

ARCHITECTURE OF THE ISLAMIC WORLD

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About the Course

This course surveys the art and architecture of the Islamic world from the 7th through the 20th centuries using material available online through Archnet. It examines the form and function of architecture as well as the social, historical and cultural contexts, patterns of use, and evolving meanings attributed to buildings by the users. The course is designed for undergraduates and is based on a 13-week semester and biweekly meetings of approximately 1.5 hours, although the syllabus contains weekly headings so that adjustments can easily be made for classes meeting three times per week. The syllabus can be printed and distributed to students, whereas these notes are designed as a guide for the instructor, with lists of the readings, suggested monuments with links to the images, and the main points of stress for each lecture. Required readings are given in the order they should be read to ensure maximum comprehension. Recommended readings contain supplementary material, material which may be more difficult to comprehend, and articles on minor monuments and subsidiary topics. Adjustments may of course be made to suit the level of the students, the time available, and the interests of the instructor; what follows is a suggested course which attempts to instill in the student a broad awareness of the diversity and the main achievements of Islamic architecture from the beginnings of Islam to the present day.

Course Schedule

WEEK 1

Beginnings: Definitions of Islamic Architecture and its Antecedents in Late Antiquity

Lecture 1-1: What is Islam and what is Islamic architecture?

Aim: The aim of this initial lecture is to introduce the course by providing the students with some basic background knowledge of Islam and its beginnings in the Arabian Peninsula and by making them aware of the difficulties of defining Islamic architecture.

Required Readings:

Muhsin Mahdi, [Islamic Philosophy and the Fine Arts](#), *Architecture as Symbol & Self-Identity*
Dogana Kuban, [Symbolism in its Regional and Contemporary Context](#), *Architecture as Symbol & Self-Identity*
Robert Hillenbrand, [The Mosque in the Medieval Islamic World](#), *AK Awards*, 1985

Recommended Readings:

Geoffrey King, [Creswells' Appreciation of Arabian Architecture](#), *Muqarnas* 8, 1991
Oleg Grabar, [Symbols & Signs in Islamic Architecture](#), *Architecture as Symbol & Self-Identity*
Oleg Grabar, [Reflections on the Study of Islamic Art](#), *Muqarnas* 1, 1983
Nader Ardalan, [The Visual Language of Symbolic Form: A Preliminary Study of Mosque Architecture](#), *Architecture as Symbol & Self-Identity*
Fazlur Khan, [The Islamic Environment: Can Future Learn from the Past?](#) *Toward an Architecture in the Spirit of Islam*
Zahair Ud-Deen Khwaja, [The Spirit of Islamic Architecture](#), *Toward an Architecture in the Spirit of Islam*

Monument List:

Kaaba, Mecca, Saudi Arabia
Mosque of the Prophet, Medina, Saudi Arabia
[Said Naum Mosque](#), Jakarta, Indonesia
[Great Mosque of Cordoba](#), Spain

[Sherefudins White Mosque](#), Bosnia and Herzegovina
[Taj Mahal](#), Agra, India
[Great Mosque of Isfahan](#)
[Alhambra](#), Granada, Spain

Points to Stress:

- * Outline beginning of Islam: revelation, hijra, Muslim community in Mecca
- * Outline basic tenets of Islam, stressing those most relevant to architecture: hajj and prayer
- * Importance of Kaaba as an axis mundi and its uniqueness
- * Functionality of Mosque of the Prophet: house, gathering place for community, shelter for those in need, place of prayer
- * Characteristics of Mosque of the Prophet: rudimentary hypostyle construction, minbar, no mihrab or minaret
- * Role of Arabia: not all Arabians were nomads, and both Mecca and Medina were settled towns, so Arabians did have architecture
- * Discuss definitions of Islamic architecture, looking at examples from various times & places and including issues such as: Is this a cultural or a religious classification? Is there a uniform Islamic culture? Are there enough similarities between 10th century Spain and modern Indonesia to warrant their inclusion in a single category? Are there any inherently Islamic features in Islamic architecture? Can a specifically Islamic symbolism be discerned in the religious architecture of the Islamic world?

Lecture1- 2: Antecedents of Islamic Architecture: The World of Late Antiquity

Aim: To introduce the early Islamic conquests and describe the Byzantine and Sasanian heritages of the newly conquered lands in order to lay the groundwork for explaining the development of a specifically Islamic architecture.

Required Readings:

Archnet Building Styles: Byzantine and Sasanian [to see sites from these periods, perform a search in the Research tab of [Archnet](#), selecting the style name from the “Style/period” filter list]
Cyril Mango, [Approaches to Byzantine Architecture](#), *Muqarnas* 8, 1991
Lionel Bier, [The Sasanian Palaces and their Influence in Early Islam](#), *Ars Orientalis*, 1993
Edward Keall, [Forerunners of Umayyad Art: Sculptural Stone from the Hadramawt](#), *Muqarnas* 12, 1995

Recommended Readings:

Deborah Klimburg-Salter, [Dokhtar-i Noshirwan \(Nigar\) Reconsidered](#), *Muqarnas* 10, 1993
Irene Winter, [Seat of Kingship/A Wonder to Behold: The Palace as Construct in the Ancient Near East](#), *Ars Orientalis*, 1993
Stefania Tateo, Umm er-Rasa, Jordan: From Roman-Byzantine to Islamic Town, *Environmental Design*, 2000
Slobodan Curcic, [Late Antique Palaces: The Meaning of Urban Context](#), *Ars Orientalis*, 1993

Monument List:

[Haghia Sophia](#), Istanbul, Turkey
[Kariye Museum](#), Istanbul, Turkey
[Kucuk Ayasofya Mosque](#), Istanbul, Turkey
[Taq-i Kisra](#), Ctesiphon**
Ateshkadeh, Niasar**
Sarvistan*

Points to Stress:

- * Historical background: Sasanian empire & Byzantium as the super-powers at the time when Islam emerged; outline the early Islamic conquests which resulted in the conquering of the Sasanians and of much of Byzantine territory
- * Byzantine and Sasanian heritage, along with Arabian traditions, formed the basis of early Islamic art and architecture
- * Byzantine architectural legacy contained the continuing traditions of classicism in an area which had been the most urbanized and cultured part of the Roman Empire: elements included the use of finely worked stone, domes resting on triangular pendentives, columns (often appropriated as spolia), and mosaics
- * Elements of the Sasanian architectural legacy included brick or rubble construction coated with plaster, stucco decoration, heavy piers, domes resting on squinches, the chahar taq (the form of Zoroastrian fire temples), and the ivan (used to magnificent effect at Ctesiphon)

WEEK 2

The Umayyad Period

Lecture 2-1: Umayyad Religious Architecture

Aim: To describe the Umayyad dialogue with the classical heritage of Syria, focusing on the first Islamic religious monument, the Dome of the Rock, and the grandest surviving Umayyad mosque, the Great Mosque of Damascus.

Required Readings:

Archnet Building Styles: [Umayyad](#)
 Nasser Rabbat, [The Meaning of the Umayyad Dome of the Rock](#), *Muqarnas* 6, 1989
 Rafi Grafman and Myriam Rosen-Ayalon, [The Two Great Syrian Umayyad Mosques: Jerusalem and Damascus](#), *Muqarnas* 16, 1999

Recommended Readings:

Nasser Rabbat, [The Dome of the Rock Revisited: Some Remarks on al-Wasitis Accounts](#), *Muqarnas* 10, 1993
 Nuha Khoury, [The Dome of the Rock, the Kaba, and Ghumdan: Arab Myths and Umayyad Monuments](#), *Muqarnas* 10, 199
 Jonathan Bloom, [Creswell and the Origins of the Minaret](#), *Muqarnas* 8, 1991
 John Warren, [Creswells Use of the Theory of Dating by the Acuteness of the Pointed Arches in Early Muslim Architecture](#), *Muqarnas* 8, 1991

Monument List:

[Dome of the Rock](#), Jerusalem
[Great Mosque of Damascus](#), Syria

Points to Stress:

- * Historical background: outline the emergence of the Umayyad dynasty and the movement of the capital to Damascus
- * Classical heritage: stress that the Islamic world inherited classical traditions to the same degree as the West; point out the elements in both buildings clearly descended from the classical past, such as the links between the form of the Dome of the Rock and classical martyria, the use of a pre-existing site for the Great Mosque of Damascus and the incorporation of extant walls, towers, etc., classical features of the sanctuary facade and courtyard of the Great Mosque, and the use of both classical spolia and mosaic decoration in both buildings

- * New Islamic features include the lack of figural decoration in both buildings, the use of epigraphy and stress on the differences between Islam and Christianity in the Dome of the Rock, and the mihrab, qibla orientation, use of towers for the call to prayer and the connection to the dar al-imara at the Great Mosque of Damascus
- * Describe the differing interpretations of the meaning of the Dome of the Rock Describe the differing interpretations of the meaning of the mosaic decoration of the courtyard of the Great Mosque of Damascus

Lecture 2-2: Umayyad Secular Architecture

Aim: To continue elaborating on the Umayyad dialogue with their classical heritage, focusing on secular buildings.

