

Don
Th. BIANQUIS

THE
MOSQUES
OF EGYPT

VOLUME II

Don
Th. BIANQUIS





EGYPTIAN KINGDOM
MINISTRY OF WAQFS

NAG081. M6 1949

THE
MOSQUES OF EGYPT

from 21 H. (641) to 1365 H. (1946)

BEING A SERIES OF VIEWS IN COLOUR AND MONOCHROME OF
THE PRINCIPAL MOSQUES OF EGYPT WITH A BRIEF NOTE
ON EACH MONUMENT DESCRIBING ITS HISTORY AND
ARCHITECTURAL FEATURES ACCOMPANIED BY
DETAILED PLANS AND MAPS

VOLUME II

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INDEX TO VOLUME II.

THE MAMLŪK PERIOD, (Cont.)

	Nos. of Pages	Nos. of Plates
THE MOSQUE AND MADRASA OF SULTAN BARQŪQ	69-73	94-99
THE MOSQUE AND KHĀNQĀ OF SULTAN BARQŪQ	74-77	100-102
THE MOSQUE OF SULTAN AL-MU'AIYAD.	78&79	103-110
THE MOSQUE OF THE QĀDĪ 'ABD AL-BĀSIṬ	80	111
THE MOSQUE-MADRASA OF AL-ASHRAF BARSĪY (At Shāri' al Mu'izz li-Dīn Illāh)	81&82	112&113
THE MOSQUE-MAUSOLEUM OF AL-ASHRAF BARSĪY (In the Mamlūk Cemetery)	83	114-116
THE MOSQUE OF AL-ASHRAF BARSĪY (At Khānqā).	84	117
THE MOSQUE AND MADRASA OF THE AMĪR TAGHRĪ BARDĪ (At Aṣ-Ṣalība)	85	118
THE MOSQUE OF THE QĀDĪ YAḤYĀ	86	119-121
THE MOSQUE AND MAUSOLEUM OF SULTAN ĪNĀL. (In the Mamlūk Cemetery)	87	122
THE MOSQUE OF SULTAN QĀYT-BĀY (In the Mamlūk Cemetery)	88&89	124-127
MOSQUE-MADRASA OF ABŪ BAKR MUZHİR.	90&91	128&129
THE FIDĀWĪYA MAUSOLEUM (At 'Abbāsiya)	92&93	130-132
THE MOSQUE OF QIJMĀS AL-ISHĀQĪ (ABŪ ḤARĪBA).	94-97	133-138
THE MOSQUE OF THE AMĪR UZBAK AL-YŪSUFĪ	98	139&140
THE MOSQUE OF THE AMĪR KHĀYR-BAK	99	141&142
THE MOSQUE OF QĀNĪ-BĀY AMĪR AKHŪR	100&101	143&144
THE MOSQUE, MADRASA AND MAUSOLEUM OF SULTAN AL-GHŪRĪ	102-104	145-152

6. THE OTTOMAN PERIOD, 923-1220 H. (1517-1805 A.D.):

THE MOSQUE OF SULAYMĀN PASHA (At the Citadel)	105	153-156
THE MOSQUE OF AL-MAḤMŪDĪYA	106	157
THE MOSQUE OF SINĀN PASHA (At Būlāq)	107-110	158

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	Nos. of Pages	Nos. of Plates
THE MOSQUE OF AL-MALIKA ṢAFĪYA	111	159
THE MOSQUE OF AL-BURDAINĪ	112&113	160-162
THE MOSQUE OF MUḤAMMAD BEY ABŪ ADH-DHAHAB	114	165

7. MUḤAMMAD 'ALĪ PERIOD,

1230-1265 H. (1801-1848 A.D.):

THE MOSQUE OF ḤASAN PASHA ṬĀHIR	115	166
THE MOSQUE OF MUḤAMMAD 'ALĪ AL-KABĪR (In the Citadel)	116-120	167-176
THE MOSQUE OF SULAYMĀN AGHĀ AS-SILĀHDĀR	121	179

8. THE MODERN PERIOD :

THE MOSQUE OF AS-SAIYIDA ZAYNAB	122&123	180&181
THE MOSQUE OF AS-SAIYIDA NAFĪSA	124	184&185
THE MOSQUE OF AR-RIFĀ'Ī	125&126	186-192
THE MOSQUE OF AL-FATH	127	193-196
THE MOSQUE OF DŪMAQSĪS (At Rosetta)	128	197
THE MOSQUE OF AL-'ABBĀSĪ (At Rosetta)	129	198&199
THE MOSQUE OF ABU'L-'ABBĀS AL-MURSĪ (At Alexandria)	130&131	200&201
THE MOSQUE OF AL-FŪLĪ (At Miniā)	132&133	202-206
GLOSSARY		

MISCELLANEOUS

MINARETS	207-217
DOMES	218-222
WOODWORK	223-227
LAMPS	228-231
CHANDELIERS	232-234
COLUMNS AND CAPITALS	235
STUCCO WINDOW-GRILLES	236-239
MARBLE FLOORS	240&241
CRESTINGS	242
DOOR KNOCKERS	243

THE MOSQUE AND MADRASA OF SULTAN BARQŪQ

(AL-MU'IZZ LI-DĪN ILLĀH ST.)

786-88 H. (1384-86)

THIS MOSQUE is on the east side of al-Mu'izz li-Dīn illāh Street between the Kāmiliya Madrasa and the Mosque of an-Nāṣir Muḥammad. It was built in 788 H. (1386) by Sultan az-Zāhir Abū Sa'īd Barqūq, first Circassian Mamlūk to rule Egypt. Previously, he had been a Mamlūk of the Amīr Yalbughā, who set him free. After he had been promoted to several high government posts, his luck brought him to the throne of Egypt in 784 H. (1382).

The mosque is built according to the cruciform madrasa plan. It has an open court, surrounded by four *iwāns*. Ibn aṭ-Ṭūlūnī, the architect who designed it, had a wonderful scheme for its planning and decoration. The *qibla iwān* was divided into three aisles, the middle one of which had a flat ceiling, decorated with beautiful gilt ornament. It was separated from the side aisles by means of two rows of large ancient Egyptian columns of granite. The walls of this *iwān* have a dado of coloured marble in the middle of which is a fine *mihrāb*, inlaid with mother-of-pearl. The floor is paved with marble, in beautiful designs. The original *minbar*, having disappeared, was replaced by the present one, built by order of Sultan Jaqmaq in the middle of the ninth century H. (middle of 15th. century A.D.).

The other three *iwāns* are covered with tunnel vaults. The largest of these is the west *iwān*, the vault of which is built in red and white stone, in a beautiful decorative scheme. These *iwāns* are each flanked with two similar doorways. One of the two eastern doorways opens into the corridor from the main entrance vestibule; the other opens into the mausoleum.

All round the top of the *ṣaḥn*, runs a band of inscription, consisting of verses from the Qur'ān, and ending with the year in which the mosque was completed, 788 H. These façades are crowned with foliated cresting

In the centre of the *ṣaḥn* stands a dome on marble columns, with a fountain beneath. A band of inscription running round the swelling of the dome, records its restoration in 1310 H. (1892). The court is paved with white marble.

The architect of the mosque showed talent in decorating the mausoleum, just as he has done in the *qibla iwān*. He lined the walls with a marble dado, above which runs a gilt band of inscription, containing the name of Barqūq and his titles, and the date of completion, 788 H. Moreover, he showed great care in decorating the dome of the mausoleum, the stalactite pendentives of which were richly painted. The drum has pierced stucco windows, decorated with coloured glass, and surrounded with gilt ornament.

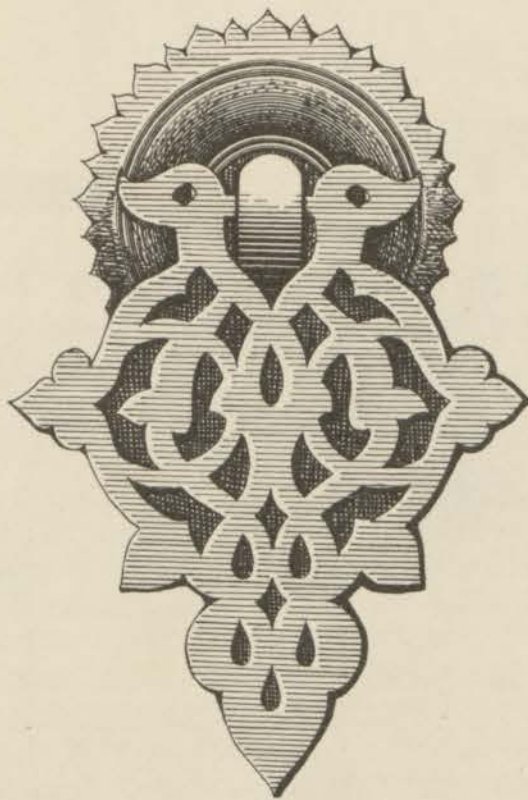
The two leaves of the main door of the mosque are bronze plated, with geometrical ornament, in a style similar to those of the mosques of Sultan Ḥasan and Qalā'ūn, etc. The doors of the interior were decorated in a way that was adopted in later mosques. Instead of being made in two halves the door is treated as one, an open work bronze medallion being placed in the centre,

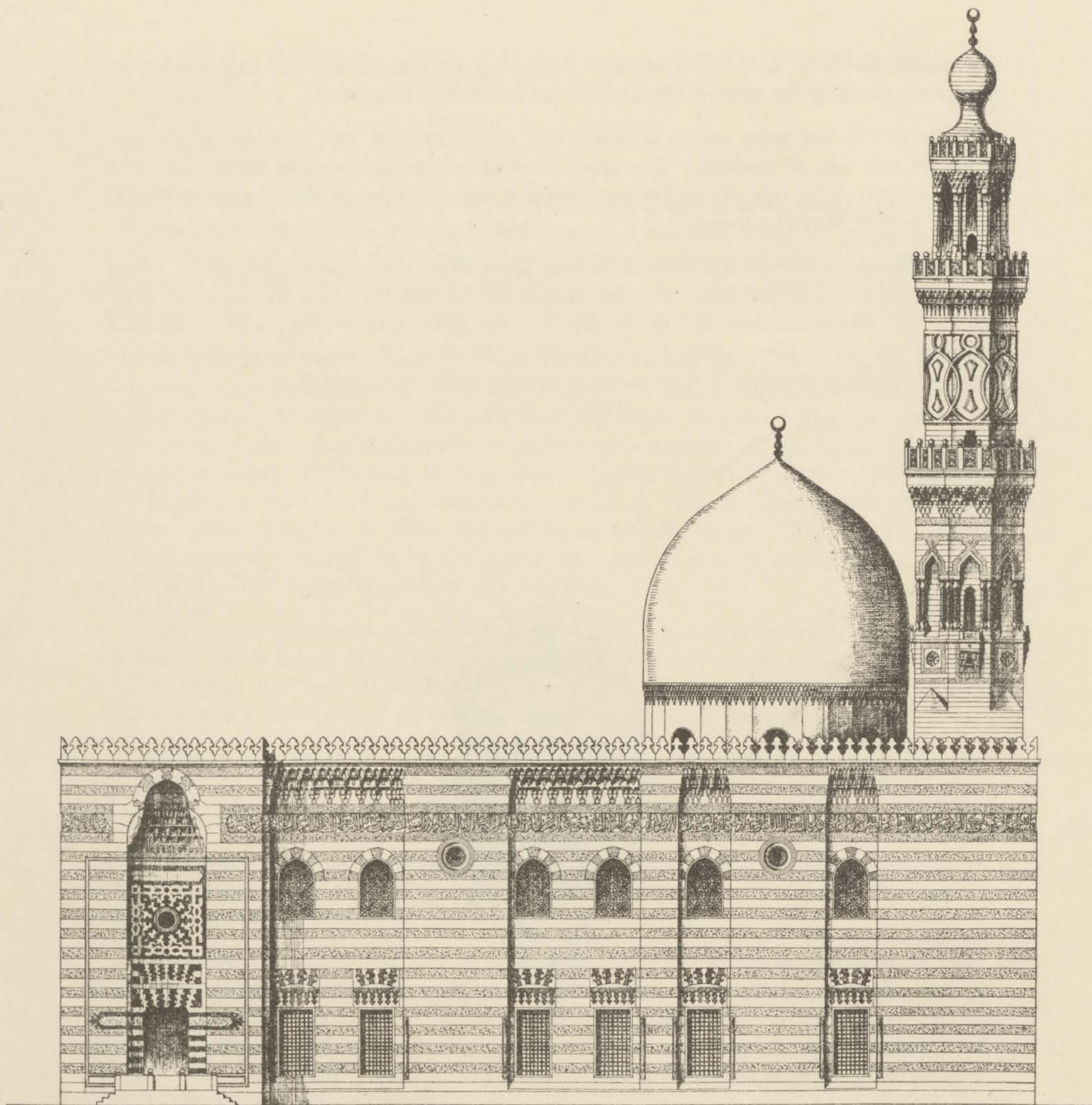
and quarter medallions in the four corners. At the top and bottom, run two large bands with inscriptions recording the name of the founder and the date of foundation.

The façade, like many others, is divided into shallow recesses with stalactites at the top. There are two tiers of windows. The upper windows are made of wooden lattice, instead of pierced stucco. This type of window, mentioned in the description of the Mosque of Ulmās, is rarely seen in Mamlūk mosques.

The façade is crowned with foliated cresting, below which runs a band of inscription, carved in the stone, recording the name of Sultan Barqūq and the date on which the work was completed, 788. At the southern end of the façade is the great main entrance, with its beautiful stalactites and marble inlay. Next to the minaret is the dome, the only external decoration of which is limited to the three tiers of stalactites running round at the springing.

Plates Nos. 94-99

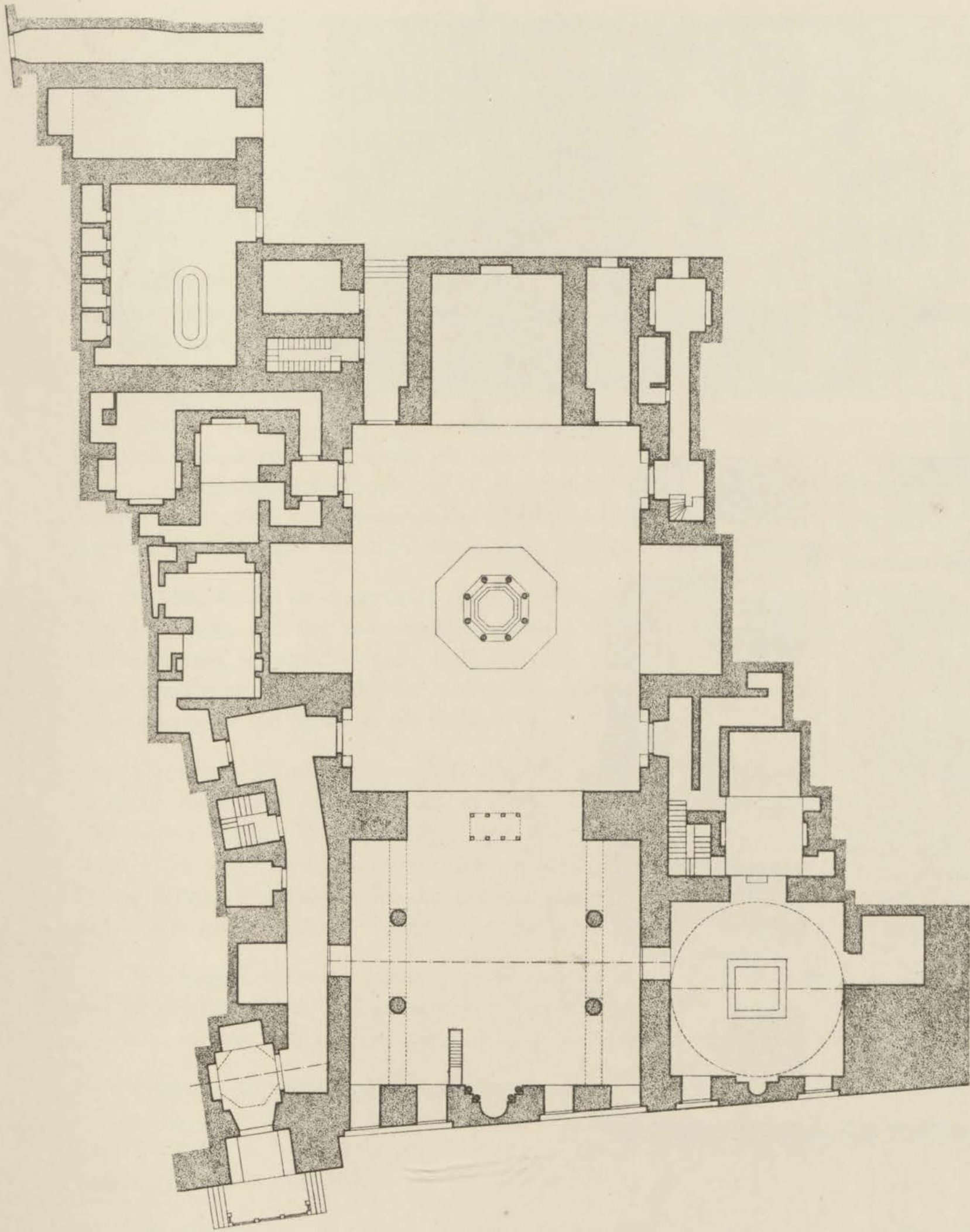




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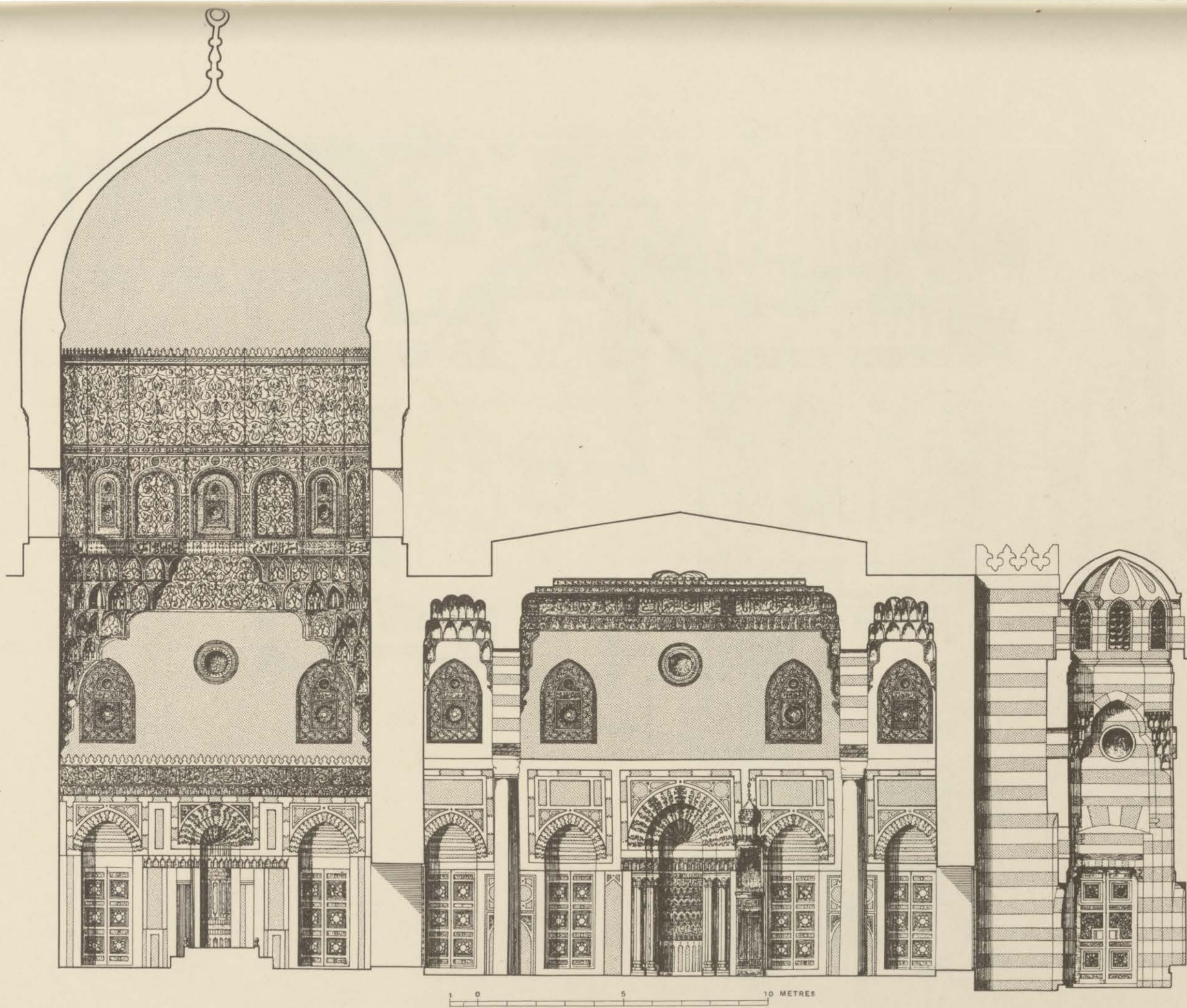
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THE MOSQUE AND MADRASA OF SULTAN BARQŪQ
Eastern Façade



THE MOSQUE AND MADRASA OF SULTAN BARQŪQ

Plan



THE MOSQUE AND MADRASA OF SULTAN BARQŪQ
Cross Section A. B. C. D. E. F.

THE MOSQUE AND KHĀNQĀ OF
SULTAN BARQŪQ
(Mamlūk Cemetery)
801-13 H. (1398/99-1411)

THIS GREAT KHĀNQĀ is situated in the Mamlūk cemetery. It was founded by Sultan al-Malik an-Nāṣir Abū as-Sa'ādāt Farag ibn Barqūq. Its construction was begun in 801 H. (1398/99). The site chosen was that which his father had selected for his mausoleum. The work was continued by Barqūq's brother, al-Malik al-Manṣūr 'Abd al-'Azīz, when the latter ascended the throne in 808 H. (1405), for a short period; it was completed in 813 H. (1411).

This magnificent building has been designed for both religious and philanthropic purposes, in a manner that has no parallel in any other monument in Egypt. Besides being a Khānqā for theologians, it comprises a large mosque, two mausoleums for the family of Barqūq, two *sabils* and two lecture halls for the teaching of the Qur'ān. The group is distinguished by many architectural features, not to be found in any other monument. It has two similar minarets, two *sabils* with *kuttābs* above and two large domes, with a smaller one in between, over the *mihrāb*.

In plan, it has an open *ṣahn*, surrounded by four *īwāns*, the largest being the *qibla* one. The *qibla īwān* and the one opposite, which is slightly narrower, are roofed with little hemispherical domes, supported on plain octagonal stone piers. The side *īwāns* are symmetrical and of equal dimensions. Behind the side *īwāns*, are other parts of the Khānqā, viz. the cells and the upper rooms for the *Ṣūfīs* and the students.

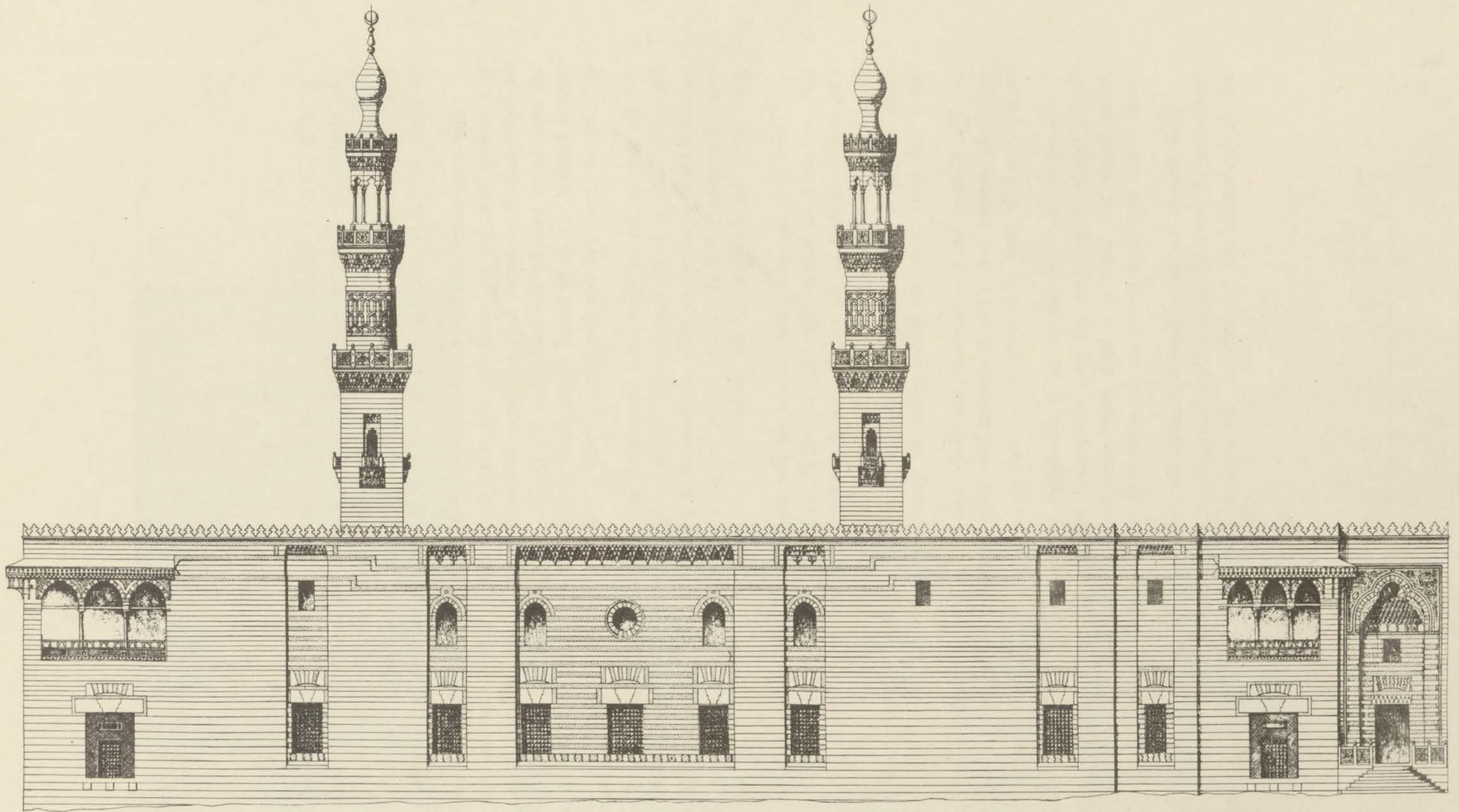
There is a beautiful stone *minbar* in the *qibla īwān* carved with rich designs. It was made by order of Sultan Qāyt-Bāy, in 888 H. (1483). Above the *mihrāb* is a small dome. This *īwān* is flanked by the two large and symmetrical mausoleums, access to which is obtained through two doorways in this *īwān*. These doors have two screens of open geometrical woodwork. Sultan Barqūq is buried under the northern dome and some of his sons and grandsons are buried with him; others are buried under the southern dome.

