetery; 1216

4.43 Madrasa of Sultan al-Kamil

Cairo, Shari' al-Mu'izz li-Din Allah, Suq al-Nahhasin; 1225

4.44 Citadel and Palace of al-Malik al-Salih Najm al-Din Ayyub

Cairo, Rawda Island; 1241

4.45 Madrasa-Mausoleum of al-Malik al-Salih Najm al-Din Ayyub*

Cairo, Shari' al-Mu'izz li-Din Allah, site of Great Fatimid Eastern Palace; 1242-50

The Madrasa of al-Salih, the first in Egypt to be built for all four schools of Islamic law following the example of the Madrasa al-Mustansiriyya in Baghdad (1233), was constructed under al-Salih in 1242-44. It consists of two wings separated by a public passage, each wing comprising a courtyard onto which two opposing iwans open. The larger of the two iwans is oriented towards Mecca. Two stories of student living units occupy the lateral sides of each of the two courtyards. Each one of the four iwans served as a study area designated for one of the four schools. Teachers taught in their own houses (see also 4.32). The arrangement of two iwans on the opposite sides of a courtyard and student cells on its lateral sides is based upon that of the two-iwan madrasa of al-Kamil (1225) across the street. Creswell has suggested that the layout of the two-iwan madrasa evolved from the residential *qa'a* configuration consisting of two iwans on the opposite sides of a *durqa'a* (square space covered by a skylight).

The mausoleum, the first in Egypt to be attached to a madrasa, was built by the Salih al-Din's wife Shajarat al-Durr in 1250. The transitional zone has the earliest example of a Cairene three-tiered brick muqarnas squinch. It is preceded only by the three-tiered squinch of the Mausoleum of Imam Shafi'i (1211), which, however, is built of wood, and which, according to Creswell, is possibly the work of Sultan Qaytbay (see 4.41). This is a development from the Fatimid two-tiered squinch; the third tier was added to produce a higher transitional zone, and, consequently, a higher dome. Traditionally, transitional zones were externally treated in a stepped fashion, with each step corresponding to one tier of the interior muqarnas. This type of squinch, which consists of multiple tiers, starts from the summit of the walls, and is externally stepped. It is found below domes in both Fatimid (e.g., mausolea of al-Ja'fari and Sayyida 'Atika) and Ayyubid (Mausoleum of al-Salih) buildings and continues in use up to the mid 14th c. Each of the four sides of the transitional zone is pierced with a window between the two muqarnas-filled corners. Each of these four windows consists of multiple lights. The form of each light is derived from the modular, keel-arched squinch employed at the four corners of the transitional zone. As a result, the transitional zone is transformed into a ring of three tiers of modular keel-arched forms which consist of alternating three-dimensional muqarnas niches and two-dimensional window lights filled with stucco and colored glass grilles (for the evolution of this scheme, see Mausoleum of 'Abbasid Caliphs 1242-43 [4.46]). Only the window above the mihrab retains the original grilles, which display a floral arabesque pattern.

The mihrab of the mausoleum is the earliest extant example of an Egyptian prayer niche with a marble lining. This, according to Creswell, must have emulated earlier Syrian mihrabs, six of which have marble linings. The earliest of these six mihrabs, which are all at Aleppo, is that in the Madrasa Khan al-Tutun (1168-9). Other examples include the Madrasa of Ayyubid al-Zahir Ghazi (1216-7) and the Madrasa and Mosque of al-Firdaws (1235-6). However, the Fatimid Caliph al-Hafiz li Din Allah is said by Maqrizi to have decorated the mihrab of Sayyida Nafisa with marble in 1137-8. This, according to Creswell, must have been an anomaly, for all extant Fatimid mihrabs are of stucco.

Of great importance is the minaret, which represents a link between late Fatimid and early Mamluk minarets. This is the only fully preserved minaret from the Ayyubid period. Like the Fatimid minaret of Abu al-Ghadanfar (1157), it consists of a square shaft carrying an octagonal second story displaying lobed-arched openings and surmounted by a ribbed helmet supported by an open octagonal structure. A ribbed helmet resting on an open circular or octagonal structure is known as *mabkhara* or "incense burner," the earliest extant example of which is that of the Fatimid minaret of Abu al-Ghadanfar, followed by that of the Ayyubid minaret of al-Salih. The use of the term *mabkhara* to denote a type of minaret was introduced by the Orientalist Richard Burton, who had been told that the Fatimid Caliph al-Hakim burned incense in his minarets to perfume the mosque. According to the chronicles, however, only the domed pavilion adorning the pulpit from which he delivered his sermons was perfumed with incense before his arrival (see Behrens-Abouseif). The *mabkhara* finial could have originated from the small dome on the Fatimid minaret of al-Juyushi (4.21). The novelty of the minaret of al-Salih, however, lies in introducing what are later to become standard features of the *mabkhara*-type minaret: the muqarnas cornice beneath the *mabkhara* helmet and the keel-arch decoration on the facets of the octagonal second story (for more on *mabkhara* helmets, see 4.69). The minaret is strategically located above the gateway to the passage between the two wings of the madrasa. This feature of a minaret surmounting a portal has two precedents, first at the Fatimid Mashhad al-Juyushi (1085) and, second, at the Mashhad al-Husayn (Ayyubid minaret, 1237). The minaret-portal combination at al-Salih's madrasa was followed by a number of foundations in the Mamluk period, e.g., Zawiyat al-Hunud (ca. 1250), Mosque of Baybars I (1267-9), Madrasa-Mausoleum of al-Nasir Muhammad (1304), his mosque at the Citadel (1318-35), Mosque of Amir Husayn (1319, minaret rebuilt 1462).

The Mecca orientation of the interior of the madrasa and mausoleum is reconciled with that of their street facades, which follow the street alignment, by gradually increasing the thickness of the wall of this facade, thus transforming the windows into deep recesses; at the street end these windows have iron grilles. In the mausoleum, these window recesses are in the part of the mausoleum that protruded into the street; in them, behind the iron grilles, sat the reciters of the Qur'an whose recitations invoked the blessings of the passers-by. For the origin

of the divergence between the Mecca orientation and the street, see the Fatimid Mosque of al-Aqmar (4.29).

The exterior of this complex continues the Fatimid legacy of displaying chamfered corners (only extant on the west corner of the mausoleum) and recesses surmounted by keel-arched, fluted shells (for the origin of the facade scheme, see Mosque of al-Salih Tala'i, 4.39).

This monument represents the architectural and institutional transition between the Fatimid monuments and the subsequent Mamluk complexes. During the Mamluk period this madrasa served as the supreme judicial tribunal of the state, for it was the seat of the four chief qadis where cases referred to them from lower courts were heard. The domed mausoleum was a site for great Bahri Mamluk ceremonials, for it was there that new Mamluk amirs, upon descending from the Citadel in a long procession, pledged allegiance to the sultan.

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Photos: Creswell and Lekegian: VC

4.46 Mausoleum of the 'Abbasid Caliphs*

Cairo, Southern Cemetery: Cemetery of Sayyida Nafisa, al-Khalifa Street; 1242-66

According to Creswell, the Mausoleum of the 'Abbasid Caliphs was conceived in 1242-3 as the mausoleum for Abu Nadla Hashim, the ambassador from the 'Abbasid court to Cairo, but later became the burial site for several 'Abbasid caliphs after Sultan Baybars I founded an 'Abbasid caliphate in Cairo. It is also the burial site of two of Sultan Baybars al-Buduqdari's sons, so he may have built it in the 1260's. To Baybars is assigned the *hosh* (courtyard) with its vaulted stone entrance hall, which he presumably built when his son was buried in the mausoleum in 1266.

Like the domes at Sayyida Ruqayya and Yahya al-Sabih, the dome of this mausoleum is carried by four two-tiered squinches. However, by having an upper

tier with three niches instead of one, this squinch represents a further step in the evolution of the muqarnas squinch. The niche comprising the upper tier in the Mausoleum of Sayyida Ruqayya is here flanked by two niches which fill the space between the windows and the muqarnas squinch. This space was left plain in the Mausoleum of Sayyida Ruqayya. The result is a remarkable octagonal zone of transition, comprising a ring of alternating three-light windows and two-tiered squinches, both subdivided into modular keel-arched shapes, analogous to the transitional zone of the Mausoleum of Sayyida Ruqayya, but with the space between the squinches and the windows articulated to match the overall unified, modular composition. This format, which probably makes its first appearance here, subsequently becomes standard in all domes with squinches (see also Mausoleum of al-Salih, 4.45). These keel-arched windows of three lights display the second earliest Egyptian example of stucco window grilles with the glass intact (the window under the dome behind the *pistaq* in al-Azhar added by Caliph al-Hafiz [see 4.7] is the oldest). Unlike the geometrical pattern in the grille at al-Azhar, these grilles have a floral arabesque design. This style of window, which makes its first appearance in Damascus in the Madrasa Maridaniyya (1213-26) by an Artuqid princess of Mardin, who was the wife of the Ayyubid al-Mu‘azzam ‘Isa, is to be seen in a number of foundations in Cairo from the late Ayyubid and early Mamluk period (see Creswell).

The stilted profile of the dome of this mausoleum, which is smooth, was introduced during the Fatimid period both to ribbed and smooth domes, e.g. Sayyida ‘Atika (ribbed) and Muhammad al-Ja‘fari (smooth), and remained in use up to the early Mamluk period (e.g., Mausoleum of Shajarat al-Durr). The interior of the dome is noted for its splendid carved stucco and painted medallions. Crowning the zone of transition is a frieze of braided, painted Kufic inscription, an example unique in Cairene buildings.

The exterior of this mausoleum, like that of the Madrasa-Mausoleum of al-Salih, continues the Fatimid legacy of exhibiting chamfered corners and recesses surmounted by keel-arched, fluted shells. Noteworthy is the cresting above the wall of the entrance hall or vestibule facing the *hosh* of the mausoleum, which recalls that of Mashhad al-Juyushi, Sayyida Ruqayya, and the so-called Mausoleum of Mustafa Pasha.

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Bahri Mamluks 1250-1382

Egypt and Syria

4.47 Mausoleum of Shajarat al-Durr

Cairo, Cemetery of Sayyida Nafisa; 1250

4.48 Minaret of Zawiyat al-Hunud

Cairo, Bab al-Wazir; 1250

Constructed following the mabkhara model, it is the earliest extant Mamluk minaret.

4.49 Qa'a of Muhibb al-Din al-Muwaqqi' (Hall of 'Uthman Katkhuda)

Cairo; 1253 and 1350

4.50 Madrasa of Sultan Baybars I

Cairo, Shari' al-Mu'izz li-Din Allah; 1262-63

The Madrasa of Baybars I was the first cruciform, four-iwan madrasa in Egypt and had the earliest muqarnas portal in Egypt.

4.51 Bridge over the Canal of Abu al-Munajja*

Shubra Village (near); 1266-7

The bridge over the Canal of Abu al-Munajja was built for Sultan Baybars I by Amir 'Izz al-Din Aybak Afram in 1266-7, and restored by Sultan Qaytbay under the supervision of Badr al-Din Hasan ibn al-Tuluni in 1487. The canal was dug by the Fatimid vizier al-Afdal Shahanshah, son of Badr al-Jamali, during the reign of al-Amir. The works were begun under the superintendence of the Jewish engineer Abu al-Munajja in 1112. This bridge serves as a good representative of the emblematic character of Mamluk architecture from its earliest days. The northern facade is adorned with a frieze of panthers or lions; the southern one displays four great cartouches of Sultan Qaytbay. The panther is the blazon of Sultan Baybars I, the *bars* component of whose name means panther in Turkish. This blazon is to be seen on a number of Baybars's buildings in Egypt and Syria, e.g., his madrasa in Cairo of 1263. The earliest example of a blazon in Cairo, the Gate of Sitti Maryam in Jerusalem, where the panthers came from a khan which he had built in 1264 just outside the town, two great towers on the east side of the citadel of Birejik (after the Mongols had ended the siege in 1264). Other engineering works

by Sultan Baybars I include the regulator at Illahun (near Fayyum), the no-longer-extant fortress Qasr al-‘Umayd near Alexandria, and the Bridge of Lions or Qantar al-Siba‘ over the Khalij near Sayyida Zaynab, which was destroyed by al-Nasir Muhammad. (For emblems, see 4.56.)

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Photos: Creswell: VC

4.52 Mosque of Sultan al-Zahir Baybars al-Bunduqdari (Baybars I)*

Cairo, al-Husayniyya Quarter, Maydan al-Zahir; 1267-9

The mosque for Sultan Baybars I under the atabeg Faris al-Din Aqtai and the vizier Baha' al-Din 'Ali ibn Hinna (1267-9) and dedicated as a Friday mosque with a Hanafi khatib for the Husayniyya quarter. It is the first congregational mosque to be built in Cairo after the elimination of the Shafi' monopoly on jurisprudence, which restricted Friday prayer to a single congregational mosque. It is a hypostyle mosque whose arcades are deployed in a pattern that alludes to the cruciform layout, and incorporates a nine-bay *iwan qibli* or maqsura in front of the mihrab defined by piers carrying a wooden dome. This dome, which Baybars is reported to have instructed the overseers of the construction to build with wood from the citadel of Jaffa, which he had had dismantled in 1268, disappeared a long time ago. Creswell argues that the incorporation of a domed, nine-bay *maqsura* into a hypostyle mosque comprising wooden-roofed aisles is a feature that finds a very strong analogue in the mosque of Artuqid Alpi at Mayyafariqin (1157, restored by Ayyubid Shihab al-Din Ghazi in 1227). Nine-bay maqsuras in Anatolian mosques were most probably introduced following Seljuq models from Iran. The earliest example of a Persian domed chamber occupying nine bays in front of the mihrab is that added to the Great Mosque of Isfahan by Seljuq Malik Shah (1072-92). In an attempt to establish a direct link between Cairo and Mayyafariqin during this early Bahri period, Creswell shows that the Mongol assault on Mayyafariqin a few months after the fall of Aleppo in 1260 must have caused many of its inhabitants, among whom were builders and artisans, to take refuge in Cairo, the haven for Muslim refugees during the Mongol invasion.

The mosque borrows themes from historical foundations which are juxtaposed here to emphasize the commitment of the new dynasty to the ideology associated with the patrons who built these foundations. Emphasizing such a commitment

was deemed indispensable by the new dynasty for establishing legitimacy for its new rule.

Creswell has reconstructed a triple aisle higher than the rest of the mosque and running from the courtyard to the maqsura. The central section of the sanctuary, consisting of this aisle and the maqsura, is flanked by aisles formed by arcades on columns running parallel to the qibla wall. This configuration of a transept emphasized in height and flanked by transverse aisles points to the classical hypostyle mosque design, and could probably have associated its founder Baybars with the glory of the age during which this classical type originated. But more importantly it served as a strong reminder of the resurgence of Sunnism in Egypt. Another reminder of this was probably the wooden dome of the maqsura, whose size, as al-Maqrizi pointed out, was comparable to the wooden dome built by the Ayyubids, the Sunni successors of the Shi'i Fatimids, over the tomb of Imam al-Shafi'i (see also 4.41). In fact, this dome, with its wood brought as a trophy from the Crusader citadel of Yaffa, most likely symbolized the triumph of Islam over the Crusaders. (For more on references to history in Mamluk architecture of Egypt, see 4.132.)

Reminiscent of the Mosque of al-Hakim is the use of piers bearing pointed arches, like those defining the courtyard and those supporting the dome of the maqsura, as well as the incorporation of three axial portals, which, like the main entrance to al-Hakim, are projecting and adorned with carved medallions. The main portal facing the sanctuary is distinguished from the two lateral ones by size and decoration. An aisle or transept defined by piers runs from each of the three portals to the courtyard. Each of these aisles is axial, i.e., perpendicular to the courtyard, and is flanked by aisles running parallel to the courtyard's facade, thus creating a pattern comparable to that of the transept and transverse aisles in the sanctuary. The roof of the transept running from the main portal to the courtyard was raised above the general roof level like the transept in the sanctuary. The legacy of introducing three axial entrances is continued in a number of mosques in the Mamluk period, namely that of al-Baqli (end of the 13th c.), al-Maridani (1339-40), Zayn al-Din at Bulaq (1448-9), and Azbak (1475).

The pendentives carrying a dome over the passageway in the northwestern (main) entrance, the groin vaults in the southwestern and northeastern entrances, the cushion voussoirs of the arch over the main entrance, and the bonding of masonry with transversely laid columns are all features recalling the Fatimid gates of Badr al-Jamali. This is the first known example of the introduction of such a dome and vault into mosque architecture in Egypt; it was preceded by Saladin's khanqah in Jerusalem which displayed a groin vault over its entrance bay. The northeastern gateway houses the earliest example of ablaq decoration in Cairo, here executed in stone. This Damascene technique was also used in two of Baybars's constructions in Syria: the no-longer-extant Qasr al-Ablaq in Damascus (1266-7) and the Qal'at ibn Ma'an. This technique, which soon after the construction of this foundation is also translated into marble, later becomes a standard practice in

Cairene monuments. The carved decoration, imitating knotted and interlaced marble inlay on the spandrels of the arched panels flanking the main entrance, is yet another Syrian pattern; it made its first appearance on the west iwan of Mashhad al-Husayn in Aleppo in 1173-4.

Other preserved decorative features include the rectangular panel of stucco ornament on the rear face of the main entrance consisting of different geometrical patterns, each filling a pointed-arched panel framed by floral arabesques; a continuous band of Kufic framing the windows at the northeastern end of the sanctuary, with a continuous band of arabesque under the horizontal part of the Kufic band and immediately under each window sill; and fragments of the grilles which once filled the inner and outer sides of the pointed-arched windows of the four curtain (exterior) walls. Each of these stucco grilles, which were flush with the wall surface, displays a scalloped arch like that found in the fragments of stucco decoration framing the windows of the upper tier of student cells on the southwest side of the sahn of the Madrasa of Sultan al-Kamil (1225). Scalloped-arched panels from the early Bahri period can be seen in the Mausoleum of Sultan Qalawun where they serve as the springing point for the bands of stucco ornament decorating the intrados of the arches connecting the central octagon to the outer square and the intrados of the arches carrying the dome. Creswell shows that the stucco ornamentation of these grilles is different from other extant 13th c. window grilles, such as those in Qalawun's complex (1284-5) or those added by Lajin to the Mosque of Ibn Tulun (1296). However, they bear a close resemblance to two early-14th-c. examples, the carved stone grilles at the foundation of Salar and Sanjar (1303-4, see 4.68) and the stucco panel covering the Fatimid ornament on the right-hand panel of the substructure of the dome of the Mosque of al-Hakim as part of the restoration of Baybars II (1304).

Enforced with buttresses recalling Crusader churches as well as Baybars's mosque in Ramla (built after his victory in Jaffa in 1268), the massive exterior walls of the free-standing mosque, with the three protruding monumental portals and the corner towers, render the imposing exterior fortress-like and in fact was used as a fort by Napoleon's troops. The mosque is a good example of the synthesis of local and imported styles and techniques developed during the early Bahri period. (For the zig-zag carving on the voussoirs of the pointed arch of the northeastern portal, see the foundation of Barquq 4.132.)

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Photos: Creswell: VC

4.53 Ribat-Mausoleum of Shaykh Yusuf al-‘Ajami al-‘Adawi and of Shaykh Muhibb al-Din Abu’l Faraj (or the Mausoleum of Mustafa Pasha)*

Cairo, Southern Cemetery; 1267-73

The Ribat-Mausoleum of Shaykh Yusuf al-‘Ajami al-‘Adawi and of Shaykh Muhibb al-Din Abu al-Faraj (the so-called Mausoleum of Mustafa Pasha) was built by the Mamluk Amir Azdamir al-Salihi around 1267-73. It consists of an almost square courtyard on the qibla side of which opens a large iwan. Facing this iwan across the courtyard is the cross-vaulted vestibule. The lateral sides of the courtyard are occupied by tunnel-vaulted cells. Incorporating a domed mausoleum into one of the corners of this rectangular structure, instead of merely attaching it, is an innovation which might be explained by the fact that the builder of the shrine was also the resident shaykh. The use of interlacing loops decorating the voussours around the entrance, a feature hitherto unknown in Cairene monuments, made its first appearance in Aleppo in the Madrasa of Shadbakht (1193). It is also to be seen in Seljuq Konya in the Mosque of ‘Ala’ al-Din and the Karatay Madrasa, and in the Madrasa of Sultan Baybars I at Damascus (finished 1281). The stucco carving on the qibla wall of the iwan and above the triple mihrab of the mausoleum is of true magnificence. This carving displays, among other patterns, Kufic ornaments of an Andalusian or Maghribi character.

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Photos: Creswell: VC

4.54 Mausoleum of Fatima Khatun*

Cairo, Southern Cemetery; 1283-4

The Mausoleum of Fatima Khatun was built by Sultan Qalawun for his wife Umm al-Salih in 1283-4. The *shad al-'ama'ir* (superintendent of royal constructions, usually an amir) was the Amir 'Alam al-Din Sanjar al-Shuja'i, whose constructions, including the complex of Qalawun and the restoration of the Mosque of Ibn Tulun for Sultan Lajin, are distinguished by architectural and decorative features unprecedented in Cairene architecture. The use of squinches filled in with keel-arched stalactite pendentives in the dome's zone of transition is new. These pseudo-pendentives, along with the pendentives of the dome of the Mausoleum of al-Manufi or Turbat al-Sitt (1317-24), which are the only extant early-14th-c. example of genuine spherical-triangle pendentives in brick (the dome's large curved stalactite pendentives, like its lantern, reflect Syrian influence), are the only Cairene examples prior to 1350 with the apex of the spherical-triangle pendentive set above the base walls, a modification aimed at producing an exterior transitional zone, and, consequently, a higher dome. Increasing the height of domes was the general tendency from the Fatimid period onwards (see Ibrahim). The type of brick pendentives of Turbat al-Sitt is to be seen in two later buildings only, that of the Mausoleum of Kuchuk (incorporated into the Mosque of Aqsunqur in 1346-7) (see 4.100) and the dome of Ya'qub Shah al-Mihmandar (1495-6). The mausoleum of Fatima Khatun is preceded by a portico or narthex, as in Sayyida Ruqayya, Shajarat al-Durr, and al-Ashraf Khalil.

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Photos: Creswell: VC

4.55 Madrasa-Maristan-Mausoleum of Sultan al-Mansur Qalawun*

Cairo, Shari' al-Mu'izz li-Din Allah, site of Great Fatimid Western Palace; 1284-5

The complex of Sultan Qalawun was built for the sultan by Amir 'Alam al-Din Sanjar al-Shuja'i in 1284-5. It boasts the most prestigious location in medieval Cairo, for it stands on the site of the Great Fatimid Western Palace facing the foundation of al-Salih, the master of Qalawun, and the Ayyubid sultan under whose leadership the mamluks grew in great numbers and power, across Shari' al-

Mu‘izz li-Din Allah, the main avenue of medieval Cairo. The madrasa follows a cruciform plan, with a courtyard on whose qibla side opens a large qibla iwan. Inside this iwan two rows of ancient granite columns with Corinthian capitals run from the courtyard to the qibla wall transforming the space of the iwan into a central nave flanked by two narrower aisles. The columns support pointed arches braced with wooden tie beams. The ceiling is constructed of painted and gilded wood. Facing this iwan across the courtyard is a much smaller iwan. On the center of each of the lateral sides of the courtyard is a recess. Between these two recesses, which are of unequal size, and the two iwans were several stories of student cells.

The portals of the madrasa and the mausoleum section face each other across a long roofed passageway or corridor which starts from the main portal of the complex on the street and terminates in a vestibule giving access to the maristan section behind the madrasa. The corridor's ceiling still retains its original transverse wooden beams and coffers, and in the doorway of its portal on the street is a door faced with a geometrically decorated bronze plate. The mausoleum, which is separated from the madrasa by this long corridor, is accessible via a small courtyard surrounded by an arcade with shallow domes. The interior consists of an almost square space in the center of which is an octagonal structure formed by eight arches carried on alternating pairs of square piers and pairs of ancient red granite columns. Each of these piers and columns is connected with the side wall by means of an arch. This octagonal structure was roofed by a dome which was destroyed in 1776-7 by ‘Abd al-Rahman Katkhuda, most likely because it was in danger of collapsing, and replaced by a wooden ceiling. The current concrete dome, which is a replica of that covering the Mausoleum of al-Ashraf Khalil ibn Qalawun (1288), was built by Max Herz Bey in 1903. The octagonal base is transformed into a circle by means of wooden muqarnas, the carrying capacity of which has prompted Creswell to suggest that the original dome must also have been constructed of wood.