Required Readings:

- Ghazi Bisheh, [From Castellum to Palatium: Umayyad Mosaic Pavements from Qasr al-Hallabat in Jordan](#), *Muqarnas* 10, 1993
- Doris Behrens-Abouseif, [The Lion-Gazelle Mosaic at Khirbat al-Mafjar](#), *Muqarnas* 14, 1997
- Jere Bacharach, [Marwanid Umayyad Building Activities: Speculations on Patronage](#), *Muqarnas* 13, 1996

Recommended Readings:

- Oleg Grabar, [Umayyad Palaces Reconsidered](#), *Ars Orientalis*, 1993
- Hafez Chehab, [On the Identification of Anjar \(Ayn al-Jarr\) as an Umayyad Foundation](#), *Muqarnas* 10, 1993
- Priscilla Soucek, [Solomons Throne/Solomons Bath: Model or Metaphor?](#) *Ars Orientalis*, 1993
- Eva Baer, [The Human Figure in Early Islamic Art: Some Preliminary Remarks](#), *Muqarnas* 16, 1999
- Jamel Akbar, [Khatta and the Territorial Structure of Early Muslim Towns](#), *Muqarnas* 6, 1989

Monument List:

- [Khirbat al-Mafjar](#), Jericho, Palestine
- [Mosque and Palace at Qusayr al-Hallabat and Hammam as-Sarakh](#), Amman, Jordan
- [Qasr al-Hayr al-Gharbi](#), Palmyra, Syria
- [Qasr al-Hayr al-Sharqi](#), Palmyra, Syria
- [Qasr al-Kharana](#), El Azraq, Jordan
- [Qasr al-Mshatta](#), Amman, Jordan
- [Umayyad Qasr at Amman](#), Jordan
- Qusayr Amra**

Points to Stress:

- * Classical heritage: adoption of Roman castrum form for new purposes, mosaic decoration at Qusayr al-Hallabat and both Qusayr al-Hayr, frescos with classical themes at Qusayr Amra, baths at Qusayr Amra and Hammam as-Sarakh
- * Elements of Sasanian heritage: domed 4-ivan chamber at Amman, stucco motifs in stone decoration of al-Mshatta, stucco decoration and hanging crown at Khirbat al-Mafjar, rubble & mortar construction at Qasr al-Kharana
- * Purpose of qusur: describe various theories (desert retreats, hunting lodges, escape from city life and disease, arena for meeting with politically important tribes, pleasure palaces, agricultural estates, caravanserais, etc.), stressing that no one explanation is likely to encompass all the buildings
- * Figural decoration: explain that this is forbidden only in a religious context and was acceptable in secular contexts in many places and times

WEEK 3

The Abbasids

Lecture 3-1: Baghdad & Samarra

Aim: To describe the movement of the centre of gravity of the Islamic world from Syria, steeped in its classical heritage, to Iraq, in the former Sasanian realm and to outline the growing Persian influence in Islamic architecture.

Required Readings:

Archnet Building Styles: [Abbasid](#)
Alastair Northedge, [Creswell, Herzfeld and Samarra](#), *Muqarnas* 8, 1991

Recommended Readings:

Jonathan Bloom, [The Qubbat al-Khadra and the Iconography of Height in Early Islamic Architecture](#), *Ars Orientalis*, 1993
Alastair Northedge, [An Interpretation of the Palace of the Caliph at Samarra \(Dar al-Khalifa or Jawsaq al-Khaqani\)](#), *Ars Orientalis*, 1993
Michael Cooperson, [Baghdad in Rhetoric and Narrative](#), *Muqarnas* 13, 1996

Monument List:

[Al-Mansurs Round City](#), Baghdad, Iraq
[Balkuwara Palace](#), Samarra, Iraq
[Jawsaq al-Khaqani Palace](#), Samarra, Iraq
[Great Mosque of al-Mutawakkil](#), Samarra, Iraq
[Mosque of Abu Dulaf](#), Samarra, Iraq
[Qubbat al-Sulaibiyya](#), Samarra, Iraq
[Raqqa Palaces](#), Raqqah, Iraq

Points to Stress:

- * Historical background: outline the Abbasid revolution of 750, the moving of the capital to Baghdad, the increasing use of Turkish slave soldiers, then the subsequent building of a new capital at Samarra
- * Baghdad: describe the round city of al-Mansur, emphasizing that the metropolis soon expanded well beyond it and quickly became one of the two greatest cities in the world at that time (rivalled only by Changan, the capital of Tang Dynasty China), although unfortunately so little is left from that era
- * Samarra palaces: emphasize their size, the speed of construction, the use of brick, ivans and stucco decoration (elements of the Persian heritage of the region); stress the widespread influence of the Samarra style throughout the Islamic world
- * Samarra mosques: emphasize size and grandeur, describe ziyadas, stress the Mesopotamian roots of the minarets

Lecture 3-2: North Africa

Aim: To describe the major Abbasid monuments of North Africa, in the only lecture devoted to that region, and to show how the influence of Baghdad penetrated throughout the Islamic world.

Required Readings:

Doris Behrens-Abouseif, [Early Islamic Architecture in Cairo](#), *Islamic Architecture in Cairo*, 1989

Monument List:

[Great Mosque of Kairouan](#), Tunisia
[Great Mosque of Susa](#), Tunisia
[Mosque of the Three Doors](#), Kairouan, Tunisia
[Ribat at Sousse](#), Tunisia
[Mosque of Ibn Tulun](#), Cairo, Egypt

Points to Stress:

- * Great Mosque of Kairouan: describe the development of the North African T-plan; stress the influence of Baghdad in the arrangement of the luster tiles in the mihrab and the classical influence of the area in the form of the mihrab
- * Mosque of the Three Doors: describe the phenomenon of the 9-dome mosques spread throughout the Islamic world and probably based on a Baghdad prototype but interpreted in local materials and styles
- * Ribat: explain the usage of this building type as a monastery-fortress for soldiers engaged in jihad on the frontiers of the Islamic world
- * Mosque of Ibn Tulun: outline the historical circumstances of Ibn Tulun's appointment and how this impacted upon the mosque which he built; describe the Samarran influences on this building in its construction material (brick in a land which habitually built in stone), its decoration (stucco with Samarra-based motifs), its structure (piers rather than columns as well as the addition of a ziyada), and its spiral-shaped minaret

WEEK 4

The Spread of Islam: Iran & Central Asia; Spain

Lecture4- 1: Iran & Central Asia

Aim: To introduce the earliest extant architecture in the eastern Islamic world, showing how Islamic forms developed using the traditional building techniques and materials of the region.