The Khānqā has two entrances, one at the end of the northern façade, and the other at the end of the western one. The inscriptions over these doors record the name of the founder and his titles, and the date of foundation.

Symmetry has been maintained in the design of this building. It can be observed in the western façade where there are two symmetrical minarets and two symmetrical *sabils*. In the eastern façade too, there is a large symmetrical dome at each end, with a smaller one in the middle. The two large domes are decorated with deep zigzag flutings.

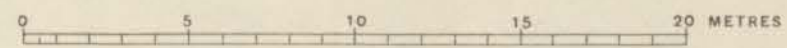
This Khānqā has been under restoration for the past twenty years. The Department for the Preservation of Arab Monuments have strengthened several parts and rebuilt all that had fallen, such as the tops of the two minarets, the southern *sabil*, etc..

Plates Nos. 100-102

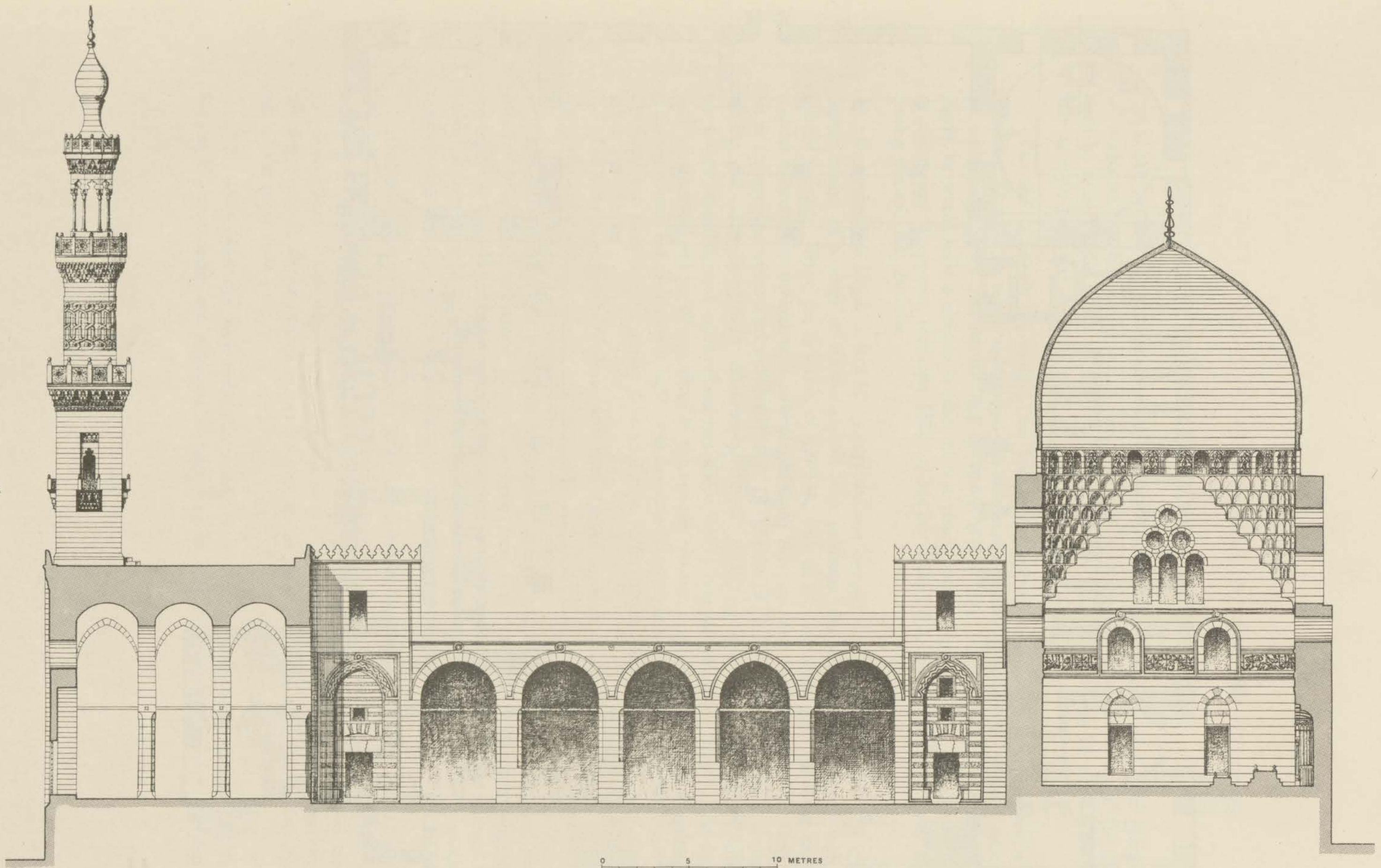


North-Western Façade

Scale



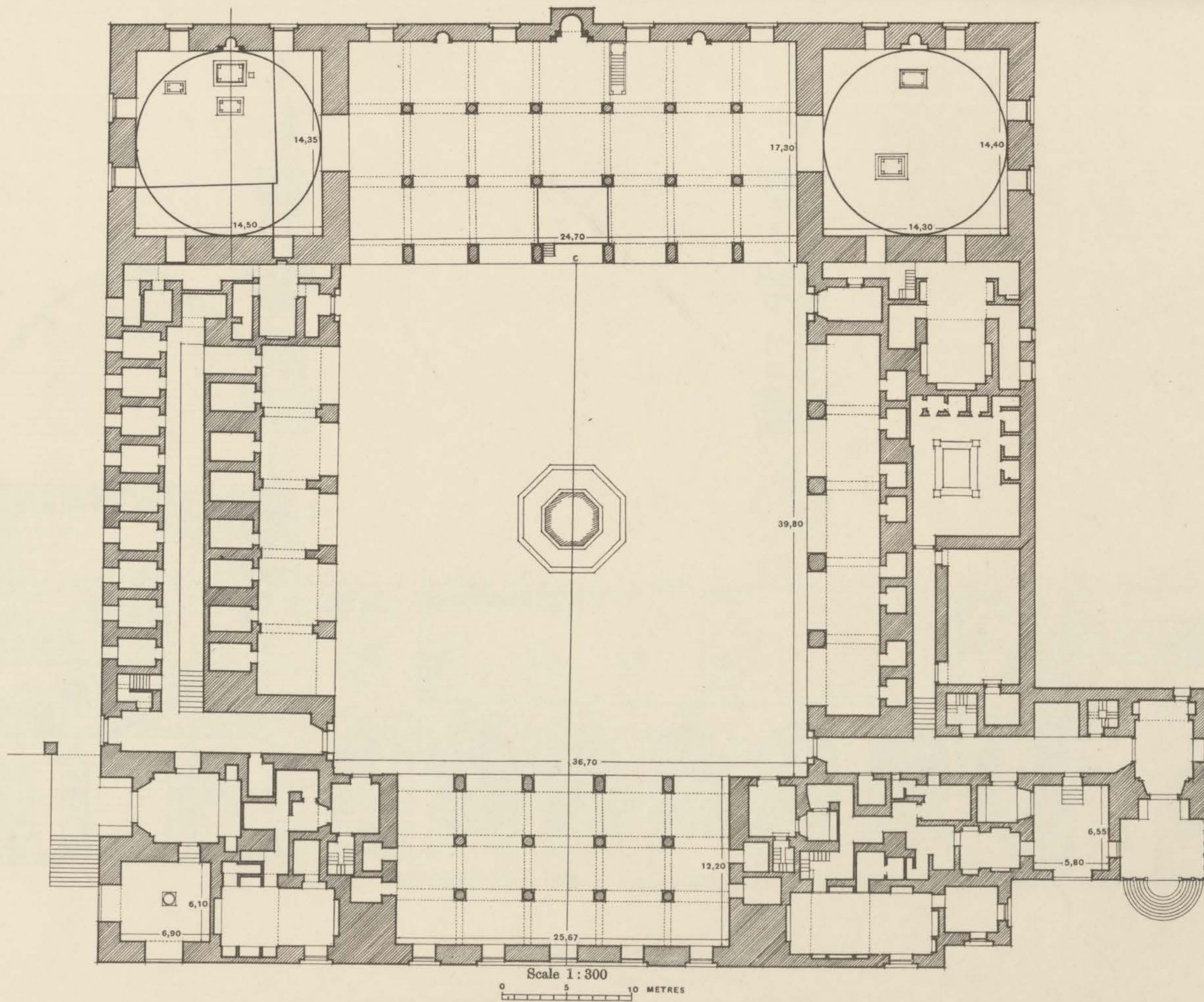
THE MOSQUE AND KHĀNQĀ OF SULTAN BARQŪQ



0 5 10 METRES

Scale 1 : 200

THE MOSQUE AND KHĀNQĀ OF SULTAN BARQŪQ
Cross Section A. B. C. D.



THE MOSQUE AND KHĀNQĀ OF SULTAN BARQŪQ
Plan

THE MOSQUE OF SULTAN AL-MU'AIYAD

818-823 H. (1415-1420)

AL-MU'AIYAD SHAYKH AL-MAḤMŪDĪ was originally a Mamlūk of az-Zāhir Barqūq, who set him free and promoted him. He kept on rising in the various offices of the state until he ascended the throne of Egypt in 815 H. (1412). He died in 824 H. (1421) after a rule of eight years and five months.

The site on which the mosque was built was previously occupied by a prison known as *Khazānit Shamā'il*, in which al-Mu'aiyad had been confined when still an Amīr. He had suffered so severely during his confinement that he vowed that if ever he should attain the throne of Egypt, he would build a mosque in place of that prison, and he kept his vow. The main façade of the mosque at present overlooks Shāri' al-Mu'izz li-Dīn illāh, on the left hand side, after passing through Bāb Zuwayla.

Its construction began in 818 H. (1415) and was completed in 823 H. (1420). The main façade consists of a series of recesses capped with stalactites, the whole being crowned with a foliated cresting. There are two tiers of windows, with shops underneath. At the north end is a great entrance bay covered with stalactites in many tiers, set in a trefoil frame. The latter is set in a rectangular frame filled with arabesque. In the sides of the entrance bay are Kūfic squares reading *Lā Ilāha illa Allāh, Muḥammad Rasūlu Allāh*, repeated. The door jambs, which are granite monoliths, and the lintel are surrounded with a beautiful decorative frame. The door, with its decorated bronze plating, fitted to the mosque entrance, originally belonged to the Mosque of Sultan Ḥasan, but al-Mu'aiyad had it transferred to his mosque, as stated above. This is one of the finest and most beautiful plated doors in Egypt. Next to this entrance is a lofty mausoleum.

The other three façades of the mosque were restored by order of the Khedive Ismā'il, between A.D. 1870 and 1874.

The entrance leads into a vestibule, the recesses to right and left of which are covered with stalactite hoods and the central part with a stone cross vault. On the left, on entering this vestibule is a door leading to the mausoleum. The latter is covered with the dome referred to above; a door on the far side leads to the sanctuary. To the right of the vestibule is another door opening into a corridor which leads to the *ṣaḥn*.

The mosque plan comprised a large *ṣaḥn* surrounded by four *īwāns*, of which only the *qibla* one remains. To the north of this *īwān* is the above mentioned mausoleum, in the centre of which is a marble cenotaph decorated with a band of inscription, including a Qur'ānic verse in beautiful Kufic. This mausoleum is covered with a high dome, resting on stalactite pendentives of many tiers. A similar mausoleum, except that it has no dome, stands opposite, on the other side of the *qibla* *īwān*.

The *qibla* *īwān* was very richly decorated, every kind of craft being employed. This fineness in craftsmanship and cleverness in inlay may be seen in its wooden *minbar* and doors.

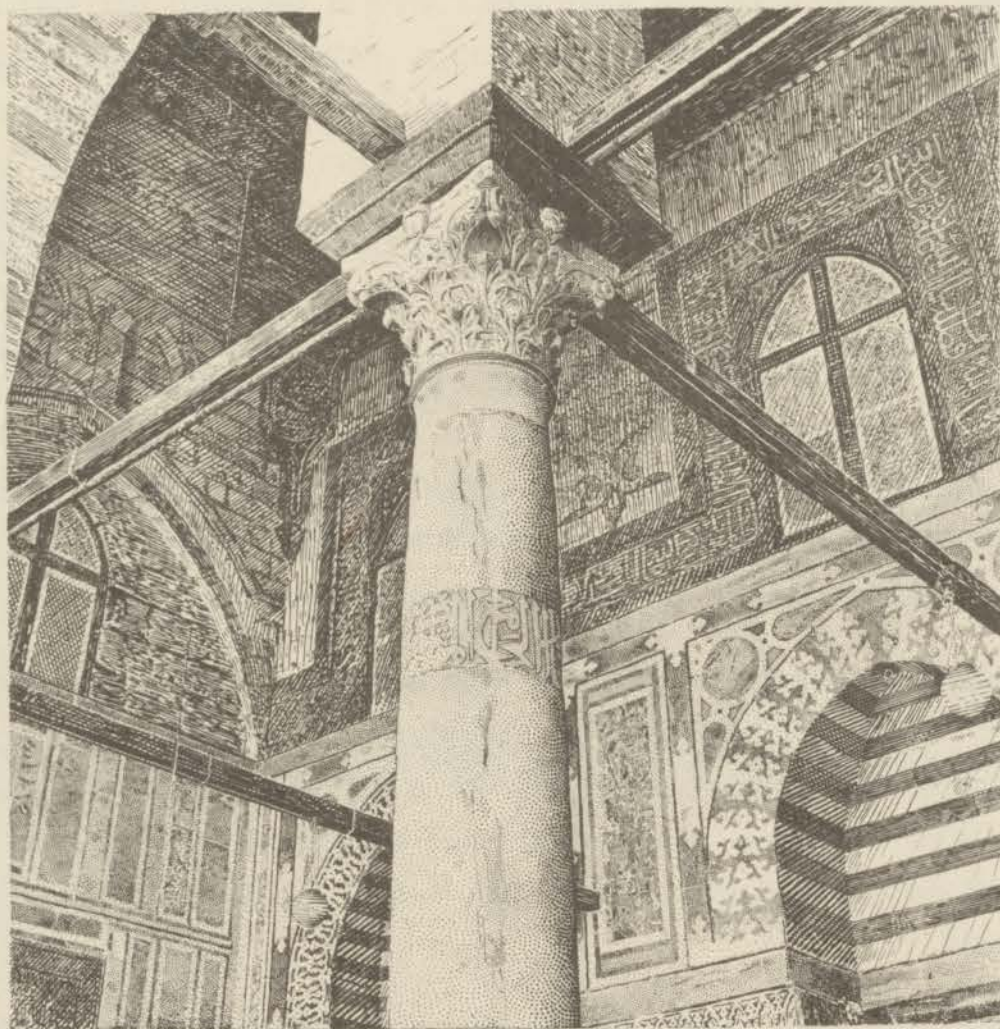
Its marble dado, as well as the *mihrāb*, show delicacy of design and harmony of colour. The decoration of the walls, above the dado, and that of the ceilings, together with their gilding, show a great variety of designs, as well as beauty and harmony of colours.

There were originally two arched openings at the southern end of the *qibla* wall. These two openings were filled in and covered with coloured marble and tiles, in 1245 H. (1838).

The architect chose the two towers of Bāb Zuwayla as substructures for the two minarets of the mosque. The choice was a good one. The two minarets are of the usual type; each of them consists of three storeys, the first two of which are octagonal, while the third consists of a pavilion on eight marble columns.

The Department for the Preservation of Arab Monuments finding that only the *qibla iwān* remained, and that even this was threatening to fall began, towards the end of the last century, to reinforce its structure, strengthen its columns and repair the marble and woodwork. They also renewed the decoration and completed the tops of the two minarets.

Plates Nos. 103-110



THE MOSQUE OF THE QĀDĪ 'ABD AL-BĀSIT

823 H. (1420)

THIS MOSQUE is situated at al-Khurunfish. It was founded in 823 H. (1420) by the Qādī Zayn ad-Dīn 'Abd al-Bāsīt, President of the Exchequer, and chief of the Holy Carpet, in the reign of al-Malik al-Mu'aiyad Shaykh al-Maḥmūdī, and one of his favourites. During the reign of al-Ashraf Barsbāy, he became Minister and *Ustādār* (Master of the Household).

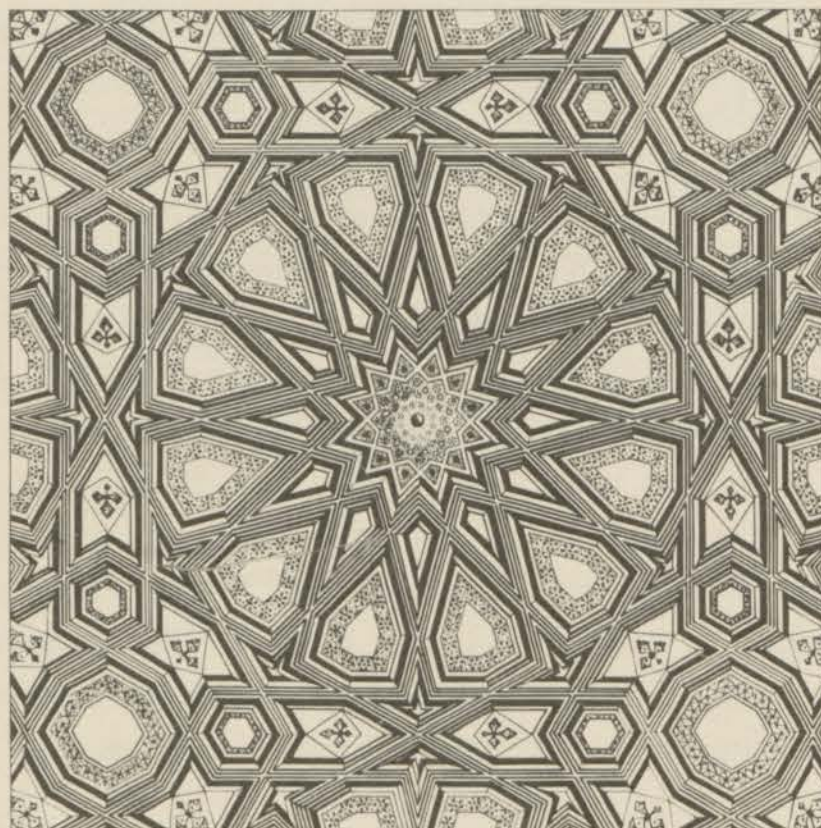
The mosque has two entrances, one in the eastern and the other in the northern façade. Each of them consists of a recess, roofed with stalactites, with a wooden door, plated with carved brass. There is a medallion in the centre, four corner-pieces, and a band of inscriptions above and below.

The minaret is placed on the northern façade; it is almost an exact copy of that of al-Mu'aiyad's mosque, built at the same date. The mosque was built according to the cruciform madrasa plan, thus consisting of an open *ṣahn*, surrounded by four *īwāns*. There is a plain *miḥrāb* in the centre of the *qibla īwān*, and next to it is a fine wooden *minbar*, the panels of which are inlaid with ivory and *zarnashān*. It is regarded as one of the finest *minbars* on account of its good craftsmanship.

The floors of the *qibla īwān* and the *ṣahn* are paved with coloured marble, in beautiful geometrical patterns. The fine gilded decoration of the ceilings of the *sabīl* and the corridor which leads from the eastern door to the *ṣahn*, show the same high standard of beauty as the ceilings of the mosque.

The Department for the Preservation of Arab Monuments have recently repaired the *minbar* and completed the top of the minaret.

Plate No. 111



THE MOSQUE-MADRASA OF AL-ASHRAF BARSBĀY
(AT SHĀRI' AL-MU'IZZ LI-DĪN ILLĀH)
826-827 H. (1423-1424)

AL-MALIK AL-ASHRAF ABŪ AN-NAṢR BARSBĀY was one of the Mamlūks of aẓ-Zāhir Barqūq. He came to Egypt when still a young boy. He was set free and kept on progressing from one post to another until he became a prominent *Dawādār* (Secretary of State), in the days of aẓ-Zāhir Ṭaṭār, and remained as such until Ṭaṭār died and was succeeded by his son aṣ-Ṣāliḥ Muḥammad; the latter was soon succeeded by Barsbāy, who ascended the throne in 825 H. (1432). He reigned for sixteen years and a few months and died in 841 H. (1437).

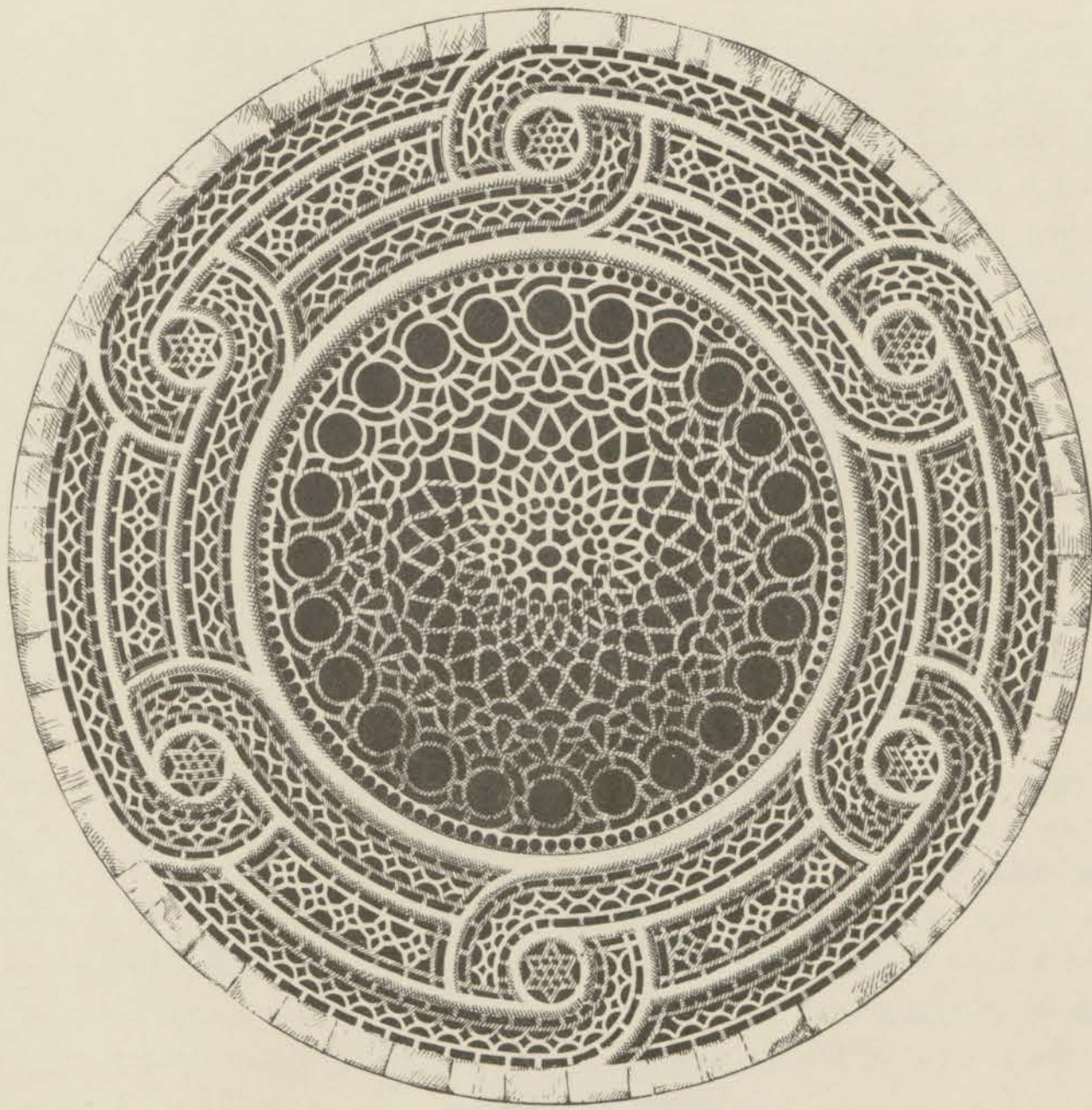
This mosque is situated at Shāri' al-Mu'izz li-Dīn illāh at its junction with Shāri' Gawhar al-Qā'id. It was founded by al-Malik al-Ashraf Barsbāy, who began its construction in 826 H. (1424). It is one of three mosques, still existing, built by al-Ashraf Barsbāy. The second is the mosque to which is annexed his tomb and Khānqā, situated in the Mamlūk Cemetery and which he built in 835 H. (1431/32). The third is his great mosque which he built at Khānqā, in 841 H. (1437/38). All these mosques are masterpieces of architecture and decoration. Marble carving, especially in the mausoleum, has attained a very high standard of skill.

This mosque was built according to the cruciform madrasa plan, i.e. an open *ṣahn* with four *īwāns* around it, the mausoleum being placed next to the *qibla* *īwān* which, as in other madrasas, is the most important and is more highly decorated than the others. The important features, in this *īwān*, which attract attention, are its beautiful marble floor and its fine stucco windows, recently modelled on the old ones of the mausoleum of the founder in the Mamlūk Cemetery. Its wooden *minbar* is rich in ivory inlay and *zarnashān*, as is usual in the *minbars* of mosque founded in the ninth century H. (15th A.D.). Of the original ceilings of the mosque, there only remains that of the western *īwān*, facing the *qibla* one. The latter has lost its original ceiling and had another one built in its place. This ceiling of the western *īwān* is similar to that of the *qibla* one of the Mosque of Barqūq as regards the richness of its beautiful gilt decoration.