The ambulatory surrounding the octagonal structure is roofed with a wooden ceiling which, like that of the qibla iwan of the madrasa, is painted and gilded. It displays polygonal coffers related to those introduced at the Mausoleum of Imam al-Shafi‘i (see 4.41). The layout of the interior alludes to that of the interior of the Dome of the Rock in Jerusalem, where an ambulatory is formed by introducing a dome, sustained by a circular structure consisting of arches carried on piers and columns, in the center of an octagonal structure formed also by piers and columns. A wooden mashrabiyya screen of remarkable craftsmanship hides the entrance to the mausoleum. Another magnificent wooden screen added by Sultan al-Nasir Muhammad ibn Qalawun possibly in 1303 (the year in which he rebuilt the third story of the minaret after a devastating earthquake) surrounds the cenotaph area of the mausoleum. The madrasa and mausoleum retain much of their original stucco decoration, which is among the finest in Egypt. It is to be seen above the mihrab on the qibla wall of the madrasa's great iwan, above the wooden screen of the entrance to the mausoleum and facing the open courtyard

with the shallow-domed porticoes, and on the intrados of the arches on the columns of the aisles of the qibla iwan of the madrasa as well as the arches in the mausoleum supporting the dome and the arches connecting the octagonal structure to the walls of the mausoleum (see note below on scalloped-arched panels). Above each of the arches on the columns of the aisles is an oculus; each of these arches is outlined by a band of stucco ornament which forms a small loop between the arch and the oculus and then a larger one around the oculus. The same treatment can be seen around the arches and oculi on the eight inner sides of the octagonal structure carrying the dome of the mausoleum.

The facades of the madrasa and mausoleum follow the alignment of the street; their interiors are oriented towards Mecca, a practice inaugurated by the Mosque of al-Aqmar in 1125 (4.29) and followed by the foundation of al-Salih built between 1242 and 1250 (4.45). In order to achieve interiors with regular square and rectangular layouts, the divergence between the orientation of the interior and that of the exterior is overcome by adjusting the thicknesses of the walls. Where these thicknesses are very wide, the windows are set into deep niches, in which, in the mausoleum of Qalawun, readers of the Qur'an recited the holy verses all day. This burial chamber was chosen by Amir Arghun to house a madrasa program for the four rites of Islamic law, fulfilling the wish of his friend al-Malik al-Salih 'Imad al-Din, Qalawun's grandson, who wanted to build a madrasa with such a program but died before he could do so. During the reign of the house of Qalawun, this madrasa-mausoleum served as a stage for official ceremonies during which new mamluk amirs pledged allegiance to the sultan.

Having been cured by drugs supplied by the Maristan of Nur al-Din in Damascus after he became ill during the campaign against the Seljuqs in 1276-7, Qalawun visited the maristan and vowed to copy it in Cairo should he ever ascend the throne. The maristan has a cruciform layout consisting of a courtyard on each side of which opens an iwan. The northeast iwan follows a T-shape reminiscent of the T-shaped iwan in the Fustat house, which dropped out of use in the 11th c. This iwan opens onto the courtyard through a triple-arched portico, comprising a wide central arch flanked by narrow ones, a composition to be found in two earlier buildings, the Mosque of Lu'lu'a (1016) and the Mashhad of al-Juyushi (1085). The portico's coupled columns placed one behind the other is an equally rare feature, and is to be seen only in the Mashhad of al-Juyushi and the Mashhad of Sayyida Ruqayya. This resemblance to Fatimid forms prompted Creswell to conclude that the builder of the maristan was influenced by a T-shaped iwan which must have existed as part of the Fatimid Western Palace on whose site the complex of Qalawun was built. In fact, the only fragments of Fatimid ornament in the whole maristan are to be seen in the ceiling of the two wings of this T-shaped iwan. At the back of the southeast and northwest iwans is a recess containing a *shadirwan* (a sloping marble slab down which the water from a tap would run in a thin film into a basin) and basin from which water ran through an open channel into a *fisqiyya* (pool) in the middle of the courtyard. This arrangement, known as a *salsabil*, was found in many of the excavated houses of Fustat. However, the

earliest intact example is that in the Ziza Palace in Palermo (begun 1166), followed by that on the west side of the Madrasa of Nur al-Din in Damascus (1172).

This foundation includes many features hitherto unknown in Cairene architecture: One is the use, on the street facade of the madrasa and mausoleum, of pointed arches to frame twin round-headed windows and a tympanum pierced with a bull's-eye, a composition which Creswell ascribes to Norman Sicily (Santa Maria la Nuova at Palermo, 2nd half of 12th c.). These pointed arches are also framed by similar pointed arches which are carried on pilasters that divide the facade into bays. This facade struck Creswell as Romanesque, rather than Gothic as had been previously suggested. However, it is combined with some very distinctively Mamluk elements, which include the stepped and undercut brick crenellations faced with bold arabesque designs in stucco, the stucco window grilles displaying geometrical arabesque designs, and the pointed horseshoe arch of the main portal decorated with joggled ablaq marble voussoirs and its spandrels adorned with interlacing bands of ablaq marble. Both the ablaq and the interlacing work were introduced for the first time in Cairene architecture in the Mosque of Baybars I. However, the interlacing pattern at the Mosque of Baybars I is carved in stone (see 4.52).

The use of a row of marble columns with pre-Islamic, late-Corinthian capitals attached to the facade to carry the pilasters that divide the facade into bays is also new, as is the introduction of a gilded *tiraz* (a continuous band of carved inscriptions) along the street facade. The second earliest example of this type of *tiraz* is on the facade of the adjacent Madrasa of Sultan al-Nasir Muhammad ibn Qalawun. The word *tiraz* is borrowed from Islamic textiles, where it denotes an embroidered band on a ceremonial robe displaying the name and titles of a ruler.

The imposing minaret, which is located at the northeastern corner of the foundation's street facade, exhibits Andalusian and North African features to be seen in the horseshoe shape of the arches of the panels on the first and second stories. Andalusian and North African influence is also to be seen in the double-arched windows of the second story (see also Lajin's rebuilding of the minaret of Ibn Tulun, 4.4). The third story of the minaret was rebuilt by al-Nasir Muhammad after the earthquake of 1303. The interlacing stucco arcades of this story also find a parallel in North African and Andalusian minarets, e.g., the Giralda at Seville, the minaret of the Mosque of Hassan at Rabat (for interlacing patterns on minarets and cushion voussoirs on the minaret of Qalawun, see 4.132).

An arched panel on each face of the minaret, flanked by colonnettes and sitting on a muqarnas cornice, henceforth a standard feature in Cairene minarets, is also introduced here, as is the unmolded semicircular horseshoe arch above the main portal on the street. The Frankish hammered iron work of the grille filling the twin windows above the doorway of this portal is possibly loot seized by Qalawun during one of his campaigns against the Crusaders (this type of French

twelfth-century workmanship is also to be seen on the Crusader iron screen surrounding the rock in the Dome of the Rock). The basilical layout of the qibla iwan of the madrasa and the introduction of a facade for the prayer hall (qibla iwan) of the madrasa consisting of a triple arch carrying a second tier of arches, possibly following a Byzantine prototype, are also new. The resemblance of the mausoleum's interior to that of the Dome of the Rock in Jerusalem recalls its copies in Romanesque architecture in Europe.

The several tiers of marble arcades on the niches of the mihrabs of the madrasa and mausoleum were, according to Creswell, most likely inspired by the arcades adorning the prayer niche of the Great Mosque of Damascus. This niche, which was added by the Seljuq Malik Shah in 1082-3, was rebuilt following the arcaded pattern after the fire of 1401. This second arcaded mihrab disappeared after the fire of 1893. The arcades of the mihrabs of Qalawun consist of niches, each flanked by small colonnettes and surmounted by a conch-shell hood carved out of a block of marble (see Creswell). These arcaded mihrabs are the earliest of a series of Bahri arcaded mihrabs in monuments that include the Mausoleum of Baybars II (1306-10), the Mosque of al-Nasir Muhammad at the Citadel (1335), and the Madrasa of Sultan Hasan (1356-63). The niche of the mihrab of Qalawun's madrasa is decorated with marble mosaic between the tiers of arcades; its hood and spandrels are adorned with gold and glass mosaics exhibiting a vase with vine scrolls and the grapes of which are formed by mother-of-pearl. The mihrab of the mausoleum displays geometric mosaic of marble and mother-of-pearl in the niche between the tiers of arcades, hood, and spandrels. In the hood of the mihrab at the Mausoleum of Shajarat al-Durr (1250) is a tree formed by gold glass mosaics and foliage of mother-of-pearl. Meinecke has suggested that Byzantine craftsmen made the decorations of the mihrabs of Qalawun since particularly the marble carving and inlay resemble those in contemporary Byzantine buildings in Constantinople. (For more on glass mosaics on mihrab hoods, see the foundation of Aqbugha at al-Azhar [1340, 4.7] and Mosque of Sitt Hadaq [1339-40, 4.94].)

The marble mosaic on the walls, piers and mihrab of the mausoleum and on the basins of the two *salsabils* in the maristan uses a technique employed for the first time in Islamic architecture in the Maristan of Nur al-Din (Damascus 1154) and the Mausoleum of Baybars I (Damascus 1281). The Kufic rectangles in the mausoleum are here executed in marble mosaic. The earliest known examples of Kufic rectangles are those on the minaret of the Great Mosque of Mardin (1176-7) and the minaret of the Qutb al-Din at Sinjar (1201), possibly following unknown Persian models.

The Qa'a of Amir Jamal al-Din Aqqush (governor of Kerak, and director [*wakil*] of the maristan from 1320 to 1330), attached to the south side of the maristan, was built in 1320-30. The sabil added by Sultan al-Nasir Muhammad in 1326 houses one of the earliest (after 1348) examples of faïence mosaic in Egypt (see 4.98).

For other examples of North African and Andalusian influence on Cairene architecture in the 13th and 14th centuries, see the mausoleum of Imam al-Shafi‘i in 1211 (4.41), restoration of the Mosque of Ibn Tulun by Sultan Lajin in 1296 (4.4), restoration of Mosque of al-Hakim by Sultan Baybars II in 1304 (4.8). For the scalloped-arched stucco panels which serve as the springing point for the fine bands of stucco ornament decorating the intrados of the eight arches connecting the columns and piers of the octagonal structure to the walls of the mausoleum and the intrados of the eight arches carrying the dome, see the grilles of the Mosque of Baybars I (4.52) and the interior ribs of the dome over the tomb of Shaykh Zayn al-Din Yusuf (4.65).

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4.56 Zawiya of al-‘Abbar (Khanqah and Mausoleum of Aydekin al-Bunduqdar) and Mausoleum of al-Sawabi

Cairo, Southern Cemetery; 1285-6

4.57 Mausoleum of Sultan al-Ashraf Khalil

Cairo, Southern Cemetery; 1288

4.58 Mausoleum of Husam al-Din Tarantay

Cairo; 1290

4.59 Ribat and Mausoleum of Ahmad ibn Sulayman al-Rifa‘i

Cairo; 1291

4.60 al-Qa‘a al-Ashrafiyya

Cairo, Citadel; 1291

4.61 Burj al-Rafraf

Cairo, Citadel; 1292

4.62 Palace of Amir Alin Aq

Cairo, Shari‘ Bab al-Wazir; 1293

4.63 Madrasa-Mausoleum of Sultan al-Nasir Muhammad ibn Qalawun*

Cairo, Shari‘ al-Mu‘izz li-Din Allah, site of Great Fatimid Western Palace; 1295-1303

The Madrasa of Sultan al-Nasir Muhammad ibn Qalawun was started by Sultan al-‘Adil Katbugha who ruled briefly (1295-6) after Sultan al-Nasir Muhammad's first reign (1294-5); it was completed by Sultan al-Nasir Muhammad from 1299 to 1303 during his second reign (1299-1309). The body of al-Nasir Muhammad was interred in the mausoleum of his father Qalawun instead of the mausoleum which he had built for himself as part of this foundation. However, it is the burial site of his mother Bint Sukbay, whose body he transferred from the Mausoleum of Fatima Khatun upon the completion of this mausoleum, as well as his son Anuk, who died in 1340-1.

The first schools of Islamic law to be called *madrasa* were private ones established at Nishapur (e.g., Madrasa of Abu Ishaq al-Isfara‘ini, who died in 1027) during the reign of Mahmud of Ghazna. Realizing the crucial role this institution could play in disseminating the Sunni doctrine and opposing Shi‘i propaganda, the Seljuq vizier Nizam al-Mulk (vizier of Tughril Beg [1038-63], Alp Arslan [1063-72], and Malik Shah [1072-92]) elevated its status to that of a state-sponsored college. He constructed madrasas in Iran and Iraq, starting with that at Nishapur around the middle of the 11th c. His legacy was continued by the Zengid and Ayyubid atabeks, who founded madrasas in the Jazira (upper Mesopotamia) and Syria. It was from Syria that the madrasa was introduced into

Egypt by the Ayyubid Saladin after he had extinguished the Shi‘i Fatimid rule there.

Creswell's extensive research has shown that the Syrian madrasas from the middle of the 12th c. until the end of the 13th comprised a courtyard on the qibla side of which opened a collegiate masjid or prayer hall. A great iwan serving as the teaching hall for the rite of the madrasa opens onto another side of the courtyard, and in those madrasas dedicated to two rites a second iwan is introduced on one of the two remaining sides of the courtyard (the only exception is the Hanafite Madrasa of Abu Mansur Kumushtakin at Bosra [1136], where the two iwans of the madrasa are both used by the same rite). The courtyard facades not taken up by the masjid or the iwan(s) are occupied by recesses and student cells.

A mausoleum was integrated into the madrasa at a very early date. Unlike Cairene madrasas, the exterior of these madrasas was almost always oriented towards Mecca instead of following the alignment of the street; the absence of any divergence between the street facade(s) and the interior resulted in regular rectangular layouts. None of the extant Syrian madrasas from the 12th and 13th c. adopts the cruciform, four-iwan configuration. However, cruciform axial planning, which is believed to be of Persian origin, is not unknown in Syrian architecture, for the praetorium built by the Ghassanid phylarch al-Mundhir (569-82) outside the north gate of Rusafa and the Umayyad Palace at the Citadel of Amman both follow the cruciform layout. Creswell also shows that the Mustansiriyya Madrasa in Baghdad (1233), the first to teach all four rites of Islamic law, had a cruciform layout, but only two of its four iwans were organized along the cross, with each of these two iwans placed at one of its arms.

The Madrasa of the Ayyubid al-Salih (1242) was the first in Egypt to include all four rites. Its layout consists of two wings, in each of which two iwans face each other across a courtyard. Each of the four iwans was dedicated to one of the rites (for the origin of the form of the Madrasa of al-Salih, see 4.45). According to Creswell, the Madrasa of al-Nasir Muhammad ibn Qalawun is the first cruciform, four-iwan madrasa with each iwan placed at one of the four arms of the cross and dedicated to the teaching of one of the four rites. He shows that this cruciform, four-iwan scheme for the four rites originated in Egypt and is practically unknown anywhere else. It was preceded by one cruciform, four-iwan example only, that of the no-longer-extant Madrasa of Baybars I in Cairo, which, however, was dedicated to the Hanafi and Shafi‘i rites only.

Other differences between Syrian and Egyptian madrasas include the layout of the masjid or prayer hall, which in Syrian madrasas usually opened onto the courtyard through a triple-arched facade and consisted of a central, domed bay in front of the mihrab flanked by tunnel-vaulted extensions on the right and left. The qibla iwan in Cairene madrasas serves as a masjid, and usually displays the regular rectangular interior of an iwan but with a mihrab in the qibla wall. The only two exceptions are the qibla iwans of the Madrasa of Qalawun (4.55) and Barquq

(4.132), with each exhibiting a basilical (triple-aisle) layout. Cairene madrasas also depart from their Syrian counter-parts in the invariable incorporation of a minaret into the scheme of the madrasa, a feature rarely encountered in the architecture of Syrian madrasas.

The tunnel-vaulted student cells in the Madrasa of al-Nasir Muhammad occupy the lateral sides of the courtyard in a fashion analogous to that of the Madrasa of Qalawun. Since the two side iwans (Hanafite and Hanbalite) are narrower than the qibla iwan (Malikite) and the one facing it across the courtyard (Shafi'ite), several stories of living units are placed in the corners between the lateral iwans and the major ones. As in the Madrasa of Qalawun, these living units are inward-looking.

Other reflections of the foundation of Qalawun's spatial scheme include the separation of the domed mausoleum from the madrasa by the main entrance passage or corridor, the accessibility of the mausoleum via a forecourt off this corridor, and the direct visual link between the mausoleum and the madrasa, which in the case of al-Nasir Muhammad's foundation is established by providing the mausoleum with a window centered on its interior southwestern wall and facing a window in the northeastern side of the madrasa's qibla iwan across the corridor. In the foundation of Qalawun, however, a window centered on the interior southwestern wall of the mausoleum faces a window in the back wall of the madrasa's northeastern iwan also across the entrance corridor.

Unique among Cairene monuments are the raised, egg-shaped stucco bosses in high relief with punched ornament decorating the hood of the mihrab in the qibla iwan, a technique to be found in Il-Khanid Persia (see Rogers). It particularly points to the mihrab of the Masjid-i Jami' of Urumiye (a mosque built by the Seljuqs in the 11th c. which is signed by 'Abd al-Mu'min ibn Sharafshah al-Naqqash al-Tabrizi and was added under the Ilkhanids in 1277). This is also the last stucco mihrab in Egypt (for the only other example of this stucco technique in Cairo, see the minaret attached to the Mosque of al-Aqmar, 4.29). The back wall in both the southeastern (qibla) and northwestern iwans incorporates an air shaft or *malqaf* like that in the Kamiliyya Madrasa which terminates in a recess on the back side of the northwestern iwan. Another *malqaf* is to be seen in the back wall of the northwestern iwan of the khanqah of Baybars II. These rectangular vertical shafts run upwards in the thickness of the wall to the roof, where they were once covered by a hood with a sloping roof. Its sides were closed except the one facing north, which traps the prevailing breeze and deflects it downwards. Such hoods are still preserved in many buildings from the Ottoman period, such as the Musafirkhana Palace (end of the 18th c.) (on the origin of the *malqaf*, see Mosque of al-Salih Tala'i', 4.39). The portal, a remarkable piece of Gothic marblework, is a trophy seized from a church in Acre, the last Crusader stronghold in Palestine. It was brought to Cairo at the behest of Sultan al-Ashraf Khalil, who conquered Acre in 1291, and was assimilated into the facade of the madrasa by al-'Adil Katbugha. The minaret is decorated with stucco carving which includes recesses flanked by engaged colonnettes and surmounted by fluted shells with scalloped

edges. These shells recall those adorning Fatimid and Ayyubid facades and mihrabs. The stucco floral patterns, which here fill the space between these recesses as well as the space between the medallions above the recesses, are characteristic of stucco carving from this period. However, they are soon to be found translated into stone in the grilles of the foundation of Salar and Sanjar (4.68). Also interesting are the panels of geometric designs framed by lobed arches on colonnettes. This is one of the few minarets in Cairo to be decorated with stucco carving (see also the minaret attached to the Mosque of al-Aqmar, 4.29, and the minaret of Khayerbak, 4.228).

The only other four-iwan, cruciform madrasas in Cairo that were dedicated to all four rites of Islamic law are that of Sultan Hasan (see 4.114) and that of Jamal al-Din al-Ustadar (see 4.143). For more on the Tabrizi influence on Cairene monuments, see Mosque of Aslam al-Silahdar (4.98).

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Photos: Creswell: VC

Slides: Blair-Bloom: MIT ©

4.64 The Mosque of al-Baqli

Cairo; 1297

For the minaret, see the eastern minaret at the Mosque of al-Nasir Muhammad (4.78).

4.65 Zawiya-Mausoleum of Shaykh Zayn al-Din Yusuf*

Cairo, Southern Cemetery, Shari‘ al-Qadiriyya; 1298-1336

The mausoleum, prayer hall, and portal of the Zawiya of Shaykh Zayn al-Din Yusuf were built in 1298 after the death of the shaykh who introduced the ‘Adawiyya Sufi order into Egypt, by his followers. The crowning of the portal with a muqarnas hood is the second earliest example of such treatment in Egypt, preceded only by the muqarnas portal of the Madrasa of Baybars I (no longer extant) in 1262-3. It is of a Syrian origin, the earliest example of which is the muqarnas portal of the Madrasa of Shadbakht at Aleppo (1193). The building was adapted to a cruciform plan probably in 1325, to accommodate the functions of the zawiya. The free-standing portal was added in 1335-6. The inscription is the only extant one from the Bahri Mamluk period to use the term *zawiya*. According to Ibrahim, the mihrab of the qibla iwan, which gives the genealogy of Shaykh Zayn al-Din, and the two flat mihrabs of al-Afdal Shahinshah and of Sultan Lajin in the Mosque of Ibn Tulun are the only Cairene mihrabs bearing a non-Qur’anic inscription. The mausoleum is covered by a brick dome whose exterior displays convex ribbing. The inside of this dome has alternating concave and flat ribs, the latter carved with bands of ornament. At the base of the dome each of these flat ribs springs from a niche flanked by engaged colonnettes and surmounted by a fluted shell. These ribs converge in an inscription medallion at the apex of the dome. An arrangement similar to the springing of these ribs from niches is to be found at the Mausoleum of Qalawun, where the intrados of the arches connecting the octagonal structure to the side walls and the intrados of the arches carrying the dome are decorated by bands of stucco ornament which spring from stucco panels displaying scalloped arches on engaged colonnettes. Other interesting features of the mausoleum include the window grilles, which display geometrical patterns filled with colored glass. (On the integration of the mausoleum into the body of the zawiya, see 4.82.)

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4.66 Mausoleum of ‘Ali Badr al-Din al-Qarafi

Cairo, Southern Cemetery; 1300

4.67 Madrasa-Mausoleum of Amir Qarasunqur

Cairo; 1300-1

4.68 Madrasa-Khanqah-Mausoleum of Amir Salar and Amir Sanjar al-Jawli*

Cairo, Qal‘at al-Kabsh, Saliba Street; 1303-4

The complex of Amir Salar and Amir Sanjar al-Jawli was built in 1303-4 by Amir Sanjar al-Jawli, an amir powerful during the reign of al-Nasir Muhammad, to house, in addition to his madrasa, a mausoleum for himself and one for his long-time friend Amir Salar. The two contiguous burial chambers are each covered by a ribbed, pointed brick dome. As a token of love and respect, Sanjar distinguished the mausoleum of his companion with a larger dome and more decoration. The two domes rise side by side as a rare architectural expression of an eternal bond. The adjoining religious foundation, which consists of a rectangular, single-iwan courtyard surrounded on the other sides by cells, most likely served as a khanqah whose curriculum included courses in theology and Shafi‘i law. The large iwan is faced by a minute iwan across the courtyard. The vestibule behind the two mausolea is covered by possibly the earliest example of a stone dome in Cairo, with a transitional zone analogous to that of the dome added by Sultan Lajin above the mihrab at the Mosque of Ibn Tulun. However, Kessler believes that it was built to mark the tomb of a murdered amir, most probably Bashtak, who was buried there in 1348 (see also 4.108). The two mausolea along with this domed vestibule and the cross-vaulted corridor that leads from the madrasa-khanqah to this funerary section are oriented towards Mecca, but the madrasa-khanqah, surprisingly, is not. The layout of the whole complex is an interesting juxtaposition of two patterns within the same foundation, with one set askew to the other. Such a juxtaposition is unusual among Cairene medieval monuments, where a divergence between patterns within a religious foundation is the result of reconciling the street alignment with the foundation, with its two parts, the institutional (i.e., mosque, madrasa, or khanqah) and funerary, both oriented towards Mecca.

The square-octagonal-circular minaret is a composition that later becomes standard in Mamluk minarets. In the earlier mabkhara-type minarets of Abu al-Ghadanfar (Fatimid, 1157), al-Salih (Ayyubid, 1242-3), Zawiyat al-Hunud (Mamluk, 1250), and Baybars II at al-Hakim (Mamluk, 1304), an open octagonal structure, which surmounts the octagonal, second story of the minaret, supports a ribbed helmet. In the minaret of Salar and Sanjar, this open octagonal structure is replaced by an open circular pavilion (for more on the development of mabkhara minarets, see 4.45 and 4.69). This minaret and that of Bashtak (1336-40) are the only two extant minarets with a portal at the staircase entrance from the roof of the foundation.

Also in this foundation, according to Creswell, are the earliest known trefoil crenellations; they can be seen at the summit of the facade on the sahn. The foundation's rear entrance on Shari' Qal'at al-Kabsh is crowned with a muqarnas hood., the second earliest example of a muqarnas portal in Cairo, the first extant being that of the foundation of Zayn al-Din Yusuf (1298), which follows the no-longer extant Madrasa of Baybars I (1262-3) (for more on muqarnas portals, see Creswell and Allen).

Remarkable are the cut-stone screens separating the corridor leading to the mausolea from the rear courtyard. The piercing and carving technique, which is usually applied to stucco window grilles, is employed here to produce stone screens for the first time in Cairene architecture. The decorative floral patterns of these stone screens are to be seen carved in stucco in a number of Cairene monuments, e.g. ,on some of the posts of the parapet of the Mausoleum of Imam al-Shafi'i (1211, see 4.41), on fragments of window grilles at the Mosque of Baybars I (1267-9, see 4.52), on the minaret of the Madrasa-Mausoleum of al-Nasir Muhammad (1295-1303, see 4.63), on the grille of the central window of the street facade of the northwestern iwan at the Madrasa-Mausoleum of Amir Qarasunqur (1300-1), and on a stucco panel added by Baybars II to the substructure of the dome of al-Hakim in 1304 (see 4.8), among others. On the minarets of the Mosque of Sultan al-Nasir Muhammad at the Citadel (1318-35), similarly cut stone screens, for the first time in Cairene minaret architecture, replaced the standard wooden parapets which usually decorated the balconies, inaugurating a near standard practice.