Required Readings:

Archnet Building Styles: [Buyid, Samanid](#)
Galina Pugachenkova, [The Role of Bukhara in the Creation of the Architectural Typology of the Former Mausoleums of Mavarannahr](#), *Bukhara: The Myth and the Architecture*
Sheila Blair, [The Octagonal Pavilion at Natanz: A Reexamination of Early Islamic Architecture in Iran](#), *Muqarnas* 1, 1983

Recommended Readings:

Thomas Leisten, [Between Orthodoxy & Exegesis: Some Aspects of Attitudes in the Sharia toward Funerary Architecture](#), *Muqarnas* 7, 1990
Heinz Gaube, [What Arabic & Persian Sources Tell Us About the Structure of Tenth-Century Bukhara](#), *Bukhara: The Myth and the Architecture*
Aleksandr Naymark, [The Size of Samanid Bukhara: A Note on Settlement Patterns in Early Islamic Mavarannahr](#), *Bukhara: The Myth and the Architecture*

Monument List:

[Tarik Khana](#), Damgan, Iran
[Sultan Kala](#), Merv, Turkmenistan

[Friday Mosque of Nain](#), Iran
[Mosque of Jurjir](#), Isfahan, Iran
No Gunbad Mosque**
[Samanid Mausoleum](#), Bukhara, Uzbekistan
Arab Ata Mausoleum**
[Gunbad-i Qabus](#), Gurgan, Iran

Points to Stress:

- * Historical background: outline the emergence of independent dynasties in the eastern Islamic world pledging nominal allegiance to the caliph in Baghdad
- * Materials: remind the students that brick (unbaked for most buildings, baked for monumental constructions) was the primary material used throughout Iran and Central Asia in the pre-Islamic period, with stucco decoration, and show that these materials continued to be used, albeit with new developments such as the influence of the Samarra styles on stucco carving (especially visible in the Friday Mosque of Nain and the No Gunbad Mosque)
- * Techniques: explain that Sasanian building techniques, such as the use of squinches to support domes and the use of heavy piers, also continued, with the Tarik Khana in particular demonstrating its Sasanian heritage; show the continued development of squinches using the Samanid and Arab Ata mausolea and the first extant appearance of the pishtaq in the Arab Ata mausoleum
- * No Gunbad: explain that this is a local manifestation of the 9-dome mosque form previously seen in Tunisia, here interpreted in eastern Islamic materials and construction techniques
- * Funerary architecture: show that two different forms of mausoleum emerged, the domed square in Central Asia (Samanid & Arab Ata mausolea) and the tomb tower in northern Iran (Gunbad-i Qabus), both amongst the earliest extant funerary buildings anywhere in the Islamic world

Lecture 4- 2: Spain

Aim: To describe the architecture in the westernmost extension of the Islamic world, concentrating on the Umayyad caliphate but also showing how Spanish architecture developed up to the Reconquista

Required Readings:

Archnet Building Styles: Taifa, [Almohad](#), [Nasrid](#) [to see sites from the Taifa style, perform a search in the Research tab of [Archnet](#), selecting “Taifa” from the “Style/period” filter list]

D. Fairchild Ruggles, [The Mirador in Abbasid and Hispano-Umayyad Garden Typology](#), *Muqarnas* 7, 1990

Nuha Khoury, [The Meaning of the Great Mosque of Cordoba in the Tenth Century](#), *Muqarnas* 13, 1996

Recommended Readings:

D. Ruggles, [Arabic Poetry and Architectural Memory in al-Andalus](#), *Ars Orientalis*, 1993

Cynthia Robinson, [Ubi Sunt: Memory & Nostalgia in Taifa Court Culture](#), *Muqarnas* 15, 1998

Heather Ecker, [The Great Mosque of Cordoba in the Twelfth and Thirteenth Centuries](#), *Muqarnas* 20, 2003

Nasser Rabbat, [The Palace of the Lions, Alhambra, and the Role of Water in its Conception](#), *Environmental Design*, 1985

James Dickie, [Gardens in Muslim Spain](#), *Environmental Design*, 1986

Monument List:

[Great Mosque of Cordoba](#), Spain
[Church of Cristo de la Luz](#), Toledo, Spain
[Palatine City of Madinat al-Zahra](#), Cordoba, Spain
[Great Mosque of Seville](#), Spain

[Alcazar of Seville](#), Spain
[Alhambra](#), Granada, Spain

Points to Stress:

- * Historical background: describe briefly the history of Islam in Spain, emphasizing the establishment of the Umayyad caliphate
- * Great Mosque of Cordoba: outline the history of the mosque and its expansion, emphasizing the suitability of the hypostyle form for a growing community; describe how the hypostyle form was combined with local traditions and Visigothic spolia to produce a unique style; outline elements of Umayyad nostalgia for Syria seen in the structure and decoration of the mosque (e.g. use of mosaics, use of ablaq); explain the use of the maqsura
- * Church of Cristo de la Luz: describe as a local manifestation of the 9-dome mosque form built distinctly in the Iberian idiom and directly imitating the Great Mosque of Cordoba in its domes
- * Palaces: use the major palaces to show the evolution of the Iberian style from the Umayyads to the Nasrids and to illuminate the tradition of secular Islamic architecture which has rarely survived so well elsewhere

WEEK 5

The Fatimids; The Seljuks

Lecture 5-1: The Fatimids

Aim: To describe the evolution of religious, funerary and military architecture under the Fatimids and how this was affected by the rule of an Ismaili Shiite dynasty.

Required Readings:

Archnet Building Styles: [Fatimid](#)
Doris Behrens-Abouseif, [Architecture of the Fatimid Period](#), *Islamic Architecture in Cairo*, 1989
Doris Behrens-Abouseif, [The Facade of the Aqmar Mosque in the Context of Fatimid Ceremonial](#), *Muqarnas* 9, 1992

Recommended Readings:

Jonathan Bloom, [The Origins of Fatimid Art](#), *Muqarnas* 3, 1985
Jonathan Bloom, [The Mosque of al-Hakim in Cairo](#), *Muqarnas* 1, 1983
Caroline Williams, [The Cult of Alid Saints in the Fatimid Monuments of Cairo Part I: The Mosque of al-Aqmar](#), *Muqarnas* 1, 1983
Caroline Williams, [The Cult of Alid Saints in the Fatimid Monuments of Cairo Part II: The Mausolea](#), *Muqarnas* 3, 1985
Jonathan Bloom, [The Mosque of the Qarafa in Cairo](#), *Muqarnas* 4, 1987
Jonathan Bloom, [The Introduction of the Muqarnas into Egypt](#), *Muqarnas* 5, 1988
Christopher Taylor, [Reevaluating the Shii Role in the Development of Monumental Islamic Funerary Architecture: The Case of Egypt](#), *Muqarnas* 9, 1992
Nasser Rabbat, [Al-Azhar Mosque: An Architectural Chronicle of Cairo's History](#), *Muqarnas* 13, 1996

Monument List:

[al-Azhar Mosque](#), Cairo, Egypt
[Mosque of al-Hakim](#), Cairo, Egypt
[Mosque of al-Juyushi](#), Cairo, Egypt
[Bab al-Nasr](#), Cairo, Egypt

[Bab al-Futuh](#), Cairo, Egypt
[Mosque of al-Aqmar](#), Cairo, Egypt
[Mashhad of Sayyida Ruqayya](#), Cairo, Egypt

Points to Stress:

- * Historical background: reiterate the origins of Shiism in the succession disputes of the early caliphate and explain the dispute which led to the split between Sevener and Twelver Shiites; outline the Fatimid conquest of North Africa and Egypt and briefly present the history of the dynasty
- * Congregational mosques: show the continued development of mosque architecture in North Africa and specifically Fatimid characteristics using the mosques of al-Azhar and al-Hakim; emphasise the fortress-like appearance of al-Hakim and the enclosing of the minarets, the use of keel arches, the continuation of classical shell motifs, and eastern influence in the elaborate stucco mihrabs (particularly in the mosque of al-Juyushi)
- * Mosque of al-Juyushi: explain the conflicting interpretations of this buildings (mosque, mashhad, watchtower) and its historical context (Badr al-Jamali)
- * City walls: describe the construction of the city walls under Badr al-Jamali and how Armenian influence is manifested in their excellent stonework
- * Mosque of al-Aqmar: explain the alignment of the mosque vis-à-vis the street and the qibla; describe varying interpretations of its purpose and the Ismaili symbolism present in the decoration of the facade
- * Mashhad of Sayyida Ruqayya: describe the proliferation of shrines during the Fatimid period and the role of women in popular piety and ziyarat

Lecture 5-2: The Seljuks

Aim: To describe the advent of Turkish dynasties (including the Ghaznavids and Ghurids as well as the Seljuks), the reinstatement of Sunni orthodoxy under their rule, and the development of the characteristically Iranian mosque form, the four-ivan plan.