The main façade of the mosque overlooks Shāri' al-Mu'izz li-Dīn illāh, with the entrance at its southern end, and a *sabīl* and a *kuttāb* next to it. The entrance is ornamented with coloured marble and is vaulted with stalactites. The wooden door is plated with brass tracery, there being a medallion in the centre, four corners, and two upper and lower bands of inscription bearing the name of the founder and date of renovation (1332 H.). Above the medallion are two beautiful knockers of pierced brass. The arrangement of the design of the copper plating is met with in the Mosque of Barqūq, and those of al-Ashraf Barsbāy, as well as in other mosques constructed in that period. Previously it had been the custom to cover the whole surface of the door with decorated plating, as is the case with the door of the Mosque of Sultan Ḥasan, which was transferred to the Mosque of al-Mu'ayyad, and others. The minaret stands to the right of the entrance, with its first storey square, the second cylindrical and ornamented with an interlacing pattern, and the third a pavilion of marble columns with a cap on top. This latter storey was renewed in 1945.

At the northern end of the façade is a stone dome, decorated with a chevron pattern carved on the stone. The façade between the entrance and the mausoleum has two recessed panels crowned with stalactites; in each recess are two tiers of windows. It is crowned with foliated cresting.

Plates Nos. 112 & 113



THE MOSQUE-MAUSOLEUM OF AL-ASHRAF BARSBĀY
(IN THE MAMLŪK CEMETERY)

835 H. (1432)

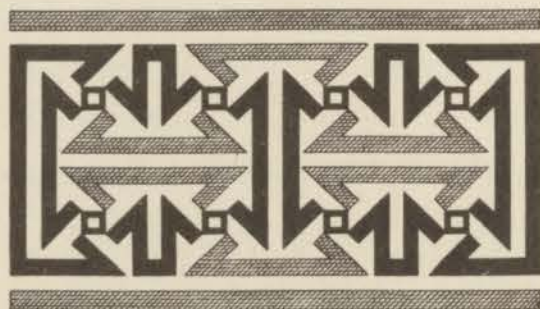
THIS MOSQUE, together with the mausoleum and remains of the khānqā (monastery), attached to it, is in the Mamlūk cemetery, on the road between the Khānqā of Barqūq and the Mosque of Qāyt-Bāy. Al-Ashraf Barsbāy chose this spot for the purpose of founding a mausoleum for himself, with a small mosque and a khānqā attached.

On visiting this part of the desert, one is astonished at the sight of these beautiful domes, scattered about, of different shapes and varying decoration. It would therefore be most appropriate to call it the city of domes.

The mosque is entered after mounting a staircase of two flights leading up to the entrance, above which stands a minaret, of simple design, which has taken the place of the original one. The entrance opens into a vestibule, to the left of which is an arched doorway leading into the mosque, which is formed of three aisles parallel to the *qibla* wall; at the end of the middle one is a door leading into the mausoleum. The mosque is covered by a wooden roof resting on two arcades, supported by marble columns. On the ceiling are traces of its original decoration, and on the band below it are inscriptions containing the name of the founder. The walls of the mosque and the mausoleum have a dado of coloured marble, inlaid with mother of pearl, in beautiful geometrical designs, of great delicacy and precision, and the floor is paved with coloured marble. A wooden *minbar*, of fine craftsmanship, stands next to the *mihṛāb*. This *minbar* was transferred here, after it had been repaired, from the ruined Mosque of al-Ghamrī; it dates back to about 855 H. (1451).

Above the marble dado, in both the mosque and the mausoleum, are windows of pierced stucco, decorated with coloured glass. These are regarded as being among the finest to be found in the old mosques of Cairo.

At the right end of the façade is the entrance, on the sides of which are inscribed the name and titles of the founder and the date of foundation, 835 H. There are two tiers of windows set in shallow recesses, ending above with stalactites. The mausoleum is at the northern end of the façade; it is built of stone, and decorated externally with beautiful geometrical ornament. The remains of the khānqā façade are to the south of the entrance, in a line with the mosque façade. It bears bands of inscriptions on marble, containing the name of the founder and a list of the endowments, the revenue of which had been allotted for its repair and upkeep.



Plates Nos. 114 - 116

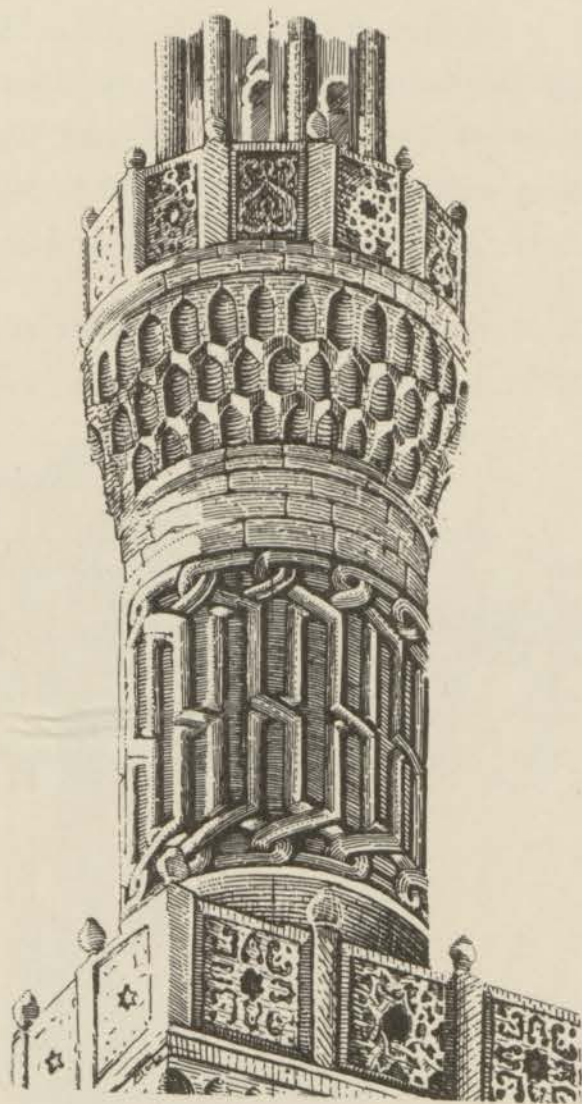
THE MOSQUE OF AL-ASHRAF BARSBĀY
(AT KHĀNQĀ)
841 H. (1437)

THIS, THE THIRD MOSQUE founded by Sultan Barsbāy, is at Khānqā, about 22 kilometres north of Cairo; it was completed in 841 H. (1437). It is composed of an open *ṣahn* surrounded by four *iwāns*, the largest forming the sanctuary, which consists of three arcades supported by marble columns. Each of the two side *iwāns* has two rows of columns while the back one has only one. The sanctuary is covered by a decorated timber roof. The lower part of the walls have dadoes of coloured marble. There is a marble *miḥrāb* in the centre of the *qibla* wall, and next to it stands a wooden *minbar*, the panels of which are inlaid with ivory.

The main façade, which overlooks the main road, comprises the beautiful stalactite portal, the lower part of which is lined with bands of white and black marble. Low down, to right and left of the doorway, is a band of inscription with the date of completion, 841 H. To the right of the entrance is a *sabīl* with a *kuttāb* above, and to the left rises a minaret of three storeys, similar to that of the mosque which was built by the same founder at Sh. al-Mu'izz li-Dīn illāh. The mosque has three other façades. In the middle of the west façade stands a subsidiary entrance. This mosque once had separate latrines, considerable traces of which can still be observed.

The Department for the Preservation of Arab Monuments saved this mosque at a time when it was in a serious condition. They restored it all, and carried out all the necessary repairs.

Plates Nos. 112&113



THE MOSQUE AND MADRASA OF THE AMĪR TAGHRĪ BARDĪ
(AT AŞ-ŞALĪBA)
844 H. (1440)

THIS MOSQUE is situated at Shāri' aṣ-Ṣalība. It was founded in 844 H. (1440) by Taghrī Bardī ibn 'Abdallāh ar-Rūmī al-Buklumūshī, so named after his master Buklumūsh. He rose among his Mamlūks until he became *Amīr 'Ashara* (leader of a company of ten men), in the days of an-Nāṣir Farag ibn Barqūq. He kept on progressing in the state offices until he became a grand *Dawādār* (Secretary of State) in the reign of al-Malik Abū Sa'īd Jaqmaq.

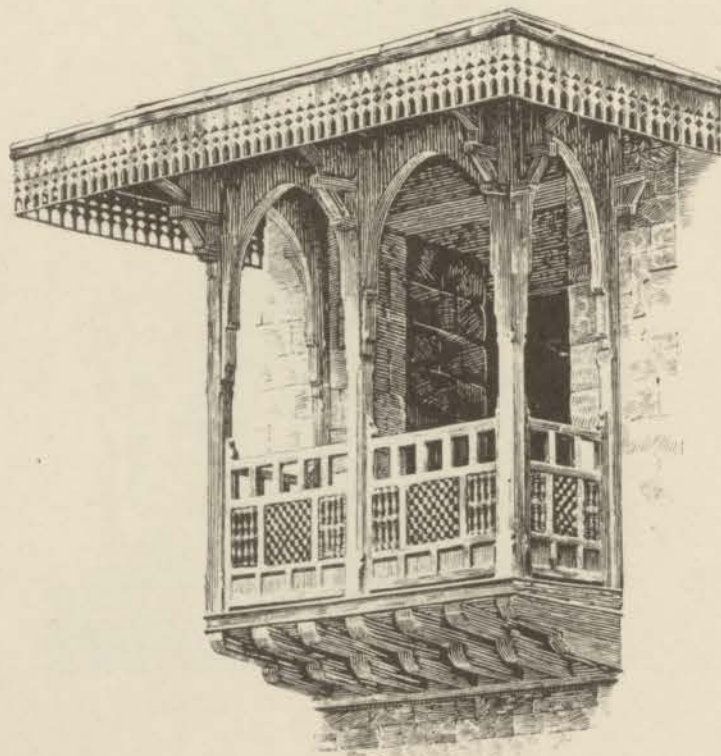
The mosque has two façades, the entrance being in the main one, on Shāri' aṣ-Ṣalība. It is formed of an arched recess, lined with white and black marble, with a stalactite hood. On both sides of the entrance and high up, at the back, are inscriptions containing verses from the Qur'ān, followed by the name and titles of the founder and the date of completion, 844 H. The minaret is placed on the left side of the entrance. It has a square lower storey ending with a gallery, supported by stalactites. The upper storey is cylindrical; it is decorated with geometrical ornament, and ends above with a stalactite cornice and a recently constructed conical top that has replaced the original one.

The dome, decorated with an interlacing pattern in high relief, is at the right end of this façade; as regards proportion and decoration, it is not equal to other domes of the same period. At the other end of the façade is a *sabīl*, with a *kuttāb* (elementary school) above.

The entrance leads to a square vestibule, on the right side of which is an arched door leading into the mausoleum. Opposite is another that leads to a corridor communicating with the *ṣahn*. The mosque was built according to the cruciform madrasa plan, and is composed of an open *ṣahn* originally roofed, surrounded by two large *īwāns* to east and west, and two small ones to north and south. A band of inscription containing Qur'ānic verses and the date of foundation, 844 H., runs all round. These *īwāns* have wooden ceilings decorated in various colours.

The *qibla* *īwān* contains a *mihrāb*, and a small *minbar* of fine craftsmanship. The mausoleum, which is about 4 m. square, is on the south of this *īwān*. The dome rests on stalactite pendentives of two tiers.

Plate No. 118



THE MOSQUE OF THE QĀDĪ YAḤYĀ

848 H. (1444)

THIS is one of three mosques founded by the Amīr Zayn ad-Dīn Yaḥyā in Cairo. The first of these mosques is at Būlāq, the second at Ḥāret al-Ḥabbāniya and the third at the junction of Shāri' Bayn an-Nahdayn and Shāri' al-Azhar al-Gadīd. The latter was founded in 848 H. (1444).

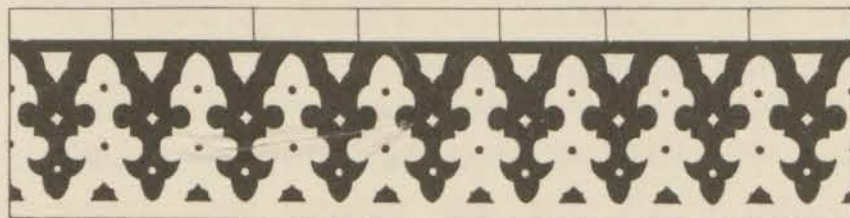
The entrance facing Bayn an-Nahdayn leads into a small vestibule, with a richly gilded ceiling. A corridor leads from it to the *ṣaḥn*. The mosque is designed according to the cruciform madrasa plan, that is to say, it consists of a *ṣaḥn*, covered by a wooden roof with a skylight in the centre, and surrounded by four *iwāns*, the wooden ceilings of which are decorated with beautiful gilt ornament, and below these is a band of inscription containing some gilded Qur'ānic verses. At the corners of these roofs hang wooden stalactite ornaments. The decoration of the mosque, both that of the ceiling of the *ṣaḥn* and of the *iwāns*, is the finest to be seen in Mamlūk mosques.

Alongside the *miḥrāb* is a *minbar* of geometrical woodwork, its panels are inlaid with ivory and ebony.

The mosque entrance is at the northern end of the façade; it is covered by a stalactite hood, and decorated with marble. Over the two *maxalas* (stone benches) and on both sides of the entrance is a Qur'ānic inscription ending with the date of foundation, 848 H. The minaret, which is of good proportions, is placed to the left of the entrance. It consists of three storeys, the middle one of which is decorated with inlaid marble, in the form of spear heads.

The Department for the Preservation of Arab Monuments restored this mosque towards the end of the last century. This restoration comprised the completion of the façade and the top of its minaret, and the renewal of its woodwork and decoration. When the new Shāri' al-Azhar was opened some years ago, they also rebuilt the south façade.

Plates Nos. 119 - 121



THE MOSQUE AND MAUSOLEUM OF SULTAN ĪNĀL
(IN THE MAMLŪK CEMETERY)
855-60 H. (1451-56)

AL-MALIK AL-ASHRAF ĪNĀL was originally a Circassian Mamlūk who had been bought by al-Malik az-Zāhir Barqūq. Having been inherited by Farag ibn Barqūq, after the death of Barqūq, he was set free. He was promoted to several high government posts during the reign of al-Ashraf Barsbāy and az-Zāhir Abū Sa'īd Jaqmaq, until he attained the rank of Atābek al-'Asākir (Commander-in-Chief) during the latter's reign. He held this last post until the death of az-Zāhir Jaqmaq. The latter was succeeded by his son al-Manṣūr 'Uthmān, but the troops revolted against the new king and agreed to nominate Īnāl to the throne in 857 H. (1453). Īnāl then took the title al-Malik al-Ashraf Īnāl. His rule lasted eight years, and he died in 865 H. (1461).

This group of buildings is one of the most important in the Mamlūk Cemetery from the archæological point of view. It consists of a mausoleum, a mosque (madrasa) and a khānqā. Although the lapse of time has left its traces upon these buildings, yet what remains of their original features suffices to show how magnificent they must once have been.

The lack of organic connection between the mausoleum and the rest of the group, shows that it was finished first, and its actual date is given by the inscription on the entrance, which says that its construction was completed in 855 H. (1451) when Īnāl was Commander-in-Chief, in the days of al-Malik Abū Sa'īd Jaqmaq. The khānqā and the mosque however were built after his accession, the former in 858 H. (1454) the latter in 860 H. (1456).

The façade of this monumental group faces the Sultan Aḥmad Street. Next to it, to the south, is the façade of the Mosque and Mausoleum of the Amīr Qurqumās, which were built in 913 H. (1507).

The Mausoleum of Īnāl is at the northern end of the façade. It has a square base, surmounted by a zone of transition with pyramidal corners. On each side of this zone, is a group of three arched windows, surmounted by three circular ones. Above this zone is a drum pierced with arched windows and a dome above decorated with chevrons. Next to the mausoleum is the façade of the mosque, at the southern end of which is the entrance, with its beautiful stalactite hood. After that comes the minaret, the first storey of which is square, the second octagonal and the third circular crowned with a pavilion. It is richly decorated and has beautiful stalactites, and is one of the most beautiful Mamlūk minarets.

The mosque was built according to the cruciform madrasa plan. It consists of an open *ṣaḥn* surrounded by four *īwāns* which were once covered with timber roofs. The walls of the *qibla īwān* and the mausoleum were once lined with a marble dado, of which traces only remain. In the centre of the *qibla* wall is a *miḥrāb*, decorated with ornament carved in the stone, similar to its fellow in the mausoleum. Underneath the mosque floor are students' cells opening on to a courtyard, surrounded by the remains of the khānqā buildings, many of which have disappeared. The most important of these remains is the entrance doorway in the northern façade.

Plate No. 122

THE MOSQUE OF SULTAN QĀYT-BĀY
(IN THE MAMLŪK CEMETERY)
877-879 H. (1472-1474)

THE founder of this mosque was al-Malik al-Ashraf Abū an-Naṣr Qāyt-Bāy, who was brought to Egypt by a slave-dealer, Maḥmūd ibn Rustum, in 839 H. (1435/36). He was bought by al-Malik al-Ashraf Barsbāy, and remained among his Mamlūks until he was sold to al-Malik az-Zāhir Abū Sa'īd Jaqmaq, and remained in his service until he set him free. He subsequently occupied several offices until he ascended the throne in Ragab 872 H. (1468). His reign lasted for twenty nine years and a few months, and he died in 901 H. (1496), at the age of about eighty-six.

Muslim architecture flourished greatly in his reign. Numerous and varied structures were built; they were characterised by their good proportions, rich ornament and fine craftsmanship. Although he paid special attention to military buildings, founding the Qāyt-Bāy fortress in Alexandria, and the fort of Rosetta, he also preoccupied himself with civil and benevolent establishments, thus constructing houses, *wikālas*, *sabils* and drinking-troughs, of which there are many in Cairo. He also repaired and renewed many of the buildings founded by his predecessors.

His care for the construction of mosques was in no way less than for buildings of other kinds. In Cairo, he built three well known mosques, the first at Rawḍa, the second at Qal'at al-Kabsh, and the third, to which is annexed his mausoleum, in the Mamlūk Cemetery, sometimes known as Qāyt-Bāy's Cemetery.

This mosque is not only a prominent landmark of the cemetery, but also a magnificent specimen of a Mamlūk mosque of the end of the ninth century H. (15th. A.D.), remarkable for fine craftsmanship, beauty of design and magnificent decoration. Each part of it uncontestedly shows that the highest standard of art had been reached. The façade, containing the entrance, the *sabil* (drinking fountain) with *kuttāb* (for reading classes) above on the left and the minaret on the right, as well as the dome at the back, forms a harmonious composition. Its minaret is one of the most beautiful of all the Mamlūk period, both on account of its harmonious proportions and the magnificence and good distribution of its ornament. The dome also, with its beautiful decoration carved on the stone, may be regarded as one of the most beautiful of Mamlūk domes. The same remarks apply to the rest of the façade, both as regards massing and richness of ornament.

The mosque is designed according to the cruciform madrasa plan. It consists of a covered *ṣahn*, with a *shukhsheikhah* (skylight) in the middle of its roof, surrounded by four *īwāns*, the largest of which is the sanctuary. Above the arches runs a band of inscription, bearing the name and titles of the founder and the date of foundation (877 H.).

The ceilings of the four *īwāns* and the *ṣahn* are decorated with beautiful gilded ornament, and are characterised by the harmony of their colours.

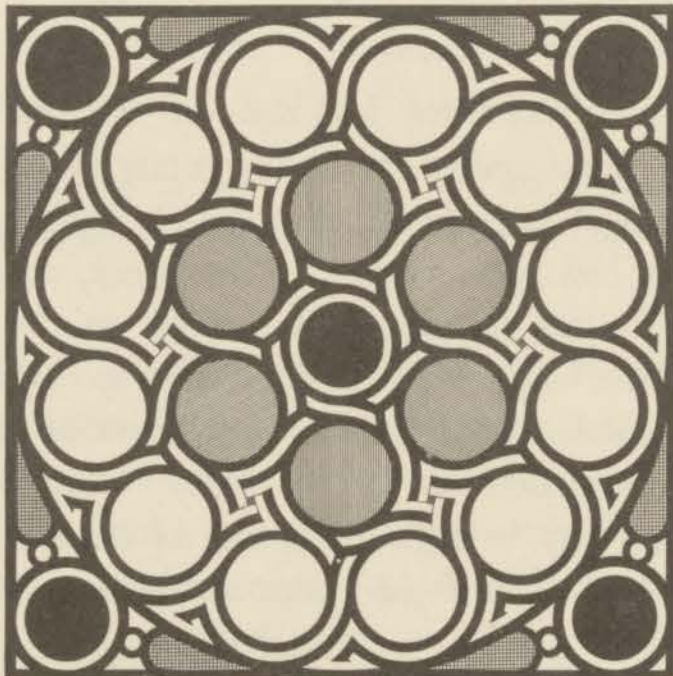
The stone *mihrāb* in the centre of the *qibla* wall has a hood inlaid with two trefoils in red stone. Next to the *mihrāb* is a wooden *minbar*, the two sides of which as well as the door

are decorated with geometrical designs and interlacing star patterns, carved and inlaid with ivory. The *kursī* (reader's seat) in the mausoleum, as well as the leaves of the built-in cupboards in the mosque, are decorated in the same way as the *minbar*.

The mausoleum is next to the *qibla īwān*, and is decorated in the same style as the rest. There is a dado of coloured marble, surmounted by a band of inscription, bearing the name and titles of the founder, as well as some prayers in his favour, some Qur'ānic verses, and finally, the date of completion (879 H.). In the upper part of the walls of the dome and *īwāns* are windows of fine pierced stucco, decorated with coloured glass. The mausoleum, the *īwāns* and the *ṣahn* are paved with coloured marble.

The architect of the mosque has created a masterpiece in architecture and decoration. Qāyt-Bāy did not, however, stint the expenditure, so that the mosque when finished formed a masterpiece of fine art. The Department for the Preservation of Arab Monuments, towards the end of the 19th. century, took the greatest care in restoring this famous building. This restoration included the woodwork, marble, decoration and stucco window-grilles.

Plates Nos. 124-127



MOSQUE-MADRASA OF ABŪ BAKR MUZHİR

884 H. (1479/80)

THIS MOSQUE is situated in the Ḥāret Bargawān, Gamālīya district. It was founded in 884 H. (1479) by Abū Bakr Muzhir who was educated in Egypt and showed great talent. He was qualified in teaching and *iftā'* and became one of the most renowned scholars. He occupied several high posts, the last of which was the presidency of the *Dīwān al-Inchā'* during the reign of al-Ashraf Qāyt-Bāy.

This mosque is one of the best examples of those founded during the reign of al-Ashraf Qāyt-Bāy, e.g. the Mosques of Qijmās al-Ishāqī and Uzbek al-Yūsufī, to be discussed later, all of which display perfect planning, good proportions and fine craftsmanship, as may be seen in their *minbars*, doors, and windows, as well as in their beautiful marble dadoes and floors.



The mosque has two façades. The main entrance, which is in the eastern façade, is remarkable for its beautiful decoration carved in marble and stone, and its brass plated door, decorated with geometrical designs. Above this entrance is the minaret, which consists of three storeys and which is rich with decoration and stalactites, similar to others of the period. In the southern façade is a door leading to the lavatories and to the *sabīl* and *kuttāb* annexed to the mosque.

The main entrance leads to a small vestibule, on the left side of which is a window and on the right a corridor leading to the *ṣaḥn*.

The mosque is built according to the cruciform madrasa plan. It consists of a roofed *ṣaḥn* surrounded by four *īwāns*. The façades of both the *qibla īwān* and that opposite are composed of three arches supported by two marble columns. Each of the two side *īwāns* has one arch only. We have met with this type of planning in the Mosque of Aṣlam as-Silāhdār, founded in 746 H. (1345) and in a few other mosques. In most madrasas each *īwān* has one large arched opening only.

The floors of the *ṣahn* and *īwāns* are paved with coloured marble in beautiful geometrical designs. The *qibla īwān* has a high dado of coloured marble, in the centre of which is a beautiful marble *mihṛāb*, and to the right stands a wooden *minbar* of fine craftsmanship. Above the dado are windows of pierced stucco, decorated with coloured glass. The craftsman who undertook the decoration had his name inscribed in the centre of the window arch next to the *minbar*. The inscription runs as follows; "The work of 'Abd al-Qādir, the painter (decorator)." This is a rare example in the inscriptions in ancient mosques for we usually see the names of the founders, Kings or Amīrs, while the name of the architect of the mosque or the craftsman who took part in its decoration remains unknown.

The ceilings of the mosque attain the same standard of beauty; they are made of wood, finely decorated and gilded.

Plates Nos. 128 & 129



THE FIDĀWĪYA MAUSOLEUM

(AT 'ABBĀSĪYA)

884-886 H. (1479-1481)

THIS MAUSOLEUM is situated at 'Abbāsīya. It was founded by the Amīr Yashbak min-Mahdī, one of the Circassian Mamlūks. He was originally a Mamlūk of az-Zāhir Abū Sa'īd Jaqmaq and had occupied several posts during his reign. He was appointed "Master of the Hunt" during the reign of az-Zāhir Khoshqadam. During the reign of Qāyt-Bāy, he attained the highest rank, being appointed *Dawādār*, besides being charged with the Ministry and *Ustādārīya* (Master of the Household), thus holding the greatest authority and power in the state. He was keen on science and the arts and fond of architecture and town planning. He repaired and widened roads and improved the façades overlooking them. The area north of the present Ḥusaynīya District was once crowded with tombs and houses. He had them demolished. In their place, were erected several establishments, none of which has remained except the dome we are now discussing, which was built in 884 H. (1479/80). Amīr Yashbak died in 885 H. (1480), just before the interior was completed. In this connection Ibn Iyās says that al-Ashraf Qāyt-Bāy visited the dome in 886 H. (1481) and ordered Amīr Taghrī Bardī to complete it.

The exterior of the mausoleum is simple. The square base is built of stone, with an entrance in the southern façade. The dome is built of brick and bears no decoration except one tier of arched windows in its drum.