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4.69 Khanqah-Mausoleum of Sultan Rukn al-Din Baybars al-Jashankir*

Cairo, al-Gamaliyya Quarter, Shari‘ Bab al-Nasr (site of the Fatimid Palace of the Vizierate on the street once called Bab al-‘Id); 1307-10

The khanqah, ribat (no longer extant), and dependencies that comprise Baybars' complex were commissioned by him in 1307 when he was still an amir holding the position of the *jashankir* (taster) at the court of al-Nasir Muhammad during the latter's second reign (1299-1309); minaret, portal, and mausoleum were commissioned by Baybars in 1309 after he had usurped the sultanate from al-Nasir Muhammad. The whole complex was finished in 1309-10. It was closed down by Sultan al-Nasir Muhammad in 1310 at the beginning of his third and longest reign (1309-40) when Baybars was killed, and he had it reopened in 1325. He also ordered the removal of the name of Baybars from the tiraz.

This is the oldest surviving khanqah in Cairo, and the second to be built in the heart of the Fatimid city after Saladin turned the Fatimid Palace of Sa‘id al-Su‘ada’ into a foundation for sufis. It is the only extant Cairene khanqah displaying a four-iwan scheme, a concept borrowed from madrasa architecture. Also analogous to madrasa architecture from this early Bahri period is the introversion of the living units. It is noted for the ingenious solutions the architect came up with to accommodate a mausoleum with a vestibule that extends to the passers-by and allows for a subtle adjustment of the Mecca-oriented interior to the street alignment, a portal that helps shift the line of the street between two different parts of the complex, and a minaret carefully positioned to be highly visible. All three elements were brilliantly accommodated between the existing khanqah and the street without departing from the conventional rules dictating the orientation of funerary architecture with respect to both the street and Mecca.

Like the Ayyubid foundation of al-Salih, this foundation is built on the eastern flank of Shari‘ al-Mu‘izz with a mausoleum added at a later stage. In both, the mausoleum is annexed to the end of the foundation on Shari‘ al-Mu‘izz instead of the opposite end which houses the qibla iwan (sanctuary), a choice most likely made so that the blessings of the passers-by could be marked for the deceased.

However, unlike the Mausoleum of al-Salih, which is merely attached to the madrasa and has an independent street facade which protrudes into the street, the mausoleum of Baybars II is contained within the body of the foundation and extends to the street through a vestibule. This vestibule is a unique feature among Cairene royal mausolea which usually look directly onto the street. Its large window is said to have been taken from the 'Abbasid caliphal palace in Baghdad and incorporated into the Fatimid Palace of the Vizierate on whose site this khanqah was built. Salah al-Din is said to have taken up residence in this palace before its conversion into a khanqah (see Behrens-Abouseif and Fernandes). The bay of the muqarnas portal, which usually opens directly onto the street, is in this khanqah preceded by a larger entrance bay which opens directly onto the street through a lofty semicircular arch with cushion voussoirs. The continuous band of tiraz, which runs along the whole length of the facade, also turns into the two bays. Above the tiraz segment on the muqarnas portal and below the muqarnas hood is an oculus or bull's-eye window filled with a wooden mashrabiyya grille and outlined by a circular band of black and white joggled marble. This is the earliest extant example of a panel of marble surrounding an oculus adorning a portal. The bay of the muqarnas portal is flanked by two niches surmounted by hoods with ablaq voussoirs. The two inner side faces of the bay of the muqarnas portal are also each adorned with a similar niche but flanked with engaged colonnettes. The doorway displays a door faced with a bronze plate which is decorated with a star-shaped pattern. The minaret, which belongs to the mabkhara type, is unique among the extant Cairene minarets of this specific type for substituting a circular second story for the standard octagonal one. While the first square story follows that of the Ayyubid minarets of Sayyidna al-Husayn and Sultan al-Salih, the crowning mabkhara emulates that of the minaret of Salar and Sanjar (1303-4, see 4.68) in comprising a ribbed helmet on a circular pavilion with a muqarnas cornice adorning the base of the helmet. However, this muqarnas cornice is a simplified version of that of Salar and Sanjar (for more on mabkhara minarets, see 4.45, 4.68, and 4.69); for the faience decoration on the helmet of the minaret, see 4.98.

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4.70 Qa'a (later Mosque) of Ahmad Bey Kohya

Cairo; 1310

4.71 Mamluk aqueduct

Cairo, Fumm al-Khalij; 1311, 1505

4.72 Qasr al-Ablaq (palace)

Cairo, Citadel; 1313-15

4.73 Great Iwan (al-Iwan al-Kabir or Dar al-'Adl)

Cairo, Citadel; 1315 and 1334

4.74 Mausoleum of Safi al-Din Jawhar

Cairo; 1315

4.75 Madrasa-Mausoleum of Amir Sunqur Sa'di* (or Takiyyat al-Mawlawiyya or Takiyyat of)

Cairo, Hilmiyya Street; 1315-21 and later

The Madrasa-Mausoleum of Amir Sunqur Sa'di was built at the order of the amir between 1315 and 1321. The dome is unparalleled in its exterior stucco decoration, especially on the transitional zone. Its drum is carved with arabesques and inscriptions that are, surprisingly, not Qur'anic, but literary, quotations from the *Maqamat* of al-Hariri. The text is a passage on the subject of death. The stucco frieze of Qur'anic inscriptions which runs round the four sides of the interior of the mausoleum has the date 721 H. (A.D. 1321) expressed in digits, a feature, according to Creswell, unique among the existing Muslim monuments from Cairo down to the Ottoman conquest. The takiyya theater dates to 1810, but its decorations belong to 1857.

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4.76 Mausoleum of al-Manufi (Qubba and Iwan of al-Manufi or Turbat al-Sitt)

Cairo, Southern Cemetery; 1317-24

Probably by Ordutakin, who was first married to al-Ashraf Khalil and then to al-Nasir Muhammad.

4.77 Mosque (Qa‘a) of Qadi Sharaf al-Din

Cairo; 1317-37

4.78 Mosque of Sultan al-Nasir Muhammad ibn Qalawun*

Cairo, Citadel; 1318 and 1335

The mosque was built by al-Nasir Muhammad in 1318 during his third and longest reign (1309-1340) as the royal mosque of the citadel, possibly on the site of the Ayyubid congregational mosque, which al-Nasir Muhammad ordered demolished and built anew. The Ayyubid mosque was probably founded by Saladin as part of his works at the citadel.

Its height was increased, roof rebuilt, and green-tiled wooden dome added over the maqsura in 1335. It was the royal mosque of the Mamluk sultans where their Friday prayers were performed. It was one of the most spectacular mosques of the city until the original tiled wooden dome over the nine-bay maqsura in front of the mihrab collapsed in the 16th c. and the marble dado was carried off by Sultan Selim to Istanbul. The no-longer extant al-Jami‘ al-Jadid of al-Nasir Muhammad in al-Fustat (1311-2) had the same kind of maqsura (see Meinecke; on the origin of the nine-bay maqsura see Mosque of Baybars I, 4.52).

The mosque forms a free-standing, rectangular block, the austere exterior of which might be accounted for by the military nature of its setting. It is reminiscent of the Mosque of Baybars I in its lack of decorated recesses or panels on the exterior facades, which are a standard feature of urban Cairene mosques from this period: the only decoration on its façades is crenellation. It follows the hypostyle

scheme with the standard pattern of a rectangular courtyard, with a sanctuary on the qibla side and arcades surrounding its other three sides. The arcades of the sanctuary and around the courtyard are formed by marble columns with pre-Islamic capitals carrying pointed arches with ablaq voussoirs. Above each arch is a pair of pointed-arched windows. These windows form the lower part of the crenellated wall which was probably added above the arcades in 1335. These windows are a means of alleviating part of the pressure on the arches underneath them. Moreover, since the patron had the height of the mosque substantially increased by adding walls above the arcades, these windows were needed to light the dark spaces between the walls. With their ablaq voussoirs, these windows provide a polychrome articulation of the walls above the arcades, the arches of which also display ablaq masonry. This feature of a row of twin windows forming the second story of an arcade recalls the courtyard facades of the Umayyad Mosque of Damascus. The dome of the maqsura is sustained by ancient Egyptian granite columns. Similar columns were also reused at the Citadel palaces such as the Great Iwan of al-Nasir Muhammad.

The two minarets exhibit features unique among the extant minarets of Egypt. The shafts and tops are believed to have been built in 1335. They are the only minarets in Egypt whose bases are below the level of the roof of the mosque. A possible explanation is that these bases predate the raising of the roof in 1335. Parts of the shafts and the upper stories are believed to be the work of a Persian master builder from the Ilkhanid court. The bulbous or garlic-shaped top part of the minarets has been traced back, by Meinecke, to Tabriz, thanks to a 13th-c. miniature painting of that city that shows similar bulbous tops. According to Maqrizi, Amir Qawsun hired a Tabrizi architect to build his mosque (1329-30), which had two minarets modeled after the minarets on the Mosque of Vizier 'Ali Shah Ghilani at Tabriz (none of these exist today). Also fashionable in Ilkhanid Persia were faience mosaics, which, on this bulbous top, are executed in green, white and blue, like those on the sabil attached by al-Nasir Muhammad to the madrasa of his father Qalawun (sabil 1326, mosaics probably after 1348), with an inscription band of white faience mosaic around the neck of the bulb. The Tabrizi brick minaret tops are translated here into stone, and faience mosaics, which in Persian monuments decorate the surface of brick constructions, are applied here to a stone surface (for more on faience mosaics in Cairene architecture, see 4.98). The lower part of each of these two bulbous tops below the bulb's neck comprises a short circular ribbed shaft. The bulbous top of the eastern minaret surmounts an open hexagonal pavilion recalling the open structure of the mabkhara, the standard finial for minarets from this period. The western minaret has no such open structure. According to Abouseif, only three extant pre-Ottoman Cairene minarets--the western minaret of this mosque, the minaret of Bashtak, and the so-called Southern Minaret--have neither the open structure of the mabkhara finial nor the open pavilion comprising eight slender columns supporting a bulb. The crenellations around the base of the bulbous top of the eastern minaret are the earliest known experimentation with this technique at the base of a Cairene dome. This uncommon feature can be seen around the base of the dome of Aslam al-

Silahdar (4.98), the dome of Khawand Tughay, and the tops of the minarets of Bashtak (1336), Assanbugha (1370), and Iljay al-Yusufi (1373).

The western minaret's square base is surmounted by a very short octagonal shaft or neck which serves as the transition between the circular first story of the minaret and the square base. The transition from the square base to the octagonal neck is achieved by means of chamfering the top corners of the cubical base, thus producing triangles pointing downwards. This feature can later be seen at the Mosque of al-Maridani (see 4.93). The eastern minaret, like that of Baybars al-Jashankir (4.69), has a circular second story which is set directly above a square first story without the standard transitional octagonal shaft (see also 4.137). This square story with its muqarnas cornice resembles the first story of the mabkhara-type minaret of al-Baqli (1297).

The circular shaft of the western minaret's first story is carved with a herringbone or vertical zigzag pattern; that of the second story, which is also circular, is carved with a horizontal zigzag motif or chevrons. These zigzag motifs make their first appearance around the shafts of Egyptian minarets at this mosque. The herringbone scheme is probably a stone translation of similar patterns executed in brick on the circular shafts of Seljuq and Ilkhanid minarets. The stone chevrons, which recall the chevrons carved on the stone voussoirs of arches (for these voussoirs, see 4.132), are possibly an abstract interpretation of the horizontal zigzag bands of square Kufic decoration executed in the *banna'i* technique (revetment of large rectangular tiles, usually combining unglazed and light- and dark-blue glazed examples) around the circular shafts of some Ilkhanid minarets, two extant examples of which are the twin minarets flanking the portal at Do Minar Dar al-Battikh in Isfahan dated between 1325 and 1350 (for other examples of Persian brick forms translated into stone in Cairene monuments, see 4.108). However, circular shafts of marble columns carved with chevrons are to be seen sustaining a balcony to the right of the nave of the Capella Palatina at the Palazzo Reale in Palermo believed to be built by Muslim masons and craftsmen between 1132 and 1143 for Roger II. The western minaret continues the Cairene tradition of placing minarets at the portals of foundations. Its location at the western portal, which was the ceremonial entrance facing the sultan's apartments, accounts for the distinguishing of its shafts from those of the eastern minaret by lavish stone carving. The eastern minaret is located at the northern corner of the prayer hall. This unusual location for a Cairene minaret can be explained by examining the special orientation of the mosque with respect to the pre-existing structures at the Citadel. The northern side of the mosque faced the apartments of the mamluks. Consequently, the northern portal served as the public entrance to the mosque; the eastern minaret was used to call the public for prayer. Since this minaret did not boast a prestigious location like the western one, it was deemed unnecessary to adorn its shaft with special decoration. The addition of a pavilion under the bulbous top of this plain minaret raises its height above that of the western one. This, according to Abouseif, enabled the architect to overcome the distance

between the sultan's apartments and the top of this minaret in order to ensure the visibility of its polychromy from the royal side of the Citadel.

The western minaret inaugurates a long tradition of trying out decorative features on Bahri minarets before introducing them later on Burji (Circassian) domes. The minaret's stone chevrons, which are also to be seen on the minaret of Umm al-Sultan Sha'ban (1368-9), are emulated for the first time by chevrons adorning a dome in 1395, in the Mosque of Mahmud al-Kurdi.

(For the wooden muqarnas pendentives of the dome, see 4.127; for more on minarets which are circular in section from the base to the top, see 4.100; for the stone-carved parapets of the balconies of the minarets, see 4.68.)

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Photos: Creswell: VC

Slides: Blair-Bloom: MIT ©

4.79 Madrasa of Amir al-Malik al-Jukandar*

Cairo, access from Maydan al-‘Adwi; 1319

The madrasa was built for the Shafi‘i rite by Amir al-Malik al-Jukandar (the Polo master) in 1319; it houses the earliest version of a roofed *sahn* (courtyard) in a four-iwan madrasa.

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Photos: Creswell: VC

4.80 Mosque and Mausoleum of Amir Husayn

Cairo; 1319, minaret rebuilt 1462

4.81 Mausoleum of Amir Muzaffar ‘Alam al-Din Sanjar

Cairo; 1322

Possibly the first monumental stone dome in Cairo (see 4.108).

4.82 Madrasa-Khanqah-Mausoleum of Amir Ahmad al-Mihmandar*

Cairo, Darb al-Ahmar; 1324-5

The complex of Amir Ahmad al-Mihmandar was built in 1324-5 for the *mihmandar* (chief of protocol) of al-Nasir Muhammad, with its four-iwan madrasa dedicated to the Hanafi rite only (on the origin of four-iwan madrasas and their dedication to rites, see the Madrasa of al-Nasir Muhammad, 4.63). The facade, with its twin windows in recessed panels crowned by stalactites, its muqarnas portal displaying virtuoso decoration, and its continuous line of crenellation along the summit, is a good example of the Mamluk style which was established early and persists in religious buildings to this day. The crenellations have a trefoil outline which, according to Creswell, is the second earliest appearance of such feature in a Cairene monument, the first being the foundation of Salar and Sanjar. A continuous splendid tiraz band runs completely across the facade. The elaborate muqarnas portal is adorned with an oculus above the doorway lintel and below the muqarnas hood. The continuous tiraz band turns into this entrance bay and continues above the oculus in the form of a curved band

outlining the shape of this circular opening. The qibla iwan is separated from the courtyard by an arcade on two marble columns forming a wide opening flanked by two narrower ones.

The functional fusion of the madrasa with the khanqah and the structural integration of the domed chamber with the four-iwan court are developments from the pattern set by the Khanqah of Baybars al-Jashankir, where the mausoleum is contained within the body of the four-iwan khanqah, but separated from it by the circulation system (see 4.69). This integration was adopted in the zawiyas of the Southern Cemetery, namely those of Mustafa Pasha, Zayn al-Din Yusuf, and al-Manufi, and might be attributed to the fact that the founder and the resident shaykh were the same person. Like the Zawiya of Zayn al-Din Yusuf, this integration made it possible to place a door on one of the sides of the mausoleum which opens directly onto the qibla iwan or sanctuary. This direct access between the mausoleum and sanctuary in a Cairene foundation is a development from the mere visual link to be seen in the Madrasa-Mausoleum of al-Nasir Muhammad, which is established by providing the mausoleum with a window centered on its interior southwestern wall and facing a window in the northeastern side of the madrasa's qibla iwan or sanctuary across the corridor. This, in turn, is a development from the foundation of Qalawun, where a window centered on the interior southwestern wall of the mausoleum faces, also across the entrance corridor, a window in the back wall of one of the madrasa's side iwans (see 4.63). The minaret was added by Sulayman Agha al-Qazdughli in 1722-3.

The stained glass windows, minbar, and wooden dikka across the north iwan all belong to the restoration of Sultan Ahmed III in 1722-3.

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4.83 Mosque-Mausoleum of Amir Ilmas

Cairo; 1329-30, minaret 1713

4.84 Mosque of Amir Mughultay al-Jamali

Cairo; 1329-30

4.85 Mausoleum of Abu al-Yusufayn

Cairo; 1329-30

4.86 Palace of Qawsun (or Yashbak min Mahdi)

Cairo; 1330-7

4.87 Mausoleum of Amir Tashtimur

Cairo, Northern Cemetery; 1334

For the dome's faience mosaic, see 4.98.

4.88 Palace of Amir Bashtak*

Cairo, Shari‘ al-Mu‘izz li-Din Allah; 1334-9

The Palace of Amir Bashtak was built by Amir Bashtak al-Nasiri, one of al-Nasir Muhammad's close khassakiya amirs and his son-in-law, in 1334-39 on the site of the Fatimid Eastern Palace (al-Qasr al-Sharqi). It is the most important example of fourteenth-century residential architecture in Cairo today. It remains nearly complete in its original form, thus revealing the whole palatial system of its time with its two stories, its small courtyard, and integrated stables which have a special gate opening onto a side street. Its second floor qa'a is a splendid example of the type, marking with its two arcaded suffas on the longitudinal sides a transition between the majlis type of an earlier period and the later qa'a type. With a long facade endowed with many windows opening onto the busiest street in medieval Cairo, the palace demonstrates the relatively extroverted character of Mamluk residential architecture in contrast to the houses in many other Islamic regions.

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Photos: Creswell: VC

4.89 Mausoleum of Ahmad al-Qasid

Cairo; 1335

4.90 Khanqah-Mausoleum of Amir Qawsun

Cairo, Southern Cemetery; 1335-7

For the ribbed stone helmet of the minaret, see 4.108.

4.91 Mosque of Amir Bashtak

Cairo; 1336

For the minaret, see 4.78 and 4.137.

4.92 Mosque of al-Khatiri

Cairo; 1336-7

4.93 Mosque of Amir Altinbugha al-Maridani*

Cairo, Tabbana Quarter; 1339-40

The Mosque of al-Maridani was built for Amir Altinbugha, the *saqi* (cup-bearer) and the son-in-law of al-Nasir Muhammad, in 1339-40. Like the Mosque of al-Nasir Muhammad at the Citadel (1318-35, see 4.78), it is a hypostyle mosque with marble columns sustaining pointed stone arches and with a domed, nine-bay maqsura in front of the mihrab. This maqsura, with its granite columns of ancient Egyptian origin and the type of the transitional zone of its dome, also resembles the maqsura of the Mosque of al-Nasir Muhammad. However, unlike the mosque at the Citadel, the exterior facades are decorated with recessed panels crowned with stalactites, a standard feature of Cairene urban mosques and other religious foundations from this period. The divergence between the street alignment and the interior, which is oriented towards Mecca, is cleverly overcome by a stepped layout of the exterior. Reminiscent of the Mosque of Baybars I is the incorporation of three axial entrances (for more on this legacy in Egyptian mosques, see the Mosque of Baybars I, 4.52).

Marble, stone and stucco are all employed in the courtyard facades to produce a harmonious and elegant composition. The marble columns, like those of the arcades, support pointed arches whose stone voussoirs are framed with a continuous molding forming a loop above the keystone of each arch. Above these arches is a row of alternating keel-arched niches and medallions. Above each medallion is a lozenge. The niches, medallions, and lozenges are all carved in stucco. A line of stepped crenellation adorned with arabesques carved in stucco runs along the summit of the courtyard facades.

The minaret, with the typical square shaft reduced to a mere transitional area between it and the mosque, is novel and the earliest extant example of a minaret with an entirely octagonal shaft. According to Creswell, it was modeled after an octagonal minaret built by al-Maridani in Syria, where octagonal minarets were erected, possibly following Mesopotamian examples. Like the western minaret of the mosque of al-Nasir Muhammad at the Citadel, the transition from the square base to the octagonal shaft is achieved by means of chamfering the top four corners of the cubical base, thus forming four triangles pointing downwards. This feature, which becomes very common in minarets from this period, recurs eighty years later as one of the two transitional elements on the base of the Dome of Gani Bak al-Ashrafi (1427) (4.161), the other being half pyramids (see minaret of the Mosque of Shaykhu, 4.106). This chamfering is not employed independently on the base of a dome until 1485 in the Mosque of Abu al-Ila. During the Mamluk period, minarets provided an opportunity for experimentation with transitional forms and decorative features that were later used on domes. The architect Mu'allim al-Suyufi--also the royal chief architect of Sultan al-Nasir Muhammad--used ablaq inlaid stonework to decorate the octagonal shaft of this minaret and that of the minaret of the foundation of Amir Aqbugha at al-Azhar (see 4.7), characteristic of minarets with octagonal shafts down to the end of the 14th c. Other examples include the foundations of Shaykhu (1345-51), Sarghatmish (1356), Tatar al-Hijaziyya (1360), Sultan Hasan (1363), and al-Sultaniyya (1350s-60s). The exceptions to this are the minaret at the foundation of Umm al-Sultan Sha'ban (1369) and that at the foundation of Sultan Barquq (1386). The octagonal second story of the first is carved with chevrons like those on the circular second story of the western minaret at the Mosque of al-Nasir Muhammad at the Citadel. The octagonal second story of the Sultan Barquq minaret is carved with a geometric pattern. In the 15th c. stone carving became the preferred decoration (see 4.132).

The typical mabkhara finial is replaced for the first time by a pavilion consisting of eight slender columns surmounted by a bulb on a muqarnas cornice, which became a distinguishing feature of Mamluk minarets. This is the earliest extant example of such a pavilion, since the top part of the minaret of Aqbugha built at al-Azhar by the same architect disappeared long before the minaret was restored by the Comité. The mabkhara finial was finally abandoned in the second half of the 14th c. (the last extant example is the minaret of Tankizbugha, 1362). The

splendid mashrabiyya which separates the qibla riwaq from the courtyard, belongs, like that added by al-Nasir Muhammad around the cenotaph area of Qalawun's mausoleum, to the earliest period of such work. The earliest known example of a mashrabiyya screen closing off the sanctuary from the courtyard was in the Fatimid Mosque of al-Salih Tal'i' (see 4.39).

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4.94 Mosque of Sitt Hadaq (or Sitt Maska)

Cairo, District of Darb al-Jamamiz; 1339-40

4.95 Southern Minaret

Cairo, Southern Cemetery; 1340s

See 4.78 and 4.106.

4.96 Hammam of Amir Bashtak

Cairo; 1341

4.97 Wakala of Amir Qawsun

Cairo; 1341

4.98 Mosque(Madrassa?)-Mausoleum of Amir Aslam al-Silahdar*

Cairo, Darb al-Ahmar; 1344-5

The mosque of Amir Baha' al-Din Aslam al-Silahdar was built by the amir in 1344-5. Besides holding the rank of *silahdar* or swordbearer of Sultan al-Nasir Muhammad, he was also, according to al-Maqrizi, one of the leading pious men who sat at the head of *halqas* (circles of students).

This mosque serves as a good example of a religious structure that was built in stages, each of which was dictated by the pre-existing structure and by the desire to achieve a unified and coherent scheme. The mausoleum, which predates the mosque, is integrated into the cruciform configuration of the complex following the Madrasa-Mausoleum of Ahmad al-Mihmandar as a prototype (see 4.82). Among the new variations that the plan of the mosque introduces on the four-*iwan* theme is the inclusion of an entrance that opens directly onto one of the *iwans* in addition to one that leads to the *sahn* through a bent passageway. This direct entrance on the south was probably the one through which the amir entered his mosque.