Required Readings:

Archnet Building Styles: [Ghaznavid](#), [Seljuk](#)

Recommended Readings:

Lisa Golombek, [The Resilience of the Friday Mosque: The Case of Herat](#), *Muqarnas* 1, 1983
Sheila Blair, [The Madrasa at Zuzan: Islamic Architecture in Eastern Iran on the Eve of the Mongol Invasions](#), *Muqarnas* 3, 1985
Thomas Leisten, [Mashhad al-Nasr: Monuments of War and Victory in Medieval Islamic Art](#), *Muqarnas* 13, 1996

Monument List:

[Friday Mosque of Isfahan](#), Iran
[Friday Mosque of Ardistan](#), Iran
[Friday Mosque of Saveh](#), Iran
[Pa Minar Mosque](#), Zaware, Iran
[Tomb Towers at Kharragan](#), Iran
[Mausoleum of Arslan Jadhīb](#), Sang Bast, Iran Tomb of Sultan Sanjar**

Points to Stress:

- * Historical background: describe the advent of Turkish rule, beginning with the Ghaznavids and Qarakhanids and then the Seljuk takeover of Iran and Iraq; briefly describe important aspects of

Seljuk rule, such as the reimposition of Sunni orthodoxy through the sponsorship of madrasas and the brilliant career of the Persian vizier Nizam al-Mulk

* Four-ivan plan: describe the evolution of the Friday Mosque of Isfahan through the rivalry between Nizam al-Mulk and his successor Taj al-Mulk and the development of the four-ivan plan; show other manifestations of this plan, such as Ardistan, Saveh and Zavareh

* Architectural decoration: emphasise the lavish stucco inscriptions and mihrab of Ardistan, the intricate brickwork of the mosque domes and also of the minarets at Saveh at Zavareh, the use of terracotta brick plugs (seen at Saveh), and the development of glazed tile decoration (seen on the minaret at Zavareh)

* Funerary architecture: describe the continuity of previous forms, both the tomb towers, seen in its Seljuk manifestation at Kharraqan, and the domed square (the mausoleum of Arslan Jadhik and tomb of Sultan Sanjar)

WEEK 6

The Seljuks of Rum; The Zengids & Ayyubids

Lecture 6-1: The Seljuks of Rum

Aim: To describe the distinctive Seljuk architecture of Anatolia, introducing madrasas, caravanserais and religious complexes for the first time in the course.

Required Readings:

Archnet Building Styles: [Seljuk](#)

Ethel Sara Wolper, [The Politics of Patronage: Political Change and the Construction of Dervish Lodges in Sivas](#), *Muqarnas* 12, 1995

Aysil Tukul Yavuz, [The Concepts that Shape Anatolian Seljuq Caravanserais](#), *Muqarnas* 14, 1997

Recommended Readings:

Scott Redford, [The Seljuks of Rum and the Antique](#), *Muqarnas* 10, 1993

Scott Redford, [Thirteenth-Century Rum Seljuq Palaces and Palace Imagery](#), *Ars Orientalis*, 1993

Monument List:

[Alaeddin Mosque](#), Konya, Turkey

[Ince Minareli Madrasa](#), Konya, Turkey

[Karatay Madrasa](#), Konya, Turkey

[Cifte Madrasa](#), Kayseri, Turkey

[Cifte Minare Madrasa](#), Erzurum, Turkey

[Gok Madrasa](#), Sivas, Turkey

[Izzedin Keykavus Hospital and Mausoleum](#), Sivas, Turkey

[Doner Tomb](#), Kayseri, Turkey

[Huand Hatun Complex](#), Kayseri, Turkey

[Sultan Han](#), Konya, Turkey

Points to Stress:

* Historical background: outline the Seljuk conquest of Anatolia and briefly describe the rule of Seljuk and other Turkic principalities in the region

* Alaeddin Mosque: show the type of covered hypostyle mosque without a courtyard which evolved in Anatolia under Seljuk rule

* Madrasas: show the different architectural forms used for madrasas, with ivans opening onto a courtyard or disposed around large domed chambers; show the various types of architectural

decoration employed in Anatolia, including tile mosaic (developed by Iranian craftsmen fleeing the Mongols), intricate carved stone portals, and the use of multicolored marbles

* Izzedin Keykavus Hospital & Huand Hatun Complex: outline the emergence of religious complexes and describe the development of new institutions such as the madrasa and the khanqah; emphasise the prominence of royal women as patrons

* Doner tomb: describe the development of the Iranian tomb tower form in Anatolia, where it was constructed of stone rather than brick, with squat proportions, prominent crypts, and intricately carved decoration

* Sultan Han: describe royal patronage of a chain of caravanserais along major trading routes

Lecture 6-2: The Zengids & Ayyubids

Aim: To introduce the architecture of the Seljuk successor states and to describe that of the Ayyubids in particular in order to set the stage for understanding the architecture of the Mamluk period.

Required Readings:

Archnet Building Styles: Zengid, [Ayyubid](#)

Yasser Tabbaa, [The Muqarnas Dome: Its Origin & Meaning](#), *Muqarnas* 3, 1985

Doris Behrens-Abouseif, [Architecture of the Ayyubid Period](#), *Islamic Architecture in Cairo*, 1989

Recommended Readings:

R. Stephen Humphreys, [Women as Patrons of Religious Architecture in Ayyubid Damascus](#), *Muqarnas* 11, 1994

Yasser Tabbaa, [Circles of Power: Palace, Citadel and City in Ayyubid Aleppo](#), *Ars Orientalis*, 1993

K.A.C. Creswell, [Mardin and Diyarbekr](#), *Muqarnas* 15, 1998

Yasser Tabbaa, [Survivals and Archaisms in the Architecture of Northern Syria, ca. 1080-1150](#), *Muqarnas* 10, 1993

Sabri Jarrar, [Suq al-Marifa: An Ayyubid Hanbalite Shrine in al-Haram al-Sharif](#), *Muqarnas* 15, 1998

Finbarr B. Flood, [The Medieval Trophy as an Art Historical Trope: Coptic & Byzantine Altars in Islamic Contexts](#), *Muqarnas* 18, 2001

Monument List:

[Bimaristan of Nur al-Din](#), Damascus, Syria

[Madrasa and Mausoleum of Nur al-Din](#), Damascus, Syria

[Mashhad of Imam Awn al-Din](#), Mosul, Iraq

[Great Mosque of Diyarbakir](#), Turkey

[Citadel of Aleppo](#), Syria

[Citadel of Cairo](#), Egypt

[Mausoleum of Imam al-Shafii](#), Cairo, Egypt

[Funerary Complex of Salih Najm al-Din Ayyub](#), Cairo, Egypt

Points to Stress:

* Historical background: explain the emergence of the militaristic Seljuk successor states and the effects of the Crusades, focusing on the Ayyubids in particular

* Complexes: elaborate on the growing popularity in this period of complexes containing the tomb of the founder together with charitable institutions (e.g. madrasa, hospital, etc.)

* Muqarnas domes: outline the emergence of this uniquely Islamic form and theories about its symbolism

* Citadels: stress the influence of the wars against the Crusaders on the military architecture of both sides

* Mausoleum of Imam al-Shafii: use this example to explain continuity from Fatimid to Ayyubid Egypt, in formal architectural terms and in emphasizing the tombs of holy individuals (although now Sunni rather than Shiite)

WEEK 7 *The Mamluks*

Lecture 7-1: The Bahri Mamluks

Aim: To introduce one of the most glorious periods of Islamic architecture by highlighting the most prominent of the huge corpus of extant buildings of the Bahri Mamluks in Cairo.

Required Readings:

Archnet Building Styles: [Mamluk](#)
Doris Behrens-Abouseif, [Architecture of the Bahri Mamluks](#), *Islamic Architecture in Cairo*, 1989
John Williams, [Urbanization and Monument Construction in Mamluk Cairo](#), *Muqarnas* 2, 1984, pp. 33-41.
Howyda al-Harithy, [The Complex of Sultan Hasan in Cairo: Reading Between the Lines](#), *Muqarnas* 13, 1996

Recommended Readings:

Leonor Fernandes, [The Foundation of Baybars al-Jashankir: Its Waqf, History and Architecture](#), *Muqarnas* 4, 1987
Nasser Rabbat, [Mamluk Throne Halls: Qubba or Iwan?](#) *Ars Orientalis*, 1993
Caroline Williams, [The Mosque of Sitt Hadaq](#), *Muqarnas* 11, 1994
Finbarr Barry Flood, [Umayyad Survivals and Mamluk Revivals: Qalawunid Architecture and the Great Mosque of Damascus](#), *Muqarnas* 14, 1997
Stefano Carboni, [The Painted Glass Decoration of the Mausoleum of Ahmad ibn Sulayman al-Rifai in Cairo](#), *Muqarnas* 20, 2003
Howyda al-Harithy, [The Concept of Space in Mamluk Architecture](#), *Muqarnas* 18, 2001

Monument List:

[Sultan Qalaun Funerary Complex](#), Cairo, Egypt
[al-Nasir Muhammad Mausoleum and Madrasa](#), Cairo, Egypt
[Sultan al-Nasir Muhammad ibn Qalaun Mosque](#), Cairo, Egypt
[Sultan Baybars al-Jashankir Complex](#), Cairo, Egypt
[Sultan Hasan Funerary Complex](#), Cairo, Egypt

Points to Stress:

- * Historical background: explain the emergence and unique structure of the Mamluk dynasty
- * Urban setting: describe the dense urban fabric of Cairo and the consequences for Mamluk architecture, including the competition amongst patrons to garner attention, the need to fit buildings into any available space, and the emphasis on portals and minarets
- * Complexes: outline reasons for the popularity of complexes during this period (e.g. genuine piety, legitimizing the construction of grand mausolea, providing for descendants through the administration of waqf, appeasing the public); introduce the khanqah as an architectural type with the complex of Baybars al-Jashankir; emphasize the Sultan Qalaun and Sultan Hasan complexes as uniquely outstanding monuments of Islamic architecture and spend time elaborating on their features
- * Mosques: use the mosque of al-Nasir Muhammad as an example to describe mosque architecture

of the Mamluks, emphasizing the decorative program as well as structure

Lecture 7- 2: The Circassian Mamluks

Aim: To present the apex of Mamluk architecture.