The entrance is reached by a flight of marble steps; it is covered by beautiful stalactites, below which are inscribed a Qur'ānic verse, the name of Qāyt-Bāy and some prayers in his favour. The name of Qāyt-Bāy appears again in a band of inscription to right and left of the entrance. The interior is a vast square measuring 14.30 m. a side, covered by the dome. The most interesting feature here is the zone of transition; this consists of a squinch lined with stalactites and resting on two hoods. Below the latter are two windows. This arrangement is completely different from that of contemporary domes, where the zone of transition is formed of several tiers of stalactites.

Above the zone of transition is a band of inscription containing some Qur'ānic verses and prayers in favour of al-Ashraf Qāyt-Bāy, and ends with the date 884 H., being that on which he accomplished the Pilgrimage. The dome and zone of transition are covered with coloured stucco ornament.

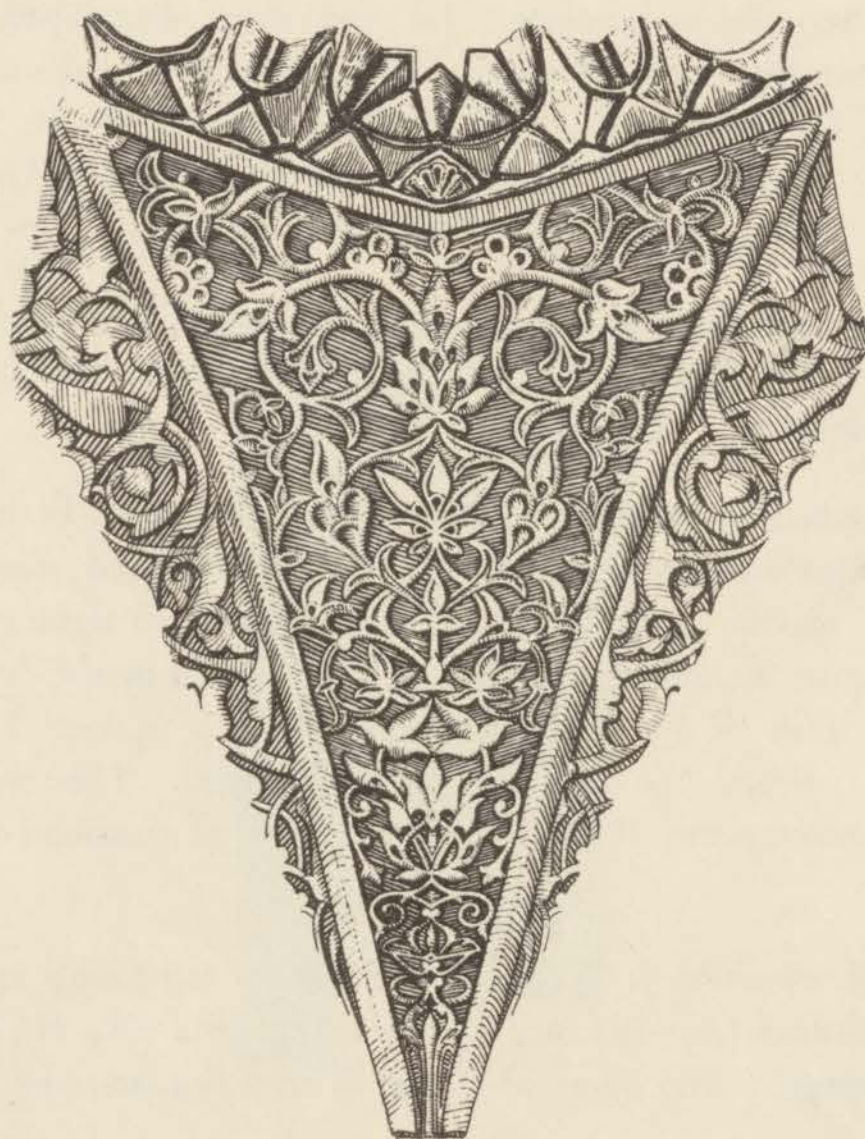
Under this great chamber is a lower floor consisting of three rectangular rooms, covered with vaults; on the northern side is a staircase leading up to the domed chamber.

The Department for the Preservation of Arab Monuments, at the end of the 19th. century, cleared the ground around this dome and restored it. In 1907 they transferred to it the small *minbar* of the Mosque of Kātim as-Sirr at Shāri' Darb al-Gamāmiz, after having repaired it.

This dome is known by the name "al-Fidāwīya" and not by the name of the founder. There

is no clear explanation as to the cause of this appellation. It may be stated, however, that "Fidāwīya" is a rite, the followers of which were renowned for deeds of martyrdom and sacrifice. They received great attention from the Kings of Egypt. It is probable therefore, that this name was given to the mausoleum because they used to dwell in the district around it, which was at that time on the outskirts of Cairo.

Plates Nos. 130-132



THE MOSQUE OF QIJMĀS AL-ISĤĀQĪ (ABŪ ḤARĪBA)

884-86 H. (1479-81)

THIS MOSQUE is situated in the Darb al-Aḥmar district. It was founded between 884 and 886 H. (1479-1481) by the Amīr Qijmās al-Ishāqī, one of the Circassian Mamlūks, who occupied several posts in the second half of the ninth century H. (15th A.D.), until he became Amīr Akhūr (Master of the Horse), during the reign of al-Ashraf Qāyt-Bāy.

It may be regarded as one of the most important mosques built during the reign of Qāyt-Bāy, on account of the high standard of skill shown in the various crafts employed in its decoration, e.g., the colour-harmonies of the marble panelling, the fine stone-carving and the splendid wooden ceilings beautifully decorated and gilded. All this bears witness to the skill of the architects and craftsmen of the period.

The mosque is built on a higher level than that of the road, the lower part being occupied by shops.

The entrance, which is reached by a flight of steps, is decorated with beautiful coloured marble, with two bands of inscription to right and left, each containing a Qur'ānic verse and the date of completion, 886 H. It has a brass plated door, carved with geometrical ornament. To its left stands a minaret of three storeys, the first being octagonal, the second cylindrical and the third a pavilion composed of marble columns supporting the cap. To the left when ascending to the entrance is a *sabīl* with a *kuttāb* above. The dome above the mausoleum, situated behind the entrance, is simple externally, contrary to most domes of the period.

The most remarkable feature in the façades of this mosque is the decoration carved on the stone lintels of the doors and windows, the engaged corner-pillars and their stalactite capitals.

The entrance leads to a square vestibule covered by a beautifully decorated wooden ceiling, surrounded by a band of inscription, comprising some Qur'ānic verses ending with the date, "the month of Sha'bān, 884 H." To the left of the vestibule is a sliding door with two halves, similar to modern ones. This door opens into an arched corridor leading to the *ṣaḥn*

The mosque, which is built according to the cruciform madrasa plan, is composed of a covered *ṣaḥn* with a skylight in the centre, surrounded by four *īwāns*, two larger ones facing each other and two smaller side ones.

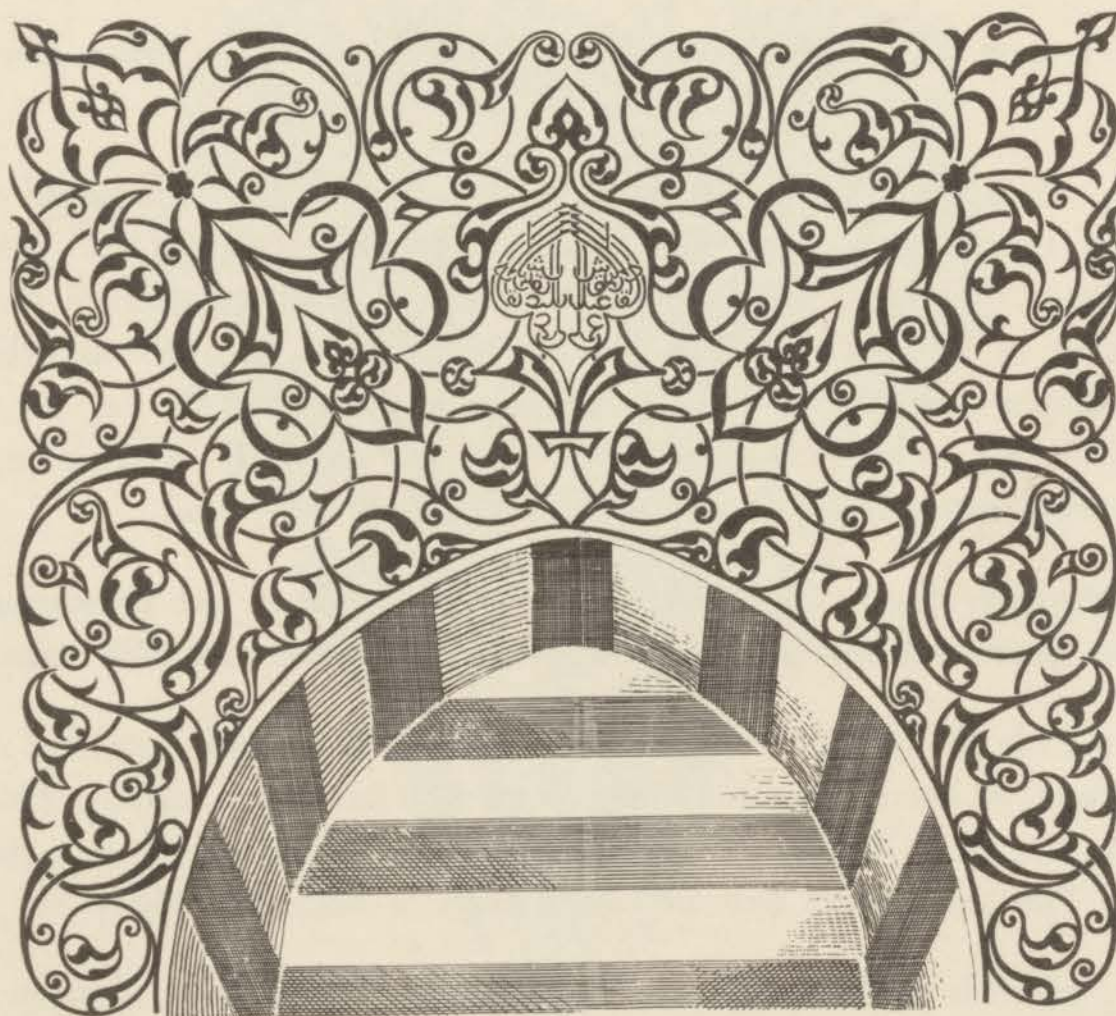
The walls of the *qibla īwān* are covered with a high marble dado, in the centre of which is a *mihṛāb* of fine coloured marble, inscribed with the name of "Abd al-Qādir, the decorator", already referred to in our account of the Mosque of Abū Bakr Muzhir. At the side of the *mihṛāb* is a wooden *minbar*, decorated with geometrical panels, inlaid with ivory and *zarnashān*. This *minbar* is one of the finest examples and displays the magnificence of Arabic woodwork. In the upper part of the mosque walls are windows of pierced stucco, decorated with coloured glass.

The floor of the mosque is paved with coloured marble in geometrical patterns, similar to those of the mosques of Qāyt-Bāy, Abū Bakr Muzhir and Uzbek al-Yūsufi.

In the southern wall of the *qibla iwān* is a door leading to the mausoleum, which is covered by a simple dome; its floor is paved with coloured marble.

The Department for the Preservation of Arab Monuments completely restored this mosque in 1894.

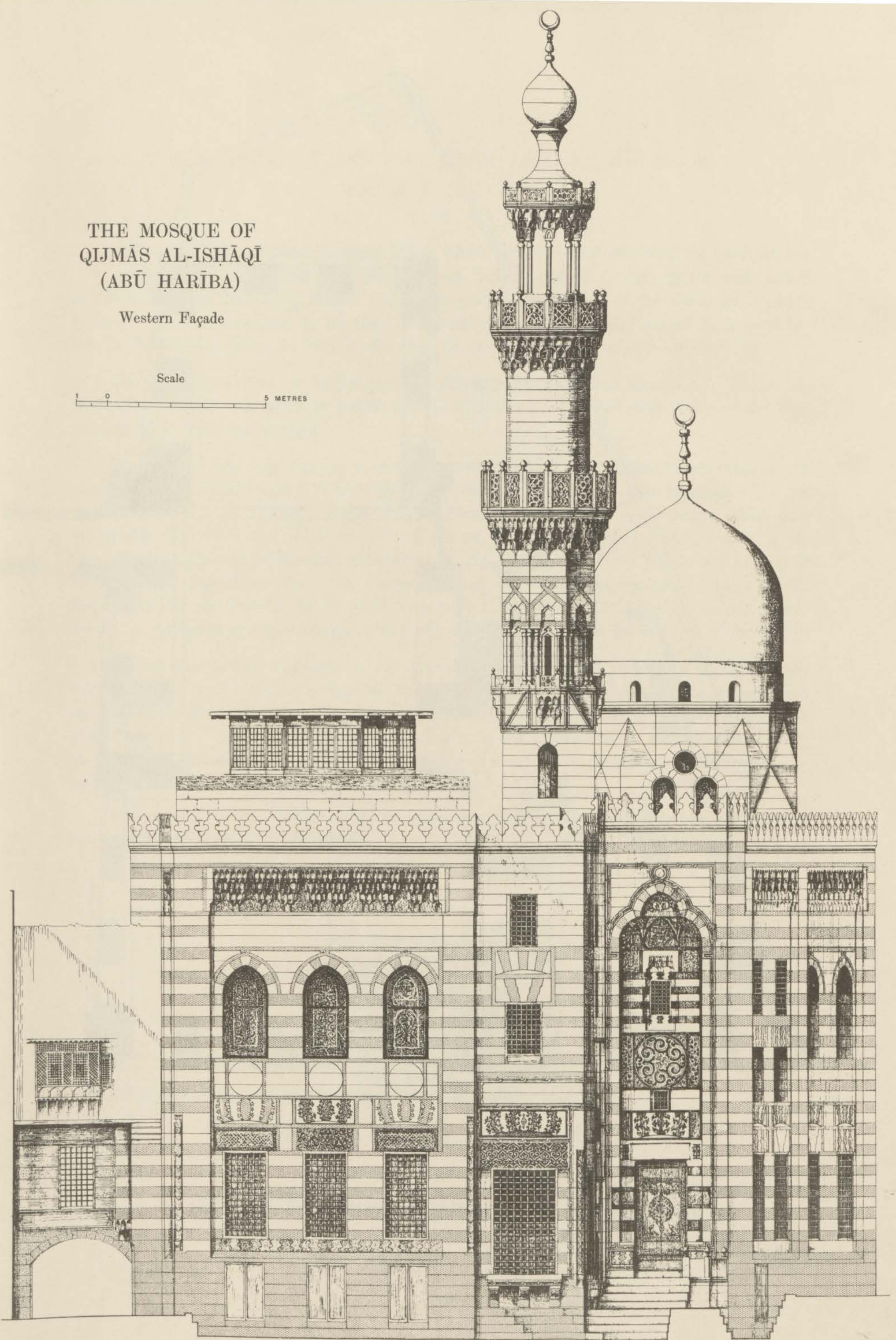
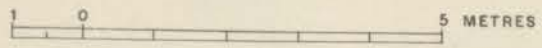
Plates Nos. 133-138

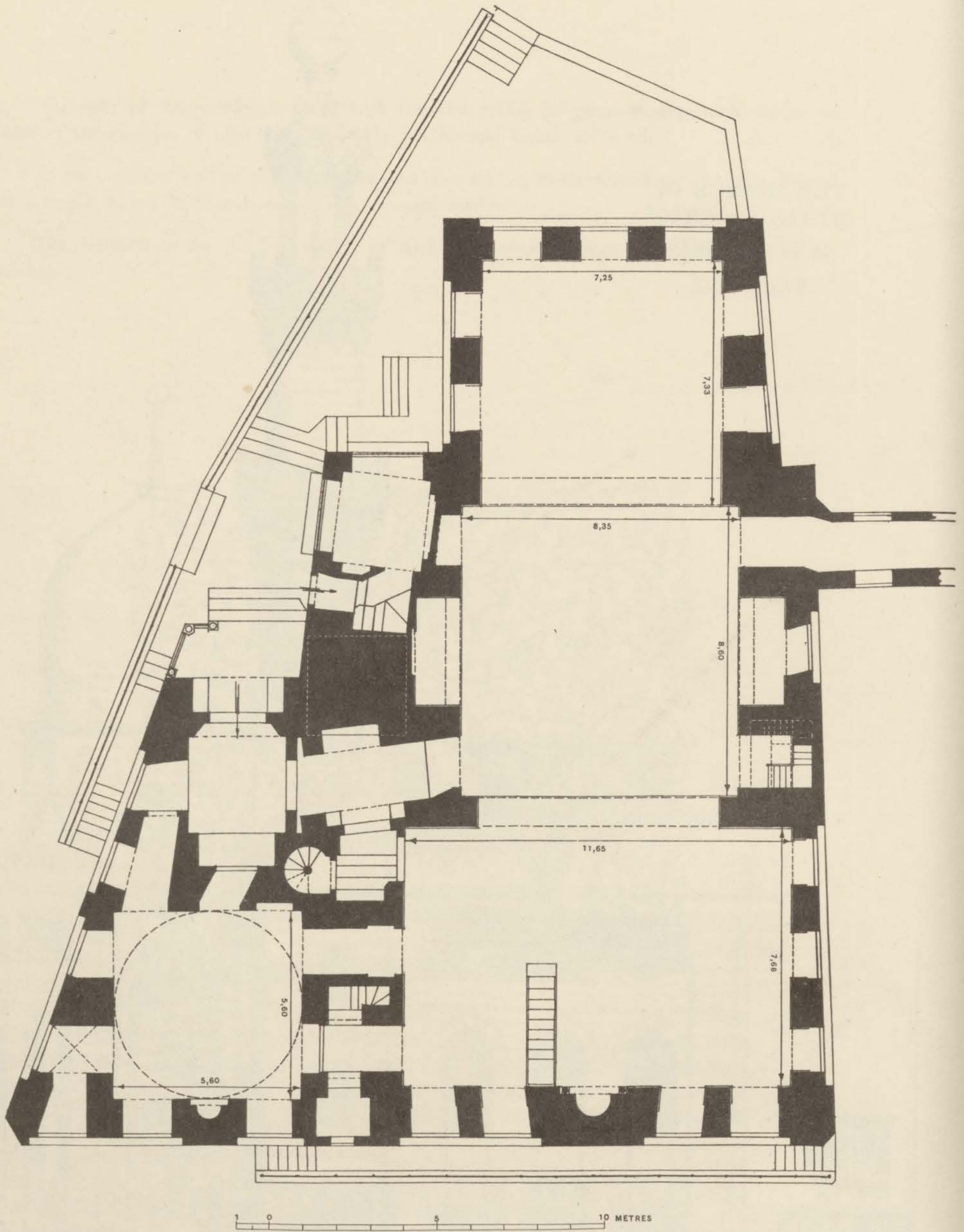


THE MOSQUE OF
QIJMĀS AL-ISĤĀQĪ
(ABŪ HARĪBA)

Western Façade

Scale





THE MOSQUE OF QIJMĀS AL-ISHĀQĪ (ABŪ ḤARĪBA)

Plan

THE MOSQUE OF THE AMĪR UZBAK AL-YŪSUFĪ

900 H. (1494/1495)

THIS MOSQUE is situated at Hāret Uzbek which faces the lawn adjoining the north *ziyāda* of the Mosque of Aḥmad ibn Ṭūlūn. It was built in 900 H. (1495) by the Amīr Uzbek al-Yūsufī who was one of the noblest Amīrs and greatest commanders of the Circassian Mamlūk Dynasty. He was prominent in the days of Qāyt-Bāy, and had occupied several high posts before he became Councillor of State in the reign of an-Nāṣir Muḥammad, son of Qāyt-Bāy.

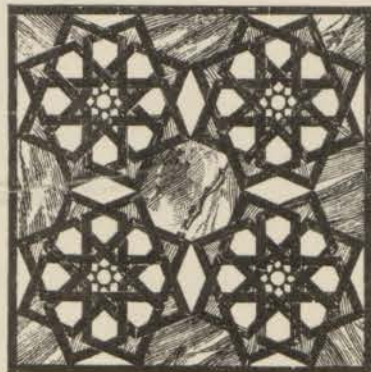
This mosque, like the rest of the period, is rich with decoration and inscriptions. The woodwork of its *minbar* and *kursī*, its marble floors and dadoes and wooden roofs testify to the high standard these crafts had attained.

The mosque has two façades, a northern and a southern one. The former contains the entrance; at its western end is a drinking trough and the remains of other buildings. At the eastern corner is a *sabīl* with a *kuttāb* above. Next to the entrance is a minaret which does not greatly differ from those built towards the end of the 9th. century H. (15th. A. D.). It has two galleries supported by beautiful stalactites. It once had a conical top which had been built to replace the original one during the Ottoman period, and which was removed in 1947 by the Department for the Preservation of Arab Monuments, who restored it according to the original design, i.e. a pavilion of eight columns with a cap above. This was the familiar type of the period.

This mosque is built according to the cruciform madrasa plan; it consists of a covered *ṣaḥn* with a skylight in the middle, surrounded by four *īwāns*. The *qibla īwān* and the opposite one are larger than the side ones. The floor of the *ṣaḥn* is a beautiful example of a polychrome marble pavement. The *qibla īwān* has a dado of coloured marble and a marble *miḥrāb*, next to which is a fine wooden *minbar*. Above is a row of windows of pierced stucco, decorated with coloured glass.

All the inscriptions, whether carved on stone or wood, contain Qur'ānic verses, the name of the founder and the date of foundation.

Plates Nos. 139 & 140



THE MOSQUE OF THE AMĪR KHĀYR-BAK

908 H. (1502/3)

THIS MOSQUE is situated in Shāri' Bāb al-Wazīr, next to the Mosque of Aqsunqur (Ibrāhīm Aghā Mustahfizān). It was founded in 908 H. (1502) by the Amīr Khāyr-Bak, a Circassian Mamlūk who attained the rank of *Hāgib al-Huggāb* (Lord Chamberlain) during the reign of al-Ghūrī. In 910 H. (A.D. 1504/5) al-Ghūrī appointed him Governor of Aleppo. He remained in this post until 922 H. (1516), when Sultan Selīm invaded Syria. Al-Ghūrī then appointed him Commander of the left wing of the Mamlūk Army. At a moment when the Turkish pressure became serious, Khāyr-Bak was unfaithful to his master; he withdrew his forces, with the result that chaos spread among the troops, and the Mamlūks underwent a defeat in the battle of Marg Dābiq, in which al-Ghūrī was killed. Khāyr-Bak henceforth began to prepare for the Turkish Army to invade Egypt, by propagating tumult among the Mamlūk troops who withdrew from Syria. This resulted in the downfall of the Mamlūk Dynasty and the capture and killing of their last king, Ṭūmān-Bāy II. Thus began the Ottoman rule over Egypt, with Khāyr-Bak as the first governor under the Ottomans. His rule was cruel and severe, with the result that the state of affairs greatly deteriorated. He died in 928 H. (1521).

The external view of the mosque consists of a beautiful dome, the surface of which is decorated with floral ornaments, the minaret which lost its top at an unknown date, the arched entrance with its stalactite cap and the *sabīl* which stands at the northern end of the façade. This grouping, although the façade is not built on a single straight line, forms a composition of great beauty.

The entrance leads to a vaulted vestibule, on the left side of which is a door opening into a corridor which leads to a yard containing some buildings and scattered tombs. On to this yard overlooks the back façade of the mosque and the remains of the palace of Amīr an-Nāq one of the Bahrite Mamlūks. It is bounded on the east side by the old wall of the city. To the left of the corridor is the *sabīl* door and to the right is a door that leads to the mosque; this is reached by a flight of steps.

The plan of the mosque consists of a square space in front of the *mihrāb*, on both sides of which are two *īwāns*, separated from the *mihrāb* by two arches. At the back of the southern *īwān* are two doors, one of which leads to the mausoleum and the other to a room below the minaret.

The roof of this mosque is remarkable for it is constructed of stone cross-vaults.

In order to compromise between the correct direction of the *qibla* and the street building line, the architect has included the space, resulting from tilting the façade, into the thickness of its wall and has constructed therein arched recesses. The recess facing the *mihrāb* was occupied by the *dikka*.

Plates Nos. 141&142

THE MOSQUE OF QĀNĪ-BĀY AMĪR AKHŪR

908 H. (1503)

THIS MOSQUE stands on an outcrop of rock overlooking the Maydān Rumayla (Ṣalāḥ ad-Dīn Square), on the left hand when ascending to the Citadel. It was founded by Qānī-Bāy ar-Rammāḥ, one of Sultan Qāyt-Bāy's Amīrs, and Amīr Akhūr (Master of the Horse) of his son an-Nāṣir Muḥammad.

The mosque was built according to the cruciform madrasa plan. It consists of an open *ṣaḥn* surrounded by four arched *īwāns*. The way in which the *īwāns* are roofed differs from that usual in Circassian Mamlūk mosques. The roofs of the mosques of that period were constructed of wood ornamented with beautiful gilded decoration, whereas all the roofs of this mosque are built of stone, in the form of vaults of varying shapes. The *qibla īwān*, for example, is covered by a shallow dome of stone in courses of white and red alternately. A band of inscription runs all round it, at the springing, containing some Qur'ānic verses and the name and titles of the founder. Its corners are embellished with ornament, carved in the stone, which still show traces of gilding, like the inscription referred to above. The western *īwān* is covered by a cross-vault of red and white courses of stone, alternately. The two small side *īwāns* are both covered by stone vaults. The façades of the *ṣaḥn* are ornamented with decoration carved in the stone. The mausoleum, which is on the right-hand side of the *qibla īwān*, is covered by a stone dome supported upon four stalactite pendentives of many tiers. A band of inscription, containing Qur'ānic verses and ending with the name and titles of the founder, and the date of completion (908 H.) runs round the sides just below the pendentives. There is a dado of coloured marble, and a stone *mihrāb*, similar to that of the mosque.