The *iwans*, which are of different heights, exhibit novel features both horizontally and vertically. Over the south and north *iwans*, which open onto the *sahn* through a tripartite portico, are rooms for the users of the complex. The room over the south *iwan* was most likely a reception room for the amir, who was also a shaykh in the madrasa, since it is also positioned above the princely (southern) entrance to the mosque. The opposite room, which has a separate staircase, was probably related to the *rab'* (no longer extant) on that side of the complex, and served, along with the *iwan* underneath it, as a madrasa for the Shafi'is. The facades of these rooms on the courtyard are pierced with triple windows and are adorned with striking carved stucco medallions and lozenges. The west side of the *sahn* is unique in its vertical volumetric organization, for it houses two balconies along with an *iwan*. The first balcony, which is made of wood and hangs across the *iwan*, probably functioned as a *dikkat al-muballigh* (for the call for prayer). The second, above the *iwan*, is a rare feature in Mamluk mosques and becomes popular only in Ottoman mosques. It was most likely used for theological discussions. Another Mamluk occurrence of a balcony above an *iwan* can be seen in the Zawiya of Fayruz built in 1426-7 (see Karim).

The brick dome of Aslam, ribbed in a fashion similar to that of the dome of Tashtimur (1334), Qawsun (1336), and Khawand Tughay (before 1348), is adorned, at the base of the ribs, with fleurs-de-lys cresting in green, white and blue faience mosaic. The crenellations around the base of a dome are unusual for Mamluk Cairo. The Qur'anic verse running around the drum of the dome is also executed in polychrome faience mosaic. Faience mosaic around the exterior drum of a dome makes its first appearance in one color only (green) and without inscription at Tashtimur's mausoleum (1334-5). This was followed by the dome of Aslam, the dome of Khawand Tughay in 1348 (which also has crenellations around the base of the dome), and the sabil of al-Nasir Muhammad attached to

Qalawun's complex. All three use three colors in the inscription. Aslam's dome is the only one that did not have a royal patron.

The first experimentation with crenellations around the base of a dome is to be seen at the base of the bulbous top of the eastern minaret of the Mosque of al-Nasir Muhammad at the Citadel (1335); and the bulbous top of both minarets has mosaic decoration which greatly resembles that of Aslam's dome. This is no surprise, since minarets were the trial ground for Mamluk domes. In fact, the earliest extant example of faience decoration in the Muslim architecture of Egypt the small dome crowning the minaret of the Khanqah of Sultan Baybars II (ca.1309), uses green tiles at the base of the flutes. Meinecke, who has identified 13 Bahri buildings in Cairo with tiles and faience mosaic decoration built mostly between 1330 and 1350, attributes the spread of this Persian technique to the peace treaty of 1322 between Sultan al-Nasir Muhammad and the Ilkhan Abu Sa'id. The work of this school came to an end with the Madrasa-Mosque of Sultan Hasan (1356-62), where, as Ibrahim and O'Kane have pointed out, the use of tile is restricted to strips outlining the hexagons of the tympanum of a window (for later Cairene examples of tiles decorating the exterior of buildings, see 4.233).

During the Burji period, the more traditional techniques of marble mosaic and glass paste, which were introduced for the first time in Cairo in the complex of Qalawun (1284-85), were employed to achieve polychromy. The panel of marble mosaic surrounding the oculus above the south portal clearly belongs to the same workshop that produced the marble mosaic framing the mihrab of the mosque of al-Bakri (1345). The earliest example of a panel of marble surrounding an oculus and adorning a portal is located at the Khanqah of Baybars II (1306-10), where the bull's eye window is surrounded by black and white joggled marble. This complex is representative of the constantly evolving Bahri Mamluk religious architecture, with its rejection of fixed formulas and modules. New configurations of iwans, halls, portals, and courtyards were developed in response to the challenges of the land available and the new functional requirements of the project. Similarly, there are no fixed patterns for surface decoration; scattered elements were put together to form an ensemble for a specific surface area. (For minaret, see Mosque of Shaykhu, 4.106.)

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4.99 Mosque-Mausoleum of Aydumur al-Bahlawan (or Baydar)

Cairo; 1346

For the minaret, see 4.29; for window grilles, see 4.132; for dome's zone of transition, see 4.161.

4.100 Mosque-Mausoleum of Amir Aqsunqur (or Mosque of Ibrahim Agha Mustahfizan or the Blue Mosque after 1622)*

Cairo, Tabbana Quarter, Shari' Bab al-Wazir; 1346-7

The hypostyle mosque of Amir Aqsunqur was built by the amir, a son-in-law of al-Nasir Muhammad, in 1346-7. Part of this foundation is a mausoleum; it is on the street side and contains the graves of Sultan 'Ala' al-Din Kuchuk (r. 1341-2), son of al-Nasir Muhammad, and several of his brothers. This mausoleum, which predates the mosque, is one of the very few Cairene mausolea that follow the street alignment instead of the qibla. As a member of the house of Qalawun through marriage, Amir Aqsunqur incorporated this mausoleum into the structure of his mosque, which accounts for the irregularity of the ground plan of the complex. He also added another mausoleum in which he and his son were interred.

A curious feature of the original scheme of this mosque is its employment of piers sustaining cross-vaults. This is a departure from the standard structural scheme for the interior of hypostyle mosques from the Bahri period, which consists of arcades formed by marble columns carrying arches which support a flat wooden ceiling. However, Aqsunqur, who is reported by Maqrizi to have himself been the supervisor on the construction site, had been governor of Tripoli, Syria, the great mosque of which (1294-1314) follows a hypostyle scheme with cross vaults on piers. The piers carrying the cross-vaults, according to Abouseif, remain unique in Egyptian medieval architecture, with no later imitations. In addition to these vaults on piers, the mosque has arcades on columns supporting a flat wooden ceiling, which, also according to Abouseif, must be a later addition. The brick one-bay dome above the mihrab is carried on four plain squinches built of brick. Similar squinches are also used to carry the brick dome over the mausoleum of Kuchuk, but with a pendentive underneath each squinch. By the time this foundation was built, the use of plain squinches in the transitional zones of domes

instead of muqarnas pendentives or squinches was old-fashioned. However, plain squinches are later to be found translated into stone under the dome of the so-called Mausoleum of Tankizbugha in the Southern Cemetery (1359) and the dome of his actual mausoleum at his khanqah in the Northern Cemetery (1362), and the mausoleum domes of Umm al-Sultan Sha‘aban (1368-9) (4.123). The blue tiles on the qibla wall were installed in 1652-64 by Ibrahim Agha, who seized and redecorated the mosque. They were imported either from Istanbul or from Damascus, and are typical Iznik tiles.

Instead of the usual position at the portal, the minaret is strategically located at the southern corner of the facade which projects into Bab al-Wazir Street. This projection cleverly provides the minaret with a complete visual domination of the southern part of the street. The minaret has features that are rare in Cairene minarets. The present minaret, which was restored at the beginning of the 20th c., has three stories. The first story, which rises from the short square base, is circular and plain, the second circular and ribbed, recalling the lower part of the bulbous tops of the minarets of the Mosque of al-Nasir Muhammad (4.78), and the third is open, octagonal, and carries a bulb. Due to its visual domination of the street, this minaret was the subject of many 19th c. illustrations, which show that it originally had four stories instead of the standard three. The fourth story, which surmounted the present octagonal one, was the standard circular pavilion consisting of eight slender columns supporting a bulb (see al-Maridani 4.93). According to Abouseif, the original minaret of Aqsunqur and the rectangular minaret of al-Ghuri are the only documented Cairene examples of four-story minarets. Such minarets, however, were not uncommon in the provinces. The minaret of Aqsunqur is one of the few Cairene minarets which are circular in cross-section from the base to the top; other examples include the northern minaret of al-Hakim, the western minaret of al-Nasir Muhammad at the Citadel, and the minaret of Mahmud al-Kurdi. The last, like the present minaret of Aqsunqur, has a circular plain first story and a circular ribbed second story. The third story, like the original minaret of Aqsunqur, comprises the standard circular pavilion. The minaret also displays the earliest dated example of concave chamfering in the transitional zone between the square base and the circular shaft (see also 4.80). Unlike prismatic triangles, undulating moldings, and straight chamfering, this transitional feature was unique to minarets and was never employed on the bases of domes. (For more on the brick pendentives of the mausoleum of Kuchuk, see 4.54; for more on transitional zones from mid to late 14th c., see 4.127.)

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4.101 Gate of Manjak al-Silahdar

Cairo; 1346-7

4.102 Mosque of Arghun Shah al-Isma‘ili

Cairo; 1347

4.103 Madrasa of Qatlubugha al-Dhahabi

Cairo; 1347

4.104 Mausoleum of Umm Anuk (or Khawand Tughay)

Cairo, Northern Cemetery; 1348

For the dome, see 4.98.

4.105 Madrasa-Mausoleum of Tatar al-Hijaziya

Cairo; 1348-60

4.106 Mosque-Mausoleum of Amir Shaykhu al-‘Imari*

Cairo, Shari‘ al-Salibah; 1349

The Mosque of Amir Shaykhu al-‘Imari was built for a leading amir under Sultan Hasan in 1349. It was badly damaged during the battles between the Ottomans

and the Mamluks in 1517. Tuman Bay, the last Mamluk sultan, hid inside the mosque and many of its parts, including a dome that was above the mihrab and much of its original decoration, was burned. It exhibits classic hypostyle features combined with the cruciform plan, for on the qibla side of the rectangular courtyard is an arcaded sanctuary, which is faced by another arcaded hall across the courtyard. The two lateral sides of the courtyard are each occupied by a recess that opens onto the courtyard through a double arch sustained by one column only.

The minaret, which stands above the portal's vestibule, employs, like the southern minaret at the Southern Cemetery (1340s), prismatic triangles for the transition from the square base to the octagonal shaft. This novel feature was used seventy years later as one of the two exterior transitional elements on the base of the dome of Gani Bak al-Ashrafi (1427) (4.161), the other being chamfered corners (see minaret of al-Maridani, 4.93). Half-pyramids in proportions comparable to those of the minaret of Shaykhu only occur in 1481 at the base of the dome of Qajmas al-Ishaqi (1479-81). This is only one example of the experimentation with new decorative features for transitional zones on bases of minarets at least half a century before their introduction on bases of domes. (Prismatic triangles are also to be found on the minaret of the Mosque of Aslam, 1344-5; however, the minaret is believed to have been rebuilt during the Ottoman period.)

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4.107 Mosque of Amir Manjak al-Yusufi

Cairo; 1349

4.108 Mausoleum al-Sultaniyya (and Minaret)*

Cairo, Southern Cemetery, Suyuti Cemetery; 1350s-1360s

The building that is possibly the mausoleum of the mother of Sultan Hasan, constructed in the 1350s-60s, is a remarkable example of the inventiveness in ribbed stone domes characteristic of the period between 1346 and 1400. The domes have double shells, a feature common in brick domes of Persia, but here it is translated into stone, a development not without precedent in Cairo (the spiral minaret of Ibn Tulun is an interpretation of that of al-Mutawakil in Samarra into stone, and the garlic-shaped minaret tops of the Mosque of al-Nasir Muhammad at the Citadel are a translation of similar Tabrizi brick forms in stone [see 4.78]. The ribbing of the domes is Fatimid in origin. The earliest Mamluk ribbed dome, which, like its Fatimid prototypes, is a brick construction, is that of Aydekin al-Bunduqdar (1285-6). The earliest experimentation with stone domes in Cairo appears in the finials of minarets in the form of ribbed stone helmets, a feature to be seen on top of the minaret of the Khanqah of Amir Qawsun (1336), the mausoleum adjacent to it has a ribbed brick dome. Despite these local experiments, Kessler suggests that stone domes were introduced into Cairo following the Syrian prototype of plain ashlar domes based on Roman ones. However, when applied to Cairene domes, stone was immediately carved to emulate the ribbing of brick domes which was very fashionable at that time. Therefore, the earliest extant stone dome in Cairo, that on the Mausoleum of Amir Muzaffar 'Alam al-Din Sanjar (1322), is ribbed.

Unlike the Fatimid-style ribbed brick domes, the Mamluk ribbing of stone domes was not hollow, i.e., it was convex on the outside but not concave or fluted on the inside. Examples of Fatimid domes with hollow ribs include Sayyida 'Atika (4.23), Mausoleum at Qus (4.27), Sayyida Ruqayya (4.31), and Yahya al-Shabih (4.33). This new technique was very popular up to the introduction of the decorated (carved) stone domes, the earliest example of which is the dome of Amir Mahmud al-Kurdi (1394-5) with the exterior displaying chevrons (zig-zag) moldings, the first genuine decoration for Cairene stone domes. The plain stone dome over a vestibule in the foundation of Salar and Sanjar (1303-4) is believed to be an addition dating from 1348. It marks the tomb of a murdered amir, most probably Bashtak, whose precipitous burial and possibly lack of funds were not conducive to constructing a ribbed dome. This dome and that of Qurqumas (1511), which used to be outside the porch of Bab al-Nasr before it was moved to the cemetery near the complex of Barsbay, are the only extant smooth stone domes in Cairo.

The double shells, high drums, square Kufic inscriptions around the drum of the northern dome, and ribs ending in muqarnas corbels are Persian features to be seen later in Timurid Samarkand. The dome of the Mausoleum of Timur (1403-4), for example, exhibits these features; however, it departs from that of al-Sultaniyya in being constructed of brick instead of stone and covered with colored ceramic tiles. Its profile, moreover, lacks the pointed top of al-Sultaniyya's dome. This

Persian-style ribbing which ends with stalactites or what Kessler refers to as ribbing-on-muqarnas-socles of the double-shell domes of al-Sultaniyya was assimilated into the ribbed, single-shell stone domes of the local Cairene school, as exemplified by the elongated dome of Yunus al-Dawadar constructed in 1382 (4.129).

Of Anatolian antecedents is the plan, comprising a central iwan flanked by two identical domed structures, as well as the prayer niche of the iwan, consisting, like the two niches flanking the portal of the Mosque of Sultan Hasan, of a carved stone conch with muqarnas.

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4.109 Palace of the Amir Taz

Cairo; 1352

4.110 Sabil of Amir Shaykhu al-'Imari

Cairo; 1354

4.111 Khanqah of Amir Shaykhu al-'Imari*

Cairo, Shari' al-Salibah; 1355

The khanqah built by Amir Shayku in 1355, unlike the earlier khanqah of Baybars al-Jashankir, does not follow the typical madrasa layout. On the qibla side of the courtyard is a hypostyle prayer hall; on the three other sides are several stories of living units for sufis. The plan of a Cairene Mamluk religious Cairene foundation

consists of superimposed patterns, an irregular one determined by the street grid and boundaries of the site and a second coherent, highly rationalized scheme with a clear spatial hierarchy designed to yield a particular sequential experience. These schemes are mainly represented by two general configurations: one, a hypostyle prayer hall which opens onto a square or rectangular courtyard surrounded by arcades, and the other, four iwans each opening onto one of the four sides of a square or rectangular courtyard accessible from the street by means of a bent entrance. Not only were these schemes introduced into the irregular sites of the densely populated city of Cairo, but they also had to be rotated towards Mecca, two major challenges Egyptian architects from the Mamluk period ingeniously met without sacrificing either the integrity or the purity of the spatial components of the scheme, two planning ideals with which this architect was preoccupied. A good example of a foundation whose plan exhibits the two contrasting patterns is provided by the Khanqah of Shaykhu, where they are distinguishable both by geometry and orientation; their superimposition, however, creates an awkward divergence between the courtyard's street side and the street facade. This is cleverly rectified by introducing an iwan, whose trapezoidal layout follows the two diverging grids (patterns) at the same time, between the two walls, thus serving as an interesting reconciliation between the street (site) grid and the spatial scheme of the khanqah.

Although the khanqah and the mosque of Shaykhu are separated by six years, they have similar facades, portals, and minarets. By flanking- and thus framing- the street, the two opposing minarets and portals produce the effect of a monumental gate rendering the segment of the processional al-Saliba Street, defined by these two parallel facades, part of the complex of Shaykhu. According to the chronicles and architectural remains, this composition of a mosque with an opposing khanqah on the other side of the street was not uncommon in the Mamluk architecture of the city and the cemeteries; other examples include the mosque and khanqah of Amir Bashtak (1340) and the mosque and khanqah of Amir Manjak al-Silahdar (1349).

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4.112 Madrasa-Mausoleum of Amir Sarghatmish*

Cairo, Shari‘ al-Saliba, adjoining the Mosque of Ibn Tulun; 1356

The madrasa built in 1356 for Amir Sarghatmish, whose career began under Sultan al-Muzaffar Haji and ended during the reign of Sultan Hasan, although dedicated only to the Hanafi rite, adopts the four-iwan layout (see Madrasa of al-Nasir Muhammad, 4.63). Unlike the cruciform madrasas of Qalawun and al-Nasir Muhammad, the side iwans are of a considerable size and consequently leave little room on the lateral sides of the courtyard for the student living units, most of which, as a result, have their windows on the exterior. This marks the beginning of the tendency to integrate madrasas into urban life. Innovative features include pendentive triangles underneath the portal's semi-dome, the patterns of the two-colored inlaid masonry on the minaret (see also minaret at al-Maridani, 4.93), the covering of the central part of the qibla iwan with a dome (a feature unique in Cairene cruciform-plan madrasas), and the double-shell brick dome of the mausoleum with its unusually high drum, possibly of Persian origin and a feature to be seen around 1400 in Timurid Samarkand. This dome, which lacks the typical pointed top, houses the earliest dated example of a stalactite cornice on the exterior of a dome (see al-Sultaniyya, 4.108). The exotic features of the dome may be accounted for by the Persian background of the students of the madrasa. A striking visual statement is produced by the projection of the domed mausoleum into the busy street through a rectangular cross-vaulted space, recalling the mausoleum of Baybars al-Jashankir. This madrasa serves as a good example of how reconciling the street alignment with the Meccan orientation and the desire to display the mausoleum to the passers-by to invoke their blessings produce a unique volumetric composition which provides a rewarding sequential experience both in the interior and around the different angles of the exterior.

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4.113 Mosque-Khanqah of Shaykh Nizam al-Din Ishaq

Cairo; 1356

4.114 Mosque-Madrassa-Mausoleum of Sultan Hasan*

Cairo, Shari‘ al-Qal‘a; 1356-63

The Madrasa of Sultan al-Nasir Hasan, which was dedicated to the four rites of Islamic law, was the first in Cairo to be given the status of a congregational mosque. It was built between 1356 and 1363, and is by far the most gigantic mosque in Cairo. According to al-Maqrizi, craftsmen from all over the world were employed in its construction. This might account for the influence of the architecture of the Gök Madrasa in Sivas on that of the main portal, which also displays the only Chinese flower patterns known in Mamluk architecture. The architecture of the vestibule has been compared to that of the Mausoleum of Turabeg Khanum (or the Mausoleum of the Sufi Dynasty) at Urgench in Khwarizm. The vestibule's zone of transition possesses the earliest genuine muqarnas spherical-triangle pendentives in stone in Cairo. A Byzantine inspiration has been suggested for the layout of the vestibule, with a stone dome on pendentives flanked by three half domes dripping with stalactites. The courtyard facades are dominated by the four iwans, leaving no room for student cells. This is the first Cairene madrasa to place most of the cells on the street, and their windows comprise an integral part of the architecture of the facades. This, coupled with the inclusion of a congregational mosque, signifies the integration of the madrasa institution in the public life of Cairo. The khanqah, on the other hand, which, like the madrasa, was a state-sponsored institution, did not abandon its introversion during this period.

The qibla iwan is the largest vaulted hall of the medieval Muslim world and was compared by al-Maqrizi to that of Kisra (Khusraw) at Ctesiphon. The stucco inscription band, executed by Naqqash (decorator) ‘Abdallah Muhammad ‘Ali, runs along its three walls and employs Kufic script on a background of floriated scrolls with Chinese lotus blossoms, a style encountered in Qur’anic illuminations of the period. The burial chamber, the largest domed mausoleum in Cairo, is located behind the sanctuary, a practice paralleled only by the Mosque of Amir Husayn (1319) and the Mosque of Mahmud Pasha (1568). The mausoleum, free

standing on three sides and flanked by two minarets, is of an impressive appearance when viewed from the Citadel and the square where the Hippodrome and horse market were located. Both interior and exterior schemes of this madrasa were emulated by later Bahri and Burji foundations. However, there was never again another opportunity for a full-scale, free-standing copy of this monument. Due to its fortress-like character and strategic location facing the Citadel, it was used as a base for military uprisings in the later Mamluk and Ottoman periods.

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4.115 Madrasa al-Sahibiyya (or Mosque of al-Jamali Yusuf)

Cairo; 1357

4.116 Madrasa of Nasir al-Din Muhammad (or Badr al-Din al-'Ajamy)

Cairo; 1357

4.117 Mausoleum of Tankizbugha

Cairo, Southern Cemetery; 1359

The actual tomb of Tankizbugha is in the Northern Cemetery.

4.118 Madrasa of Amir Mithqal al-Anuki*

Cairo, Darb Qirmiz, site of the Eastern Fatimid Palace; 1361-3

Built in 1361-63, the cruciform madrasa of Amir Mithqal al-Anuqi was dedicated to the Shafi'i rite. The desire to impose formal architectural planning on a constricted irregular site produced an inventive scheme in which symmetry is achieved by a modified and attenuated four-iwan plan. An unusual engineering feat is the suspension of the whole structure over an alley, producing a hanging madrasa.

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4.119 Khanqah and Mausoleum of Tankizbugha and another Mausoleum north of it

Cairo, Northern Cemetery; 1362

The second mausoleum possibly that of Amir Bashtak or more likely the Mausoleum of the Khanqah of Amir Aqbugha min ‘Abd al-Wahid.

4.120 Mausoleum of Princess Tulbiya

Cairo, Northern Cemetery; 1363-4

4.121 Mausoleum of Taybugha al-Tawil

Cairo; 1366

4.122 Palace of Amir Tashtimur (later Mosque of Khushqadam al-Ahmadi)

Cairo; 1366-77 and 1486

4.123 Madrasa-Mausoleum-Sabil-Kuttab of Umm al-Sultan Sha‘ban*

Cairo, Shari‘ Bab al-Wazir; 1368-9

The madrasa was built by Sultan Sha‘ban in 1368-9 and dedicated to his mother Khawand Baraka for the teaching of both the Shafi‘i and Hanafi rites; it is a cruciform four-iwan madrasa which adopts the fortress-like character of Sultan Hasan's, with a very distinctive Anatolian muqarnas portal. It is the first religious structure in Cairo to revert, after a lapse of centuries, to the rather easterly Meccan orientation or *qiblat al-sahaba*, as opposed to the one favored in Mamluk times. This adjustment of the divergence between the qibla orientation and the main street proved to be very advantageous to the configuration of the building, both inside and out. It allowed the architect to bend the qibla facade with the two domed mausolea towards the main street, thus ensuring higher visibility. The minaret in the middle of the facade, instead of the typical spots on the vault or corners of a monumental portal or at the corner of a facade wall, is unusual.

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Photos: Yegül: ©

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4.124 Mosque-Sabil-Kuttab of Amir Assanbugha*

Cairo, off Shari‘ Port Sa‘id; 1370

The mosque built by Amir Assanbugha ibn Baktamur in 1370 has a facade unique in its articulation with openings whose shapes and scale give the monument a domestic character. A square volume was carved out of the corner of the front facade at the street level to house a sabil, and a round pier surmounted by a muqarnas capital is placed at the corner to sustain the mass of the second story above the sabil with its protruding balcony and mashrabiyya. The sabil is screened off with a mashrabiyya which displays the emblem of the silahdar (armorer). The constricted site along with the plan's complex geometry, generated by the divergence between the street facade and Mecca orientation and by the accommodation of a typical bent entrance as well as a sabil at the corner, left a small space too irregular for building a square base for a minaret to rise from. The architect responded to this challenge by introducing, for the first time, a triangular base. The octagonal second story was used, as earlier in the minarets of Bashtak and Aqbugha, as a transitional zone between the square base and the round top. In the minaret of Assanbugha, however, the hexagonal second story was the natural choice for such a transition. Another example of a minaret with a triangular base carrying a hexagonal second story can be found at the foundation of Qanibay al-Muhammadi (1413). The interlaced high-relief moldings carved around the circular shaft of the stone minaret of Assanbugha, in their first appearance here on a minaret, are to be seen sixty years later decorating the brick domes of Taghribardi (1440) and Khadija Umm al-Ashraf (1430-40). (For the crenellation around the top of the minaret, see 4.78.)

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Photos: Creswell: VC

4.125 Mausoleum of Ibrahim al-Ansari

Cairo; 1370-1

4.126 Madrasa al-Ghannamiyya

Cairo; 1372-3

The Madrasa al-Ghannamiyya was originally built as a *qa'a* for Shakir ibn al-Ghannam in 1372-3; and later converted into a madrasa.

4.127 Madrasa-Mausoleum-Sabil-Kuttab of Amir Iljay al-Yusufi*
Cairo, Suq al-Silah; 1373

The Madrasa of Amir Iljay al-Yusufi was built for the amir in 1373; it belongs to the cruciform four-iwan type, with the domed mausoleum overlooking the main street. The living units are separated from the madrasa's courtyard, whose sides are occupied by the four iwans, and they have their windows on a side street. Such extroversion is characteristic of late Bahri madrasas and expresses their active role in Cairene life.