Required Readings:

Doris Behrens-Abouseif, [Architecture of the Circassian Mamluks](#), *Islamic Architecture in Cairo*, 1989

John Williams, [Urbanization and Monument Construction in Mamluk Cairo](#), *Muqarnas* 2, 1984, pp. 41-45.

Recommended Readings:

Laila Ali Ibrahim, [Residential Architecture in Mamluk Cairo](#), *Muqarnas* 2, 1984

Saleh Lamei Mostafa, [The Cairene Sabil: Form & Meaning](#), *Muqarnas* 6, 1989

Oleg Grabar, [Reflections on Mamluk Art](#), *Muqarnas* 2, 1984

Monument List:

[Sultan al-Zahir Barquq Funerary Complex](#), Cairo, Egypt

[Sultan Faraj ibn Barquq Funerary Complex](#), Cairo, Egypt

[Sultan Qaytbay Funerary Complex at the Northern Cemetery](#), Cairo, Egypt

[Sultan Qaytbay Sabil-Kuttab al-Saliba Street](#), Cairo, Egypt

[Emir Qijmas al-Ishaqi Mosque](#), Cairo, Egypt

[Sultan Qansuh al-Ghuri Complex](#), Cairo, Egypt

Points to Stress:

- * Historical background: explain briefly the historical trajectory of the Circassian Mamluks up to the fall of the dynasty to the Ottomans
- * Northern Qarafa: describe the building of monumental complexes in this less congested cemetery and the consequences for the architecture (e.g. the ability to have free-standing constructions such as the complex of Faraj ibn Barquq)
- * Architectural elements: describe the evolution of such characteristically Mamluk features as carved stone domes, tiered minarets, and the adaptation of the qaa from residential architecture for use in mosques
- * Sabil-kuttab: introduce this architectural type with the example of Sultan Qaytbay

WEEK 8

The Ilkhanids; The Timurids

Lecture 8-1: The Ilkhanids

Aim: To describe the Mongol period in Iran as one of artistic continuity despite tremendous political upheavals, continuing the developments of the Seljuq period and setting the stage for the Timurids.

Required Readings:

Archnet Building Styles: [Ilkhanid](#)

Sheila Blair, [Sufi Saints and Shrine Architecture in the Early Fourteenth Century](#), *Muqarnas* 7,

1990

Recommended Readings:

Sheila Blair, [The Ilkhanid Palace](#), *Ars Orientalis*, 1993
Sergei Chmel'nizkij, [The Mausoleum of Muhammad Bosharo](#), *Muqarnas* 7, 1990

Monument List:

[Friday Mosque of Varamin](#), Iran
[Tomb of Oljeitu](#), Sultaniya, Iran
[Shrine Complex of Shaykh Abd al-Samad](#), Natanz, Iran
[Pir-i Bakran](#), Linjan, Iran
[Shrine Complex of Bayazid](#), Bastam, Iran
[Tomb Tower at Bastam](#), Iran

Points to Stress:

- * Historical background: outline the devastation of the Mongol invasion, the division of the Mongol empire, and the conversion of the Ilkhanids to Islam
- * Mosques: use the Varamin example to show continuity from the Seljuq period (e.g. the four-ivan plan, carved terracotta and brick decoration) and the increasing use of glazed tile decoration
- * Tomb of Oljeitu: emphasize continuity from the Seljuq period and competition with the tomb of Sultan Sanjar, but also the uniqueness of this monument (not only its structure but also its dual internal decorative schemes and its exterior decoration with the earliest mosaic faience in Iran); present possible interpretations, such as Oljeitus intention to move Ali and his sons
- * Shrine complexes: emphasize the growing popularity of shrines across the Islamic world in the 14th century and the institutionalization of Sufism; describe advances in decorative techniques seen particularly in shrines, such as mosaic faience, luster and lajvardina tiles
- * Tomb tower at Bastam: describe the continuity of the tomb tower form from the Seljuq to the Ilkhanid period, although with increased use of glazed tile decoration

Lecture 8-2: The Timurids

Aim: To describe the monumentality of Timurid architecture and set the stage for later developments under the Ottomans, Safivids, Mughals and Uzbeks

Required Readings:

Archnet Building Styles: [Timurid](#)
Bernard O'Kane, [From Tents to Pavilions: Royal Mobility and Persian Palace Design](#), *Ars Orientalis*, 1993

Recommended Readings:

Lisa Golombek, [The Gardens of Timur: New Perspectives](#), *Muqarnas* 12, 1995
Monika Gronke, [The Persian Court Between Palace and Tent: From Timur to Abbas I](#), In *Timurid Art and Culture: Iran and Central Asia in the Fifteenth Century*. Golombek & Subtelny, 1992
Gulru Necipoglu, [Geometric Design in Timurid/Turkmen Architectural Practice: Thoughts on a Recently Discovered Scroll and Its Late Gothic Parallels](#), In *Timurid Art and Culture: Iran and Central Asia in the Fifteenth Century*. Golombek & Subtelny, 1992
Thomas Lentz, [Dynastic Imagery in Early Timurid Wall Painting](#), *Muqarnas* 10, 1993

Monument List:

[Shah-i Zinda Complex](#), Samarkand, Uzbekistan

[Bibi Khanum Mosque](#), Samarkand, Uzbekistan
[Mosque of Gawhar Shad](#), Mashad, Iran
[Madrasa al-Ghiyasiyya](#), Khargird, Iran
[Ulugh Beg Madrasa](#), Samarkand, Uzbekistan

Points to Stress:

- * Historical background: describe the invasions of Timur and his building of a new capital at Samarqand using artisans captured on his campaigns
- * Monumentality: stress the grandiosity of Timurs building projects and how his own grandeur was linked to the immense size of his buildings (e.g. Bibi Khanum Mosque)
- * Decorative techniques: explain how Iranian tiling techniques (e.g. tile mosaic) were transported to Samarqand through the captured artisans and how other techniques were developed (e.g. haft rangi), using the mausolea of the Shah-i Zinda complex as illustrations
- * Female patronage: stress the high status of Timurid royal women and their involvement in architectural patronage (e.g. Shah-i Zinda, Mosque of Gawhar Shad)
- * Court style: explain how developments under Timur coalesced into a court style under his successors, primarily through the work of the court architect Qavam al-Din Shirazi (responsible for Mosque of Gawhar Shad and Madrasa al-Ghiyasiyya)

WEEK 9

Sultanate India; The Uzbeks

Lecture 9-1: Sultanate India

Aim: To present the early Islamic architecture of India, showing how the Turkic invaders of the Ghurid period and their successors interacted with local traditions and produced an inventive new style which set the stage for the Mughal period to follow.