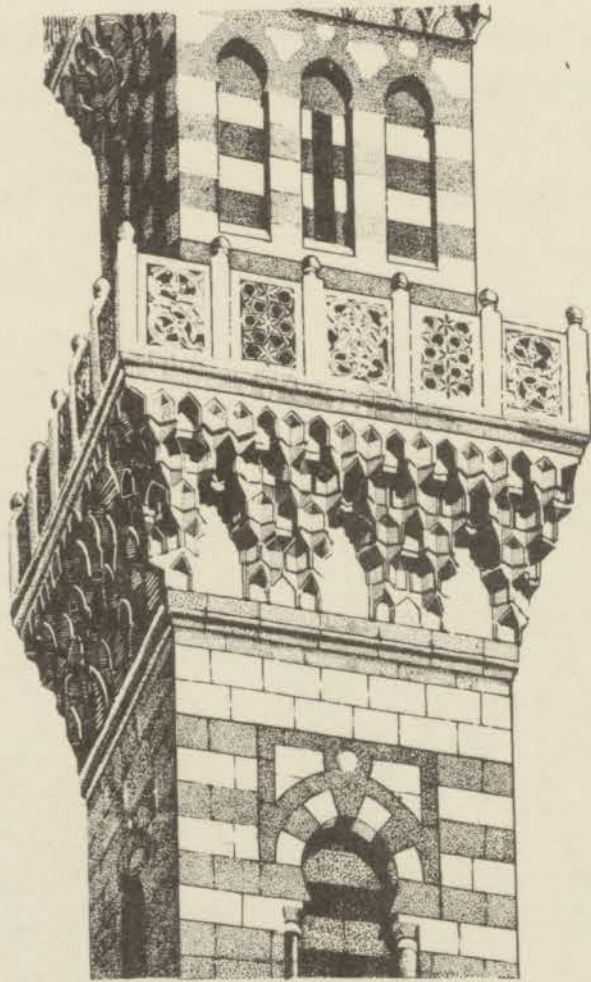


The main façade of the mosque is composed of shallow recesses ending with stalactites. There are two windows in each, the lower ones having lintels of joggled voussoirs, whereas the upper ones are arched.

The façade is crowned with foliated cresting. At the west end is the entrance, to the left of which is a minaret, square in plan and having two storeys ending with a double-headed top, similar to that of his other mosque in an-Naṣrīya district. Next to the minaret is an archway separating it from a *sabīl-kuttāb* both of which were built, together with the present minaret, in 1358 H. (1939 A. D.), according to the original design as shown in an old photograph of the original minaret before it was pulled down in A. D. 1870 owing to its dangerous state.

The mausoleum is at the east end of this façade; it is built entirely of stone. The outer surface of the dome is ornamented with beautiful floral decoration resembling other domes built towards the end of the Mamlūk period and the drum is surrounded by a band of inscription containing verses from the Qur'ān and the name and titles of the founder.

Plates Nos. 143 & 144



THE MOSQUE, MADRASA AND MAUSOLEUM OF
SULTAN AL-GHŪRĪ

909/10 H. (1503/4)

THIS MOSQUE, AND THE MAUSOLEUM facing it, are situated in Shāri' al-Mu'izz li-Dīn illāh, at its junction with Shāri' al-Azhar. To the left of the entrance to the mausoleum is a *sabīl* with a *kuttāb* above. Behind the mausoleum is a courtyard with a *maq'ad* (loggia) and the remains of a *khānqā*, to the north of which are three houses which form a façade overlooking Shāri' al-Azhar.

This group of buildings was erected by al-Malik al-Ashraf Qānṣūh al-Ghūrī in 909 H. (1503). He was originally a Mamlūk of al-Malik al-Ashraf Qāyt-Bāy, and remained in his service until he set him free. He kept on progressing in the state offices until he attained the highest office of all in the days of al-Malik al-Ashraf Gānbalāt.

In 906 H. (1501) he ascended the throne of Egypt, and his rule continued until 922 H. (1516), when he was killed in the month of Ragab of that year, in a battle with Sultan Selīm, north of Aleppo.

One of his chief characteristics was his love of architecture. Thus we owe to him a number of buildings, both religious and charitable. His architectural activities were not confined to the buildings he founded, for he repaired and restored many monuments built by his predecessors. His example was followed by the Amīrs, who founded several buildings which still exist, and which show how architecture and the arts flourished during his reign.

The greatest work al-Ghūrī has left us is this monumental group, the buildings of which are considered among the most magnificent ones the Circassian Mamlūks have left us. Al-Ghūrī devoted great attention to them, and spared no pains in decorating them, so that they might excel those built in the days of Qāyt-Bāy.

The mosque has three façades, the most important being the eastern one overlooking the Shāri' al-Mu'izz li-Dīn illāh, and of which the lower part is occupied by shops. This façade comprises the main entrance and three rows of windows, all of which are above the level of the shops. Further above, runs a band of Mamlūk inscription, containing a Qur'ānic verse, the name and titles of al-Ghūrī and some prayers in his favour. The façade is crowned by foliated cresting, with carved ornament on its outer face. The entrance is decorated with white and black marble, and is covered by a beautiful stalactite hood. The two halves of its door are covered with pierced brass.

At the southern end of this façade rises a huge minaret, square in plan; it has two galleries, supported by stalactites. The minaret ends with a square top with five heads.

The main entrance, which is reached by a few steps, leads into a square vestibule, with a fine polychrome marble floor. Its timber ceiling is decorated and gilt. From this vestibule one passes into a corridor leading into the *ṣahn*.

The mosque is built according to the cruciform madrasa plan. It consists of a *ṣahn*, surrounded by four *iwāns*; the *qibla iwān* and the one opposite to it being larger than the side ones. The dado of coloured marble, which lines the walls, ends at the top with a marble band of floral Kūfic inscriptions, consisting of some Qur'ānic verses and the date of completion (909 H.). Above the arches of the four *iwāns*, runs a band of inscription, consisting of verses from the Qur'ān, and above it is a cornice of beautiful stalactites.

There is a *mihrāb* of coloured marble and, next to it, a wooden *minbar* of fine craftsmanship, with ivory panels, elaborately carved, and others inlaid with *zarnashān*.

The floor of the mosque is paved with coloured marble in beautiful patterns. Its ceilings are divided by joists, decorated and gilded, and below them runs a band of gilded inscription with stalactites at the corners and in the middle of each side.

The *dikka*, which is supported by two wooden brackets, is placed at the back of the western *iwān*, opposite the *mihrāb*. On it are inscribed the name and titles of al-Ghūrī and some prayers in his favour. The *dikka* has a balustrade, divided into panels, some of the lower ones being inlaid with ivory and ebony, while others are of fine turned wood.

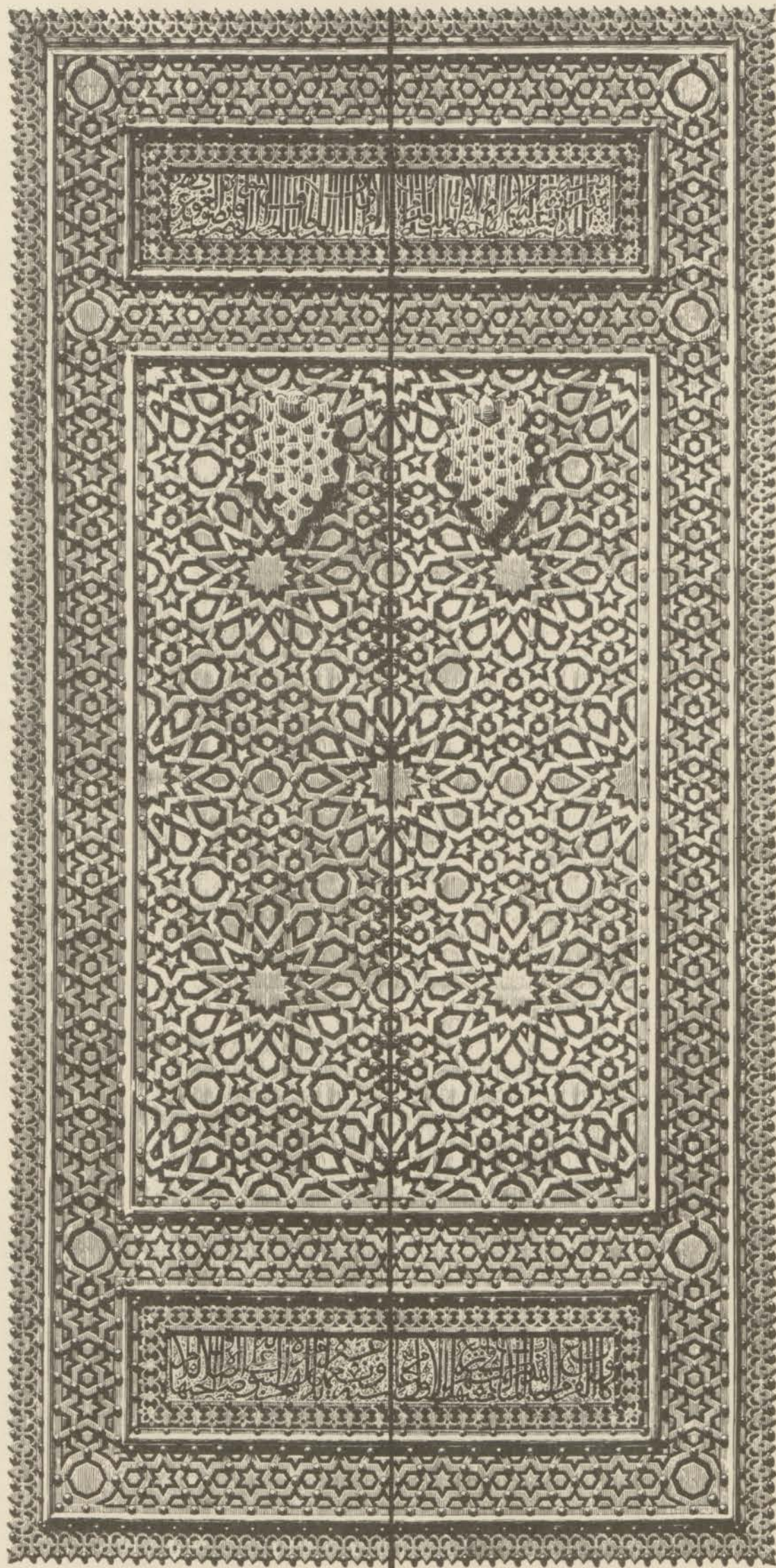
The mausoleum faces the mosque. There is a stalactite portal next to its north corner, decorated with marble set into the stone, similar to the mosque entrance. It also has two rows of windows in recesses; the lower ones have lintels with joggled voussoirs of white and black marble. The upper windows are in groups of three each, two arched ones, the arches of which are supported by three marble columns, and a circular one on top, between the arches. The façade ends with a foliated cresting, the faces of which are ornamented with decoration carved in the stone. At the northern end of this façade projects a *sabīl* with three large windows with iron grilles, and a fine marble floor. Above the *sabīl* is a *kuttāb*, in each of the three sides of which are two arches, supported by columns. It has a wooden awning supported by wooden brackets.

The entrance is reached by a flight of steps; it leads into a square vestibule, with a decorated ceiling and a marble floor, similar to that of the mosque. On the right side of the vestibule is a door leading into the mausoleum, of which only the walls and the zone of transition remain. These are rich with decoration and inscriptions, engraved in the stone. In the corners are several tiers of stalactites.

The dome itself has gone, for it was pulled down during the reign of al-Ghūrī, having threatened to fall. It was rebuilt and pulled down again; it was then rebuilt in wood, about 1881 A.D., and remained thus until it was pulled down and replaced by the present flat wooden roof.

The floor is of coloured marble. The walls are lined with a marble dado, and in the centre of the eastern side is a *mihrāb*, similar to that in the mosque.

To the left hand side of the vestibule is another door leading to a large hall, with a coloured marble *mihrāb* in it. This hall is used for prayer; it has a new wooden ceiling, decorated with beautiful gilded ornaments.



THE MOSQUE OF SULAYMĀN PASHA
(AT THE CITADEL)
935 H. (1528)

THIS MOSQUE is situated within the Citadel of Ṣalāḥ ad-Dīn. It was founded by Sulaymān Pasha al-Khādim, one of the Ottoman rulers of Egypt, in 935 H. (1528), on the remains of an old mosque, previously built on the same spot by Abū Manṣūr Quṣṭa, Governor of Alexandria in the Fāṭimid period.

The Mosque of Sulaymān Pasha is the first built in Egypt in the Ottoman style. The roofed part has a dome in the middle, surrounded by semi-domes, all of which are decorated with beautiful coloured ornament and various inscriptions. There is a marble dado ending with a band of Qur'ānic verses in floral Kufic. The *miḥrāb* is of marble, and at the side of it is a *minbar* of white marble, decorated with carved ornament.

A door on the west side opens into a *ṣaḥn*, paved with coloured marble; this is surrounded by four *īwāns*, covered with domes, supported by arches which rest on piers. The eastern *īwān* has a dado of coloured marble. Attached to the western side of the *ṣaḥn* is a small mausoleum, containing a number of marble cenotaphs, with marble tombstones, capped with various types of head dresses, common at the period.

The domes of the mosque were all covered externally with green tiles. The minaret is cylindrical and fluted; it has two galleries, each being supported by many tiers of stalactites; it ends with a conical top, covered with green tiles. This type of Ottoman minaret was popular in most of the mosques of the period.

Plates Nos. 153 - 156



THE MOSQUE OF AL-MAḤMŪDĪYA

975 H. (1567)

THIS MOSQUE is situated in Muḥammad 'Alī Square, to the left when ascending to the Citadel. It was founded in 975 H. (1567) by Maḥmūd Pasha, Governor of Egypt under the Ottoman Empire. Its four sides are free and it stands on a higher level than that of the road. It has two entrances, one in the centre of the northern façade the other in the centre of the southern one. Both are reached by a flight of steps.

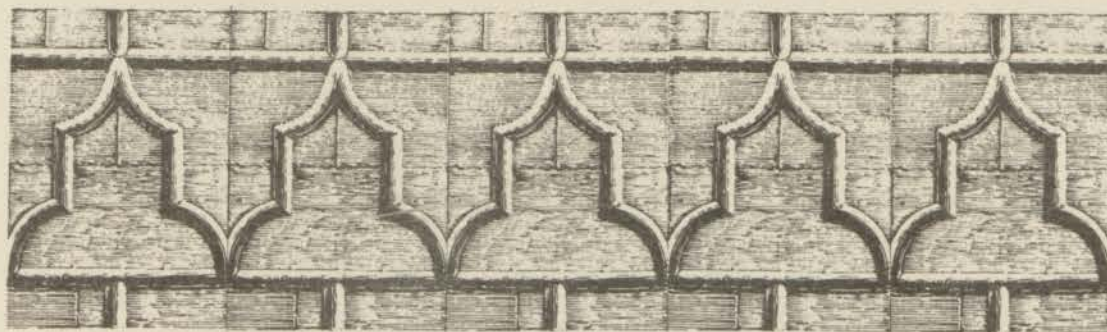
The windows are arranged in pairs set one above the other in tall shallow recesses with stalactite heads. The minaret, in conformity with the Ottoman style, is a tall cylindrical shaft; it is decorated with tall shallow panels in relief and rests on a tall cylindrical base. It has one gallery, supported by many tiers of stalactites, and ends with a conical top. Like that of the Mosque of Sultan Ḥasan, it is placed at the south-eastern corner. The mosque forms a square measuring 19.80 m. a side, in the centre of which are four huge granite columns supporting four arches, on which rests the roof of the central part of the mosque, which is higher than the rest.

There is a stone *miḥrāb* in the centre of the eastern wall, and next to it is a wooden *minbar*. On the left is a door leading to a small square room, projecting from the *qibla* wall, and covered by a high dome. The position of the mausoleum behind the *miḥrāb* is an unusual feature, copied from a similar arrangement in the Mosque of Sultan Ḥasan.

All the ceilings are of wood, decorated with beautiful coloured and gilt ornament, surrounded by a band of inscription containing Qur'ānic verses, the name of the founder and the date of completion, 975 H. The light comes through pierced stucco windows, filled with coloured glass.

This mosque has undergone several repairs, the last of which was that ordered by H. M. King Farouk I; it comprised the reinforcement of its arches and the repair of the ceiling, and was completed in 1940.

Plate No. 157



THE MOSQUE OF SINĀN PASHA
(AT BULĀQ)
979 H. (1571)

THIS MOSQUE is situated at Būlāq. It was founded in 979 H. (1571) by Sinān Pasha who was governor of Egypt under the Ottoman Empire. He was appointed Governor of Egypt twice, first in 975 H. (1568), and secondly in 979 H. (1571). It was during his second governorship that he began the construction of this mosque, in the Ottoman Style. Its plan was therefore different to that of the Mamlūk and Turkish mosques of earlier date, such as the Mosque of Sulaymān Pasha in the Citadel and the Mosque of al-Maḥmūdīya.

The mosque forms a square, measuring 15 m. a side, covered by a large dome. It is surrounded on the northern, eastern and southern sides by three *iwāns*, roofed by domes resting on arches, supported by marble columns and stone piers, and forming the façades of the mosque. At the end of the southern *iwān* stands the minaret, which is cylindrical in form. It has one gallery, and ends with a conical top, as in the case of other Turkish minarets.

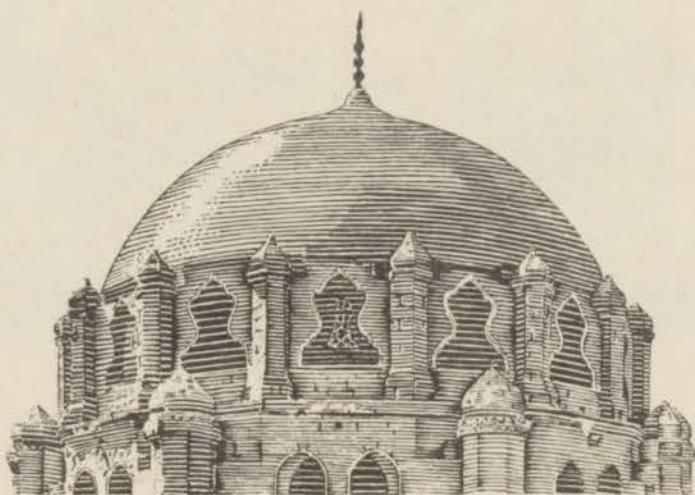
The dome is built of stone internally and brick externally. It is supported at the corners by large arches with stalactite caps inscribed with the word *Allāh*. The drum is decorated with pierced stucco windows with coloured glass, and round its base is a gallery, with a wooden balustrade. The *miḥrāb* is decorated with coloured marble, and next to it is a wooden *minbar*. The *dikka* is in the form of a balcony opposite the *miḥrāb* and above the western door; it is reached, together with the gallery round the base of the dome, by a staircase in the wall.

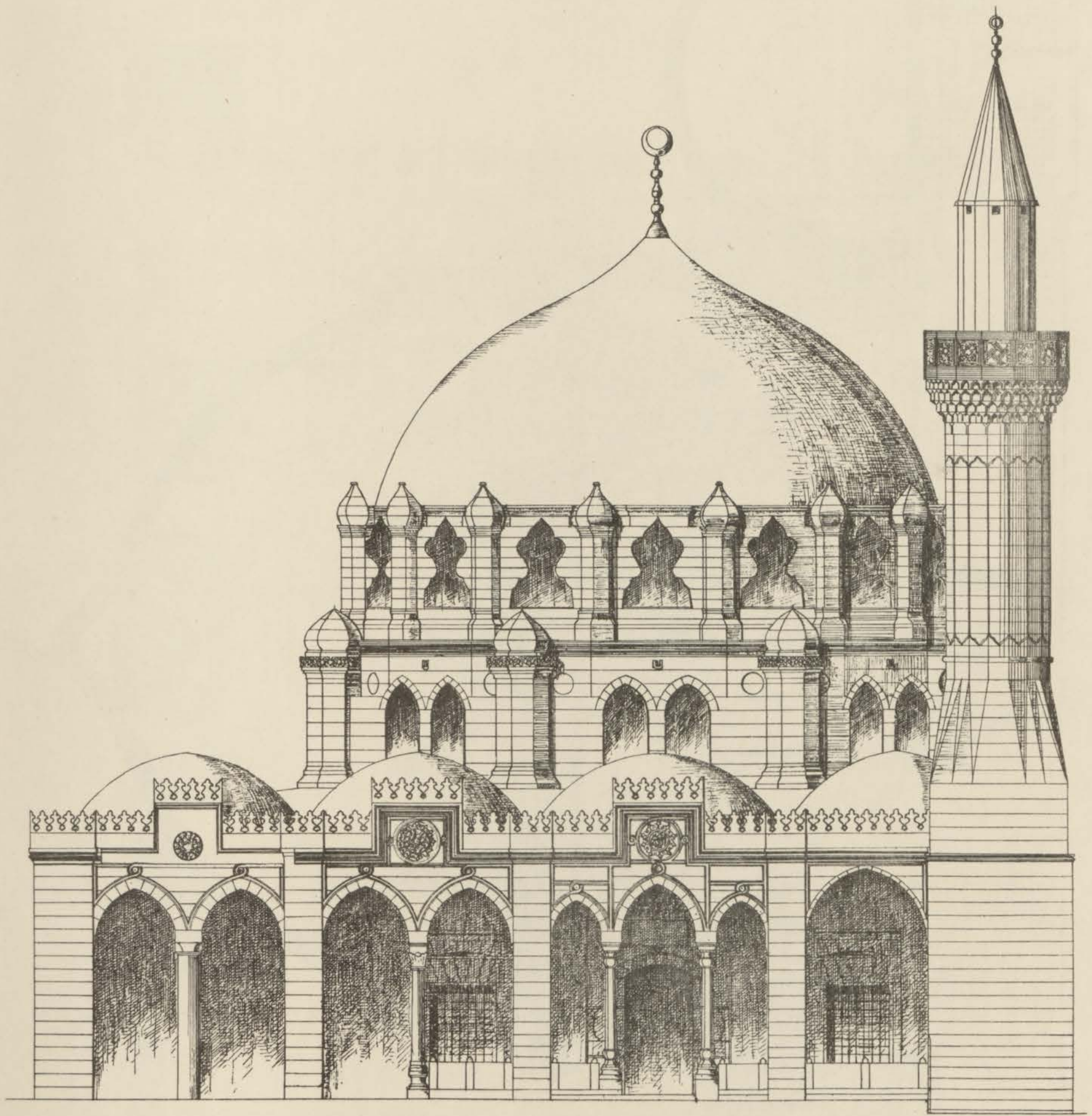
The drum of the dome is pierced with windows, and between each pair are buttresses with pointed half domical tops. The dome surface is plain and is lined with plaster.

As is the rule in the Ottoman mosques of Egypt, the dome is used to cover the mosque proper, instead of simply covering the mausoleum annexed to the mosque, or the part in front of the *miḥrāb*, as had been the practice in former times.

We shall see later on that Muḥammad Bey Abū adh-Dhahab copied the design of the mosque which he built opposite al-Azhar Mosque, from that of this mosque, with the exception of the minaret.