The architecture of the main facade is the characteristic Mamluk style of the Bahri period. Mamluk Cairene facades provide a stage for a dramatic visual play of forms and volumes positioned in such a way as to accentuate their contrasting outlines. Here such a configuration is exemplified by the vertical thrust of the minaret terminating in a bulb, the hemispherical counterbalance of the dome, the rectangular frame of the portal, the mass of the facade comprising a tall vertically articulated wall, the sabil strategically carved out at the corner (above which a cubical mass is subtracted from the bulk of the building for the *kuttab* loggia), and the horizontal band of *shurfat* (crenellations) to unify the facade. The relationships of these forms to each other give the Cairene facade its originality. The surmounting of the sabil at the corner of the building with a *kuttab*, a Qur'anic school for children, to form a unified composition was unprecedented but from then on became a standard practice in religious buildings.

An outstanding feature is the curved ribbed dome of the mausoleum, with the stone ribs deflected at 45° to the right and curved back towards the crown, producing a powerful dynamic effect. The carving of ribbing on oblique lines could have been inspired by the same pattern decorating columns at the niches of the Mosque of al-Aqmar's facade, on the minaret of Ibn Tulun between the double horseshoe arches, and at the exterior corners of the Mosque of Sultan Hasan. The only other stone dome featuring such ribbing on the outside is that of Amir Aytмыш al-Bajasi (1383) from the early Burji period.

After the middle of the 14th c., the interior of the dome's zone of transition began to exhibit a variety of techniques such as a plain squinch (Tankiziyya Mausoleum, 1359; see also 4.100), a two-tiered curved squinch (Mausoleum of Aytмыш al-Bajasi, 1383) and a triangle pendentive consisting of muqarnas niches (Mausoleum of Iljay al-Yusufi, 1373), all expressed externally in typical stepped fashion. Stone or brick triangle pendentives, which generally do not appear before the mid 14th c., are probably modeled after the wooden pendentives of wooden domes, the earliest extant example of which are those in the Mosque of al-Nasir Muhammad at the Citadel (1335), which supported a wooden dome covered with lead and tiles. That dome collapsed in 1522, but the *Description de l'Egypte* has

an illustration of the remains of the Great Iwan of al-Nasir Muhammad, also at the Citadel with wooden pendentives similar to those employed in his mosque. Earlier wooden domes, such as that of Imam Shafi‘i (1211), were also supported on wooden squinches (the squinches in Imam Shafi‘i were rebuilt by Qaytbay; see 4.41) as was that over the mihrab of the Mosque of Ibn Tulun added by Sultan Lajin in 1295-6. (For the crenellation around the top of the minaret, see 4.78.)

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Photos: Creswell: VC

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4.128 Mausoleum of Rajab al-Shiraz

Cairo; 1379

Burji Mamluks 1382-1517

Egypt (and Syria)

4.129 Mausoleum of Yunus al-Dawadar

Cairo, Bab al-Wazir Cemetery; 1382

4.130 Mausoleum of Anas

Cairo, Northern Cemetery; 1382

4.131 Mosque-Mausoleum-Sabil-Kuttab of Amir Aytmish al-Bajasi

Cairo; 1383

For the dome's interior zone of transition and its exterior ribbing, see 4.127.

4.132 Madrasa-Khanqah-Mausoleum of Sultan Barquq*

Cairo, Shari‘ al-Mu‘izz li-Din Allah, site of the Western Fatimid Palace; 1384-6

The complex of Sultan Barquq was built by the first Circassian ruler between 1384 and 1386 next to the monuments of the house of Qalawun in the fashionable and coveted Bayn al-Qasrayn area. The architect Shihab al-Din Ahmad ibn Muhammad al-Tuluni, who belonged to a family of court architects and surveyors, was in charge of part of the construction. The name of Jarkas al-Khalili, the master of Barquq's horse and the founder of the famous Khan al-Khalili, appears in the inauguration inscription on the facade and in the courtyard.

The Bahri Mamluks, to whom the legacy of fending off the infidels and espousing Sunni Islam was bequeathed, exploited monumental architecture, among other things, to establish legitimacy for their rule. Sultan Baybars I, who reinstated the ‘Abbasid caliphs in Cairo after the fall of Baghdad in 1258, built a congregational mosque with a hypostyle scheme, which was first introduced into Egypt by its conqueror ‘Amr ibn al-‘As (see 4.1) and a maqsura covered with a dome recalling the Ayyubid dome of the Sunni theologian al-Shafi‘i. This domed maqsura is to be seen in a number of later mosques in the Bahri period. Another attempt to evoke the glorious past in order to underscore the persistence of its spirit under the new dynasty is demonstrated in the Mausoleum of Sultan Qalawun, whose plan and patterns of marble mosaic conjure up the Dome of the Rock, the victory monument of the Umayyads. Marble mosaic, a Syrian technique introduced here for the first time in Cairo, became characteristic of the architecture of the Mamluk capital.

Sultan Barquq, the founder of the Burji or Circassian Mamluk dynasty, also sought to legitimize his rule by associating himself with the previous dynasty. Having established himself socially by marrying Baghdad Khatun, a widow of Sultan Sha‘ban, one of the last descendants of Sultan Qalawun, he ordered the construction of a funerary foundation for his family, following in the footsteps of his predecessors, the Qalawunids. To emphasize the continuity he intended he chose a site next to the early Qalawunid monuments, the architectural expressions of their powerful rule. Because the earlier dynasty had used up the space cleared by the destruction of the two Fatimid palaces, Barquq is reported to have acquired Khan al-Zakat, one of the charitable foundations dependent upon the funerary Madrasa of al-Nasir Muhammad ibn Qalawun, to erect, on the prestigious Shari‘ al-Mu‘izz, his monumental facade. Its portal projects slightly and diverges from the facade in a fashion analogous to that of the monumental portal of the Madrasa of Sultan Hasan. The facade of Barquq is contiguous to that of al-Nasir Muhammad ibn Qalawun, which is contiguous to that of the Madrasa of his father Qalawun; it faces the Madrasa of al-Zahir Baybars (only one corner is extant), the first great Mamluk sultan, and the Madrasa-Mausoleum of Sultan al-Salih, the

Ayyubid master of Baybars and Qalawun across al-Mu‘izz Street. The result is a continuous wall of contiguous facades with window recesses, portals, crestings, domes, minarets, and bands of *tiraz*, all executed in different styles competing for visual dominance and attesting to the powerful role of Mamluk architecture in the political arena. Each facade represents an episode in history on the stage provided by the dismantled Fatimid palaces.

Not only does Barquq's foundation continue the legacy of the grandiose Madrasa of Sultan Hasan, which, with its cruciform layout, courtyard facades dominated by the four iwans, monumental portal and the grand vestibule behind it, served as the prototype for the major Cairene foundations between 1362 and 1386 (such as the complex of Baraka, the mother of Sultan Sha‘ban, and that of Uljay al-Yusufi, a later husband of Baraka), but it also points towards the foundation of Qalawun, the grandfather of Sultan Hasan and the founder of the Qalawunid dynasty. The resemblance manifests itself most clearly in Barquq's qibla iwan, which is a simplified version of the tripartite, basilical qibla iwan of the Madrasa of Qalawun.

Vertical recesses terminating in muqarnas cornices house the facade's windows, the upper row of which has pointed arches and wooden grilles instead of stucco with painted glass. Wooden screens are to be found in several Bahri mosques, such as the twin windows of Ilmas (1329-30) and Aydumur al-Bahlawan (1346). However, the wooden grilles of Barquq, which Rogers refers to as matchwood screens, are made of grooved splinters jointed together, a feature which made its first appearance in Cairo in the Madrasa of Umm al-Sultan Sha‘ban. The main exporters of wood to Egypt were the Venetians. According to Rogers, they had to cut wood up in very small sizes in order to circumvent Papal embargoes. However, he attributes the technique to Iraq or possibly the Iranian world, for Tamerlane's cenotaph at Gur-i Amir (1400-4, but possibly part of Ulugh Beg's works in 1424) is surrounded by an enclosure consisting of a matchwood screen translated into marble. A muqarnas cornice runs around the base of the dome, recalling the one around the base of the dome of Sarghatmish, al-Sultaniyya, and Yunus al-Dawadar.

The octagonal minaret departs from most minarets from this period in displaying a shaft with stone carving, which, in the 15th c., replaces the inlaid stone work characteristic of 14th c. minarets (e.g., Sarghatmish, 4.112). Both features are ingeniously incorporated into the second story of this minaret. The carving, which consists of intersecting circles, is a further development from the intersecting stucco arches on the top story of the minaret of Qalawun, an addition by al-Nasir Muhammad in 1303, and on the minaret of Assanbugha. According to Rogers, the shortage of building and decorative materials forced the builders of this foundation to be creative in their decorative techniques. The royal blazon, which in earlier monuments appears on precious furniture and fixtures only, is applied in this foundation to basic objects and materials like window stucco grilles and rough wood, possibly because building materials, as Rogers suggests, were rare

and precious. He has demonstrated that this complex, with its marble paneling, bronze-plate doors, molded stone ornament, and elaborately worked minaret, was to set the tone for Cairene architectural decoration between 1400 and 1450.

Like the Mosque of Sultan Hasan, each two of the four entrances to the madrasas flank one of the two smaller side iwans. Each of these entrances displays a round arch with voussoirs carved in a zig-zag fashion that undulates to form what Terry Allen calls "rippled voussoirs." The south end of the northwest gallery at the Citadel of Harran, which belongs to the second Islamic phase (11th-12th c.), displays a mitered stone vault recalling that from al-Madrassa al-Shu'aybiyya in Aleppo (1150-1) and the gates of Cairo (1087-92). This mitered vault is framed by a pair of archivolts, the outer one of which has zig-zag or chevron carving on its voussoirs, the inner one rippled voussoirs. A nearby arch has cushion voussoirs. These are all elements found in Norman and Crusader architecture between 1096 and 1113 in the Holy Land such as the Baptistery of the church at Jubayl (rippled and cushion voussoirs) and the south facade of the Church of the Holy Sepulchre in Jerusalem (cushion voussoirs) as well as Norman monuments in Europe, e.g., the Romanesque portal of the church at Le Wast, France (see also Fortifications of Badr al-Jamali 4.22), they have been shown by Terry Allen to be an eastern Mediterranean invention. The voussoirs of the pointed stone arches of the Nilometer (861) (see 4.2) are carved with a zig-zag framing. This great technical sophistication in architecture, which seems to have been the norm in northern Syria in the 11th, and possibly the 10th c., was probably picked up by the Sicilian Normans, who are known for their affinity to eastern artistic models, either during a pilgrimage to the Holy Land before the Crusades or during the First Crusade. The Normans clearly associated this post-classical architecture with the holy sites of Palestine. The Ayyubid, Bahri, and early Burji Mamluk architecture continues to use chevron, rippled, and cushion voussoirs in arch construction. An example from Ayyubid Palestine is the porch of al-Aqsa Mosque as reconstructed by Ayyubid al-Malik al-Mu'azzam 'Issa in 1217-8 (chevrons). Examples from Bahri Mamluk architecture include the street facade of the Mausoleum of Baraka Khan (Khalidiyya Library) in Jerusalem built between 1265 and 1280 (cushion and rippled voussoirs), the Mosque of Baybars I (4.52) built between 1267 and 1269 in Cairo (cushion voussoirs on northwestern entrance and chevrons on northeastern entrance), and the minaret of Qalawun (cushion voussoirs on the horseshoe-arched panels housing the double-arched windows on the second story). In addition to the foundation of Barquq, other early Burji monuments incorporating this zig-zag motif include the foundation of Faraj ibn Barquq in the cemetery, where it is to be seen in the form of chevrons carved on the voussoirs of the pointed arches of the entrances flanking the arcades of the lateral sides of the courtyard.

Another reflection of the foundation of Qalawun on the facade of this one are the columns attached to the facade. However, unlike those on the facade of Qalawun, which are real marble columns with late Corinthian capitals, these, which flank the lower windows of the facade, are, along with their capitals, carved out of the

stones of the facade. These capitals are distant descendants of those to be found on the facade of Qalawun. One of them exhibits a motif of a stylized ram's head.

According to Abouseif, the waqf deed refers to this complex as a madrasa-khanqah and to its dwelling units as a *rab'*, a term usually used in domestic architecture to denote apartment buildings or some other collective housing. Instead of *tabaqa*, the term for an individual living unit in a domestic *rab'*, the deed uses *bayt*, a term used interchangeably with *khalwa* in waqf documents to describe a living unit in a madrasa or khanqah. The addition of a Sufi program to a madrasa reflects integration of Sufism into urban life.

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4.133 Madrasa of Amir Inal al-Yusufi (or Atabeki)*

Cairo, Shari' al-Khiyamiyya; 1392-3

Built by the amir in 1392-3, it is one of the earliest examples of the attenuated Cairene madrasa, with the qibla and the opposing iwan extended in width and the side iwans reduced to niches.

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4.134 Mausoleum of Shaykh ‘Abdullah al-Manufi

Cairo; 1394-1440

For the carved stone dome, see the foundation of Jawhar al-Qunqubay at the Mosque of al-Azhar (4.7).

4.135 Mosque of Mahmud al-Kurdi

Cairo; 1395

For the minaret, see 4.100; for the chevron carving on the exterior of the stone dome, see 4.78.

4.136 Madrasa of Amir Muqbil al-Rumi

Cairo; 1395

4.137 Khanqah-Mausoleum-Sabil-Kuttab of Sultan Faraj ibn Barquq*

Cairo, Northern Cemetery; 1398-1411

The foundation of Sultan Faraj was built between 1398 and 1411 to house, among other things, the tomb of his father Barquq, who wished to be buried, not in his complex at Bayn al-Qasrayn, but in the desert near the relics of the venerated Sufi shaykhs. This complex was the first step towards urbanizing the desert. The khanqah is unique in its inclusion of twin minarets, twin carved masonry domes covering the two burial chambers, and twin sabil-kuttab, all organized in a bilaterally symmetrical fashion. However, the plan, which comprises a hypostyle scheme deploying arcades on piers and an open central courtyard with adjoining arcades, is that of a congregational mosque. Unlike madrasas, which adopted the extroverted four-iwan plan with the students' cells looking onto the streets and

which expanded their role to include Friday prayers, khanqah architecture generally adopted an introverted scheme to ensure the necessary seclusion for the Sufis. However, many of the living units of the Khanqah of Faraj have their windows facing outward toward the desert and structures of the dead, which would serve as objects for contemplation.

The two chevron-carved stone domes are the earliest and largest in Cairo. Instead of being simply stepped, their exterior transitional zones have undulating stone moldings. This decorative feature, which was introduced for the first time at the transitional zone between the square base and the octagonal shaft of the minaret of Bashtak (1336), makes its first appearance here on the base of a dome.

Like the circular second story of the minaret of Assanbugha (4.124), which also has undulating moldings between its triangular base and hexagonal first story, the circular second story of the minarets of Faraj is carved with an interlacing design, a technique, according to Abouseif, used on Cairene minarets more than any other such motif. Other examples include the minaret of the Madrasa of Barsbay (1425, the minaret of Qaraqogha al-Hasani (1441-2), and the minaret of Qanim al-Tajir (1466, but no longer extant). The circular second story of the minarets is set directly above the square first story without the standard transitional octagonal shaft. This recalls the minaret of Baybars al-Jashankir (4.69) and the eastern minaret at the Mosque of al-Nasir Muhammad at the Citadel (4.78), and will be later seen in the minaret of the Madrasa of Barsbay (a copy of Faraj's minarets), the minaret of Taghribardi (1440), and the minaret of Qanibay al-Sharkasi (1442).

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4.138 Mausoleum of Sandal al-Manjaki

Cairo; 1399

4.139 Khanqah of Sa‘d al-Din ibn Ghurab

Cairo; 1400-6

4.140 Madrasa of Amir Sudun Mir Zada

Cairo; 1401

4.141 Mausoleum of Ghuzal (or Amir Sayf al-Din Kizil al-Nasiri)

Cairo, Northern Cemetery; 1403

4.142 Mausoleum of Sa‘d al-Din ibn Ghurab

Cairo, Northern Cemetery; 1406

4.143 Madrasa-Khanqah of Amir Jamal al-Din al-Ustadar*

Cairo, al-Jamaliyya; 1407

The foundation of Amir Jamal al-Din al-Ustadar, which is one of only three cruciform madrasas dedicated to all four schools of law, was built by Amir Jamal al-Din Yusuf, the majordomo, in 1407. He was a great patron of architecture from whom the name of this quarter, al-Jamaliyya, is derived. Despite its awkward location at the corner of a major street, the building accommodates the various requirements of a religious complex, such as a bent entrance, sabil, tomb designated within the confines of the arms of the iwans. This madrasa is a good example of a princely structure built during a period when artistic taste was greatly influenced by the Madrasa-Khanqah of Sultan Barquq.

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Photos: Creswell: VC

Slides: Blair-Bloom: MIT ©

4.144 Mosque (Zawiya?)-Sabil of Faraj ibn Barquq

Cairo; 1408

4.145 Madrasa of Qadi al-Qudat Badr al-Din al-‘Ayni (or al-‘Ayntabi)

Cairo; 1411

The Madrasa of al-‘Ayni has the only tiled mihrab in Cairo.

4.146 Mosque-Mausoleum of Qanibay al-Muhammadi

Cairo; 1413

For minaret, see 4.124.

4.147 Minaret of the Mosque of al-Zahid

Cairo; 1415

4.148 Mosque-Madrasa-Khanqah-Mausoleum of Sultan al-Mu‘ayyad Shaykh*

Cairo, Shari‘ al-Mu‘izz li-Din Allah, Bab Zuwayla; 1415-21

The foundation of Sultan al-Mu‘ayyad was built between 1415 and 1421 on the site of a prison in which he was incarcerated during the reign of Sultan Faraj ibn Barquq. It was the last great hypostyle mosque to be built in Cairo. Among other things incorporated into the hypostyle scheme are a bent entrance and a burial chamber covered with a monumental dome, two hallmarks of Mamluk architecture. The muqarnas portal is set in a pishtaq, or rectangular frame, that rises above the wall of the facade. The door, which was illegally taken from the Madrasa of Sultan Hasan, is a masterpiece of Mamluk metalwork. The architect, Muhammad ibn al-Qazzaz exploited the mosque's proximity to Bab Zuwayla by using its towers as both buttresses and bases from which the two identical minarets rise. The carved chevrons decorating the exterior of the stone dome, which are also to be seen on the octagonal second stories of the twin minarets (see 4.93 for origins), provide an excellent example of this type of surface decoration for carved masonry domes from this period. An exact copy of these minarets can be found at the foundation of Qadi ‘Abd al-Basit (1420). The latter, however, has an inscription from the Sura of the Pilgrimage, for Qadi ‘Abd al-Basit was the nazir al-kiswa, or the amir in charge of sending of the covering of the Ka‘ba with the Egyptian pilgrimage caravan each year.

Unlike Barquq's madrasa-khanqah, in which the Sufis of the khanqah and students of the madrasa dwelt under the same roof and enjoyed exposure to each other's teachings and religious practices, this madrasa, whose curriculum comprised the study of official religion according to the four rites, was dedicated to Sufis only.

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4.149 Mosque of 'Abd al-Ghani al-Fakhri

Cairo; 1418

4.150 Madrasa of Qadi 'Abd al-Basit

Cairo; 1418-19

For the minaret (1420), see 4.148.

4.151 Maristan of Sultan al-Mu'ayyad Shaykh*

Cairo, Sikkat al-Kawmi leading from Bab al-Wazir; 1418-20

The maristan was built by Sultan al-Mu'ayyad between 1418 and 1420; it was the second public hospital built in Cairo after that of Qalawun (1284). It is noted for its monumental scale, unprecedented in a civic building, which was clearly inspired by the nearby free-standing grandiose Madrasa of Sultan Hasan, and also for its portal, which is set in a pishtaq, a feature which gives the facade a Persian character.

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4.152 Hammam of Sultan al-Mu'ayyad

Cairo; 1420

4.153 Madrasa-Khanqah-Mausoleum-Sabil-Kuttab of Sultan al-Ashraf Barsbay*

Cairo, Shari' al-Mu'izz li-Din Allah; 1425

The foundation of Sultan Barsbay at Suq al-Nahhasin (the coppersmiths' bazaar) was built in 1425; it recalls that of Barquq with its cruciform four-iwan design. However, its function is analogous to that of the hypostyle Mosque-Madrasa of Sultan al-Mu'ayyad, for it was dedicated to Sufis who wished to study the four rites of Islamic law according to a traditional madrasa structure. This madrasa, like that of al-Mu'ayyad Shaykh, figures importantly in understanding the change in function and form of Burji religious institutions. According to Kessler, the madrasa's mausoleum is the only royal burial chamber which does not have a mihrab, the inclusion of which would have left no room for a window on Shari' al-Mu'izz and would thus have deprived the tomb of its crucial visual contact with the street. The mihrab, a highly decorative feature which underscored the religious character of the mausoleum, is replaced here by the blessings of the passers-by. (For the minaret, see 4.137.)

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Photos Creswell and Yegül: VC
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4.154 Mosque of Kafur al-Zimam

Cairo; 1425

4.155 Madrasa-Mausoleum of Amir Fayruz

Cairo; 1426-7

See foundation of Aslam (4.98).

4.156 Madrasa-Mausoleum of Amir Gani Bak al-Ashrafi

Cairo; 1426-7

4.157 Mausoleum of Amir Gani Bak al-Ashrafi*

Cairo, Northern Cemetery; 1427-32

See 4.161

4.158 Mosque-Madrasa-Mausoleum-Sabil-Kuttab of Jawhar Lala

Cairo; 1430

4.159 Mosque of al-Suwaydi

Cairo; 1430

4.160 Mausoleum of Khadija Umm al-Ashraf

Cairo, Northern Cemetery; 1430-40

**4.161 Madrasa-Khanqah-Rab'-Mausoleum of al-Ashraf Sultan Barsbay and
Qubba al-Rifa'i (or Ma'bad al-Rifa'i)***

Cairo, Northern Cemetery; 1432-3

The foundation of Sultan Barsbay in the Northern Cemetery was built in 1432-3. Its madrasa, dedicated to Sufi students studying the Hanafi rite, comprised a covered prayer hall, which also served as a congregational mosque for daily Sufi practices in the afternoon. The Sufis were housed in an apartment building (*rab'*) detached from the main madrasa hall, consisting of duplexes with private latrines. Two *zawiyas* are introduced here along with the *khanqah* for the first time in Mamluk religious architecture. The *zawiyas*, of which only the one dedicated to the Rifa'i Sufi order is still extant, provided lodging for the resident shaykh and

Sufi visitors. The zawiya or qubba of al-Rifa'i was restored in 1478 (see al-Qubba al-Fadawiyya, 4.202, and Mosque of Sinan Pasha, 4.262).

In early Mamluk khanqahs, cells were integrated into the body of the cruciform four-iwan complex, which also had a courtyard, a prayer hall, and subsidiary iwans, since the introverted nature of the monastic institution did not require a differentiation between public and private spaces. The integration of the khanqah into the madrasa provided Sufis with a new worldly exposure. The addition of the zawiya to the complex of Barsbay, which accounts for the reduction in the size of the khanqah, the transformation of the prayer hall into a congregational mosque, and the separation of the Sufis' cells from the main body of the religious complex, all indicate the emergence of a new form of Sufism that abandoned the secluded monastic life. Zawiya, which disseminated the ideology of an order or a charismatic shaykh, eventually superseded khanqahs as centers of Sufi learning, and became popular among the religious community.

The dome of Barsbay's mausoleum, as well as that of the two adjacent mausolea--one built for his amir Gani Bak al-Ashrafi, and the other for his court officials--exhibit the earliest examples of star pattern interlace carved on the exterior of stone domes. The strictly coherent, two-dimensional geometrical designs were brilliantly adjusted to the challenging structure of the late Mamluk dome characterized by a steep rise contracting to a pointed apex. This was a shift from the dominant zig-zag moldings of stone domes from this period, such as that on the dome of the mausoleum which Barsbay built as part of his foundation on Shari' al-Mu'izz (1425). Characteristic of khanqahs from this period is the mihrab's lack of decoration, possibly a reminder of the ascetic nature of this institution at a time when decoration everywhere else was becoming increasingly lavish. The minbar with its ivory inlay, presented to the khanqah as a gift in 1453, is a Mamluk masterpiece.

In its interior zone of transition, the dome of the Mausoleum of Gani Bak al-Ashrafi exhibits a pendentive-squinch, a common hybrid form which makes its first appearance in the Mausoleum of Aqsunqur/Ibrahim al-Ansari (1370-1). It was probably a development from the transitional zone of the mausolea of Amir Muzaffar 'Alam al-Din Sanjar (earliest stone dome in Cairo, 1322), Aydumur al-Bahlawan (1346), and Yunus al-Dawadar (1382), which follow the form of the crowning muqarnas niche of a stone portal. For the chamfered corners at the exterior base of the dome of the Mausoleum of Gani Bak, see the minaret of al-Maridani (4.93), and for the half pyramids or prismatic triangles also at this base, see the minaret of the Mosque of Shaykhu (4.106).