Required Readings:

Archnet Building Styles: Tuqluqid, Bahmanid, Sayyid, Adil Shahi [to see sites from these periods, perform a search in the Research tab of [Archnet](#), selecting the style name from the “Style/period” filter list]
Anthony Welch & Howard Crane, [The Tughluqs: Master Builders of the Delhi Sultanate](#), *Muqarnas* 1, 1983

Recommended Readings:

Anthony Welch, [Architectural Patronage and the Past: The Tughluq Sultans of India](#), *Muqarnas* 10, 1993
Robert Hillenbrand, [Turco-Iranian Elements in the Medieval Architecture of Pakistan: The Case of the Tomb of Rukn-i Alam at Multan](#), *Muqarnas* 9, 1992
Anthony Welch, [A Medieval Center of Learning in India: The Haus Khas Madrasa in Delhi](#), *Muqarnas* 13, 1996
Mehrddad Shokoohy & Natalie Shokoohy, [The Architecture of Baha al-Din Tughrul in the Region of Bayana, Rajasthan](#), *Muqarnas* 4, 1987
Mehrddad Shokoohy & Natalie Shokoohy, [The City of Turquoise: A Preliminary Report on the Town of Hisar-i Firuza](#), *Environmental Design*, 1985
Perween Hasan, [Sultanate Mosques and Continuity in Bengal Architecture](#), *Muqarnas* 6, 1989
Mohammad Yusuf Siddiq, [An Epigraphical Journey to an Eastern Islamic Land](#), *Muqarnas* 7, 1990
Mehrddad Shokoohy, [Sasanian Royal Emblems and Their Reemergence in the Fourteenth Century Deccan](#), *Muqarnas* 11, 1994
Anthony Welch, Hussein Keshani and Alexandra Bain, [Epigraphs, Scripture and Architecture in the Early Sultanate of Delhi](#), *Muqarnas* 19, 2002

Anthony Welch, [Hydraulic Architecture in Medieval India: The Tughluqs](#), *Environmental Design*, 1985

Monument List:

[Quwwat al-Islam Mosque](#), Delhi, India
[Qutb Minar](#), Delhi, India
[Iltutmish Tomb](#), Delhi, India
[Shah Rukh-i Alam Tomb](#), Multan, Pakistan
[Ghiyas al-Din Tuqhlqa Tomb](#), Delhi, India
[Firuz Shah Tughlaq Tomb](#), Delhi, India
[Kotla of Firuz Shah](#), Delhi, India
[Jami Mosque](#), Delhi, India
[Jami Masjid of Gulbarga](#), Delhi, India

Points to Stress:

- * Historical background: outline the Islamic conquest of northern India and the history of the Turkic dynasties known as the Sultanates
- * Quwwat al-Islam Mosque: show how the Ghurid rulers symbolized their triumph by demolishing and incorporating elements from Hindu and Jain temples, and how Indian craftsmen responded to the demands of their new patrons with corbelled domes and arches
- * Qutb Minar: stress the similarities of this monument to other free-standing Ghurid minarets and its victory symbolism rather than its usefulness for the call to prayer
- * Mausolea: explain how this form originating in Iran and Central Asia was adapted to Indian materials and aesthetics through the use of sandstone and marble, and in some cases, Hindu or Buddhist architectural elements (such as the railing at the tomb of Firuz Shah)
- * Mosques: stress the originality and inventiveness of mosque architecture in Sultanate India, with a variety of forms and specifically Indian elements

Lecture 9-2: The Uzbeks

Aim: To show how Timurid traditions continued to develop in the architecture of their often overlooked successor states.

Required Readings:

Archnet Building Styles: Shaybanid, Janid [to see sites from these periods, perform a search in the Research tab of [Archnet](#), selecting the style name from the “Style/period” filter list]
Maylyuda Yusupova, [Evolution of Architecture of the Sufi Complexes in Bukhara](#), *Bukhara: The Myth and the Architecture*

Recommended Readings:

Robert McChesney, [Architecture & Narrative: The Khwaja Abu Nasr Parsa Shrine Part I: Constructing the Complex and Its Meaning, 1469-1696](#), *Muqarnas* 18, 2001
Florian Schwarz, [Bukhara and its Hinterland: The Oasis of Bukhara in the Sixteenth Century in the Light of the Juybari Codex](#), *Bukhara: The Myth and the Architecture*
Robert McChesney, [Bukhara’s Suburban Villages: Juzmandun in the Sixteenth Century](#), *Bukhara: The Myth and the Architecture*

Monument List:

[Kalyan Mosque](#), Bukhara, Uzbekistan
[Complex of Baha al-Din Naqshabandi](#), Bukhara, Uzbekistan
[Khwaja Zayn al-Din Mosque and Khanqah](#), Bukhara, Uzbekistan
[Mir-i Arab Madrasa](#), Bukhara, Uzbekistan

[Shir Dar Madrasa](#), Samarkand, Uzbekistan
[Tilla Kari Madrasa](#), Samarkand, Uzbekistan
[Nadir Divan Beg Khanqah and Madrasa](#), Bukhara, Uzbekistan

Points to Stress:

- * Historical background: outline the emergence of the Uzbek successors of the Timurids (the Shaybanids and Janids) and describe the increasing influence of Sufi orders, in particular the Naqshbandi
- * Bukhara: stress the moving of the capital to Bukhara and the focus of Uzbek patronage on that city, with the construction of khanqahs and madrasas in particular
- * Samarqand: describe urban development at Registan Square with the demolition of the khanqah of Ulugh Beg, the construction of the Shir Dar Madrasa, and later the construction of the Tilla Kari Madrasa
- * Continuity from Timurids: emphasize the continuity of Timurid aesthetics in the structure and tiled decoration of monumental buildings

WEEK 10

The Ottomans

Lecture 10-1: The Early Ottomans and the Age of Sinan

Aim: To show the development of the central-domed mosque, the characteristic form of Ottoman architecture, in the early Ottoman period up through its apex in the Selimiyye Mosque of Sinan.

Required Readings:

Archnet Building Styles: [Ottoman](#)
Bulend Ozer, [The Architect of Domed Mosques as a Master of Pluralism](#), *Environmental Design*, 1987
Ulya Vogt-Goknil, [Spatial Order in Sinan's Kulliyes](#), *Environmental Design*, 1987
Gulru Necipoglu-Kafadar, [The Suleymaniye Complex in Istanbul: An Interpretation](#), *Muqarnas* 3, 1985

Recommended Readings:

Stephan Yerasimos, [Sinan and his Patrons: Programme and Location](#), *Environmental Design*, 1987
Sevgi Akture, [Mimarbasi Sinan and the Building Policies of the Ottoman State](#), *Environmental Design*, 1987
Inci Aslanoglu, [Siting of Sinan's Kulliyes in Istanbul](#), *Environmental Design*, 1987
Robert Ousterhout, [Ethnic Identity and Cultural Appropriation in Early Ottoman Architecture](#), *Muqarnas* 12, 1995
Gulru Necipoglu, [Challenging the Past: Sinan and the Competitive Discourse of Early Modern Islamic Architecture](#), *Muqarnas* 10, 1993
Jale Erzen, [Sinan as Anti-Classicalist](#), *Muqarnas* 5, 1988
Dogan Kuban, [The Style of Sinan's Domed Structures](#), *Muqarnas* 4, 1987
I.H. Gungor, [The Dome in Sinan's Works](#), *Environmental Design*, 1987
Enis Kortan, [The Role of Sinan's Work within the Urban Context](#), *Environmental Design*, 1987
Michael Rogers, [Sinan as Planner: Some Documentary Evidence](#), *Environmental Design*, 1987
Gunkut Akin, [The Muezzin Mahfili and Pool of the Selimiye in Edirne](#), *Muqarnas* 12, 1995
Zeynep Yurekli, [A Building Between the Public and Private Realms of the Ottoman Elite: The Sufi Convent of Sokollu Mehmed Pasha in Istanbul](#), *Muqarnas* 20, 2003
Aptullah Kuran, [A Spatial Study of Three Ottoman Capitals: Bursa, Edirne, and Istanbul](#),

Muqarnas 13, 1996

Alain Borie, [Sinan's Kulliyes: Architectural Compositions](#), *Environmental Design*, 1987

Pierre Pinon, [Sinan's Kulliyes: Inscriptions into the Urban Fabric](#), *Environmental Design*, 1987

Filiz Ozer, [The Complexes Built by Sinan](#), *Environmental Design*, 1987

Jale Erzen, [Imperializing a City: Istanbul of the Sixteenth Century](#), *Environmental Design*, 1987

Monument List:

[Green Mosque](#), Bursa, Turkey

[Uc Serefeli Mosque](#), Edirne, Turkey

[Sehzade Mehmet Mosque](#), Istanbul, Turkey

[Suleymaniye Complex](#), Istanbul, Turkey

[Rustem Pasha Mosque](#), Istanbul, Turkey

[Sokollu Mehmet Pasha Mosque](#), Istanbul, Turkey

[Selimiyye Mosque](#), Edirne, Turkey

Points to Stress:

* Historical background: Outline the emergence of the Ottomans as a major power, their conquest of Constantinople, and their expansion through the reign of Suleiman the Magnificent

* Early Ottoman buildings: describe the central-domed mosques and religious complexes (kulliyes) of Bursa and Edirne before the conquest of Constantinople, stressing an ongoing dialogue with Byzantine architecture

* Sinan: briefly outline his life and career as background presenting his buildings; stress the inspiration of the Aghia Sophia and his determination to build a dome with a wider span; show the structural development of his mosques from early examples such as Sehzade Mehmet to his masterpiece, the Selimiyye; emphasise his role as a court architect and the exalted nature of his patrons, with implications such as the procurement of highly desirable sites (e.g. the Suleimaniyye), the use of multiple minarets in the imperial mosques, and his ability to procure unusual and expensive materials (e.g. spolia from throughout the empire, or Iznik tiles); describe how he worked with the topography of his sites (e.g. the Suleimaniyye) or the density of urban fabric (e.g. the Mosque of Rustem Pasha)

Lecture 10-2: Ottoman Architecture of the 17-18th Centuries and the Architecture of the Ottoman Provinces

Aim: To outline the development of Ottoman architecture after Sinan up to the 19th century and to present a selection of buildings from the Ottoman provinces which show how the imperial style interacted with local traditions.