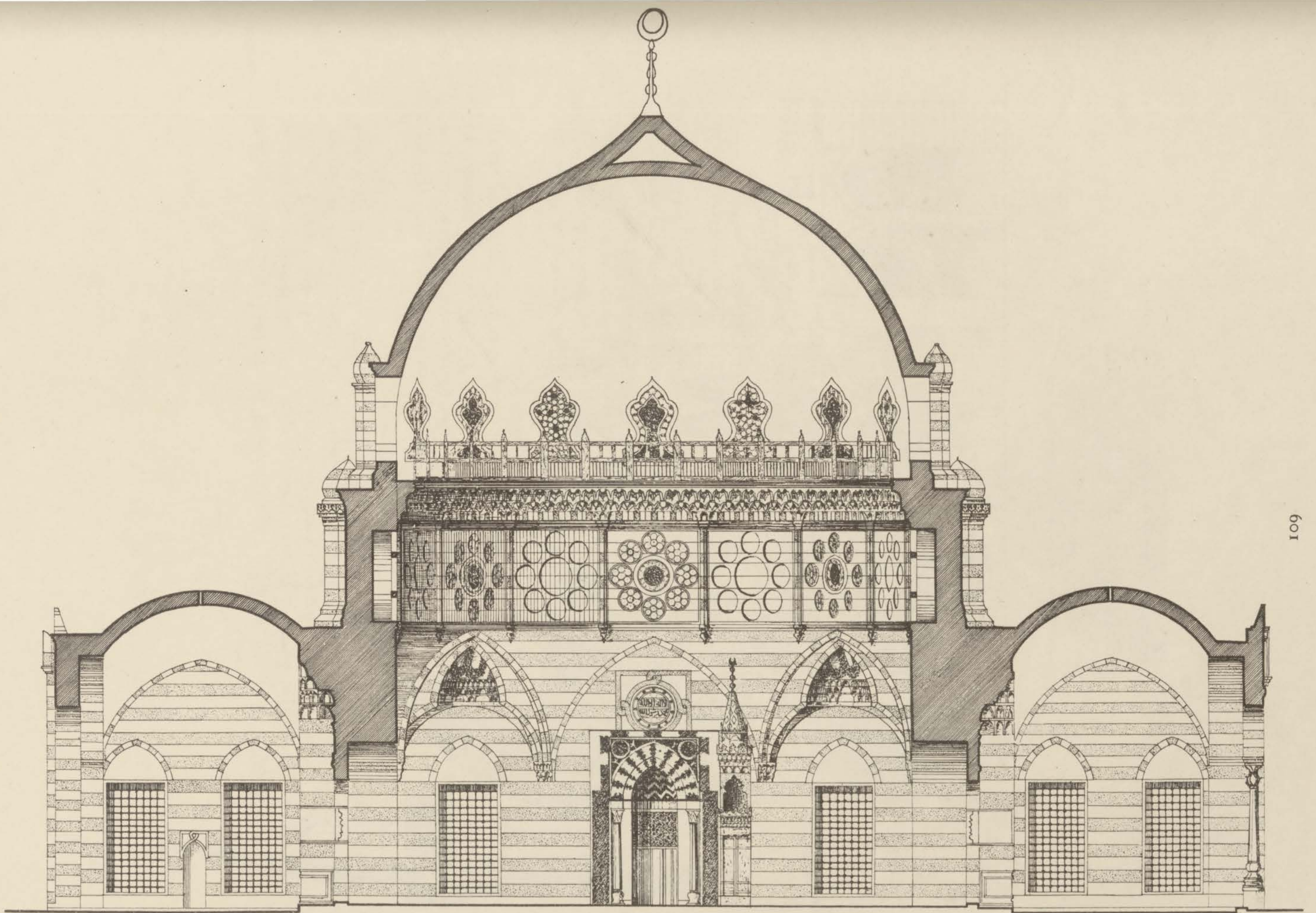
Plate No. 158





0 5 10 METRES

THE MOSQUE OF SINÂN PASHA
Southern Façade



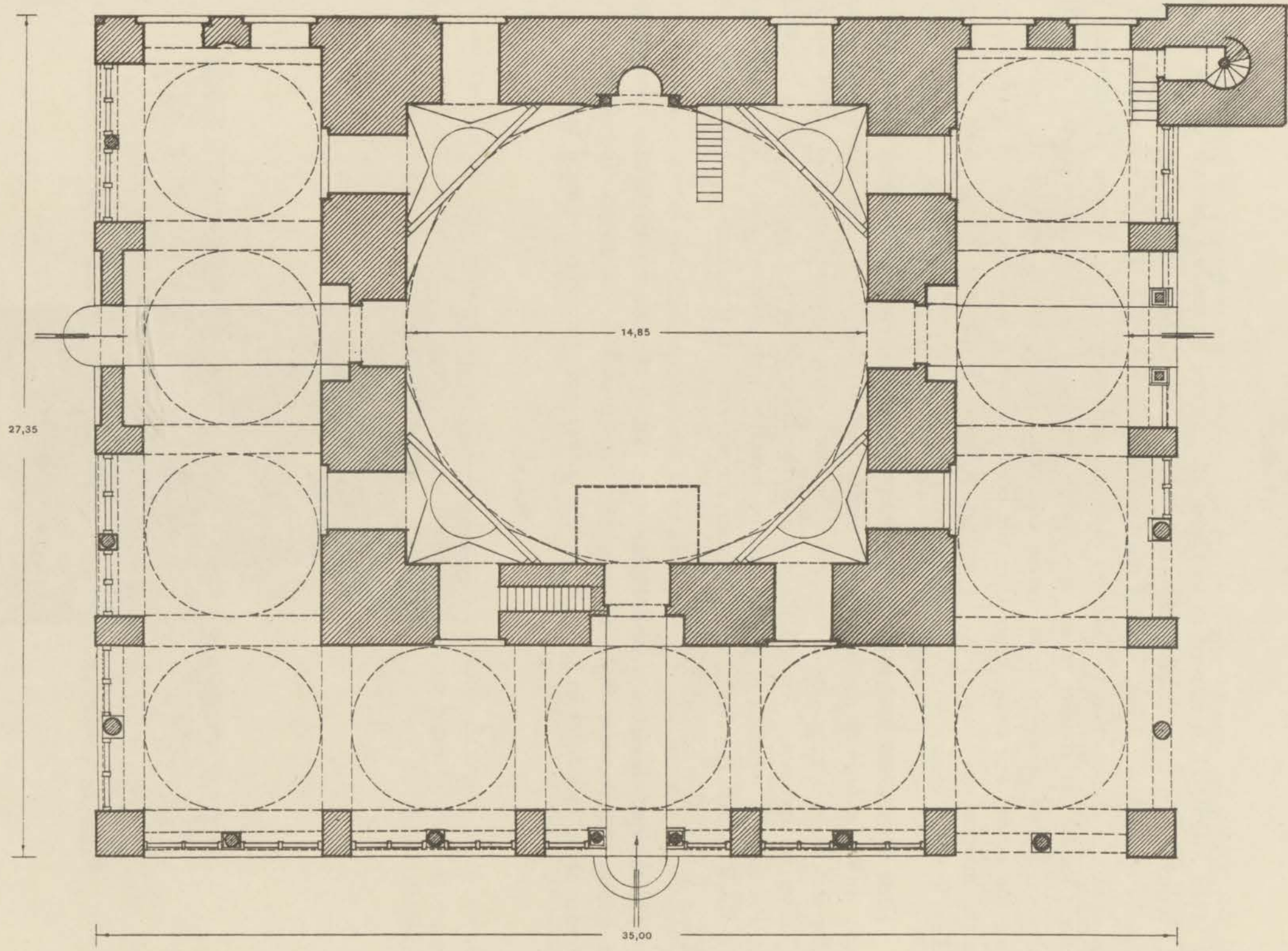
THE MOSQUE OF SINĀN PASHA

Cross Section

Scale 1:100

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Scale 1 : 150

THE MOSQUE OF SINĀN PASHA
Plan

THE MOSQUE OF AL-MALIKA ŞAFIYA

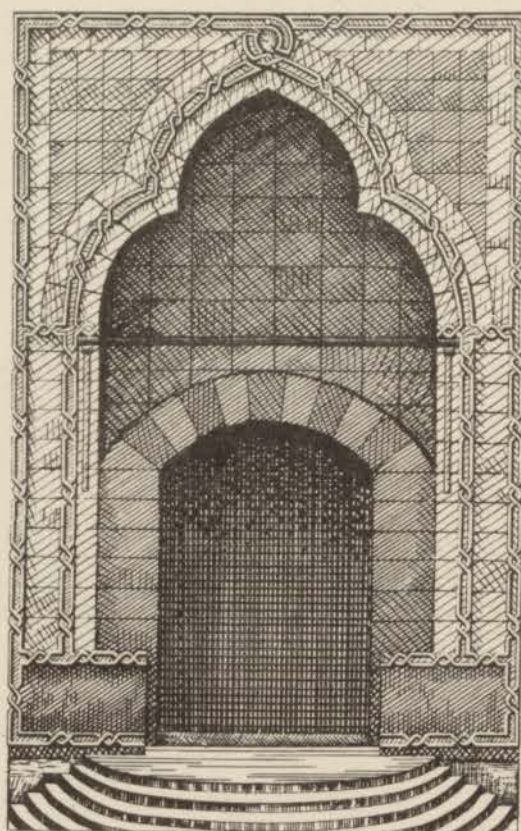
1019 H. (1610)

THIS MOSQUE is situated at ad-Dāwadiya. It can be reached through one of the streets branching off from Shāri' Muḥammad 'Alī, near the Citadel. It was founded by one of the Mamlūks of al-Malika Şafiya, wife of the Ottoman Sultan Murād III, and was named after her. It is similar in construction to Ottoman mosques, and resembles the Mosque of Sulaymān Pasha at the Citadel. It consists of an open *ṣahn*, surrounded by four *iwāns* covered with domes, resting on arches springing from marble columns. In the eastern wall of the *ṣahn* are three doors, the central one being larger than the others; above it is a slab, with an inscription stating that the mosque was founded by the mother of Sultan Muḥammad Khān, under the supervision of Ismā'il Aghā, master of the Waqf, in 1019 H.

These three doors lead to a square space, from the eastern side of which projects the *qibla* recess, with a *mihrāb* at the back and a marble *minbar* next to it. The square space is covered in the middle by a huge dome, surrounded by small ones, supported on stone arches which rest on six granite columns. Around the drum of the huge dome is a gallery with a balustrade of turned wood and windows of pierced stucco, decorated with coloured glass. The *dikka* is placed immediately behind the central door, opposite the *mihrāb*. It is supported by two marble columns and has a turned wood balustrade.

The mosque stands on a level higher than that of the street. Its façades are very simple, and a large semi-circular flight of steps leads up to each of its doors. Its minaret is in the Ottoman style, cylindrical in form; it has one gallery and ends with a conical top.

Plate No. 159



THE MOSQUE OF AL-BURDAİNĪ

1025-1038 H. (1616-1629)

THIS MOSQUE is situated at ad-Dāwadiya, not far from the Mosque of al-Malika Ṣafiya. It was founded by Karīm ad-Dīn al-Burdainī in 1025 H. (1616). It is built of stone and has two façades. The western comprises the entrance, to the right of which is the minaret built in 1038 H. (1629). This mosque was built during the Ottoman period, nevertheless it retains its Mamlūk style, including the minaret which is also of the Mamlūk type, rich in decoration and inscriptions. The details of its internal decoration comprise elements of the Circassian Mamlūk period, and although the mosque is small in size, yet it is rich in artistic splendour. Its *mihrāb*, lined with beautiful coloured marble, the marble dado and the stucco windows decorated with coloured glass high above the dado, form a perfect harmony. Its wooden ceiling, with its gilded decoration, may be regarded as one of the most beautiful and magnificent of its kind. Its small *minbar* and wooden balustrade, fitted to the *dikka*, are of excellent craftsmanship.

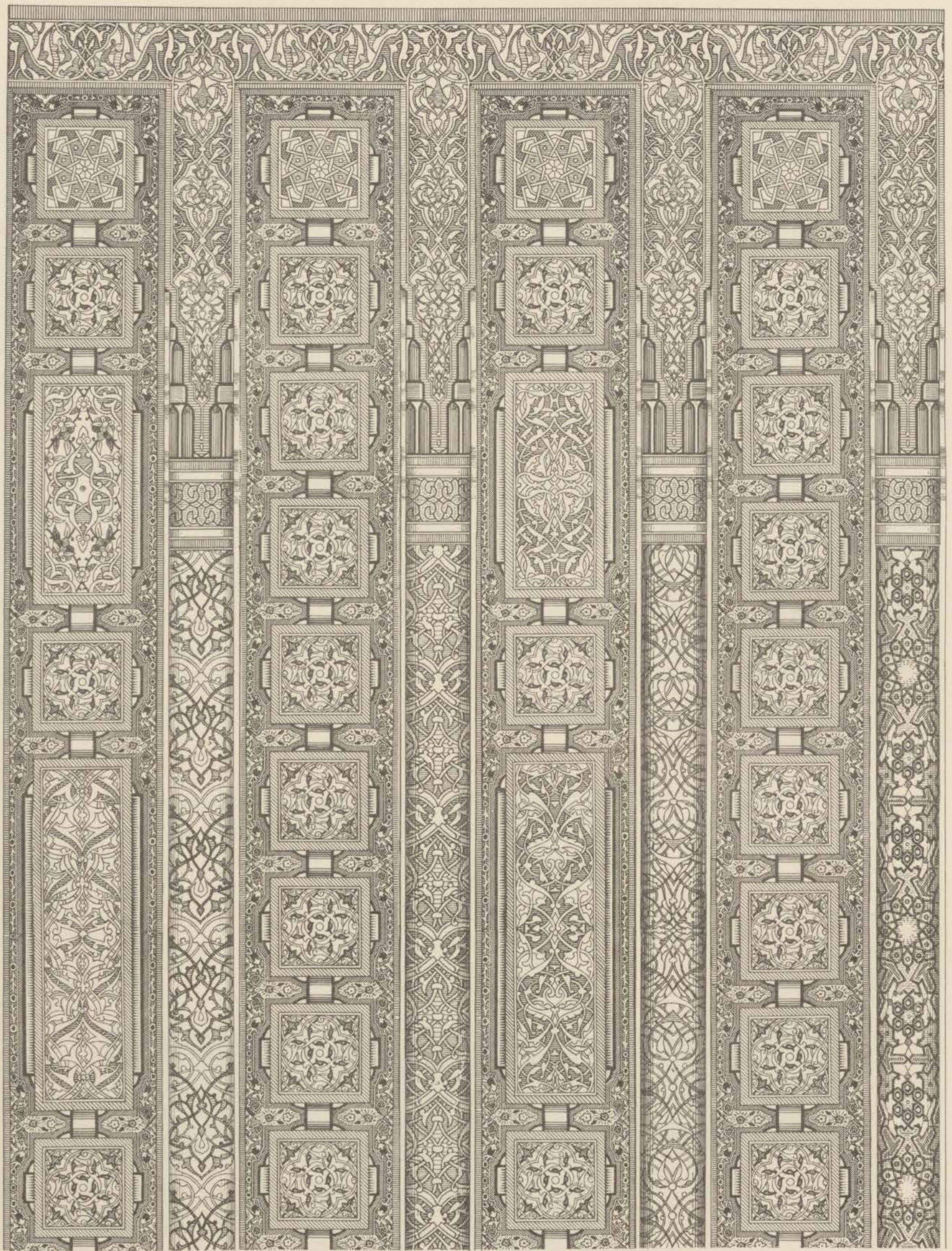
The mosque forms a rectangular hall, measuring 10.00 × 6.70 m., with the exception of two recesses, one in the northern side and the second at the back of the mosque. The walls are panelled to the height of three metres at the sides, and to the full height of the *qibla* wall, with a marble dado of varying colours, high up in which are windows of pierced stucco, decorated with coloured glass. In the centre of the *qibla* wall is a fine marble *mihrāb*, at the side of which is a wooden *minbar*, regarded as one of the smallest and finest of its kind, owing to the fact that its geometrical decoration includes panels inlaid with ivory and mother of pearl and *zarnashān*, as well as pieces of celluloid with gold leaf at their back. The *minbar* was restored in 1307 H. (1889/90).

Opposite the *mihrāb* is the *dikka*, supported by a marble column and having a balustrade of turned wood.

As to the ceiling, it is divided by joists into geometrical shapes, decorated with beautiful gilded ornament, and surrounded by a band of inscription, containing some Qur'ānic verses, the name of the founder and the date of foundation.

Plates Nos. 160-162





THE MOSQUE OF MUḤAMMAD BEY ABU ADH-DHAHAB

1188 H. (1774)

THIS MOSQUE is situated opposite al-Azhar Mosque. Its foundation was begun by the Amīr Muḥammad Bey Abu adh-Dhahab in 1187 H. (1773) and completed by him in 1188 H. (1774). Abu adh-Dhahab was a Mamlūk of 'Alī Bey al-Kabīr, one of the Amīrs of Egypt, who acquired him in 1175 H. (1761), and promoted him to the rank of Amīr. He was nicknamed Abu adh-Dhahab because when he was decorated at the Citadel, he threw gold to the poor all the way down to his house. He attained a high position in a short time, and was soon made Amīr of Egypt.

This is one of the *mu'allāqa*, or "suspended" mosques, i.e. built on a level higher than that of the street, and having shops in the lower part of its façades. It has two façades, one of which overlooks al-Azhar Square, with the main entrance in its centre. This is reached by a double staircase with a balustrade of turned wood. The second façade faces the Mosque of al-Azhar; it has a second entrance at one end, similar to the main one.

The design of the mosque is similar to that of the Mosque of Sinān Pasha at Būlāq, with the exception of some slight variations. It is square in plan measuring 15 m. a side, and covered with a large dome, the drum of which has sixteen sides, with windows of stucco and coloured glass. It is set upon the walls of the mosque by means of four squinches, occupying the four corners of the square. The dome was once decorated with gilded ornament, of which only traces remain. Below the drum runs a gilded band of inscription, consisting of Qur'ānic verses and ending with the name of Muḥammad Bey Abū adh-Dhahab.

The *mihrāb* is lined with coloured marble and tracery, inlaid with mother of pearl, and next to it is a wooden *minbar*. The *dikka* (reader's seat) is fixed against the wall facing the *mihrāb*. It is supported by two brackets and has a balustrade of turned wood. Within the wall is a staircase that leads to the *dikka* and to the roof of the mosque.

The mosque proper has three doorways opening on to the three *īwāns* which surround it; these *īwāns* are covered by domes, resting on arches, supported by stone piers and marble columns; i. e. similar to the Mosque of Sinān Pasha.

At the end of the western *īwān*, and to the left when entering through the main entrance, is a beautifully designed brass *maqṣūra* (screen), enclosing the tomb of the founder, of which the walls are decorated with faience tiles.

Next to the *maqṣūra* is another one, containing the book case.

An immense minaret rises at the south-western corner; it is square in plan, having two storeys and ending with five pear-shaped heads. In form it is unique among Turkish minarets. Abu adh-Dhahab annexed to the mosque, at the western side, a *takīya*, a *sabil* and a drinking trough.

Plate No. 165

THE MOSQUE OF ḤASAN PASHA ṬĀHIR

1224 H. (1809)

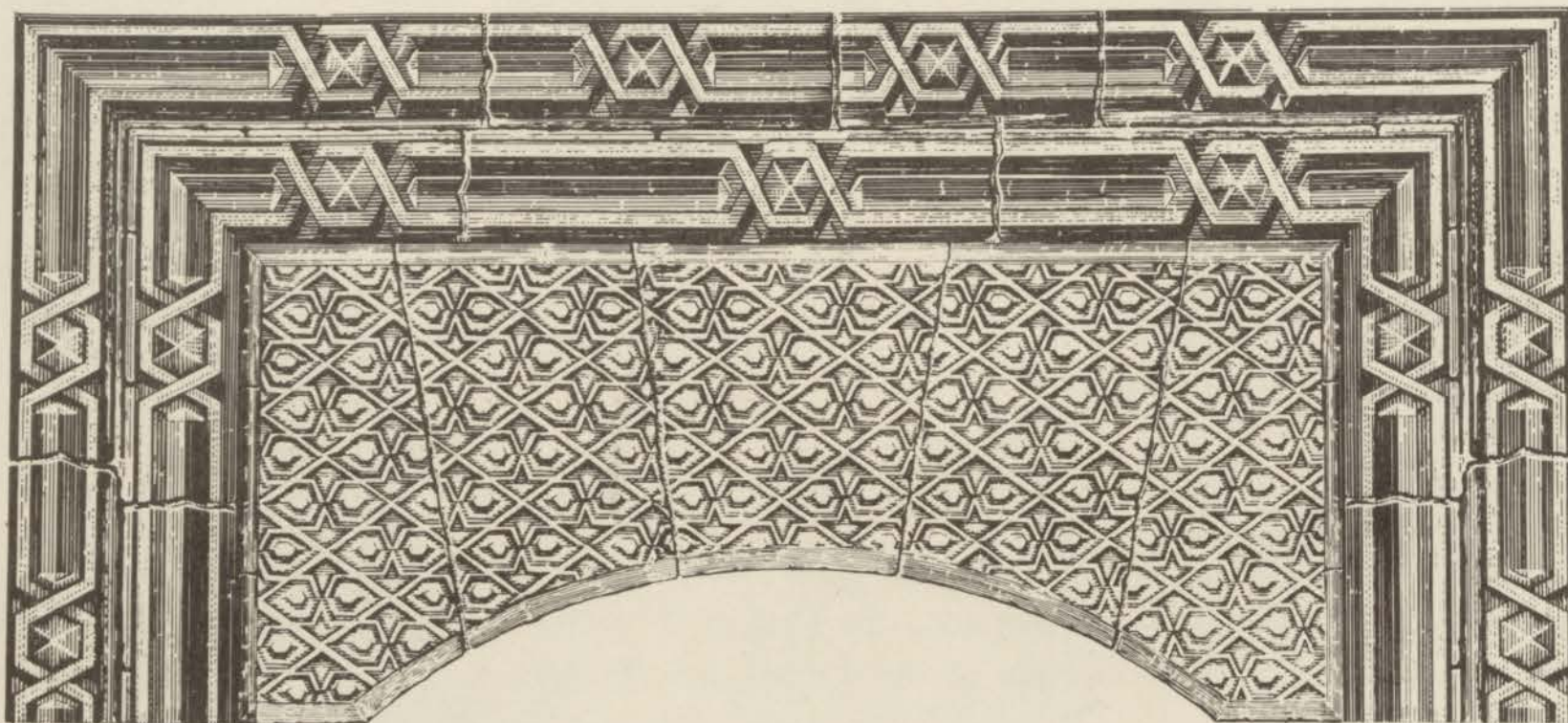
THIS MOSQUE is situated at Birkat al-Fil. It was built in 1224 H. (1809) by Ḥasan Pasha Ṭāhir and his brother 'Abdīn Bey Ṭāhir, two of the noted personalities in the days of Muḥammad 'Alī al-Kabīr.

The façade comprises the entrance, the *sabīl* and *kuttāb*, and the minaret which stands at its southern end. On the left of the entrance is the mausoleum which is separated from the mosque. The dome is decorated with ribs in slight relief, and the corners of the zone of transition on which it rests are chamfered off. The lower part of its façade is decorated with ornament and stalactites, carved in the stone. To the left when entering is a door that leads to the mausoleum, and to the right is another that leads to the mosque. Above the latter is inscribed the date of completion, 1224 H. The same date, together with the names of the founders, Ḥasan Pasha Ṭāhir and 'Abdīn Bey Ṭāhir are inscribed above the other door.

The interior of the mosque forms a rectangle; the floor is paved with coloured marble, and the ceiling is decorated with painted ornament and is supported by six marble columns. In the centre is a skylight. In the upper part of the walls are pierced stucco windows, with coloured glass.

This mosque, although built at a time when the Ottoman style prevailed, exhibits Mamlūk influence. This can easily be seen in its minaret, the elements of which were derived from the Mamlūk style.

Plate No. 166



THE MOSQUE OF MUḤAMMAD 'ALĪ AL-KABĪR
(IN THE CITADEL)
1246-1265 H. (1830-1848)

THE CITADEL, since its foundation by Ṣalāḥ ad-Dīn al-Ayyūbī, has remained the seat of Government during the rule of the Ayyūbids, the Mamlūks, the Ottomans and the family of Muḥammad 'Alī Pasha. It remained so until the reign of the Khedive Ismā'il who chose 'Abdīn Palace for his residence.

Muḥammad 'Alī Pasha, the founder of modern Egypt, after restoring the walls of the Citadel, built numerous palaces, schools and government buildings. His masterpiece was the great mosque with its domes and minarets, which overlooks the city of Cairo.

The construction of this mosque was begun in 1246 H. (1830), on the site of old Mamlūk buildings, and was completed in 1285 H. (1848). Its decoration were completed during the reign of the late 'Abbās Pasha I.

It is built in the style of the Ottoman Mosques of Iṣṭanbūl. It is square in plan, and measures 41 m. each way; it has a dome in the middle, 21 m. in diameter and 52 m. in height, resting on four large arches, supported by four massive piers. This dome is surrounded by four semi-domes. In the corners are four little domes. Another semi-dome covers the *miḥrāb* on the eastern side of the mosque.

The walls and piers are lined with alabaster to the height of 11.30 m., with coloured ornament above. The domes and semi-domes are decorated with painted and gilt ornament in relief.

The *dikka*, which is supported on alabaster arches and columns is placed on the western side. The handrails of the *dikka* and the galleries round the domes are all made of bronze.

At the south-western corner is the cenotaph of Muḥammad 'Alī Pasha. It has a marble mounting carved with beautiful ornament and inscriptions, and is surrounded by a beautiful decorated bronze grille, made by order of the late 'Abbās Pasha I.

There are two *minbars*; the larger, which is made of wood, decorated with gilt ornament, is the original one. The smaller, which is made of alabaster, was constructed in 1358 H. (1939) by order of H. M. King Farouk I.

The mosque is lit by magnificent crystal chandeliers with well grouped glass lamps.

At the western corners of the mosque rise two elegant cylindrical minarets of Turkish type, each being 82 m. high.

The mosque has three entrances, one in the middle of each of the northern, southern and western sides. The last one leads into a large *ṣaḥn*, 53 m. square surrounded by four *īwāns*, the arches and columns of which, together with their walls, are all lined with alabaster. In the middle of the *ṣaḥn* is an octagonal ablution cistern covered by a carved alabaster dome,

above which is a large dome supported on eight columns. This dome has an awning with raised gilt ornament, representing scenes from nature. It is covered, like the domes of the mosque, with sheets of lead.

In the middle of the western *iwān* is a decorated brass clock-tower with a clock, which was presented in A.D. 1845 by Louis Philippe, King of France, to the late Muḥammad 'Alī Pasha.

The *ṣahn* has two entrances, one in the northern side and the other in the southern one.

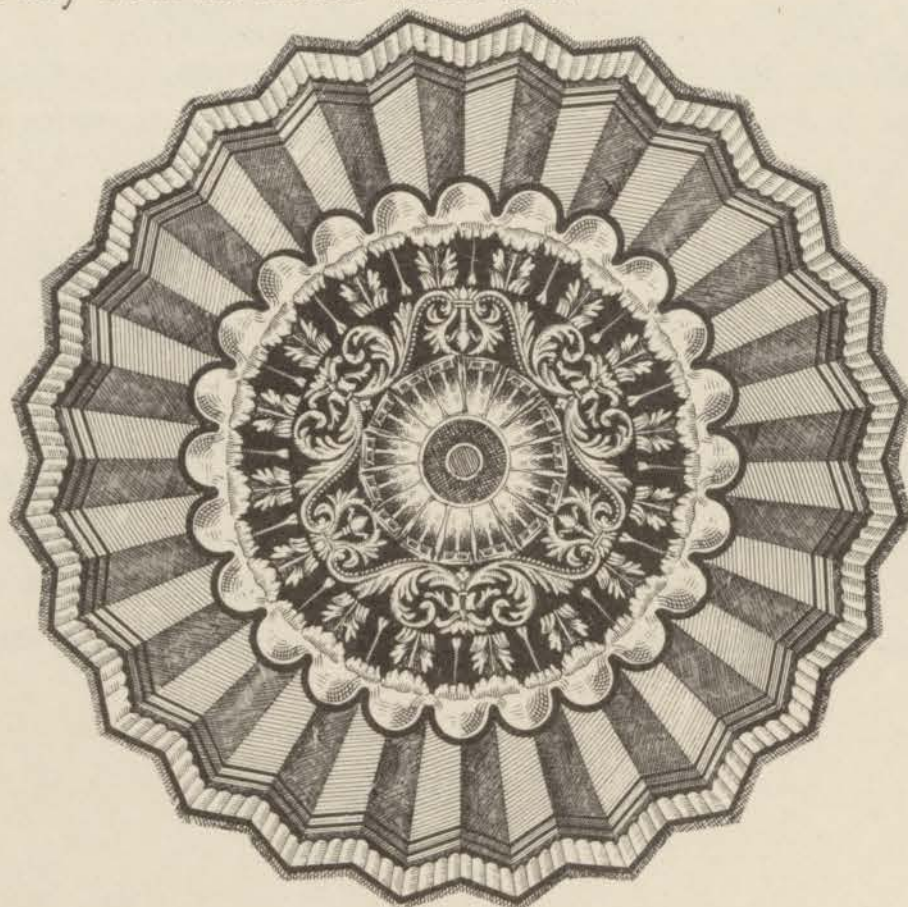
The walls of the mosque have an external alabaster facing of the same height as the internal dado. Next to the northern and southern façades are two *iwāns*, with arches and columns made of alabaster.