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4.162 Mosque of Sultan Barsbay

Khanqah, Siryaqus; 1437

4.163 Madrasa-Mausoleum-Sabil-Kuttab of Amir Taghribardi*

Cairo, Shari' al-Saliba; 1440

The madrasa complex of Amir Taghribardi was built in 1440; it belongs to the the four-iwan type. It is the earliest example of a religious structure in which the interior forms a wide angle (almost 45°) with the street facade. In order to adjust the extreme divergence, the architect introduced small recesses in the space between the diverging walls instead of filling it with solid masonry.

The brick dome displays the earliest example of interlaced high-relief moldings decorating the exterior surface of a dome. The minaret's general composition follows that of the minaret at the Madrasa of Barsbay on Shari' al-Mu'izz (1425) with a square first story surmounted by a circular shaft (see also 4.137). However, the interlacing high-relief molding around the circular shaft of Barsbay's minaret is here replaced by a star-shaped pattern carved in stone, a feature to be seen later on the minaret of Yashbak min Mahdi at the Shrine of Imam al-Layth, the complex of Qaytbay at the cemetery, the foundation of Abu Bakr Muzhir, and the foundation of Khushqadam al-Ahmadi. A provincial religious example from the

same period is the Mosque of Muhammad ibn Muhammad Mu‘in al-Din at Damietta (1450), which follows the four-iwan model.

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4.164 Mausoleum of Nasrallah (or Kuz al-‘Asal)

Cairo, Northern Cemetery; 1441

4.165 Mosque of Qaraqogha al-Hasani

Cairo; 1441-2

For minaret, see 4.137.

4.166 Mosque of Qanibay al-Sharkasi

Cairo; 1441-2

For minaret, see 4.137.

4.167 Takiyya of Taqiy al-Din al-Bistami

Cairo; 1443

4.168 Madrasa-Mausoleum of al-Qadi Yahya

Cairo, Bayn al-Nahdayn; 1444

4.169 Mosque of al-Qadi Yahya

Cairo, Bulaq; 1448-9

4.170 Mosque of Sultan al-Zahir Jaqmaq (or Lajin al-Sayfi)

Cairo, Marasina Street; 1449

4.171 Mausoleum of Qaraqogha al-Hasani (or al-Sadat al-Shanahra) Cairo; 1449**4.172 Ribat-Sabil-Kuttab of al-Qadi Yahya**

Cairo, Habbaniyya; 1449-53

4.173 Mausoleum of the Seven Maidens

Cairo, Northern Cemetery; 1450

4.174 Madrasa and Sabil of Sultan al-Zahir Jaqmaq

Cairo; 1451

4.175 Madrasa-Khanqah-Rab'-Mausoleum-Sabil-Kuttab of Sultan al-Ashraf Inal*

Cairo, Northern Cemetery; 1451-6

The mausoleum, and possibly a prayer hall attached to it, and the sabil-kuttab were built by Inal when he was still an amir in 1451. After ascending the throne in 1453, he decided to expand the complex. The khanqah was added in 1454 and the mosque, designated by its inscription as a madrasa, in 1456. It is reported that the construction was financed by Amir al-Jamali Yusuf, who also added a zawiya, a practice initiated by Sultan Barsbay in his complex in the cemetery. This funerary complex presents a further development in the secularization of late Mamluk religious architecture, for in addition to housing the Sufis in duplex apartments forming a domestic rab' like that of Barsbay in the cemetery, the madrasa has the plan of a qa'a, a feature also borrowed from Cairene domestic architecture.

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4.176 Ribat of Yahya Zayn al-Din (al-Qadi Yahya, or Mausoleum of Shaykh Abu Talib)

Cairo; 1452

4.177 Mosque of al-Ruwa'i

Cairo; 3rd quarter of 15th c.

4.178 Mausoleum of Barsbay al-Bagasi

Cairo, Northern Cemetery; 1456

4.179 Ribat of Khawand Zaynab

Cairo; 1456

4.180 Mausoleum of 'Umar ibn al-Farid

Cairo; 1460

4.181 Mosque of Sudun al-Qasrawi

Cairo; 1460-7

4.182 Mosque of Sidi Madyan

Cairo; 1465

4.183 Qubba and Mausoleum of Gani Bak

Cairo, Qasr al-'Ayni; 1465

4.184 Mausoleum of 'Abdullah al-Dakruri

Cairo, Southern Cemetery; 1466

4.185 Mosque of Mogholbay Taz

Cairo; 1466

For the minaret, see 4.200.

4.186 Mosque of the Qadi Nur al-Din (or Zawiya of Julaq)

Cairo; 1466

4.187 Mosque of al-Mar'a (or Fatima Shaqra)

Cairo; 1468-9

4.188 Zawiya of Damirdash (or Jami' al-Muhammadi)

Cairo, 'Abbasiyya; 1468-96

4.189 House of Zaynab Khatun*

Cairo, Shari' Muhammad 'Abduh; 1468, 1713

The house of Zaynab Khatun was built in 1468, with later additions in 1713. The grand reception hall on the second floor overlooking the courtyard represents a fine example of a Mamluk qa'a. Typically a qa'a is a lofty tripartite space comprising a square hall (*durqa'a*) lit and ventilated by a wooden lantern in its roof and flanked by two opposing iwans whose floors are elevated above that of the central hall by one or two steps. The *dur-qa'a* usually housed a fountain beneath the skylight. The two other sides of the central hall contain opposing rectangular alcoves that look like miniature iwans, and, in the case of the house of Zaynab Khatun, a mashrabiyya overlooking the courtyard and facing an alcove on the opposite side of the hall (see also 4.39).

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4.190 Mosque of Tamim al-Rasafi

Cairo; 1471

4.191 Mosque of Timraz al-Ahmadi

Cairo; 1472

For the minaret, see 4.200.

4.192 Madrasa-Mausoleum-Sabil-Kuttab-Rab' of Sultan Qaytbay*

Cairo, Northern Cemetery; 1472-4

The complex of Sultan Qaytbay was built between 1472 and 1474. That he was one of the greatest patrons of Mamluk architecture is attested by the large number of the buildings which he commissioned as well as the refinement and mastery of workmanship displayed in them. This madrasa is by far the greatest masterpiece of this group. The exterior of the stone dome is decorated with a carved straight-lined star pattern superimposed on another carved network of undulating arabesques. The contrasting effect is amplified by treating the surface of each of the two systems differently. Although the inscription on the cruciform structure,

whose central courtyard is covered by a lantern, refers to it as a madrasa, it is identified by the waqf deed as a *jami'*. This madrasa-mosque is not dedicated to any particular rite. The complex represents the final chapter in the phasing out of the khanqah as an institution and reflects some of the rules of Sufi life in late 15th c. Egypt. The khanqah, whose role in the funerary complex of Barsbay was diminished by two competing zawiyas, is here eliminated altogether; instead Sufi sessions of *hudur*, already popular in most of the mosques of the period, were held in the mosque-madrasa by the Sufis dwelling in the detached rab'. Small neighborhood mosques in the late Mamluk period begin to acquire the function of the congregational mosques as a multi-functional place where the public went for communal prayer, education, and Sufi rituals.

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**4.193 Maq‘ad of Sultan Qaytbay, Mausoleum of al-Gulshani and Sabil—
 Bab al-Jindi**

Cairo, Northern Cemetery; 1474

The maq‘ad, mausoleum, and sabil-kuttab are part of the funerary complex of Qaytbay; the mausoleum was built for a son of Qaytbay.

4.194 Madrasa of Sultan Qaytbay

Cairo, Qal‘at al-Kabsh; 1475

4.195 Mosque of the Son of Bardbek al-Dawadary (or Umm al-Ghulam or Inal)

Cairo; 1475

4.196 Zawiya of Fatima Khawand

Cairo; 1475-1500

4.197 Sabil-Kuttab-Wakala of Sultan Qaytbay

Cairo, at al-Azhar; 1477

4.198 Qubba of Yashbak min Mahdi al-Dawadar

Cairo, South of Matariyya; 1477

4.199 Citadel and Mosque of Qaytbay

Alexandria; 1477-9

4.200 Mosque-Mausoleum of Amir Ghanim al-Bahlawan*

Cairo, Shari‘ al-Surujiyya; 1478, 1510

The mosque and minaret of Amir Ghanim al-Bahlawan were built in 1478 and the mausoleum was added in 1510. The configuration of the plan, parallel aisles lit by the lantern in the ceiling of the central aisle, became common in the Ottoman period. The minaret's second story has undulating arabesques carved in stone, a feature which appeared earlier on the minaret of Mughulbay Taz (1468) and Timraz al-Ahmadi (1472).

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4.201 Sabil-Kuttab of Sultan Qaytbay*

Cairo, Shari‘ al-Saliba; 1479

The sabil-kuttab of Sultan Qaytbay, a water fountain surmounted by an elementary school, originated as a charitable foundation incorporated into the corner of a mosque or a madrasa. The sabil-kuttab, built in 1479, is the first example of a free-standing version of this kind of institution. In the succeeding Ottoman period, this independent structure becomes a favorite type of urban charitable-endowment building. The sabil-kuttab also provides an excellent example of rich surface decoration from the Qaytbay period. Noteworthy is the use of red, black, and white ablaq courses in the portal. Of related interest is the drinking-trough of Sultan Qaytbay at al-Azhar, next to his wakala—sabil-kuttab, built before 1496.

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Visual sources

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4.202 Qubba al-Fadawiyya (or Qubba of Yashbak min Mahdi al- Dawadar)*

Cairo, North of Husayniyya; 1479

The Qubba al-Fadawiyya is attributed to Sultan Qaytbay by its founding inscription. This curious structure was started by Amir Yashbak in 1479; he also built a similar qubba south of Matariyya in 1477. It is frequently mentioned in the chronicles in connection with processions, ceremonies, and banquets of the sultan

and his companions. This Sufi foundation once stood near a hippodrome and enjoyed the view of an artificial pool dug by the founder. It was connected to the Husayniyya quarter by a long passage supported on an arcade which is no longer extant. The building consists of a free-standing cubical mosque covered entirely with a dome, a feature unusual in Mamluk mosques. The brick dome, the largest of its kind in Cairo, rises directly from the walls of the cubical building without an intermediate transitional zone on the exterior. The interior, however, displays a transitional zone consisting of a trilobed squinch set in the walls of the cubical structure. This squinch recalls the trilobed groin vault crowning portals from this period. (See also the Mosque of Sinan Pasha, 4.262, and the Mosque of Muhammad Bey Abu al-Dhahab, 4.331.)

The structure is related, both in form and function, to five contemporary foundations in Cairo: the Ma'bad al-Rifa'i built by Barsbay in 1433 (restored 1478, see 4.161), the two domes of Gani Bak at Qasr al-'Ayni (1462), the dome of Yashbak near Matariyya (1477), and the dome of Zawiyat al-Damirdash (before 1496). Except for that of al-Damirdash, none of these domed structures is known to have been the burial site of anyone. The domes of these structures depart from those contemporary royal mausolea in being brick constructions carried by large squinches, in their abandonment of the elaborately articulated transitional zone, and in their plain exterior. The departures indicate that this new type fulfilled a set of requirements different from those of the royal mausoleum.

This single-domed prayer chamber is a novelty in Cairene Mamluk architecture; it was chosen instead of the standard iwan, hypostyle hall, or qa'a, possibly because a single dome could suitably serve as an adequate roof for a square chamber to form an independent, free-standing unit. Abouseif interprets this type of foundation as possibly the architectural expression of the integration of Sufism, whose performances by then may have acquired an artistic character, into the *plaisance* and culture of courtly life. These qubbas probably served as stages for Sufi performances which the sultan and his companions attended. Abouseif therefore surmises that the word *qubba* was used by historians to distinguish this type of aristocratic zawiya from the standard zawiya which sponsored popular Sufism.

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Photos Creswell: VC

4.203 Madrasa-Sabil-Kuttab of Qadi Abu Bakr ibn Muzhir*

Cairo, al-Jamaliyya; 1479-80

The foundation is a neighborhood madrasa built in 1479-80 by Abu Bakr ibn Muzhir, the superintendent of the chancery in the reign of Sultan Qaytbay. It is representative of the architectural and decorative styles of the period. The interior follows the qa'a layout, but with the qibla and the opposing iwan both opening onto the covered courtyard through a tripartite portico. The exceptionally fine marble inlay is signed by 'Abd al-Qadir al-Naqqash.

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Photos: Creswell, Lekegian, and Sebah: VC

4.204 Mosque-Mausoleum-Sabil-Kuttab of Amir Qajmas al-Ishaqi (or Mosque of Abu Hurayba)*

Cairo, Darb al-Ahmar; 1479-81

The foundation of Qajmas al-Ishaqi, a very influential amir under Qaytbay, was built between 1479 and 1481. Due to the growth of the city in the late Mamluk period, sites available for new constructions were relatively small and irregular. This complex is built on a triangular piece of land between two streets. The architect ingeniously adjusted the layout of the complex with its qa'a configuration, domed mausoleum, minaret, sabil-kuttab and bent entrance, to the awkwardness of the site, without sacrificing either the integrity of each of these

individual components or the coherence of the overall scheme. In order to take maximum advantage of the available land and secure maximum frontage on the two streets, the outline of the plan is bent into a multitude of angles and corners. Consequently, the facades are bent around angles and corners forming a series of vertical planes or facade sections.

The dome and minaret, which are strategically positioned to ensure maximum visibility, along with the portal and other facade sections, appear as a series of vistas hiding behind each other as one approaches the mosque from Bab Zuwayla. The winding street leading to the mosque forces one approaches it at an angle which reveals the first facade section only. As one gets closer, still at an angle, the second vista or facade section suddenly emerges from behind the first one. After that the third vista consisting of the splendid trilobed portal and the mausoleum's dome is similarly exposed. The approach to the mosque presents a series of visual surprises and climaxes and a remarkable dynamic response to the street's contours unparalleled in any other building in Cairo.

These various facade sections are unified by harmonious decoration. The relatively small surfaces of the exterior are densely decorated, a characteristic of late Mamluk architecture. On the lintels are complex designs executed in polychrome inlaid marble, a characteristic feature of Qaytbay's style. The qa'a component consists of a covered courtyard, a qibla iwan larger than the courtyard, an opposing iwan, and two side recesses. The sabil-kuttab, by definition the most public part of the building, is integrated into the fabric of the neighborhood across the street, and is connected to the mosque by means of an elevated passage over the street. The domestic appearance of the passage, with a big mashrabiyya overlooking the street below, is a further enhancement of the urban integration of the mosque. The fine marble inlay in the interior is signed by 'Abd al-Qadir al-Naqqash.

For the half pyramids or prismatic triangles at the exterior base of the dome of the mausoleum, see minaret at the Mosque of Shaykhu (4.106).

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4.205 Rab'-Wakala of Sultan Qaytbay

Cairo, Bab al-Nasr; 1481

4.206 Mosque of Sultan Qaytbay

Cairo, Rawda Island; 1481-91

4.207 Palace of Shihab al-Din

Cairo, Birkat al-Fahhadin; 1484

4.208 House of Qaytbay

Cairo; 1485

4.209 Mosque of Abu al-'Ila

Cairo, Bulaq; 1485

4.210 Mosque-Sabil-Kuttab of Azbak min Tutuh

Cairo, Azbakiyya; ca. 1485

4.211 Bab al-Qarafa

Cairo, Southern Cemetery; 1494

4.212 Mosque-Sabil-Kuttab and Qa'a of Amir Azbak al-Yusufi*

Cairo, off Shari' al-Saliba; 1494-5

This complex, built by Amir Azbak in 1494-5, is an excellent example of the late Mamluk style in its planning, decoration, and sympathetic response to the urban setting. The interior follows the mosque-madrassa layout, save for the use of the southern iwan as a mausoleum. Since it is located on a corner, the various components of the complex are carefully positioned in a fashion that enables the complex fully to exploit the frontage on the two streets. The form and location of the portal, sabil, loggia of the kuttab and windows of the qa'a or reception hall attempt to establish strong visual links with the street and give the building an extroverted, urban character, a characteristic of Cairene Mamluk architecture. The interior is richly decorated with marble floors, gilded ceilings, and carved ablaq iwan arches. Characteristic of the shafts of minarets from the late Mamluk period is the lavish stone carving executed in a variety of patterns, such as chevrons, arabesques, and geometrical designs. The second story of the minaret of Azbak displays a fine example of a stone-carved, geometrical pattern.

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Photos: Creswell and Sebah: VC

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4.213 Mosque of Sultan Shah

Cairo; 1495

4.214 Cistern-Mausoleum of Amir Ya‘qub Shah al-Mihmandar*

Cairo, foot of the Citadel; 1495-6

This curious domed cistern, built by Ya‘qub Shah, the chief of protocol, in 1495-6, is a memorial structure dedicated by its inscription to the glory of Sultan Qaytbay. The inscription runs along the whole facade commemorating the victory of Mamluk troops over the Ottomans in the battle of Adana in 1486. According to Abouseif, this inscription, in a literary style unusual for inscriptions, finds its parallel in medieval epics.

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4.215 Mosque of al-Gushani

Cairo; 1495-6

4.216 Maq'ad of Mamay al-Sayfi (loggia)

Cairo; 1496

4.217 Mosque of Badr al-Din al Wana'i

Cairo; 1496

4.218 Mosque of Asalbay (wife of Sultan Qaytbay)

Fayyum; 1499

4.219 Mausoleum of Sultan Qansuh Abu-Sa'id*

Cairo, Northern Cemetery; 1499

This structure, built by Sultan Qansuh Abu Sa'id in 1499, is a good example of a free-standing royal mausoleum from the late Mamluk period. Although its proportions and overall composition conform to the typical scheme of this kind of detached mausoleum, it introduces two variations on the predominant decorative themes. The carving on the stone dome substitutes an overall pattern of isolated star rosettes surrounded by interlocking arrow shapes for the standard arabesque designs fashionable in this period. The other novel feature is the implied triangular pediment manifested by the stone molding on the exterior zone of transition right below the dome. The zone of transition is externally expressed by means of three tiers of half-prisms, a development from that of the dome of the Mosque of Qijmas al-Ishaqi, where the half-pyramids are set in two tiers only. The prototype of this transition are the single-tiered prismatic triangles at the base of the dome of Gani Bak al-Ashrafi (see 4.106).

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4.220 Qubba-Iwan-Sabil of Azdumur (al-Zumr)

Cairo; late 15th c.

4.221 Minaret of the Mosque of al-‘Alaya

Cairo, Bulaq; late 15th c.

For the minaret, see 4.228.

4.222 Mosque of ‘Ali al-Imari

Cairo; late 15th—early 16th c.

4.223 Mausoleum of Sultan al-‘Adil Tumanbay

Cairo; 1501

4.224 Gateways of the Khan al-Khalili

Cairo; 1501-16

4.225 Mausoleum of Muhammad Tamr al-Husayni

Cairo; 1501-16

4.226 Mosque of Sultan al-Ghuri

Cairo, al-Manshieh; 1501-16

4.227 Madrasa-Mausoleum-Sabil of Azdumur

Cairo, Southern Cemetery; 1502

4.228 Madrasa-Mausoleum-Sabil-Kuttab of Amir Khayerbak*

Cairo, Shari‘ Bab al-Wazir; 1502, 1520

Amir Khayerbak was appointed viceroy of Aleppo by Sultan al-Ghuri, whom he then betrayed by defecting to the Ottoman side in the battle of Marj Dabiq near Aleppo in 1516. A year later, the Ottoman Sultan Selim, the new master of Egypt, conferred the viceregency of Egypt upon him in recognition of his defection. In 1520 he added a madrasa-mosque and a sabil-kuttab to his mausoleum, which he had built in 1502. To this new complex he annexed the adjacent Palace of Amir Alin Aq (built in 1293), in which he took up residence. This complex serves as an example of a foundation the construction of which straddles two eras.

The juxtaposition of the sabil-kuttab, bent entrance, prayer hall, and mausoleum created two sets of protrusions. The first, consisting of the sabil-kuttab and the bent entrance, follow the street's alignment; the second, following the prayer hall and the mausoleum, is oriented towards Mecca. The two sets of protrusions, combined with the square-octagonal-cylindrical minaret and the dome with an elaborate exterior zone of transition made up of half prisms, present an unusual volumetric composition with contrasting forms counter-balancing each other.

The prayer hall is covered with three cross-vaults supported by pointed arches. The two-layered, tapestry-like carving on the exterior of the stone dome, akin to that on the contemporary domes of Tumanbay (1501) and Qanibay al-Sayfi

(1503), is a simplified version of the intricate theme introduced on the dome over the mausoleum of Sultan Qaytbay (1472-74). The two layers on Qaytbay's dome are distinguished from one another by movement--one comprising a geometrical pattern and the other an undulating arabesque--and by contrasting surface articulation. This dynamic equilibrium between the two patterns is further accentuated by a difference in planes. The combination was never attempted again. However, the two interlacing, uniplanar arabesque layers on the dome of Khayerbak, along with those on the two other domes, exhibit similar contrasting surface articulation. The minaret is built of brick, and its shaft is decorated with star-shaped patterns carved in stucco. According to Abouseif, this is one of the few minarets in Cairo to be decorated with stucco carving; other examples of stucco carving are on the minarets of the Madrasa of al-Nasir Muhammad (see 4.63), of the Mosque of al-Aqmar added in 1397 (see 4.29), and of al-'Alaya at Bulaq (late 15th c.).

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4.229 Mausoleum of Azrumuk

Cairo, Northern Cemetery; 1503

4.230 Gate, Sabil-Kuttab, and Mausoleum of Amir Tarabay al-Sharifi

Cairo; 1503-4

4.231 Madrasa-Mausoleum-Sabil-Kuttab-Rab‘ of Amir Qanibay al-Sayfi al-Rammah*

Cairo, below the Citadel, Bab al-Wazir area; 1503-4

The mosque of Amir Qanibay, the sultan's master of the horse, was built in 1503-4 during the reign of Sultan al-Ghuri. Built on a large site on a hill overlooking the hippodrome and the Madrasa-Mosque of Sultan Hasan, the complex has a main facade that takes maximum advantage of the view and at the same time exposes itself to the crowds below. The complex projects a long front facade that includes the sabil-kuttab, minaret, trilobed groin-vaulted portal, windows inside big rectangular panels, and a carved stone dome. This array of highly decorated elements is composed harmoniously. The hill's slope presented another challenge which the architect cleverly overcame by raising the mosque on storage rooms so that the various parts of the facade would be at the same height; the top has one continuous line of crenellations, contributing to its uniformity and coherence.

The interior follows the qa‘a plan; the qibla iwan is roofed by a shallow vault on pendentives. The opposite iwan is covered by a cross-vault. The minaret, like the one built by Qanibay at al-Nasiriyya (1506) and the one attached to the funerary complex of Sultan al-Ghuri (1503-5), is entirely rectangular. Both minarets of Qanibay, like the minaret of the Mosque of Janbalat at Bab al-Nasr (ca. 1500, no longer extant) and the minaret of al-Ghuri at al-Azhar Mosque, are surmounted by a double-headed structure, a departure from the standard bulb carried on eight columns (see also 4.233).

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4.232 Madrasa of Sultan al-Ghuri*

Cairo, Fahhamin Quarter, Shari‘ al-Mu‘izz li-Din Allah; 1503-5

See Khanqah of al-Ghuri (4.233).

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4.233 Khanqah-Mausoleum-Sabil-Kuttab of Sultan al-Ghuri *

Cairo, Fahhamin Quarter, Shari‘ al-Mu‘izz li-Din Allah; 1503-5

The foundation of Sultan al-Ghuri, who died fighting the Ottomans outside Aleppo, was built between 1503 and 1505. The complex straddles both sides of the street of al-Mu‘izz, with the Friday mosque-madrasa built on the western side and the khanqah—mausoleum—sabil kuttab on the eastern side. The facades of the complex flanking the street of al-Mu‘izz, unlike the earlier religious complexes in the city, are not adjusted to the street alignment, and instead follow the Mecca-oriented interiors of the two sides of the complex, thus forcing the street to deviate from its original course and follow the new angle introduced by the facades. Since the two opposing facades are both set back from the original lines of the street, this divergent portion of the street is transformed into a sort of square which is semi-enclosed at the north end by the projection of the sabil-kuttab of the mausoleum and at the south end by the projection of the minaret of the madrasa. The thoroughfare was expanded so the patron could incorporate the urban space into the complex and rent it for market stalls. The income generated by these stalls and by the shops built into the lower levels on the qasaba facades

contributed to its upkeep. A famous engraving by David Roberts dating from 1839 shows the space between the two facades as roofed and occupied by a silk bazaar.

The final changes in the form and function of late Mamluk religious architecture are detected here. The khanqah is reduced to a mere gathering hall and lodgings for Sufis are absent. Although designated as a madrasa, the building across the street is a congregational mosque that follows the cruciform plan with attached students' cells. The waqf deed, however, does not mention teaching activities.

The entirely rectangular minaret, not unusual in this period (see minarets of Qanibay al-Rammah, 4.231), introduced the novel feature of a top story with four bulbs. The present five bulbs are a modern reconstruction. According to Abouseif, the four bulbs and the dome of the mausoleum (no longer extant) were covered with green tiles. The minaret of the Mosque of Sulayman Pasha at the Citadel (1528) and that of Shahin al-Khalwati are decorated with similar tiles (on the origins of this technique, see 4.78 and 4.98). This minaret and the original minaret of Aqsunqur (see 4.100) are the only documented minarets with four stories instead of the standard three.