Required Readings:

Ulku Bates, [Two Ottoman Documents on Architects in Egypt](#), *Muqarnas* 3, 1985

Doris Behrens-Abouseif, [Architecture of the Ottoman Period](#), *Islamic Architecture in Cairo*, 1989

Lucienne Thys-Senocak, [The Yeni Valide Mosque Complex at Eminonu](#), *Muqarnas* 15, 1998

Recommended Readings:

M. Tarek Swelim, [An Interpretation of the Mosque of Sinan Pasha in Cairo](#), *Muqarnas* 10, 1993

Cigdem Kafescioglu, [In the Image of Rum: Ottoman Architectural Patronage in Sixteenth-Century Aleppo and Damascus](#), *Muqarnas* 16, 1999

Doris Behrens-Abouseif, [The Takiyyat Ibrahim al-Kulshani in Cairo](#), *Muqarnas* 5, 1988

Andre Raymond, [The Rab: A Type of Collective Housing in Cairo During the Ottoman Period](#), *Architecture as Symbol & Self-Identity*

Ruba Kanaan, [Waqf, Architecture, and Political Self-Fashioning: The Construction of the Great Mosque of Jaffa by Muhammad Aga Abu Nabbut](#), *Muqarnas* 18, 2001

Michael Kiel, [The Quatrefoil Plan in Ottoman Architecture Reconsidered in the Light of the](#)

[Fethiye Mosque of Athens](#), *Muqarnas* 19, 2002
Aptullah Kuran, [Form & Function in Ottoman Building Complexes](#), *Environmental Design*, 1987
Maurice Cerasi, [The Commerce of Forms & Types Between the West and the Ottoman East from the 16th to the 18th Century](#), *Environmental Design*, 1999

Monument List:

[Sultanahmet Mosque](#), Istanbul, Turkey
[Yeni Valide Complex](#), Istanbul, Turkey
[Nuruosmaniye Complex](#), Istanbul, Turkey
[Dome of the Prophet](#), Jerusalem
[Mosque of Sinan Basha](#), Damascus, Syria
[Sinan Pasha Mosque](#), Cairo, Egypt
[Mahmud Pasha Mosque](#), Cairo, Egypt
[Abd al-Rathman Katkhuda Sabil-Kuttab](#), Cairo, Egypt

Points to Stress:

- * Background: address issues of supposed Ottoman decline after the reign of Suleiman the Magnificent and issues relating to the centre/periphery dialogue between Istanbul and the Ottoman provinces
- * Late Ottoman architecture: show the continuing vitality of Ottoman forms after Sinan with the Sultanahmet Mosque and the Yeni Valide Complex; show how the late Ottomans incorporated growing European influence into their architecture with the Nuruosmaniye Complex
- Dome of the Prophet: show how the Ottomans invested substantial resources in restoring important Islamic monuments in provincial cities
- * Mosque of Sinan Basha: explain how the Ottoman imperial form was manifested in Damascus
- * Cairo: explain how the Ottoman imperial form interacted with Mamluk traditions in Cairo, with Mamluk elements at times more pronounced (e.g. Mahmud Pasha Mosque) and a balance between Mamluk and Ottoman elements achieved at other times (e.g. Sinan Pasha Mosque)

WEEK 11 *The Safavids*

Lecture 11-1: Safavid Religious Architecture

Aim: To show the development and continuity of Iranian traditions in the religious architecture of the Safavids as well as introducing innovations in urban planning under Shah Abbas II.

Required Readings:

Archnet Building Styles: [Safavid](#)
Robert McChesney, [Four Sources on Shah Abbas's Building of Isfahan](#), *Muqarnas* 5, 1988

Monument List:

[Maydan-i Shah](#), Isfahan, Iran
[Mosque of the Shah](#), Isfahan, Iran
[Mosque of Shaykh Lutfallah](#), Isfahan, Iran
[Shrine of Shah Nur al-Din Nimatullah Vali](#), Mahan, Iran
[Madrassa Madar-i Shah](#), Isfahan, Iran

Points to Stress:

- * Historical background: outline the history of the Safavid dynasty, emphasizing their institution of Shiism as the state religion of Iran and urban planning and the development of commerce under Shah Abbas I
- * Maydan-i Shah: describe the layout of the square and the reasons behind its development; read admiring quotes from European visitors such as Chardin
- * Mosque of the Shah: show traditional Iranian elements such as the high pishtaq and the four-ivan plan; describe the development of tiled decoration; show how the architect adjusted the mosque to face the qibla and to open directly onto the Maydan-i Shah
- * Mosque of Shaykh Lutfallah: describe the unusual layout, the elaborate decoration, and the ambiguous purpose of this building
- * Complexes: show continuing Safavid interest in patronizing both shrines and madrasa complexes

Lecture 11-2: Safavid Secular Architecture

Aim: To give a fuller picture of the Maidan-i Shah specifically and Safavid architecture generally by focusing on the palaces of Isfahan and other secular buildings.

Required Readings:

Sussan Babaie, [Shah Abbas II, the Conquest of Qandahar, the Chihil Sutun, and Its Wall Paintings](#), *Muqarnas* 11, 1994
 Gulru Necipoglu, [Framing the Gaze in Ottoman, Safavid, and Mughal Palaces](#), *Ars Orientalis*, 1993

Recommended Readings:

Wolfran Kleiss, [Safavid Palaces](#), *Ars Orientalis*, 1993
 Willem Floor, [The Talar-i Tavila or Hall of Stables, a Forgotten Safavid Palace](#), *Muqarnas* 19, 2002
 Mahvash Alemi, [Urban Spaces as the Scene for the Ceremonies and Pastimes of the Safavid Court](#), *Environmental Design*, 1991
 Mahvash Alemi, [Documents: The Safavid Royal Gardens in Sari](#), *Environmental Design*, 1998

Monument List:

[Ali Qapu](#), Isfahan, Iran
[Chihil Sutun](#), Isfahan, Iran
[Hasht Behesht](#), Isfahan, Iran
[Chahar Bagh](#), Isfahan, Iran
[Allahverdi Khan Bridge](#), Isfahan, Iran
[Khwaju Bridge](#), Isfahan, Iran
[Hammam Ganj-i Ali Khan](#), Kerman, Iran

Points to Stress:

- * Isfahan palaces: describe the architecture and layout of the palaces and how they fit into Shah Abbas plans for his capital; describe how the various palace buildings were used; emphasize the significance of the views over the Maidan-i Shah from the Ali Qapu; describe the decoration of the palace interiors and its significance, particularly the wall paintings; discuss Persian gardens and how the Chahar Bagh fit into the overall scheme for Isfahan
- * Isfahan bridges: emphasize Safavid interest in promoting commerce, the founding of New Julfa, and the network of caravanserais built across Iran
- * Hammam Ganj-i Ali Khan: show the Maidan of Ganj Ali Khan in Kerman as a smaller version of the Maidan-i Shah built by a loyal retainer of the shah

The Mughals

Lecture 12-1: Mughal Tombs and Funerary Gardens

Aim: To present the diversity of imperial Mughal funerary architecture, including the buildings viewed as Mughal masterpieces, and their garden settings

Required Readings:

Archnet Building Styles: [Mughal](#)
James Dickie, [The Mughal Garden: Gateway to Paradise](#), *Muqarnas* 3, 1985
Michael Brand, [Orthodoxy, Innovation and Revival: Considerations of the Past in Imperial Mughal Tomb Architecture](#), *Muqarnas* 10, 1993