Towards the end of the nineteenth century, the mosque showed signs of cracking. It was repaired in 1899 by reinforcing the four piers and bracing the masonry of the arches at their springing with iron belts. These repairs, however, were not decisive for shortly afterwards more cracks began to appear in different parts of the mosque. The condition of the mosque having become so dangerous, a scheme for its complete restoration was drawn up by order of the late King Fouad I. in 1931. This scheme comprised the demolition and rebuilding, painting and gilding of all the domes. The first part of this scheme was completed during the reign of the late King Fouad I. The second part, which comprised the marble lining, painting and gilding, was completed during the reign of H. M. King Farouk I. The total expenses amounted to £ 100,000.

At the completion of this restoration, the mosque was inaugurated by H. M. King Farouk I. in 1358 H. (1939). The mosque has since received the personal attention of H. M. King Farouk I., who ordered the construction of the marble *minbar* which stands next to the *mihrāb*. The position of this new *minbar* enables the speaker to face the whole congregation. The *qibla* recess was improved by filling up its windows with alabaster. The hood of the *mihrāb* was decorated with the word *Allāh* in the middle, surrounded with ornament in raised relief with a gilded Qur'ānic verse below.

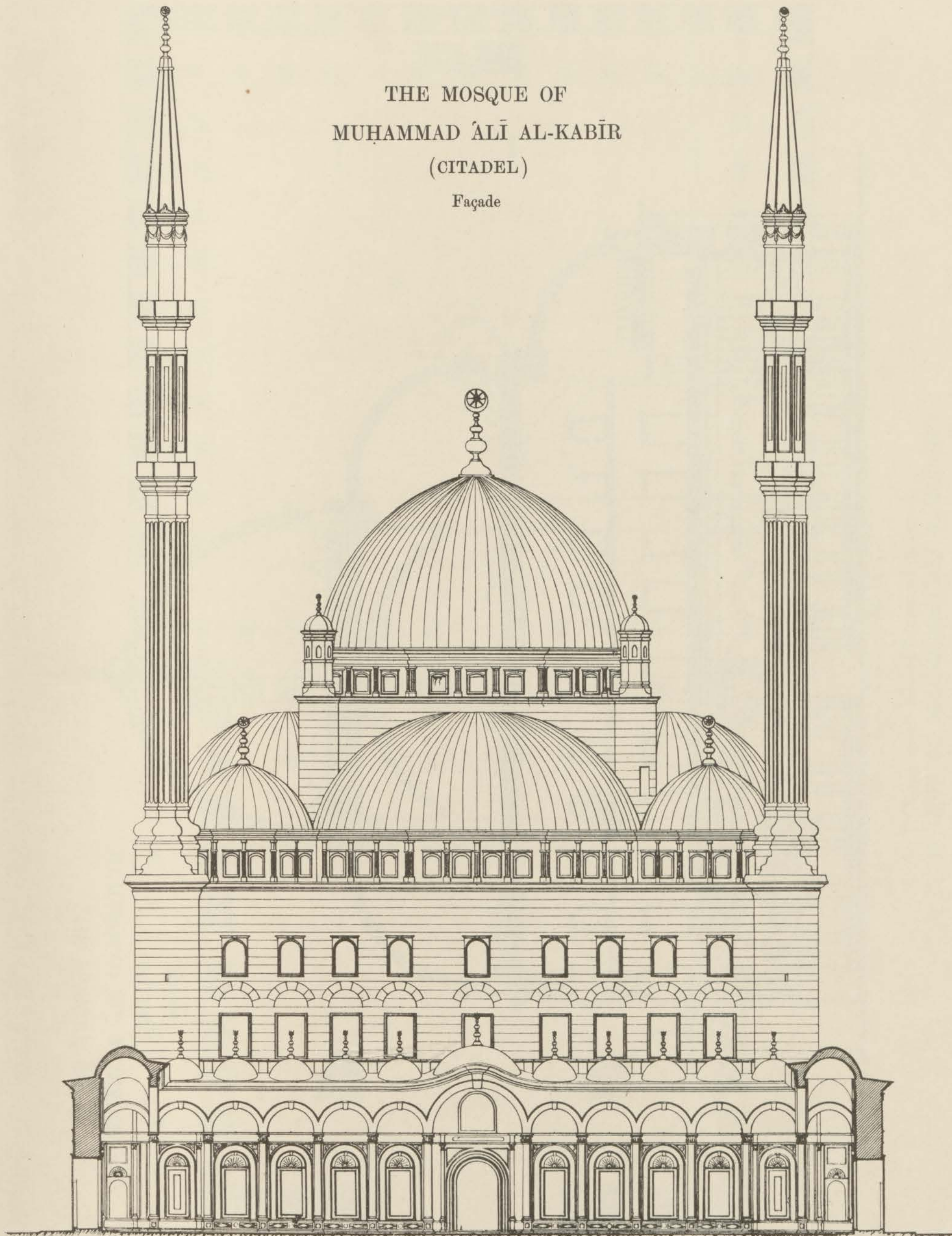
This mosque is one of the landmarks of Cairo and is one of the first features to be seen when approaching the city from no matter which side.

Plates Nos. 167-176



THE MOSQUE OF
MUHAMMAD 'ALĪ AL-KABĪR
(CITADEL)

Façade



1 0 5 10 15 20 METRES

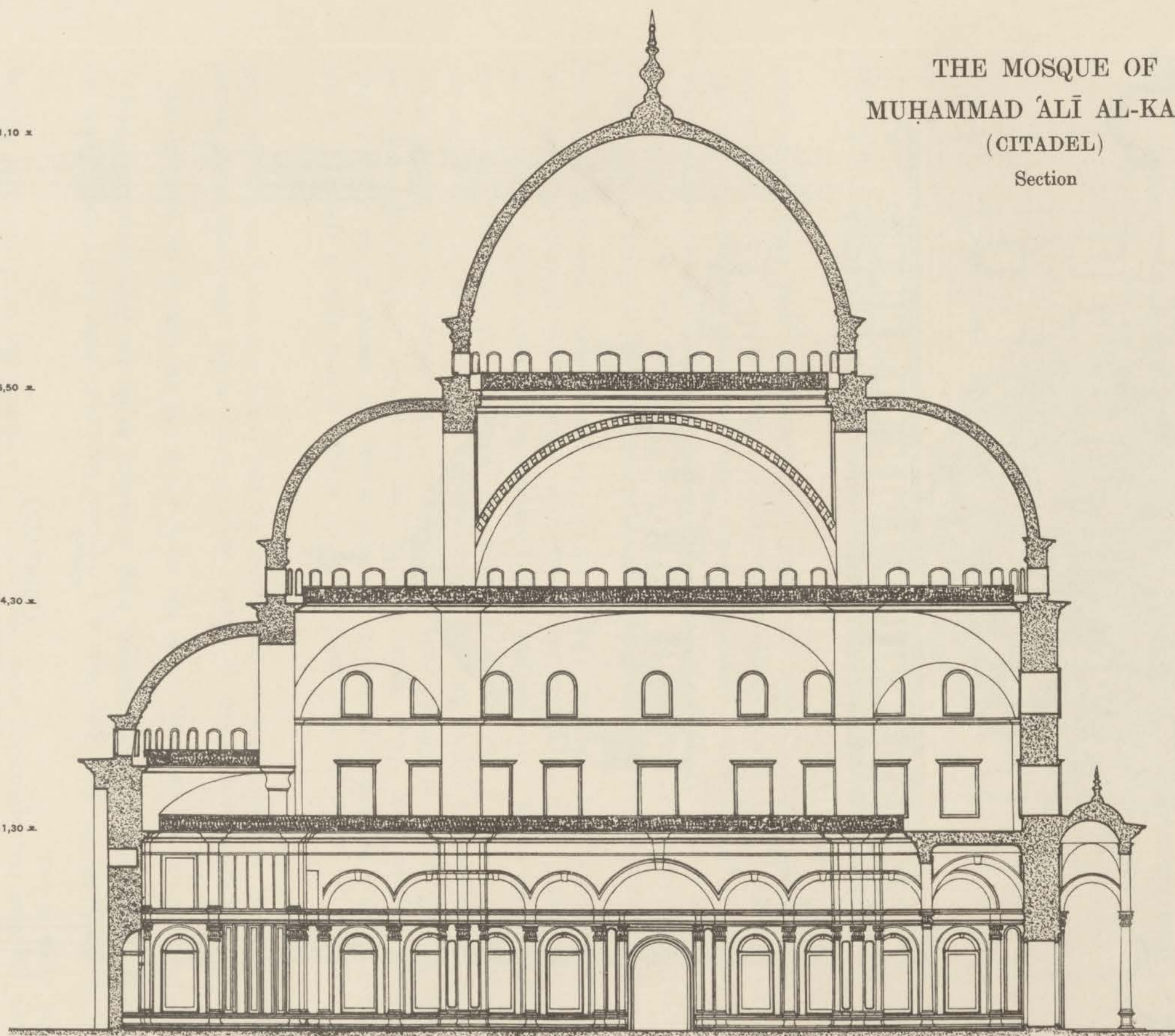
THE MOSQUE OF
MUHAMMAD 'ALĪ AL-KABĪR
(CITADEL)
Section

51,10 m

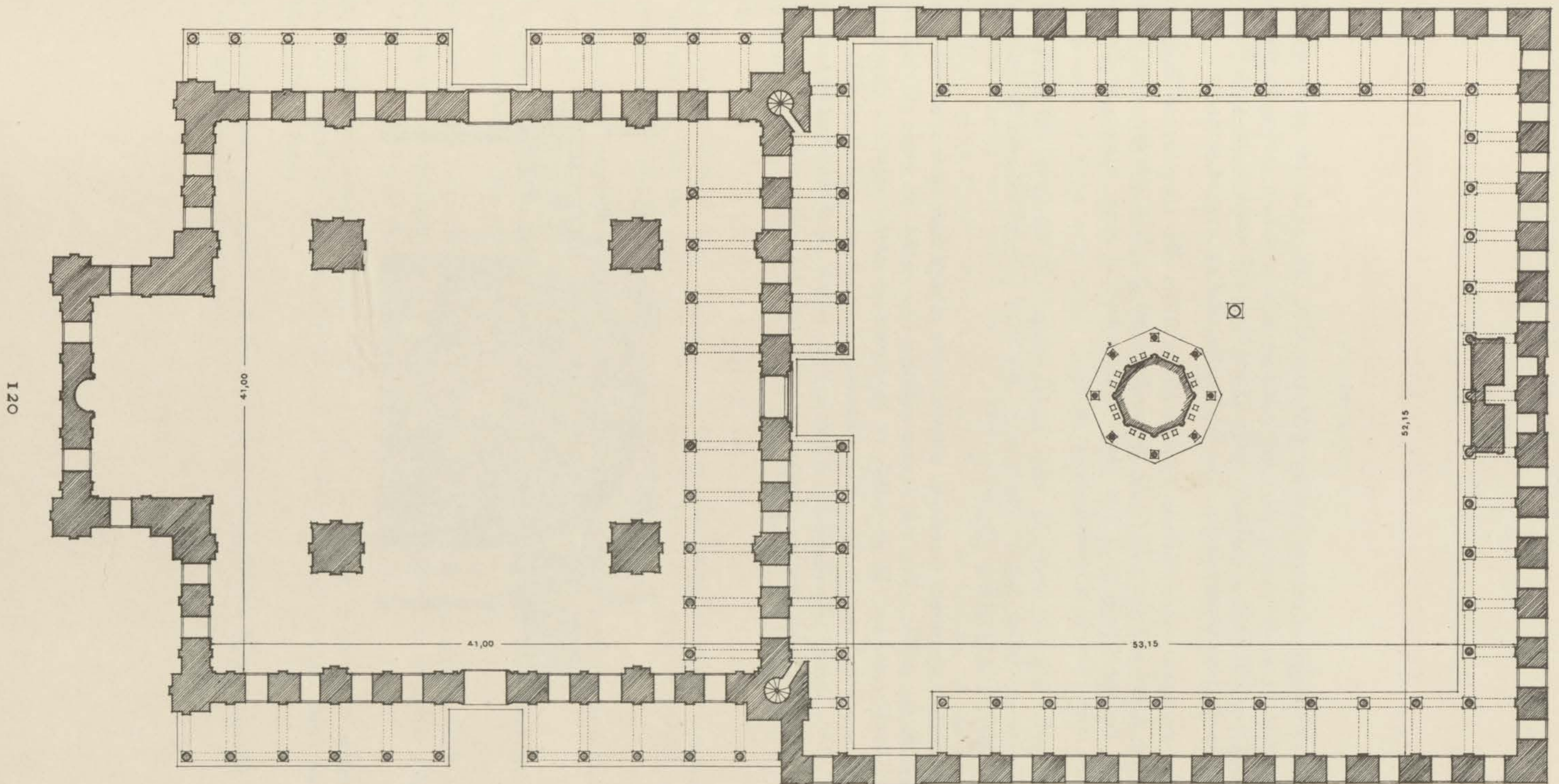
36,50 m

24,30 m

11,30 m



0 5 10 15 20 METRES



0 5 10 15 20 METRES

Scale 1 : 300

THE MOSQUE OF MUḤAMMAD 'ALĪ AL-KABĪR
(CITADEL)

Plan

THE MOSQUE OF SULAYMĀN AGHĀ AS-SILĀHDĀR 1253-1255 H. (1837-1839)

THIS MOSQUE is situated at Shāri' al-Mu'izz li-Dīn illāh, to the left on the way to Bāb al-Futūh. It was founded by the Amīr Sulaymān Aghā as-Silāhdār, during the reign of the late Muḥammad 'Alī Pasha al-Kabīr, in 1253 H. (1837) and completed in 1255 H. (1839). It is built in the pure Ottoman style. A school and a *sabīl* are annexed to it.

The main façade which overlooks Shāri' al-Mu'izz li-Dīn illāh comprises the façades of the mosque, the school and the *sabīl*. At the southern end is a large gateway which forms the entrance to the Ḥāret Bargawān. The whole façade is built of stone; it has a wooden awning at the top, with ornament that stands out in relief.

The *sabīl's* façade is lined with white marble, carved with decoration and inscriptions. Its windows have cast bronze grilles. The minaret, like other Ottoman minarets, is cylindrical and has one gallery; it ends with a conical top.

The entrance opens into a corridor, where a flight of steps leads up to a covered *ṣaḥn* with a sky-light in the middle. The *ṣaḥn* is surrounded by four *riwāqs* the arches of which are supported on marble columns. In the middle of the eastern side of the *ṣaḥn* is a door leading to the sanctuary, which is square. Its roof is supported on two arcades each of which is composed of three arches, resting on two marble columns. The *miḥrāb* is of white marble, and next to it stands a simple wooden *minbar*. Opposite the *qibla* wall is a *dikka*, in the form of a wooden gallery.

Plate No. 179



THE MOSQUE OF AS-SAIYIDA ZAYNAB

1302 H. (1884/85)

AS-SAIYIDA ZAYNAB was the grand-daughter of the Prophet Muḥammad, by his daughter Fāṭima az-Zahrā' and the Imām 'Alī ibn Abī Ṭālib. Historians agree that she was highly gifted, wise and intelligent. She had been present at the battle of Karbalā in the company of her brother al-Ḥusayn and saw with her own eyes his death on the battlefield. She was famous for her eloquence.

The Mosque of as-Saiyida Zaynab, the main façade of which overlooks the square that bears her name, has undergone several repairs at various dates. In the Ottoman period, 'Alī Pasha al-Wazīr, Governor of Egypt under Sultan Sulaymān, repaired it in 956 H. (1549), and 'Abd ar-Raḥmān Katkhudā had it rebuilt in 1174 H. (1761). In 1212 H. (1798), cracks were detected, and thereupon 'Uthmān Bey al-Murādi had it demolished and started its reconstruction. The walls and columns were erected, but the building was not completed on account of the invasion of Egypt by the French. After their withdrawal, work was resumed, but again was not completed until Muḥammad 'Alī al-Kabīr, the founder of the Royal Family, came to power and completed it. Ever since, the Mosque of as-Saiyida Zaynab has received the continuous care of the Royal Family. Khedive 'Abbās II had started its repairs, but he died before the work was completed. The undertaking was resumed by Sa'īd Pasha in 1276 H. (1859) who completed the repairs and built the two mausoleums of 'Atrīs and 'Idārōse, referred to below.

The present mosque was built by order of Khedive Tawfiq, and was completed in 1302 H. (1884/85).

During the reign of H. M. King Farouk, and by his gracious order, the mosque was enlarged on the southern side, and the enlargement was inaugurated by H. M. when he presided at the Friday prayers on 19th Dhu'l-Ḥigga, 1360 H. (1942).

The main façade overlooks as-Saiyida Zaynab Square and there are three entrances that lead directly into the sanctuary.

The façade retreats at its western end to allow for a private entrance for women who wish to visit the mausoleum. The minaret is placed to the left of this entrance.

The north western corner is surrounded by an iron railing, which encloses two small domed mausoleums in contact with each other resting on seven arches, supported by six marble columns. These domes cover the tombs of al-'Atrīs and al-'Idārōse.

The western façade overlooks as-Sadd Street; it has one entrance, to the left of which is a big clock. The mosque has two other façades, one of which overlooks al-'Atrīs Street and the other, Bāb al-Mayḍa Street.

The mosque façades, the minaret and the dome of the mausoleum are built in Mamlūk style, and are rich with arabesque and inscriptions.

The whole mosque is roofed. The ceiling is rich with arabesque, and the roof is supported by arches resting on white marble columns. Above the *mihrāb* is a skylight. Another skylight is to be found in what was the centre of the mosque before the enlargement; this contains a number of glass windows, and in the middle is a small door, with pierced stucco windows, decorated with coloured glass.

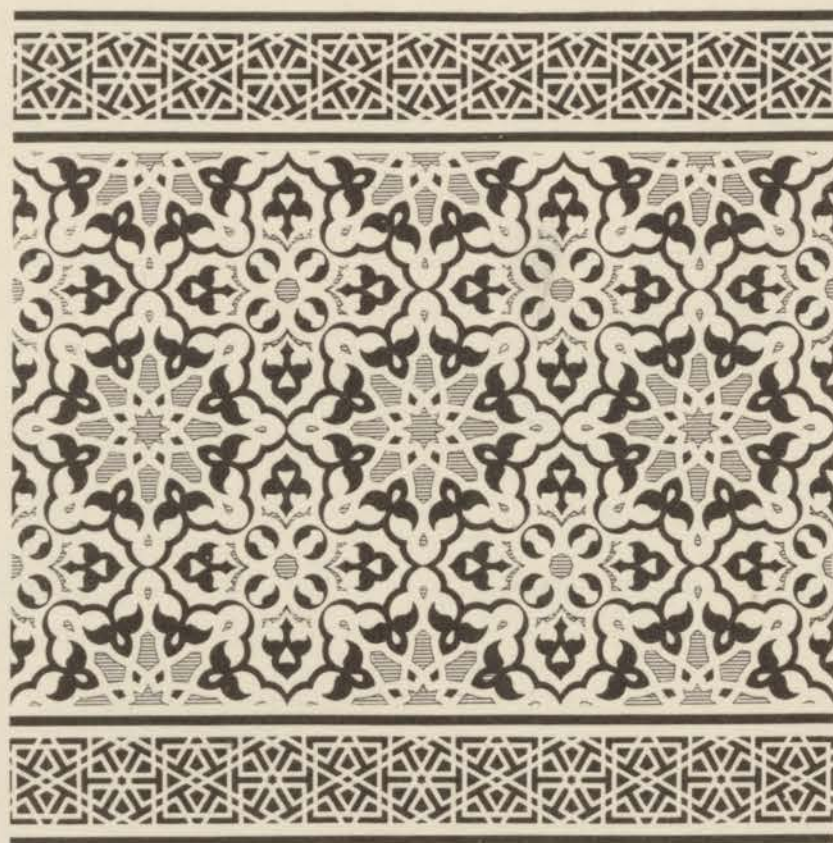
The mausoleum is situated on the western side of the mosque; it contains the tomb of as-Saiyida Zaynab, with a brass grille round it and a small wooden dome above.

Above the mausoleum is a lofty dome, with multiple tiers of stalactites at the corners. In the drum are windows of pierced stucco, decorated with coloured glass.

The extension was treated internally to harmonize with the original mosque, it comprises two rows of arches, resting on marble columns, and supporting a wooden ceiling decorated with arabesque. In the centre is a high skylight with windows.

The façades of the extension are built of stone, similar to the other façades of the mosque.

Plates Nos. 180 & 181



THE MOSQUE OF AS-SAIYIDA NAFISA

1314 H. (1897)

AS-SAIYIDA NAFĪSA was the daughter of al-Ḥasan ibn Zayd ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib. She was born in Mekka and was brought up in Madīna. She came to Egypt in 193 H. (809) and stayed there until her death in 208 H. (824). She was buried in her house which stood on the site of the present mausoleum, and which was later on known as "The Mashhad of Saiyida Nafisa". She was a pious woman, and memorized the Qur'ān and its interpretation.

It is said that 'Ubayd Allāh ibn as-Sārī ibn al-Ḥakam, Governor of Egypt, was the first who built her a mausoleum.

In 482 H. (1089), the Fātimid Khalif al-Mustanṣir Billāh ordered the renovation of the mausoleum, and later in 532 H. (1138) the Khalif al-Ḥāfiẓ li-dīn Illāh ordered its renovation once more.

In 714 H. (1314/15) an-Nāṣir Muḥammad ibn Qalā'ūn ordered the foundation of a mosque close to the mausoleum, and in 1173 H. (1760) the mausoleum and the mosque were rebuilt by the Amīr 'Abd ar-Raḥmān Katkhudā.

In 1310 H. (1892/93) a considerable part of the mosque was damaged by fire, as a result of which the Khedive 'Abbās Pasha II ordered the rebuilding of both the mosque and the mausoleum. Work was completed in 1314 H. (1897). The new mosque stands in the district known as-Saiyida Nafisa.

The entrance, which projects in the centre of the main façade, is higher than the rest. It is covered with a stalactite hood and surmounted by an elegant minaret. The entrance and the façade are both in Mamlūk style. The entrance leads into a vestibule opening into the interior of the mosque, which is nearly square and covered by a wooden roof. The ceiling is decorated with beautiful arabesque. Above the centre of the second aisle is a high skylight. The roof is supported by three arcades resting on octagonal marble columns.

In the centre of the *qibla* wall is a *miḥrāb*, lined with magnificent coloured faience. At the extreme end of this wall and to the right of the *miḥrāb* is a door leading to a roofed hall, with a skylight decorated with arabesque in the centre of the ceiling. This hall leads to the mausoleum, by means of an arched opening. In the middle of the mausoleum is a brass *maqṣūra*, enclosing the tomb of as-Saiyida Nafisa. The dome of the mausoleum is supported at the corners by many tiers of stalactites.

Among the remains that have survived from the mausoleum of as-Saiyida Nafisa is the movable wooden *miḥrāb*, which was constructed for the mausoleum between 532 and 541 H. (1137-1147). It is now preserved in the Museum of Arab Art, together with two other wooden *miḥrābs*, one of which was made for al-Azhar Mosque, the other for the Mausoleum of Saiyida Ruqaiya. These three *miḥrābs* are supreme examples of Fātimid woodwork.

Plates Nos. 184 & 185

THE MOSQUE OF AR-RIFĀ'Ī.

1329 H. (1911)

THIS MOSQUE is situated opposite the Madrasa of Sultan Ḥasan, on the left when ascending to the Citadel, on a site, part of which was formerly occupied by Zāwiyat ar-Rifā'ī. In 1286 H. (1869) the late Princess Khushyār, Khedive Ismā'il's mother, having acquired the *zāwiya* and the neighbouring buildings, had them all pulled down, in order to build a large mosque in their place. She intended to annex to the mosque, a mausoleum for herself and her descendants, two other mausoleums for Shaykh 'Alī Abū Shibbāk ar-Rifā'ī and Shaykh 'Abd Allāh al-Anṣārī, who were previously buried in the *zāwiya*. Ḥusayn Pasha Fahmī, the architect, who was then Under-Secretary of State for Waqf, designed the mosque; the execution was supervised by Khalīl Aghā. The work, which proceeded until the building was two metres above ground level, was stopped on account of some modifications which were introduced into the original design.

In 1885, Princess Khushyār died and was buried in her mausoleum, situated in the northern part of the mosque. When Khedive Ismā'il died, he was buried next to his mother.

In 1905, Khedive 'Abbās II charged Herz Pasha, the Chief Architect to the Department for the Preservation of Arab Monuments, to complete the mosque. Herz Pasha followed the plans of Ḥusayn Pasha, the architect, as much as possible, within the original design, i. e. building a huge mosque to balance with the Madrasa of Sultan Ḥasan. The scheme of decoration was designed by Herz Pasha and work proceeded until the mosque was finished at the end of 1911.

The façades of the mosque are immensely high; they are decorated with arched recesses, the arches being supported by columns, and are crowned with foliated cresting. In the lower part of the recesses are two tiers of windows; the windows of the lower tier have beautiful brass grilles while those of the upper one are of pierced stucco.

Complete symmetry was observed in designing the façades of this mosque; this was not the case with Mamlūk mosques, the designers of which did not adopt this form.

The mosque has three entrances, one of which, the Royal entrance, is in the middle of the west façade. It is high, flanked by columns and covered by a beautiful stalactite hood. Its sides and lintel are decorated with marble of various colours.

The other two entrances are in the southern façade, which is flanked by two semi-circular towers upon which stand two minarets in the Mamlūk style.

The mosque was built on a rectangular piece of land, the central part of which was reserved for prayers, the rest being occupied by the entrances, mausoleums and their annexes.

The part reserved for prayers is a square, covered by a dome with beautiful stalactites, supported on four arches, resting on four piers. At the corners of each pier are four marble

engaged columns, the capitals of which are carved and gilded. The dome is surrounded by wooden roofs, the ceilings being decorated with beautiful gilded ornament. The soffits of the arches are also decorated with various patterns.

The walls and piers are lined with alabaster and coloured marble, decorated with arabesque. The *mihrāb* is large and is lined with fine coloured marble. Next to the *mihrāb* stands a fine wooden *minbar* of good craftsmanship, with panels inlaid with ebony and ivory. The *minbar*'s cap and the stalactites over its door are ornamented and gilded.

The mosque is lit with pierced brass lanterns, and glass enamelled lamps specially made for the purpose.

Generally speaking, this is one of the richest mosques as regards internal decoration. This was undoubtedly due to the great efforts of the architects who designed it.

Princess Khushyār, the founder of the mosque, the Khedive Ismā'īl, his wives and descendants, Sultan Ḥusein Kāmil, and King Fouad I. are all buried in this mosque, in addition to the two Shaykhs mentioned above.