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4.234 Rab'-Wakala of Sultan al-Ghuri*

Cairo, Shari' Muhammad 'Abduh; 1504-5

In the closing years of the Mamluk period rapid and dense urban development, combined with a waqf system of land tenure that hampered site redevelopment, produced a shortage of land available for new construction. The rab'-wakala built by Sultan al-Ghuri in 1504-5 represents an inventive and highly efficient use of a limited site. It adds three floors of permanent accommodations (*rab'*) above the two floors for merchants. With three rooms stacked vertically and connected internally by staircases, each rab' apartment forms a triplex.

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4.235 Mausoleum of Amir-Majlis Sudun

Cairo, Southern Cemetery; 1505

4.236 Mausoleum of Imam al-Layth ibn Sa'd

Cairo; 1505

For the zone of transition of the mausoleum's dome, which is part of the complex built anew under Sultan al-Ghuri, see 4.7. For the minaret added by Yashbak min Mahdi under Sultan Qaytbay, see 4.163.

4.237 Mausoleum of 'Asfur

Cairo, Northern Cemetery; 1506

4.238 Mosque of Amir Qanibay al-Rammah

Cairo, Nasiriyya; 1506

4.239 Mosque of al-Dashtuti

Cairo; 1506

4.240 Madrasa-Khanqah-Mausoleum-Sabil-Kuttab-Qasr-Rab' of Amir Kabir Qurqumas al-Atabeki*

Cairo, Northern Cemetery; 1506-7

The complex of Qurqumas, a mamluk of Sultan Qaytbay and a grand amir under Sultan al-Ghuri, was built in 1506-7. It includes a *qasr* or palatial hall on the south side of the mausoleum overlooking the cemetery. It was probably used by the founder when he visited the cemetery on religious holidays. The attachment of a residence to large religious complexes in the cemetery was not uncommon; the complex of Qaytbay has a *maq'ad* or reception loggia, for example. The main cruciform hall, similar to those in the Qaytbay and other religious complexes of the period, is neither a khanqah nor a madrasa. It served as a congregational mosque which accommodated Sufi *hudur* sessions and some teaching activities not specific to a certain rite. The rab' has duplexes, units built on two floors, with a latrine on both floors of each unit. Tenants did not necessarily belong to the foundation.

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4.241 Mausoleum of Azdumur

Cairo, Bab al-Wazir Cemetery; 1507

4.242 Mosque of Sultan al-Ghuri

Cairo, 'Arab Yassar; 1509

4.243 Wakala of Sultan al-Ghuri (al-Qutn)

Cairo; 1511

4.244 Mausoleum of Baybars al-Khayyat

Cairo; 1515

4.245 Mausoleum of Timurbay al-Husayni

Cairo; 16th c.

4.246 Khan of al-Zarakisha

Cairo; 16th c.

4.247 Wakala of al-Gallaba

Cairo; 16th c.

Ottomans (and Mamluks) in Egypt 1517-1805

Semi-independent Mamluk beylicates: Qazdughlis 'Ali Bey al-Kabir (1760-1766) and Muhammad Bey Abu al-Dhahab (1772-1775), Isma'il Bey (1786-1791) and the duumvirate of Murad and Ibrahim Bey (1791-1798); Napoleonic expedition/occupation (1798-1801); nominal Ottoman rule in Egypt 1805-1882

4.248 Takiyya and Mausoleum of Ibrahim al-Kulshani*

Cairo, Bab Zuwayla; 1519-24

The foundation of al-Kulshani was built as a Sufi complex dedicated to the Khalwati order by Shaykh Ibrahim al-Kulshani between 1519 and 1524. The

founder, who served as a government official under Uzun Hasan of the Aq Qoyunlu dynasty, fled after the Safavid conquest of Azerbaijan and took refuge in Egypt under the Mamluk Sultan Qansuh al-Ghuri.

This is the earliest Sufi complex to be referred to as a *takiyya*, a Turkish term introduced into Egypt after the Ottoman conquest and applied to Sufi religious foundations which included residences for the Sufis. It reflects a clear emancipation from the rules that governed Sufi architecture in the previous era when it conformed to the prevalent styles of religious foundations. Unlike official religious architecture, Sufi architecture from the early Ottoman period did not adopt a specific style or spatial pattern, but instead was independently shaped by the requirements and character of the shaykh whom the foundation followed.

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4.249 Zawiya of Hasan al-Rumi

Cairo; 1522

4.250 Rab' al-Tabbana (or Khayrbak)

Cairo; 1522

4.251 Mosque of Sulayman Pasha*

Cairo, Citadel; 1528

The Mosque of Sulayman Pasha al-Khadim (Hadım Süleyman Pasa), the first erected in Egypt under Ottoman rule, was built in 1528 by the governor for the use of the Janissaries quartered in the northern enclosure. It presents an interesting case of hybridization and inventiveness, characteristic of moments of major political and cultural transition.

The mosque is essentially Ottoman in plan and profile. The prayer hall adopts the Ottoman T-form variant and is covered by a shallow central dome in the Ottoman manner, flanked by 3 semidomes. This is fronted by a courtyard surrounded by

domed arcades. The minaret is similarly Ottoman in form with a cylindrical, faceted shaft topped by a conical finial, and located, in Ottoman fashion, to the right of the entrance façade. It is raised to a proportionately great height over the small mosque, in all likelihood to enhance its iconic value as a sign of the new Ottoman rule. Certain decorative features, however, are Mamluk. The two balconies of the minaret employ different styles of muqarnas in the Mamluk fashion, and the top of the minaret, the main dome and the small domes over the arcades are covered with green tiles, a feature with several Mamluk precedents (see 4.78, 4.98, and 4.233).

The interior reflects the outward Ottoman form with the dome resting on spherical pendentives, although the T-form space resembles a *durqa'a* bounded by three iwans, the qibla wall situated at the base of the T. The minbar is Ottoman both in substance, being made of marble (where the Mamluks usually employed wood), and in form, with its conical finial. However, its decoration is Mamluk, as is the whole decorative scheme for the interior. The marble mihrab, marble dadoes (which also enrich the qibla riwaq), and the inlaid inscription above the dadoes are all conventionally Mamluk. The large painted epigraphic roundels on the dome, carrying the names of God, Muhammad, Abu Bakr, 'Umar, 'Uthman and 'Ali, are typically Ottoman although positioned at an unusually high level and placed within an epigraphic band in the Mamluk manner. Otherwise, the elaborate and comprehensive program of painted decoration, which Creswell recorded before restoration, is essentially Mamluk. Precedents can be found from the previous period in such monuments as the Mausoleum of Sultan al-'Adil Tumanbay (4.223) and the Qubba al-Fadawiyya (4.202), although similar densely painted decoration on the qibla wall of the Üç Serefeli Cami of Edirne (1438-47) indicates that it had not been unknown in Ottoman architecture. Some elements, such as the stellate friezes in the semidomes, are more typical of other media, in this case woodwork, while the expanding lattice containing floral elements on the dome has a Persianate quality.

A particularly splendid Mamluk decorative feature is the marble pavement of the sahn, resembling the paving in Sultan Hasan (4.114) and Barquq's madrasa (4.132). However, the one truly singular embellishment of this monument is the extraordinary stucco cloudband surround, with floral painted interstices, located around the doorway providing access from court to mosque. Stuccowork was not uncommon in earlier Mamluk buildings but not in this location. The most obvious models are molded Persian and Ottoman bookbindings of the first half of the sixteenth century, and painting in the Persian tradition, but an architectural use for this motif in this medium and on this scale is unprecedented. The technique is extended to the cupola over the entrance which features a stucco arabesque lattice. The lunettes above the windows of the courtyard, which in their Ottoman models would feature tilework, are here decorated with pierced stuccowork. In sum, it would appear that the local craftsmen were given conspicuous freedom in decorating a building constructed on an Ottoman pattern.

Other features of the complex include a shrine of the Fatimid period, rebuilt with its entrance incorporated into the arcades of the court. It was originally erected by Abu Mansur Qasta, governor of Alexandria around 1140, to house his tomb, and dedicated to Sidi Sariya, a companion of the Prophet, hence the common name of the mosque. A second court fronting two halls comprising a kuttab was constructed to the north of the mosque. The domes of the kuttab were covered with blue tiles. The complex was completed by a sabil, no longer extant, and a perimeter wall which encompasses other, subsidiary courts and gardens.

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Slides: Blair-Bloom: MIT ©

4.252 Qubba (Zawiya) of Shaykh Su'ud Cairo; 1534

4.253 Iwan Rihan

Cairo; 1534-5

4.254 Sabil-Kuttab of Hüsrev Pasha*

Cairo, Shari‘ al-Mu‘izz li-Din Allah, Bayn al-Qasrayn; 1535

The Sabil-Kuttab of Hüsrev Pasha, an independent charitable structure, was built by Hüsrev Pasha ca. 1535 against the facade of the Madrasa of al-Salih between the minaret and the mausoleum, and thus appears as if it were protruding from the facade of a complex of which it is not a part. Its architecture very closely follows that of the sabil-kuttab integral to the complex of al-Ghuri, both in its architectonic vocabulary and in its protrusion from the main facade of a complex into a major thoroughfare. It indicates the persistence of many aspects of Mamluk style and planning themes in the Ottoman period. The independent sabil-kuttab, a type introduced for the first time by Sultan Qaytbay in 1479, became the most favored of all commemorative charitable foundations in Ottoman Cairo. Hüsrev Pasha was one of the most active builders among Ottoman governors; he erected mosques at Diyarbakir (1519-29), Sarajevo (1532), and Van (1567), a mosque and two madrasas at Aleppo (1546-47 by Mimar Sinan), a türbe in Istanbul, a canopy mausoleum at Van (1581), and a caravanserai on the Van-Bitlis road.

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4.255 Mosque (and Ma‘bad) and Mausoleum of Shahin al-Khalwati

Cairo, Southern Cemetery; 1538

For the tiles decorating the minaret, see 4.233.

4.256 Bayt al-Kritliya or Gayer-Anderson Museum**(House of Amna bint Salim al-Jazzar, house of ‘Abd al-Qadir al-Haddad, and sabil)**

Cairo; 1540 and 1631

4.257 Madrasa-Takiyya of Sulayman Pasha

Cairo; 1543

4.258 Mausoleum of Amir Sulayman

Cairo, Northern Cemetery; 1544

4.259 Mosque of Davut Pasha

Cairo; 1548

4.260 Mausoleum of al-Sha‘rani

Cairo; 1567

4.261 Mosque of Mahmud Pasha (al-Mahmudiyya)*

Cairo, at the foot of the Citadel; 1567

The mosque built by Mahmud Pasha in 1567 is a good example of early Cairene Ottoman official religious architecture which follows the Mamluk tradition. The positioning of the domed burial chamber behind the prayer hall to face the Citadel and the erection of the minaret on a semicircular buttress protruding from a corner next to the mausoleum show that it used the nearby Madrasa of Sultan Hasan as its model. The minaret, however, is Ottoman.

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Photos: Creswell: VC

Matson Collection: Library of Congress

Slides: Blair-Bloom: MIT ©**4.262 Mosque of Sinan Pasha***

Cairo, Bulaq; 1571

The Mosque of Sinan Pasha was built in 1571 at the port of Bulaq. It serves as a good example of early Cairene Ottoman official religious architecture which

combines both the Mamluk and Ottoman styles. The mosque consists of a square prayer hall covered entirely by the largest stone dome in Cairo, with domed porticoes on three of its sides. The dome's transitional zone, which is invisible from the exterior, starts inside the walls of the chamber and displays a tripartite system of squinches recalling that of the Qubba of Yashbak at Matariyya (1477), the Qubba al-Fadawiyya (1479, see 4.202), the Qubba of Ma'bad al-Rifa'i (1478), and the Zawayat al-Damirdash (before 1498). It is this feature that gives the interior a late Mamluk character. The exterior, on the other hand, with its large buttress-supported drum and dome rising above the cupolas of the porticoes along with the pencil-shaped minaret, is unmistakably of an Ottoman mosque, dominating the horizon at this vital port which was Egypt's gateway to Istanbul, and was therefore frequented by international merchants and pilgrimage caravans, see Abouseif, 1994; see also the Mosque of Muhammad Bey Abu al-Dhahab, 4.331).

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Photos: Creswell and Sebah: VC

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4.263 Mosque of Nur al-Din (or Mesih Pasha)

Cairo; 1574-9

4.264 Mosque of Murad Pasha

Cairo; 1578

4.265 Mausoleum (and Zawiya) of Shaykh Sinan

Cairo; 1585

4.266 Wakala of al-Harnub (or Sinan Pasha)

Cairo, Bulaq; before 1587

Part of the waqf of Sinan Pasha (4.262).

4.267 Takiyya-Mausoleum-Sabil-Kuttab of Yusuf al-Kurdi

Cairo; 16th c.

4.268 Mosque of Taghri Bardi

Cairo; 16th c.

4.269 Wakala of Taghri Bardi

Cairo; 16th c.

4.270 Qa'a and Sabil of 'Abd al-Wahid al-Fasi

Cairo; 16th c.

4.271 Sabil al-Ahmar

Cairo; 1604

4.272 Mausoleum of Yusuf Agha al-Habashi

Cairo; 1604-5

4.273 Mosque of al-Malika Safiyya*

Cairo, off Shari' Muhammad 'Ali; finished 1610

The mosque of al-Malika Safiyya was started by 'Uthman Agha, who held the post of the Agha Dar al-Sa'ada, or black eunuch in charge of the harem, as well as the Egyptian waqf estates of the holy places in the Hijaz. He died before the construction was completed, and as a result it was appropriated and finished by his owner al-Malika Safiyya, the Venetian wife of Sultan Murad III, in 1610. The plan, a forecourt surrounded by domed porticoes and a prayer hall covered with a central dome carried on six columns and surrounded by smaller domes, bears a closer resemblance to the plan of an Istanbul mosque than any other Ottoman structure in Cairo.

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Photos: Creswell: VC

4.274 Mosque of Shaykh al-Burdayni*

Cairo, Dawudiyya Quarter; 1616-29

The Mosque of Shaykh al-Burdayni was built by an Egyptian shaykh of the Shafi'i rite between 1616 and 1629. This mosque, with its carved-stone minaret, facade scheme, and interior decoration, represents an interesting resurgence of the architecture of the Qaytbay period. It also displays the only minaret from the Ottoman period with an inscription band.

Other Cairene Ottoman mosques with a Mamluk plan include the Mosque of Dawud Pasha (1548), Ribat al-Athar (south of Fustat, originally 1307, restored as a takiyya for the Khalwati Sufi order by Ibrahim Pasha al-Shaytan in 1663-4), Madrasa-Mosque of Muhammad Pasha al-Silahdar at the Shrine of 'Uqba ibn 'Amir (1655), and Mosque of Mustafa Shurbaji Mirza (1698).

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Photos: Sebah and Lekegian: VC

4.275 Rab‘-Sabil-Kuttab al-Qizlar*

Cairo, Shari‘ al-Hilmiyya; 1618

The Rab‘ of al-Qizlar was built in 1618. Like the rab‘ of Ridwan Bey, it is constructed above a row of shops. It serves as a fine example of a Cairene modular apartment building from the Ottoman period. The footprint of each apartment occupies one module, which, on the ground floor, is demarcated by one shop. Like the Rab‘ of Ridwan Bey, a corridor on the rear side of the first floor serves as access to the apartments. In each apartment, a small vestibule leads to a latrine, a double-storied living space consisting of an iwan and a *durqa‘a*, and narrow stairs rising to an upper living room and a private roof terrace.

Of interest is the Rab‘ of al-Tabbana or Khayerbak (1522), which, along with that of the complex of Qaytbay at the cemetery, forms a "linear" type of rab‘. The original structure of the rab‘ of al-Tabbana--consisting of semi-duplex apartments (*qa‘as*) on the ground floor, above which is one level of semi-triplex apartments (*riwaqs*) comprising a duplex and a mezzanine--is considered by Hazem Sayed as an example of a purely residential building, or a free-standing rab‘. Access to the *qa‘as* is provided by a back alley, off which also rise a series of stairs, each leading to two adjacent *riwaqs*. For a full account of this linear type of rab‘ see Zakariya below.

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Slides: Blair-Bloom: MIT ©

4.276 Mosque of Amir Yusuf Agha al-Hinn*

Cairo, Old Khalij; 1625, 1938

The Mosque of Yusuf Agha al-Hinn was built by a Mamluk amir or bey of Circassian origin in 1625. Except for the Ottoman minaret, this free-standing mosque follows Mamluk traditions both in its planning and decoration. It displays the typical components of a Mamluk mosque such as a portal, sabil-kuttab, and an interior adopting the qa'a configuration. It also had a domed mausoleum, but it no longer exists. The anachronistic, independent sabil-kuttab, built contiguous to the northwestern corner of the mosque in 1938, is a replica of the sabil-kuttab of 'Abd al-Rahman Katkhuda built in 1744. A large mashrabiyya occupies the whole upper part of the northwest iwan and overlooked the canal before it was filled and replaced by a street. Providing mashrabiyyas for landscape views was a practice common in domestic architecture of the period.

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4.277 Mausoleum of Shaykh 'Abd al-Ra'ouf al-Manawi

Cairo; 1627

4.278 Sabil-Kuttab of Qitas Bey (or Baybars al-Jashankir)

Cairo; 1630

4.279 Sabil-Kuttab-Musalla of Mustafa Sinan

Cairo; 1630

4.280 Sabil-Kuttab of Sulayman Shawish

Cairo; 1632

4.281 Mosque of Marzuq al-Ahmadi

Cairo; 1633

4.282 House of Jamal al-Din al-Dhahabi

Cairo; 1634

4.283 Wakala-Sabil-Kuttab of Jamal al-Din al-Dhahabi

Cairo; 1637

4.284 Sabil and House-Waqf of Ibrahim Agha Mustahfizan

Cairo; 1639-52

4.285 House of al-Sihaymi*

Cairo, Darb al-Asfar; 1648, 1796

The house of al-Sihaymi, built in 1648 with additions in 1796, is a fine example of a Cairene house from the Ottoman period with its typical strict separation of public spaces (*salamlık*) from private ones (*haramlık*). In addition to the open spaces, the *salamlık* included the *takhtabush* (a large benched area which opens onto the courtyard like an iwan where business transactions were carried out in the morning), the second-story *maq'ad* or loggia (an informal reception area used usually in the evenings), and the *qa'a* (the formal reception hall). The *haramlık* section, which includes a *qa'a* as well as private apartments and a bath, is located above the ground floor and is reached by a separate flight of stairs in the courtyard. The different spaces of the *haramlık* overlook the courtyard through openings concealed by fine *mashrabiyyas* that allow the women to enjoy the view without being seen by the guests in the courtyard.

Social patterns and family values were not the only factors instrumental in determining the spatial configurations of Cairene houses. The real ingenuity of their designs lies in the structural modifications introduced into traditional spaces (like the *qa'a*, *maq'ad*, *takhtabush*, etc.) to produce autonomous spatial units adapted to climatic conditions. While the open courtyard functions as a temperature regulator, diffusing cool air which it retained from the night into the rooms of the house during the day, the spatial units that look onto it have varying temperatures during the day, depending on their orientation to the sun. The *takhtabush* provides a cool sitting area in the morning; the *maq'ad*, which always faces north to catch the prevailing wind, is the favourite entertainment area in the evening. The *qa'a* is an indoor space which can be conveniently heated in the winter. The domed opening in the roof of the central part of the *qa'a*, which acts as an outlet for hot air, along with high ceilings, a water fountain below the domed opening, thick walls, marble surfaces, and the *mashrabiyya* screens keep the interior of the *qa'a* cool in the summer. Finally, cold air is conducted to the inner parts of the house through a *malqaf* or wind catcher. Climatic adaptations transcend typical utilitarian designations of the various units; activities are shifted from one unit to the other according to the hours of the day and the seasons.

The domed structure in the garden was originally a mausoleum; it was moved from its original location near Bab al-Khalq after 1952. It is known as the Qubba of Jamal al-Din and dates from the 16th-17th c. It represents a fine example of a dome decorated with pierced openings, which first appeared on the dome crowning the minaret at al-Mashhad al-Bahri near Aswan (1077-81) and in the dome of the mausoleum built by Maqlad al-Nasiri at Qus (1172-73). These were later followed by the dome of Safi al-Din Jawhar in Cairo (1315) and the dome of the Qa‘a of Muhib al-Din al-Muwaqqi‘ (1350). The dome of Jamal al-Din is pierced with a geometrical design, a feature introduced for the first time on the dome of Muhib al-Din, and filled with colored glass displaying smaller designs.

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Photos: Creswell: VC

4.286 Qasaba of Ridwan Bey*

Cairo, outside Bab Zuwayla; 1650

The Qasaba of Ridwan Bey was built in 1650 by the Mamluk leader of the powerful Faqariyya faction, who controlled political life in Cairo from 1630 to 1656. Popularly known as the Khiyamiyya or Tentmakers' Bazaar, this qasaba provides an excellent example of a Cairene covered market, with two rows of standardized shops flanking a thoroughfare, which, in this instance, is an extension of the major spine of medieval Cairo. An interesting feature is the rab' above the shops, with each apartment spanning two shops. See also Rab'-Sabil Kuttab al-Qizlar (4.275).

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4.287 Palace of Ridwan Bey

Cairo; 1650

4.288 House of al-Mulla

Cairo; 1654

4.289 Sabil-Kuttab-Mausoleum of Isma'il al-Manawi or Maghlawi

Cairo; 1657

4.290 House of al-Sadat al-Wafa'iyya

Cairo; 1659-1754

4.291 House of Sitt Wasila

Cairo; 1664

4.292 Sabil-Wakala of Oda Bashi (at Bab al-Nasr)

Cairo; 1673

4.293 Sabil-Kuttab of Oda Bashi (at al-Mabyada)

Cairo; 1673

4.294 Wakala and Mosque of Dhu'l Fiqar

Cairo; 1673 and 1680

For the wakala (1673), see 4.302.

4.295 Sabil-Kuttab and House of Shahin Ahmad Agha 'Ayn A'yan (chief agha) Dar al-Sa'ada

Cairo; 1675

4.296 Sabil-Kuttab of Hasan Agha Kuklian

Cairo; 1694

4.297 Caravanserai

Esna; 1695

4.298 Mosque of Ahmad Katkhuda al-'Azab

Cairo; 1697

4.299 Mosque of Mustafa Shurbaji Mirza

Cairo, Bulaq; 1698

4.300 Sabil-Kuttab of Zayn al-'Abidin

Cairo; 17th c.

4.301 House of Mahmud al-Shabshiri

Cairo; 17th c.

4.302 Wakala-Rab' of al-Bazar'a*

Cairo, Darb Qirmiz; 17th c.

Built in the 17th c., the Wakala-Rab' of al-Bazar'a indicates the persistence of this type of commercial architecture which was fixed towards the end of the 15th c. (e.g., the Wakala of Sultan Qaytbay of 1480). It consists of stores on the ground floor, lodgings in a gallery on the second floor, and a rab' on the two top floors with split-level apartments with private terraces. Its remarkable verticality is characteristically Egyptian, and forms an interesting contrast with the Rab'-

Wakala of Dhu'l Fiqar Katkhuda (1673), which is rather horizontal, probably following Syrian models.

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4.303 Sabil-Kuttab of 'Ali Bey al-Dimyati

Cairo; 1710

4.304 Mosque of Alti Barmaq

Cairo; 1711

4.305 House of Mustafa Ja'far

Cairo; 1713

4.306 Sabil-Kuttab of Ibrahim Bey al-Monastirli

Cairo; 1714

4.307 Mosque of Yusuf Katkhuda 'Azaban

Cairo; 1715

4.308 Sabil-Kuttab of Bashir Agha Dar al-Sa'ada

Cairo, al-Habbaniyya; 1718

See Madrasa of Sultan Mahmud (4.319)

4.309 Zawiya of 'Abd al-Rahman Katkhuda

Cairo, Mugharbilin; 1723

4.310 House of 'Abd al-Rahman al-Harawi

Cairo; 1731

4.311 Mosque of al-Shuraybi (or al-Bakri)

Cairo; 1732

4.312 Mosque of Amir ‘Uthman Katkhuda*

Cairo, near Birkat al-Azbakiyya; 1734

This mosque of Amir ‘Uthman Katkhuda was built as part of a large complex in 1734. The exterior of the mosque has an unmistakably Mamluk character, but Ottoman influence manifests itself in the shape of the minaret, the tiles adorning the lintel of the entrance, and the centering of the portal on the front facade. The archaic hypostyle layout is unique among the mosques of this period.

