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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

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MOSQUE ARCHITECTURE: ITS DEVELOPMENT BY REGIONS

Egypt in the Fatimid Period

First among the Berbers of North Africa to rise to power, the Fatimids came to Egypt from *Ifriqiya* in the ninth century. Though we might characterise their architecture as inventive more in decoration than in broad architectural concept the period does none the less mark the beginning of a specific Egyptian mosque style.

In its original conception the plan of the earliest Fatimid mosque, *Al-Azhar*, (Pl. I; Fig. 1) shows similarities with that of Ibn Tūlūn: it has a covered prayer hall with five aisles parallel to the *qibla* wall. This was perpendicularly divided by the standard central aisle outlined above by a clerestory and a dome over the bay before the *mihrāb*. It seems that the mosque was roofed in wood. But at both ends of the aisle before the *qibla* wall a domed bay was introduced, a feature often repeated in later North African mosques. Along the sides of the courtyard arcades continued the sequence of those inside the mosque. *Al-Azhar*, which became one of the most important centres of Muslim education, later underwent radical alterations and completely lost its original aspect.¹

The al-Ḥākim mosque, modelled on *al-Azhar*, introduced a conspicuous gateway projecting from the main façade, with a minaret at either end of the entrance façade. This arrangement is usually attributed to the influence of earlier Fatimid buildings in North Africa.² In course of time the new feature, enriched with portals of eastern style, developed into the grandiose entrance façades of later Egyptian buildings. After these two mosques Egyptian architects seem to have become reluctant to use large spaces. Thus while the mosques of *al-Aqmar* and Ṣāliḥ Tālā'i (Pl. II) both have courtyards their prayer halls are simple and unadorned, with only two rows of columns. In the latter mosque we find a façade with an arcaded vestibule giving the mosque an entirely novel appearance.³

A characteristic development at this period was the building of a mosque in combination with the tomb of its founder. One of the most picturesque of these, the mosque of al-Juyūshi, (Pl. III) built in 1085, consists of a domed square flanked by two bays and preceded by a vestibule opening into a small courtyard through a triple arcade. The space around the domed *mihrāb* bay is covered by cross-vaults. Two rooms adjoin the courtyard on either side. Over the gate on the main axis is a towering minaret capped by a small dome.⁴ The whole composition is new in conception and distinctively Egyptian. Some of

¹ Creswell, K.A.C., *MAE I* pp. 36-64.

² *Ibid.*, pp. 65-106.

³ *Ibid.*, pp. 241-45 (al-Aqmar); pp. 275-88 (Ṣāliḥ al-Tālā'i).

⁴ *Ibid.*, pp. 155-160; Shāfi'i, F., 'The Mashhad al Juyūshi. Archaeological Notes and Studies', *Studies in Islamic Art and Architecture in Honor of Professor K.A.C. Creswell*, Cairo, 1965, pp. 237-52.

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MADDE YAYIMLANDIKTAN
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WATER, MOSQUES, AND SOCIAL STRUCTURE IN
ISLAMIC GRANADA, ELEVENTH-FIFTEENTH
CENTURIES¹

Carmen Trillo San José
University of Granada

INTRODUCTION

Firstly, I would like to say I am honoured to participate in this volume dedicated to Professor Andrew M. Watson – without a doubt the pre-eminent specialist of Islamic agriculture, who I had the opportunity to get to know personally during two visits he made to Granada in 1991 and 1996.² Professor Watson's influence has been very important on me as a medievalist at the University of Granada who has devoted attention to the rural world of the Nasrid dynasty (thirteenth-fifteenth centuries), and has made use of Watson's publications as an essential point of reference. Secondly, I would like to say that although the present article is based on the analysis of concrete data, it contains several hypothetical propositions which are as yet unconfirmed. The article proposes to examine the relationship between water distribution, social structure, and mosques in Islamic Granada.

WATER IN THE RURAL WORLD OF GRANADA

The topic of water in the rural world has generated much interest of late among historians. The subject was first dealt with in a debate on the origins of irrigation in al-Andalus, which was particularly important in

¹ This article has been undertaken as part of the project which I direct (I+D HUM-2006/03426HIST).

² See Andrew Watson, «Innovaciones agrícolas en el mundo islámico,» *Actas del Seminario Internacional sobre la Caña de Azúcar. La Caña de Azúcar en el Mediterráneo* (Granada, 1991), pp. 7-20 and idem, «Livestock in the Agriculture of Muslim Spain: Was Farming 'Integrated'?» in *De la sociedad islámica a la feudal. Veinte años de al-Andalus. Homenaje a Pierre Guichard* (Granada-Valencia, 1996), at press.

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Le waqf de la mosquée des Omeyyades de Damas

Le manuscrit ottoman
d'un inventaire mamelouk
établi en 816/1413

01 Ekim 2020

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

par

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