Recommended Readings:

Glenn Lowry, [Humayun's Tomb: Form, Function & Meaning in Early Mughal Architecture](#), *Muqarnas* 4, 1987

Monument List:

[Humayun Tomb](#), Delhi, India
[Akbar's Tomb](#), Sikandra, India
[Mausoleum of Itimad al-Daula](#), Agra, India
[Tomb of Jahangir](#)**
[Taj Mahal Complex](#), Agra, India
Tomb of Aurangzeb**

Points to Stress:

- * Historical background: outline the conquest of India by Babur and the careers of the Mughal emperors through Aurangzeb
- * Funerary architecture: emphasize the diversity of Mughal tombs and the varying influences which were more important in some buildings than others (e.g. Timurid versus Indian traditions); stress variety and treat the monuments individually rather than leading in a linear progression to the Taj Mahal
- * Timurid influences: double domes on high drums, ivans, radial symmetry
- * Indian influences: chatris, use of marble and red sandstone
- * European influences: pietra dura
- * Innovations: compromises between a desire for an open, simple burial on the part of several emperors (Babur, Akbar, Jahangir, Aurangzeb) and the desire of his successors to build a monumental structure
- * Gardens: show how the Timurid garden prototype developed in Mughal India, stressing paradise symbolism and how this fitted with funerary architecture

Lecture 12-2: Mughal Mosques and Palaces

Aim: To present a fuller picture of Mughal architecture to complement the more famous imperial tombs discussed in the previous lecture.

Required Readings:

Ebba Koch, [Mughal Palace Gardens from Babur to Shah Jahan \(1526-1648\)](#), *Muqarnas* 14, 1997
William Klingelhofer, [The Jahangiri Mahal of the Agra Fort: Expression and Experience in Early](#)

[Mughal Architecture](#), *Muqarnas* 5, 1988

Catherine Asher, [Sub-Imperial Palaces: Power & Authority in Mughal India](#), *Ars Orientalis*, 1993

Recommended Readings:

Ebba Koch, [Diwan-i Amm and Chihil Sutun: The Audience Halls of Shah Jahan](#), *Muqarnas* 11, 1994

Catherine Asher, [Babur and the Timurid Char Bagh: Use & Meaning](#), *Environmental Design*, 1991

Alina MacNeal, [The Stone Encampment](#), *Environmental Design*, 1991

Ebba Koch, [The Zahara Bagh \(Bagh-i Jahanara\) at Agra](#), *Environmental Design*, 1986

Elizabeth Moynihan, [The Lotus Garden Palace of Zahir al-Din Muhammad Babur](#), *Muqarnas* 5, 1988

Wayne Begley, [Four Mughal Caravanserais Built during the Reigns of Jahangir & Shah Jahan](#), *Muqarnas* 1, 1983

Kiyo Iizuka, [Shah Jahan's Concept of Town Planning in Delhi](#), *Environmental Design*, 1991

Monument List:

[Agra Fort Complex](#), Agra, India

[Moti Mosque \(Agra\)](#), Agra, India

[Fatehpur Sikri Palace Complex](#), Agra, India

[Red Fort Complex](#), Agra, India

[Lahore Fort](#), Lahore, Pakistan

[Badshaahi Mosque](#), Lahore, Pakistan

[Shalimar Gardens](#), Lahore, Pakistan

Points to Stress:

* Gardens: emphasize the importance of gardens not just for funerary architecture, but also as royal encampments or extensions of palaces and as symbols of sovereignty

* Palaces: outline the historical particularities of the construction of each of the major palaces; emphasize the general lack of functional specificity for specific parts of palaces; describe the development of court rituals and how the *darshan* ritual affected palace design; outline Timurid and indigenous elements in palatial architecture and decoration

* Mosques: outline general developments in Mughal mosque architecture; describe how mosque design related to palace design and ritual

WEEK 13

The 19-20th Centuries

Lecture 13-1: The 19th Century

Aim: To show some of the ways in which Islamic architecture was affected by intensive contact with Europe through a selection of monuments from Turkey, Egypt and Iran.

Required Readings:

Archnet Building Styles: [Qajar](#)

Mohammad al-Asad, [The Mosque of Muhammad Ali in Cairo](#), *Muqarnas* 9, 1992

Mohammad al-Asad, [The Mosque of al-Rifai in Cairo](#), *Muqarnas* 10, 1993

Recommended Readings:

Michele Bernardini, [The Impact of Sinan on Turkish Revivalism](#), *Environmental Design*, 1987

Maurice Cerasi, [Late Ottoman Architects and Master Builders](#), *Muqarnas* 5, 1988
Massimo Amodei, [Tunis 1860-1930: The Formation of a Colonial Town](#), *Environmental Design*, 1984
Beatrice St. Laurent and Andras Riedlmayer, [Restorations of Jerusalem and the Dome of the Rock and Their Political Significance](#), *Muqarnas* 10, 1993
Klaus Kreiser, [Public Monuments in Turkey and Egypt, 1840-1916](#), *Muqarnas* 14, 1997

Monument List:

[Dolmabahce Palace Complex](#), Istanbul, Turkey
[Nusretiye Mosque](#), Istanbul, Turkey
[Muhammad Ali Mosque](#), Cairo, Egypt
[al-Rifai Mosque](#), Cairo, Egypt
[Sahn-e Azade-](#), Mashad, Iran
[Golestan Palace](#)**

Points to Stress:

* Historical background: briefly outline the main political events of the 19th century, emphasizing increasing European influence and the beginnings of colonization, and the reactions of the major powers of the Islamic world, the Ottomans and Qajars
* Turkey: show how European influence and Ottoman traditions combined in the Ottoman Baroque style (Nusretiye Mosque) and the almost completely Westernizing style of the Domabahce Palace
* Egypt: show how the de facto independence of Egypt from Ottoman rule was asserted by using the imperial Ottoman style in the Muhammad Ali Mosque; explain how Western influence and Egyptian (e.g. Mamluk) traditions combined in the al-Rifai Mosque
* Iran: show how Western influence combined with Iranian traditions in the Golestan Palace; emphasize Qajar interest in patronage of Shiite shrines with the Sahn-e Azade at the shrine of Imam Reza

Lecture 13-2: The 20th Century

Aim: To show the important debates and arguments that have sought to define the greatest legacy of Muslim civilisations; its art and architecture. The most important of these debates has taken place over the past twenty-five years in seminars organised by the Aga Khan Award for Architecture.

Required Readings:

Shiraz Allibhai (ed), [Islamic Architecture: A Debate in Seven Parts](#), 2004
Dogan Kuban. 1980, [Symbolism in its Regional and Contemporary Context](#) *Architecture as Symbol and Self-Identity*, 1980
Mohammed Arkoun, [Islamic Culture, Modernity, Architecture](#). *Architectural Education in the Islamic World*, 1986
Mohammed Arkoun, [Islamic Cultures, Developing Societies, Modern Thought](#). *Expressions of Islam in Buildings*, 1990

Recommended Readings:

Mohammed Arkoun. [The Aga Khan Award as a Process of Thinking](#). *Legacies for the Future: Contemporary Architecture in Islamic Societies*, 1998
James Steele, [A Search for Meaning](#). *Architecture for Islamic Societies Today*, 1994
1995 Award Master Jury, [Relevance, Excellence and Other Criteria](#). *Architecture Beyond Architecture*, 1995
Seyyed Hossein Nasr, [The Contemporary Muslim and the Architectural Transformation of the Islamic Urban Environment](#). *Toward an Architecture in the Spirit of Islam*, 1978

Panel Participants. [Commentary](#). *Toward an Architecture in the Spirit of Islam*, 1978

Monuments List:

[Haji Terminal](#), Jeddah, Saudi Arabia

[Mosque of the Grand National Assembly](#), Ankara, Turkey

[Institut du Monde Arabe](#), Paris, France

[Alliance Franco-Senegalaise](#), Kaolack, Senegal

[Corniche Mosque](#), Jeddah, Saudi Arabia

[Great Mosque of Riyadh and the Old City Center Redevelopment](#), Saudi Arabia

[Inter-Continental Hotel and Conference Center](#), Mecca, Saudi Arabia

[Kaedi Regional Hospital](#), Kaedi, Mauritania

[Menara Mesiniaga](#), Selangor, Malaysia

[Grameen Bank Housing Project](#), Bangladesh

[Kampung Improvement Program](#), Jakarta, Indonesia