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4.313 Mosque of al-Fakahani

Cairo; 1735

4.314 Mosque-Madrassa of ‘Ali Qaysarli

Cairo; 1736

4.315 Sabil-Kuttab of Sitt Saliha

Cairo; 1741

4.316 Sabil-Kuttab of ‘Abd al-Rahman Katkhuda*

Cairo, Shari‘ al-Mu‘izz li-Din Allah at Nahhasin; 1744

The Sabil-Kuttab of ‘Abd al-Rahman Katkhuda was built in 1744. Its patron was a prominent Mamluk officer, renowned for his extensive patronage of architecture. His buildings introduced a new style characterized by original

decorations inspired mainly by Mamluk themes such as ablaq voussoirs, muqarnas cornices, polychrome marble mosaics, engaged corner columns. Rogers, however, describes this structure as "an elegant Mamluk pastiche." Although independent sabil-kuttabs were common during the Ottoman period, their general spatial configuration did not undergo much development after they were first introduced by Sultan Qaytbay in 1479. This vertically elongated structure sits on a triangular site formed by the splitting of Shari‘ al-Mu‘izz into two branches, and serves as a visual focus for the termination of this major spine, especially to those approaching it from the monuments of the Qalawunids in the Bayn al-Qasrayn area.

Apart from the features based upon Mamluk decorative elements, the ‘Abd al-Rahman Katkhuda style also displays Ottoman floral elements carved in stone and marble, exemplified by the main portal to the Azhar Mosque (added in 1753); wide round arches, sometimes scalloped, along with small round and lobed arches, like those exhibited by Katkhuda's mosque in the Muski quarter (1754-5) and his zawiya at Mugharbilin (1729); openings framed by bands of arabesque carved in stone, a novel feature to be seen on many of his constructions such as the mosque in the Muski quarter; and the revival of classical and Byzantine forms such as those used in the Fatimid gates of Badr al-Jamali, as represented by Bab al-‘Azab at the foot of the Citadel (1754).

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Photos: Lekegian and Sebah: VC

Slides: Blair-Bloom: MIT ©

4.317 Mosque-Sabil-Kuttab of Shaykh Mutahhar

Cairo, intersection of Shari‘ Muski and Shari‘ al-Mu‘izz; 1744 (by ‘Abd al-Rahman Katkhuda)

4.318 Sabil and Drinking Trough of ‘Abd al-Rahman Katkhuda

Cairo; mid 18th c.

4.319 Madrasa-Takiyya-Sabil-Kuttab of Sultan Mahmud I*

Cairo, al-Habbaniyya; 1750

This complex was built by Sultan Mahmud through his agent Bashir Agha Dar al-Sa‘ada in 1750, signifying a new interest in local monuments by Ottoman sultans. It is also one of only two madrasas built under the Ottomans in Cairo, the other being that of Sulayman Pasha (1543). The architecture of both madrasas (or takiyyas) is closely related to Ottoman madrasas in Turkey. Like numerous religious foundations in Cairo beginning with the Madrasa of Amir Iljay al-Yusufi (1373), this madrasa has a sabil-kuttab at the corner of the main facade. The madrasa has two exterior facades, one on a major thoroughfare but in former times overlooking the canal (Khalij), and the other on a side street. The two come together to form an L at the exterior corner where the sabil-kuttab juts out. Due to its prominent location, it was chosen to display the symbols of the sultan. The tuTMra of the sultan is inscribed in a roundel, emulating the roundels that exhibit the blazons of the Mamluk sultans and amirs, and the window grilles of the sabil have Ottoman baroque floral patterns. It is in this foundation that the Cairene Ottoman sabil-kuttab breaks away from the Mamluk model which it had followed for more than two centuries. The round shape of the sabil of this madrasa is derived from Ottoman examples in Istanbul, especially the *çesme* (fountain) of the Nuruosmaniye complex, begun under Sultan Mahmud I. The kuttab surmounting the sabil is unique to Cairo, and is here given a polygonal form centered above the circular base of the sabil. The combination of the bow-front sabil and the polygonal kuttab was adopted by many foundations in Cairo during the second half of the eighteenth century.

Facing the sabil-kuttab of Sultan Mahmud on the opposite corner is the sabil-kuttab built by the sultan's agent Bashir Agha Dar al-Sa‘ada in 1718. It was built entirely in the Mamluk style and thus provides an interesting contrast to the Ottoman structure which defies the architectural legacy of the previous era.

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4.320 Sabil-Kuttab of Ibrahim Bey al-Kabir

Cairo; 1753

4.321 Bab al-'Azab*

Cairo, Citadel; ca. 1754

The Bab al-'Azab was built facing the mosque of Sultan Hasan by the amir Radwan Katkhuda al- Jalfi shortly before 1754 (the year of his death) on the site of a previous Mamluk gate, to provide access to the lower enclosure. It is a copy of the Fatimid Bab al-Futuh, an example of an historicizing impulse at a time when Cairene politics and architectural design were in flux (see 4.316). The gate is both a feature and a symbol of the consolidation of local political control at this time under the ruling Mamluk Qazdughli house in alliance with the 'Azaban (Ottoman Muslim levies) and their Mamluk allies, the Qulfiyya.

The interior facade features representations in relief of hybrid leonine creatures, of uncertain provenance, on the spandrels bracketing the arch. Otherwise, this facade was renovated in a neo-Gothic style during the Khedival period, at the time the exterior double ramp and balustrade in similar style was constructed.

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Photos: Matson Collection: Library of Congress

Slides: Blair-Bloom: MIT ©

4.322 Mosque of ‘Abd al-Rahman Katkhuda (or al-Ghurayib)

Cairo; 1754

4.323 Mosque of Shawazliya

Cairo; 1754 (by ‘Abd al-Rahman Katkhuda)

4.324 Mosque and Wakala of ‘Abd al-Baqi Chorbaji

Alexandria; 1758

4.325 Sabil-Kuttab of Sultan Mustafa*

Cairo, Maydan of Sayyida Zaynab; 1759

The free-standing sabil-kuttab of Sultan Mustafa was built in 1759. It derives its form and decoration from the sabil and mausoleum of the Laleli complex in Istanbul, also built by Sultan Mustafa between 1759 and 1763. The sultan placed his tuTMra on a roundel on the facade of the Cairene sabil, a feature absent from the sabil in Istanbul. Bates ascribes the need for such a symbolic assertion of power, which was deemed unnecessary in Istanbul, to the turbulence and political unrest in Cairo during that period.

That the theme of the sabil-kuttab introduced in the Madrasa of Sultan Mahmud was a major success is attested by its frequent recurrence both independently, such as the Sabil-Kuttab of Ruqayya Dudu (1760), the baroque decoration of which is unrivaled by any Cairene monument from this period, and attached to another foundation, such as the no-longer extant Mosque of Janbalat (mosque, ca. 1500, sabil-kuttab, 1797), or the Wakala—Sabil-Kuttab of Nafisa al-Bayda (1796) where it forms an integral part of a new complex.

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Slides: Blair-Bloom: MIT ©

4.326 Sabil-Kuttab of Ruqayya Dudu

Cairo; 1761

4.327 Mosque-Sabil-Mausoleum of Shaykh Ramadan (or Ribat of 'Abd al-Rahman Katkhuda)

Cairo; 1762

4.328 Mosque of Sayyida 'A'isha

Cairo; 1762 (by 'Abd al-Rahman Katkhuda)

4.329 Mosque of Yusuf Chorbaji

Cairo; 1763

4.330 Sabil-Waqf of Yusuf Beg

Cairo; 1772

4.331 Mosque of Muhammad Bey Abu al-Dhahab*

Cairo, facing Maydan al-Azhar; 1774

The mosque was built in 1774 by Muhammad Bey Abu al-Dhahab, who, along with his master 'Ali Bey al-Kabir, attempted to restore the Mamluk dynasty in Egypt between 1771 and 1772. It boasts a prominent location between the Mamluk complex of al-Ghuri and the Fatimid Mosque of al-Azhar. The mosque, along with a two-storied takiyya on its south side, is all that remains of a major religious complex which also included a library, latrines, and fountains. Although this mosque was built after the ambitious Abu al-Dhahab had abandoned his master's intrigues and reverted to acknowledging the suzerainty of the Ottoman sultan, it displays bold Mamluk features assimilated into an Ottoman scheme. It resembles the Ottoman Mosque of Sinan Pasha in Bulaq (1571, see 4.262), whose spatial configuration and dome size and profile it imitates. Among Mamluk features are the dome's zone of transition, employing a tripartite squinch reminiscent of that of al-Qubba al-Fadawiyya, attributed to Qaytbay (1479, see 4.202); the incorporation of the founder's tomb into the mosque, a Mamluk legacy appearing here for the first time in a Cairene Ottoman building; the dedication of the mosque like that of Sultan Hasan as a madrasa for the four rites of Islamic law with the exclusion of the Sufi services commonly accommodated in late Mamluk mosques; the typical facade paneling with muqarnas recesses containing windows; and, above all, the square minaret which is almost a replica of that at the nearby complex of al-Ghuri. Unlike the Mosque of Sinan Pasha, whose

porticos look out onto gardens on the port of Bulaq, this mosque is situated in the center of the city and is built on top of shops generating income for the upkeep of the mosque as was usually the practice in commercial locations. Remarkable is the partial screening of the porticos facing the streets with a wall which, along with the ziyada created by setting back the mosque and porticoes from this facade or screen as well as the raising of the mosque above street level, serves as a buffer zone providing the necessary accoustical insulation and eliminating visual distractions for the worshipers inside the mosque and the latecomers in the porticos.

The approach to the serene interior of the mosque from the crowded street has two stages. First, stairs rising directly from the sidewalk to the abstracted Mamluk trefoil portal, which is centered on the facade following Ottoman traditions in Istanbul, provide a vertical transition. Since this portal is shifted off the mosque's doorway by one portico bay, the horizontal transition from the top of the stairs to the interior of the mosque follows an L. This sequential experience recalls that of the bent entrances of elevated Mamluk mosques, where a dark passage extends between the inner gate of the entrance unit and the open courtyard surrounded by the four iwans; thus the horizontal "bent" sequence is amplified by a dramatic play of light. In this example, however, the ziyada, which is open to the sky, is cleverly exploited to fulfill the purpose of the dark passage. Coming from out of doors one turns left into the open ziyada and walks in the shadow of the surrounding walls, then turns right into the shaded area underneath the covered portico and walks through the mosque's door to find oneself underneath a huge dome. The dome lets in light through the windows around its drum whose brightness contrasts with the daylight filtered through the grilles on the windows in the walls.

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4.332 Takiyya of al-Rifa'iyya

Cairo; 1774

4.333 Sabil of Muhammad Bey Abu al-Dhahab

Cairo; 1774-5

4.334 House of ‘Ali Katkhuda

Cairo; 1776

4.335 House of Ahmad Katkhuda al-Razzaz

Cairo; 1778 (including 15th c. remains of the Palace of Qaytbay)

4.336 Musafirkhana Palace

Cairo, al-Jamaliyya; 1779-88

4.337 Mosque of ‘Ali ibn al-‘Arabi and House of Muhammad al-Mahruqi

Cairo; 1784

4.338 Mosque of al-Sadat al-Wafa’iyya

Cairo; 1784

4.339 Wakala-Waqf of al-Haramayn

Cairo; 18th c.

4.340 Sabil of Husayn al-Shu‘aybi

Cairo; late 18th c.

4.341 Mosque of Mahmud Muharram

Cairo; 1792

4.342 House of Ibrahim Katkhuda al-Sinnari

Cairo; 1794

4.343 Wakala-Sabil-Kuttab of Nafisa Bayda

Cairo, Bab Zuwayla; 1796

4.344 Sabil-Kuttab of the Mosque of Janbalat

Cairo , Bab al-Nasr; 1797

The mosque (ca. 1500) was destroyed by the French during the Napoleonic expedition. Fine drawings of the sabil, which also no longer exists, are to be found in the *Description de l’Egypte*.

4.345 House of ‘Ali Efendi Habib

Cairo; 18th c.

4.346 Hammam al-Tanbali*

Cairo; 18th c.

The hammam was built in the 18th c. and surveyed by Pascal Coste around 1839. It is representative of a typical Cairene hammam, which, like most hammams,

was modeled on the Roman bath. A distinctive feature is the first hall or *maslakh* (disrobing room), which emulates a residential reception hall.

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4.347 Mosque of Terbana

Alexandria; 18th c.

4.348 Mosque of Nabi Daniel

Alexandria; 18th c.

4.349 Mosque of Muhammad al-‘Abbasi

Rosetta (Rashid, near Alexandria); 18th c.

4.350 Grand townhouses at Rosetta*

Best represented by ‘Arab Killy House 18th c., Ramadan House 18th c., al-Manadili House 18th c., Amasyali House 1808, Hasiba Ghazal House 1808
 Rosetta (Rashid, near Alexandria); 16th-19th c.

These multistoried urban mansions are an interesting example of provincial domestic architecture from the Ottoman period. They are noted, among other things, for the elegant brickwork and antique white marble columns used as exposed corner pillars supporting staircase systems. The structural function of the white marble column is visually emphasized by purposefully setting it against brick walls to produce a contrasting effect. The exposed corner column employed both as a structural and decorative feature is a North African influence.

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Muhammad 'Ali's line 1805-1953

1831-1840 in Syria also; known as khedives 1867-1914; British mandate established 1882

4.351 Palace of Muhammad 'Ali (or the Fountain Kiosk)

Cairo, Shubra; 1808

4.352 Mosque of Hasan Pasha Tahir

Cairo, Hilmiiyya; 1809

4.353 Bijou Palace (or al-Jawhara Palace)

Cairo, Citadel; 1814

4.354 Sabil-Kuttab of Tusun Pasha

Cairo; 1820

4.355 Harem Palace

Cairo, Citadel; 1827

4.356 Mosque of Muhammad 'Ali*

Cairo, Citadel; 1828-48

The mosque of Muhammad 'Ali Pasha was built between 1828 and 1848. Perched on the summit of the citadel, this Ottoman mosque, the largest to be built in the first half of the 19th c., is, with its animated silhouette and twin minarets, the most visible mosque in Cairo. It is built on the site of Mamluk palaces destroyed at the behest of the patron, an act reminiscent of that of Saladin who wiped out all traces of Fatimid power by dismantling their palaces, and it also superseded the adjacent Mosque of al-Nasir Muhammad as the new state mosque. This first independent ruler of Egypt chose to build his state mosque entirely in the architectural style of his former overlords, the Ottomans, unlike the Mamluks who, despite their political submission to the Ottomans, tenaciously stuck to the architectural styles of the two Mamluk dynasties. But then, as an Ottoman governor of Albanian origin, his primary identification was with the Ottomans rather than his local subjects and he even had designs on the Sultanate for a time.

This mosque, with its general scheme consisting of a square sanctuary covered by a central dome which is flanked by four half-domes, is the second example of a classical Ottoman revival, the first being the new Fatih Mosque in Istanbul

(1766). Both monuments point toward the age of great ingenuity and inventiveness in Ottoman architecture, and most closely resemble Sinan's Sehzade Mehmet Mosque (1543-48) and the Yeni Valide Mosque (begun 1597) in their overall forms. The style, however, was not the only imperial aspect that the architect strived to emulate. The monumental scale of the sanctuary rivals that of Sultan Ahmet (1609-17); the adjoining courtyard surrounded by the typical domed porticoes is of a larger area than that of the Süleymaniye (1550-57); the slightly pointed dome, although of a diameter smaller than its Ottoman counterparts, has a profile equal in height to that of the Süleymaniye and higher than that of the Selimiye (1569-74); the height of the minarets is unrivaled by any of their Ottoman counterparts. The mosque's decoration styles shows strong European influence, characteristic of Ottoman architecture in Istanbul from this period.

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4.357 Sabil-Kuttab of Isma‘il Pasha (or Muhammad ‘Ali)

Cairo; 1828

4.358 Wakala of al-Silahdar

Cairo; 1837

4.359 Mosque and Sabil-Kuttab of Sulayman Agha al-Silahdar*

Cairo, Shari‘ al-Mu‘izz li-Din Allah; 1839

The Mosque of Sulayman Agha al-Silahdar, built in 1839, is a fine example of a Cairene neighborhood mosque exhibiting all the decorative features of the Muhammad ‘Ali style. The spatial configuration combines both Ottoman and local features, with a courtyard surrounded by arcades which are covered by shallow domes and a sanctuary displaying four marble columns which sustain a central lantern. A distinctive Cairene statement is the alignment of the front facade with the street, overcoming its divergence from the Mecca-oriented interior by progressively increasing the thickness of the wall, an adjustment technique first employed in the Aqmar Mosque (1125). The sabil, which is next to the kuttab instead of underneath it, flaunts a facade decorated in an Ottoman baroque fashion and strongly recalls that of the sabil-kuttab built by Isma‘il Pasha (1828) facing the Madrasa of al-Nasir Muhammad at Bayn al-Qasrayn. Unlike the new Ottoman forms introduced by the sabil-kuttab of the Madrasa of Sultan Mahmud (1750), which was emulated by local figures and eventually incorporated into the traditional Mamluk repertory as in the Sabil of Husayn al-Shu‘aybi (late 18th c.), many of the imported forms of Cairene sabil from the Muhammad ‘Ali period remained alien to the local style and faced traditional Cairene buildings like pastiches mimicking Ottoman fountains from Istanbul.

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4.360 Mosque of al-Jawhari

Cairo; 1845-8

4.361 Tomb of Sulayman Pasha al-Fransawi

Cairo; 1859

4.362 Salamluk of Gezira Palace

Cairo; 1863

4.363 Sabil of Umm ‘Abbas

Cairo; 1867

4.364 Mosque of al-Rifa‘i*

Cairo, facing Sultan Hasan Mosque; 1869-1912

In 1869 Husayn Fahmi Pasha *al-mi‘mar* (the architect), a prince from the royal family who went to France in 1840 as part of Muhammad ‘Ali's fifth and largest educational mission, was commissioned by Khushyar Khanim, mother of Khedive Isma‘il, to replace the zawiya of al-Rifa‘i and its revered mausolea with a dynastic mosque that would house, in addition to the Sufi relics, the tombs of the royal family. However, he died during the first phase of construction, which came to a complete halt shortly after the abdication of Khedive Isma‘il in 1880. Work was ordered resumed in 1905 by ‘Abbas Hilmi II, who entrusted Max Herz Bey, the Hungarian architect in charge of the Committee for the Conservation of Arab Monuments in Cairo, to complete the mosque. Herz was aided by the Italian architect Carlo Virgilio Silvagni, and advised by ‘Ali Pasha Mubarak, the Minister of Public Works under Khedive Isma‘il. The mosque was completed in 1912.

This monument represents a turning point in the cultural and political history of Egypt. It looks onto straight boulevards and open squares, two aspects of European city planning introduced during the reign of Muhammad ‘Ali and his successors, who sought to transform Egypt's traditional society into a cosmopolitan one. The exterior disposition of older Cairene monuments was determined by their settings, which, up to the 19th c., were made up of inward-looking blocks of contiguous structures, and bordered by relatively narrow, winding streets. Monuments generally had only one facade, which, because of the twisting street lines, was not visible from afar. Therefore, Cairene architects resorted to other exterior elements for a more conspicuous representation, and soon monuments were flaunting highly decorated domes and minarets all over the city. As one approached the facade, one's attention was drawn to autonomous elements of virtuoso decoration, such as the *sabil-kuttab* and, more importantly, the portal, which was sometimes bent towards the flow of traffic for a more striking presentation (e.g., Madrasa of Sultan Hasan). Designed as a free-standing monument, the Mosque of al-Rifa‘i responds to its site by presenting four fully articulated facades in addition to a highly decorated, Mamluk-style dome and minaret.

The mosque is the architectural expression of the dynasty's new quest for legitimacy through the use of national symbols, a departure from the policy of Muhammad ‘Ali, whose mosque on the summit of the citadel is an imported form that is identified with the classical Ottoman age. The mosque's association with the Mamluk legacy is manifested by its remarkable emulation of the massing, use of material, color, and details of the adjacent Mosque of Sultan Hasan. Its integration in the urban context of a popular zawiya contrasts sharply with Muhammad ‘Ali's decision to build his mosque on a site overlooking the city, and is a clear indication of the dynasty's desire to appeal to much-needed popular support in the face of increasing British control.

This rediscovery of the past was ironically facilitated by European scholarship and systematic study of Egypt's Mamluk architectural heritage, best represented by the *Description de l'Egypte* produced by the Napoleonic expedition and the *Architecture arabe des monuments du Caire* by Muhammad 'Ali's French architect Pascal Coste. Nevertheless, historicism here is reduced to eclectic surface decoration; the mosque's axiality and abandonment of intricate Mamluk spatial configurations in favor of a rational plan clearly reflect the architect's preoccupation with the 19th c. Beaux-Arts classical revival.

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 al-Qasim Abu Tayyib, Mausoleum of (4.28)
 al-Shafi'i, Mausoleum of Imam (4.41)
 al-Sultaniyya Mausoleum (4.108)

MINARET

al-'Amri, Minaret at the Mosque of (4.20)

MOSQUE

Ahmad ibn Tulun, Mosque of (or Mosque of al-Maydan) (4.4)
 Altinbugha al-Maridani, Mosque of Amir (4.93)
 'Amr ibn al-'As, Mosque of (4.1)

al-Aqmar, Mosque of (4.30)
 Aqsunqur, Mosque-Mausoleum of Amir (or Mosque of Ibrahim Agha Mustahfizan or the Blue Mosque after 1622) (4.100)
 Aslam al-Silahdar, Mosque (Madrasa?)-Mausoleum of Amir (4.98)
 Assanbugha, Mosque-Sabil-Kuttab of Amir (4.124)
 Azbak al-Yusufi, Mosque-Sabil-Kuttab and Qa'a of Amir (4.212)
 al-Azhar, Mosque of (4.7)
 Baybars al-Bunduqdari (Baybars I), Mosque of Sultan al-Zahir (4.52)
 al-Burdayni, Mosque of Shaykh (4.274)
 Ghanim al-Bahlawan, Mosque-Mausoleum of Amir (4.200)
 al-Hakim, Mosque of (4.8)
 Hasan, Mosque-Madrasa-Mausoleum of Sultan al-Nasir (4.114)
 Mahmud Pasha (al-Mahmudiyya), Mosque of (4.261)
 al-Mu'ayyad Shaykh, Mosque-Madrasa-Khanqah-Mausoleum of Sultan (4.148)
 Muhammad 'Ali, Mosque of (4.356)
 Muhammad Bey Abu al-Dhahab, Mosque of (4.331)
 al-Nasir Muhammad ibn Qalawun, Mosque of Sultan (4.78)
 Qajmas al-Ishaqi, Mosque-Mausoleum-Sabil-Kuttab of Amir (or Mosque of Abu Hurayba) (4.204)
 al-Rifa'i, Mosque of (4.364)
 Safiyya, Mosque of al-Malika (4.273)
 al-Salih Tala'i, Mosque of (4.39)
 Shaykhu al-'Imari, Mosque-Mausoleum of Amir (4.106)
 Sinan Pasha al-Khadim, Mosque of (4.262)
 Sulayman Agha al-Silahdar, Mosque and Sabil-Kuttab of (4.359)
 Sulayman Pasha, Mosque of (4.251)
 'Uthman Katkhuda, Mosque of Amir (4.312)
 Yusuf Agha al-Hinn, Mosque of Amir (4.276)

NILOMETER

Nilometer (al-Miqyas) (4.2)

PALACE

Bashtak, Palace of Amir (4.87)

QA'A (tripartite reception hall)

al-Dardir, Qa'a of (4.39)

QASABA (bazaar)

Ridwan Bey, Qasaba of (4.286)

QUBBA (aristocratic zawiya)

al-Fadawiyya, Qubba (or Qubba of Yashbak min Mahdi al-Dawadar) (4.202)

RAB‘ (apartment building)

al-Bazar‘a, Rab‘-Wakala of (4.302)
 al-Ghuri, Rab‘-Wakala of Sultan (4.234)
 al-Qizlar, Rab‘-Sabil-Kuttab (4.275)

RIBAT (Sufi hospice)

Ribat—Mausoleum of Shaykh Yusuf al-‘Ajami al-‘Adawi and of Shaykh Muhibb al-Din Abu‘l Faraj (or the Mausoleum of Mustafa Pasha) (4.53)

SABIL-KUTTAB (public fountain and Qur‘anic school)

‘Abd al-Rahman Katkhuda, Sabil-Kuttab of (4.316)
 Bashir Agha Dar al-Sa‘ada, Sabil-Kuttab of (4.308)
 Hüsrev Pasha, Sabil-Kuttab of (4.254)
 Mustafa, Sabil-Kuttab of Sultan (4.325)
 Qaytbay, Sabil-Kuttab of Sultan (4.201)

TAKIYYA (zawiya from the Ottoman period)

Ibrahim al-Kulshani, Takiyya and Mausoleum of (4.248)
 Mahmud I, Madrasa-Takiyya-Sabil-Kuttab of Sultan (4.319)
 Sunqur Sa‘di, Madrasa-Mausoleum of Amir (or Takiyyat al-Mawlawiyya or Takiyyat of Shaykh Hasan Sadaqa) (4.74)

WAKALA (urban caravanserai)

al-Bazar‘a, Wakala-Rab‘ of (4.302)
 al-Ghuri, Rab‘-Wakala of Sultan (4.234)

ZAWIYA (Sufi shrine)

Zayn al-Din Yusuf, Zawiya-Mausoleum of Shaykh (4.65)