Above the tombs are magnificent marble cenotaphs of the best kinds of marble and the finest craftsmanship.



THE MOSQUE OF AL-FATH

1338 H. (1920)

THIS MOSQUE is situated in the street behind the Royal Palace of 'Abdīn and it projects beyond the boundaries of the palace gardens. It used to be known by the name of "'Abdīn Mosque", after the name of its founder, 'Abdīn Bey, Amīr al-Liwā' as-Sultānī (Commander of the Sultan's Bodyguard), who founded it in 1141 H. (1728/29).

All that remained of the mosque was its minaret and entrance. The rest was restored by order of the late King Fouad, at the beginning of the year 1336 H. (beginning of 1918). The Department for the Preservation of Arab Monuments prepared a project for the work and executed it. On completion of the work, the late King Fouad kindly inaugurated the restored mosque, performing in it the Friday prayers of 6th. Rajab, 1338 H. (26th. March, 1920).

The mosque has two entrances, one of which is a private royal entrance, accessible only from the gardens of the palace. Facing this entrance is a *riwāq* preceded by a portico on marble columns, whence a corridor, roofed with small domes, leads directly to the mosque.

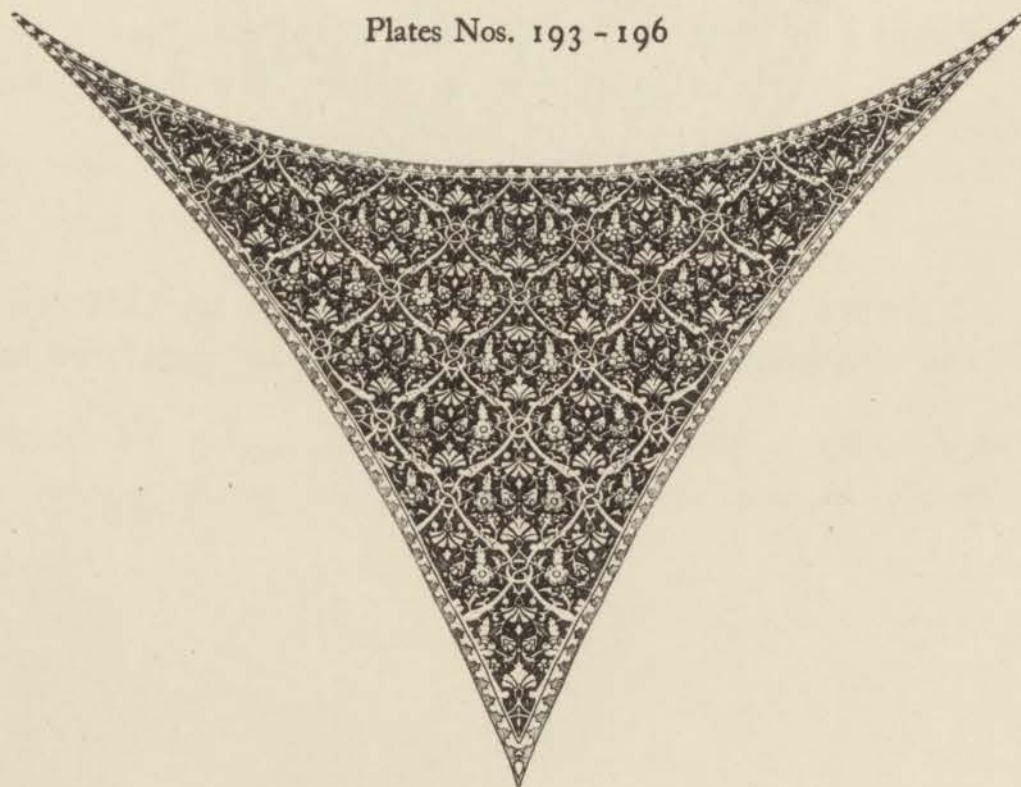
The interior of the mosque occupies a square area of about 17 metres a side. It is covered with a large dome, supported by four arches, resting on four columns of red granite, with decorated and gilded capitals. The four corners of the square are covered with four small domes.

Great care has been shown in decorating the domes and the roofs. The drum of the main dome is surrounded by a beautiful band of inscription, comprising a verse from the Qur'ān, the name of the late King Fouad, and the date of completion, 1338 H.

The walls are lined with a dado of coloured marble. In the centre of the *qibla* wall is a *mihrāb*, also lined with coloured marble, with a beautiful marble *minbar* next to it. The floors are paved with coloured marble with a beautiful geometrical design.

The lighting arrangements in the mosque have been well designed; they comprise a huge brass lamp, pierced with beautiful designs, which is suspended from the summit of the main dome, by means of brass chains. Other small lamps are suspended under the arches.

Plates Nos. 193 - 196



THE MOSQUE OF DŪMAQSĪS

(AT ROSETTA)

1116 H. (1704)

THIS MOSQUE, which was founded by Ṣāliḥ Aghā Dūmaqsīs in 1116 H. (1704), is situated in the centre of the City of Rosetta. It is what is called a "Suspended mosque", i.e. built at a level higher than that of the street, and one ascends to it by a flight of steps. The ground storey is occupied by stores and shops above which is the mosque proper, a feature that distinguishes it from other mosques in the city.

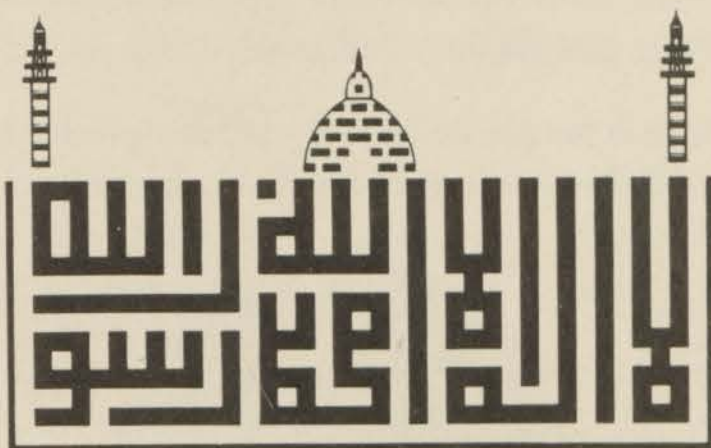
It is built on a rectangular site. A roofed wooden verandah runs along its northern side, supported on brackets, the ends of which rest on stone columns. This balcony turns round until it joins the staircase that leads to the main entrance.

The mosque has a simple wooden roof, supported by two arcades resting on marble columns.

The *mīhrāb* is lined with beautifully decorated faience tiles, and the *qibla* wall has a white marble dado with inscriptions in different styles, and some more decorated faience tiles.

Next to the *mīhrāb* is a wooden *minbar* of fine craftsmanship. The minaret, which is in the centre of the northern façade, is octagonal as far as the *mu'adhdhin's* gallery, and is ornamented with floral and geometrical stucco decoration and coloured faience tiles. The gallery is supported on several tiers of stalactites. A fluted cylindrical column is constructed in the centre of the gallery, and ends with a cap. This type of minaret is popular in both Rosetta and Damietta, as well as in other cities in Lower Egypt.

Plate No. 197



THE MOSQUE OF AL-'ABBĀSĪ

(AT ROSETTA)

1224 H. (1809)

THIS MOSQUE was built by Muḥammad Bey at-Ṭuppūzāda in 1224 H. (1809). It is situated at the southern end of the City of Rosetta, near the Nile bank. It was named al-'Abbāsī after as-Saiyid Muḥammad al-'Abbāsī who is buried in it. It is built of Rosetta brick (*mangūr*) of smaller size than the standard bricks which are used for the construction of mosques and old houses. This brick was used in façades in the form of horizontal courses with pointed joints and timber sleepers at regular intervals. It was also used in forming geometrical patterns to decorate the entrances of mosques and houses.

The entrance of the mosque projects slightly from the façade of the mausoleum. It has a blind trefoil arch, with three arched openings, supported by a wooden lintel with two cylindrical pendants hanging from it.

Within the entrance recess is the door, with a small window of *mashrabīya* above. This is a good example of the type of mosque entrance usual in provincial mosques between the 11th and 13th centuries H. (17th-19th A. D.).

The dome, which is on the right side of the entrance, is of the contemporary type. The minaret is octagonal; it has one gallery, on which is built a cylindrical column ending with a cap, similar to other minarets in Rosetta and other cities in Lower Egypt.

On entering the mosque one finds the entrance of the mausoleum on the right. It is similar to the mosque entrance, except that it is more richly decorated with brick in the upper part, the lower part of the jambs being decorated with faience.

The mausoleum has a two leaf door, divided geometrically into panels, inlaid with mother-of-pearl and ivory, and inscribed with the name of the craftsman. The door is surmounted with a small window of *mashrabīya*, and flanked with two similar ones.

The interior of the mosque is simple, and merely consists of arcades resting on marble columns supporting a ceiling, which still bears traces of coloured decoration.



THE MOSQUE OF ABU'L-'ABBĀS AL-MURSĪ

(AT ALEXANDRIA)

1362 H. (1943)

ABU'L-'ABBĀS AL-MURSĪ is Aḥmad ibn 'Umar al-Anṣārī al-Mursī, from Murcia of Andalusia. He was known as Abu'l-'Abbās. Being a devoted Ṣūfī, he presided over the Shāthlī Rite, after his master Abu al-Ḥasan ash-Shāthlī.

The present mosque stands on a site, part of which was once occupied by a small mosque which had been built during the life of Abu'l-'Abbās. In 1189 H. (1775), a wealthy Maghrabī, on his way to the Pilgrimage, visited the mausoleum of Abu'l-'Abbās and saw cracks in the building, and noticed the narrowness of the mosque. He therefore undertook the necessary repairs to the *qibla* and *maqṣūra*.

The mausoleum and the mosque received continuous attention until the time of the great reformer the late King Fouad I, when a scheme was prepared for planning a large square, on an area of 43,200 sq. metres, to comprise the large mosque of Abu'l-'Abbās, surrounded by five other mosques, amongst which are the Mosques of al-Būṣīrī and Yāqūt al-'Arshī. The square is called, "The Square of Mosques".

The Ministry of Waqfs prepared a scheme for the renovation of the mosque, leaving the mausoleum in its original position and enlarging the area of the mosque. Great care was taken in its construction owing to its importance in the second capital of Egypt, and in order that it should not suffer in comparison with the largest and most richly decorated mosques in the East. The area of the mosque is 3000 sq. metres.

The project received Royal approval and the mosque was planned as an octagon internally, each side measuring 22.00 metres. The *mihrāb* and the minaret are on the southern side. The mosque has two main entrances, a northern, overlooking the square and facing the street leading to the Royal Palace of Rās at-Tīn, and an eastern that also overlooks the square. The *maydā* and lavatories are situated on the western side; they have a special entrance overlooking the square.

The remaining four sides of the octagon were reserved for four mausoleums to be built next to them. One of these is the Mausoleum of al-'Ārif Billāh Abu'l-'Abbās, and the other three are for his students and followers, whose tombs were known in the neighbourhood. The height of the walls of the mosque is 23 metres, and the minaret rises to a height of 73 metres.

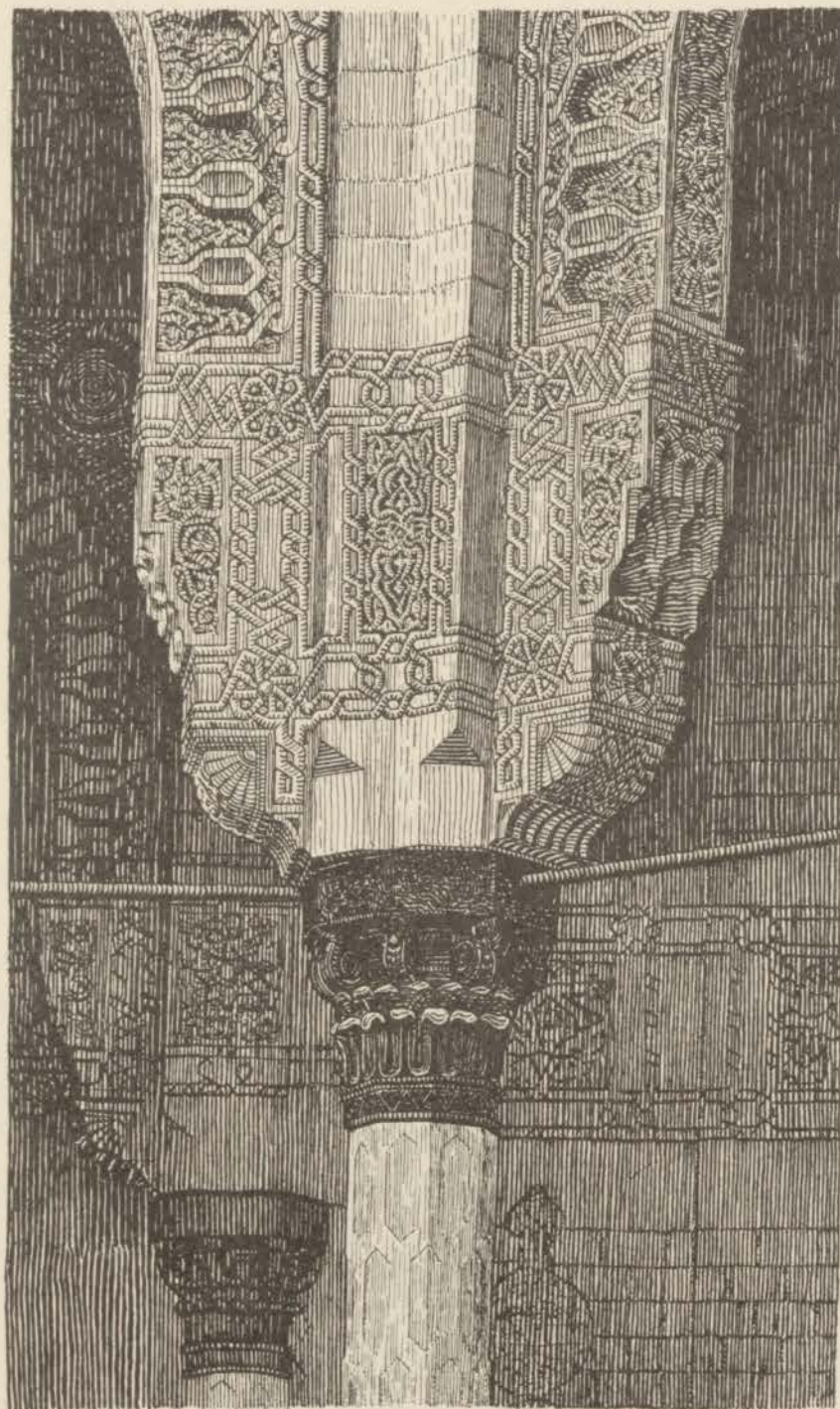
The columns of the mosque, sixteen in number, are made of Italian granite. Each column is monolithic with its capital and base. They are octagonal, 0.85 metre in diameter and 8.60 metres in height. The ceiling is 17.20 metres high with a skylight in the centre, 24 metres above floor level. The skylight is surrounded by four domes, placed above the four mausoleums. The domes are double, the inner being 5 metres in diameter and 22 metres above floor level, and the outer is 7.50 metres in diameter and 11 metres above the inner. The walls of the mosque are dressed externally and internally with artificial stone. The stairs of the entrances are of Egyptian granite. The floors are paved with white marble and there is a mosaic dado, 5.60

metres high. The ceilings are decorated with arabesque. The doors, *minbar* and windows are made of joined and finely carved teak, citronia and walnut.

H. M. King Farouk I. has followed the steps of his great father and supported this project with his care and guidance. According to a Royal desire, the necessary alterations were made to reserve special quarters for women, with a private entrance, in order that they can perform their religious rites.

The Ministry of Waqfs completed the construction of the mosque at the beginning of 1943 at a total cost of about L.E. 140.000.

Plates Nos. 200&201



THE MOSQUE OF AL-FŪLĪ
(AT MINIĀ)
1365 H. (1946)

THE whole population of Miniā pays great reverence to the memory of Shaykh al-Fūlī owing to his piety and good deeds. The whole city was once called after him, i.e. Miniāt al-Fūlī. No wonder therefore that the visitors became too numerous for the mosque to receive them at the time of prayer.

The Ministry of Waqfs decided on the rebuilding and enlarging of this mosque. A scheme was prepared and work started in 1364 H. (1945). It was completed in 1365 H. (1946), the total cost being L.E. 42,000.

The mosque occupies a remarkable site by the Nile, next to a large public garden.

It is built parallel to the Nile, and forms a rectangle that runs from north to south and measures 61.00 × 18.00 metres.

The external height of its walls is 12 metres, the internal height 9.20 m. The minaret, including the crescent on top, measures 38.00 metres in height. The floor is 1.50 m. above street level.

The walls are built of red brick, faced externally with artificial stone and the roof is of reinforced concrete; the stairs and floors are paved with mosaic. The *mihṛāb* and the lower part of the internal walls, to a height of 1.20 m. are lined with mosaic, decorated with polychrome arabesque. The columns are of reinforced concrete, faced with mosaic.

The main doors of the mosque and mausoleum are made of wood in Arabic style, with simple panelling on one side and fine arabesque of pierced brass on the other. The windows are of wood, turned in a fashion known as *ṣahrīgī*. The mausoleum has windows of pierced stucco, decorated with coloured glass. The *minbar* and *kursi* are made of joined wood, with beech panels, in geometrical decorative forms.

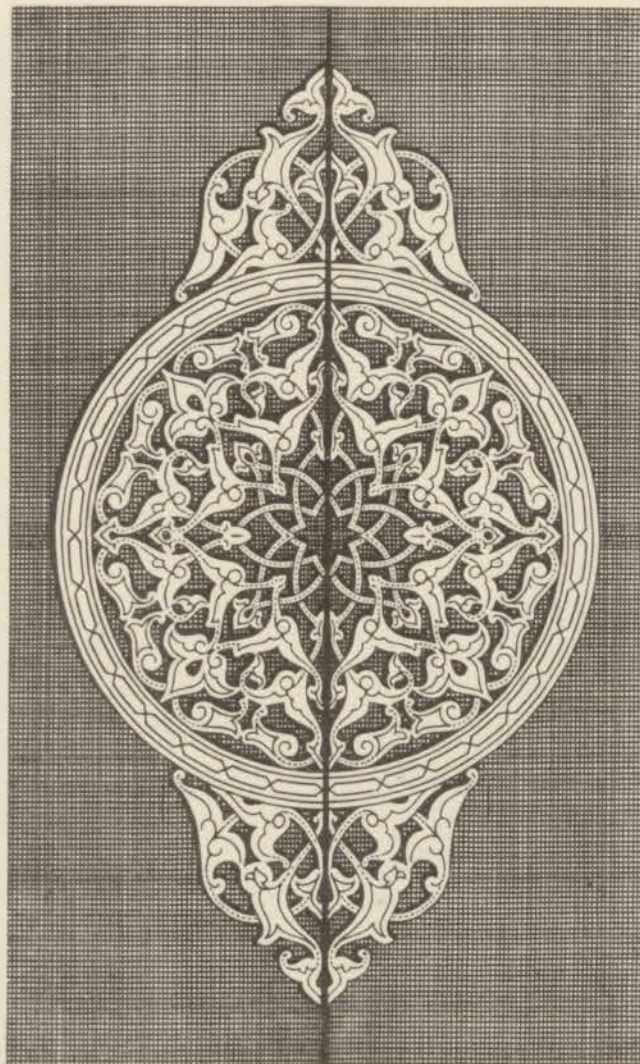
The minaret has a square lower storey surmounted by the *mu'adhdhin's* gallery, and another square storey, ending with a wooden awning, covered with red tiles. On top is a pavilion on columns, supporting the cap and crescent.

The main entrance is a rectangular hall, the façade of which is formed of three arches, supported on two columns. It has sloping eaves, covered with green tiles. The door of the mosque lies on the axis of the central arch, and in the axes of the flanking arches are two windows of *ṣahrīgī* turning. The stairs of this entrance are paved with mosaic.

The interior of the mosque is square. In the centre are four piers, each of which is composed of four columns; they support four arches. The columns are of the Arabic order. The piers are braced to the walls of the mosque by means of beams, supported by fan-shaped brackets.

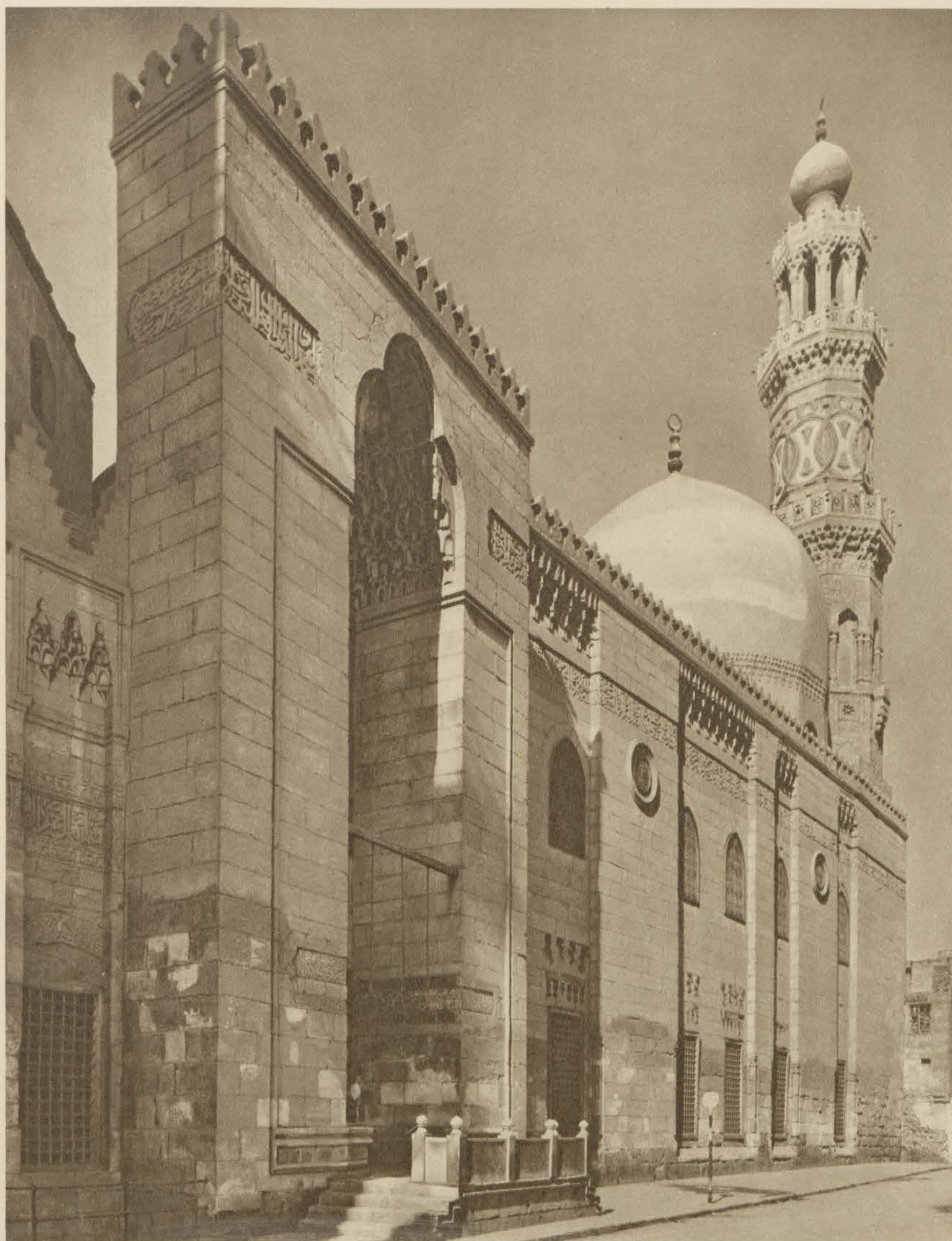
A special *iwān* for the *qibla* projects from the south-eastern side of the mosque; it has two side doors leading to the place of ablution and the lavatories. In the wall facing the *qibla* are three doors, the central of which opens into an unroofed *ṣahn*, flanked by two *riwāqs*, with arches supported on columns. At the other side of the *ṣahn* is the Mausoleum of Shaykh al-Fūlī.

Plates Nos. 202-206



GLOSSARY

Allāh:	God	Maṣṭaba:	Bench
Amīr 'Ashara:	Leader of a company of ten men	Maxala:	Stone bench
Amīr Ākhūr:	Master of the Horse	Mayḍa, al-:	Place of ablution attached to a mosque
Ashraf, al-:	The noble	Maydān:	Open place or public square
Atābek al-'Asākir:	Commander-in-chief	Mihrāb:	Niche indicating the direction of Mecca
Bāb:	Gate	Minbar:	Pulpit
Bīmāristān:	Hospital	Mu'adhdhin:	Man who makes the call to prayer
Birka:	Pool	Mu'allaqa:	Lit. "Suspended". Used for a mosque with shops beneath
Dawādār:	Secretary of State	Muṣallā:	A place for prayer
Dhirā':	Cubit	Nāṣir, an-:	The victorious
Dhu'l-Hijga:	12th. month of the year	Qā'id, al-:	The commander
Dikka:	Leader's platform for public prayer	Qibla:	Direction of prayer
Dīnār:	Gold coin = 50 P.T.	Qibla-Riwāq:	Sanctuary
Dīwān al-Inshā':	Government Secretariat	Qur'ān:	The Holy Book of Muslims
Fiqh:	Theology	Rajab:	7th. month of the year
Fusayfisā':	Glass mosaic	Riwāq:	Portico opening on to the court of a mosque
Gāshankīr:	Taster; i.e. responsible for the safety of food, before it was presented to the King	Sabīl:	Drinking fountain
Gumādā I and II:	5th. & 6th. months of the year	Sabīl-Kuttāb:	A drinking fountain with a primary school above
Ḥadīth:	Traditions of the Prophet	Ṣaḥn:	Court of a mosque or madrasa
Ḥāgīb al-Ḥuggāb:	Grand Chamberlain	Ṣahriḡī:	Grilles
Iftā':	Judgment on a theological problem	Ṣawāmi':	Towers
Īwān:	A room with one side entirely open	Sayyida, as-:	A woman descended from the Prophet
Kabīr, al-:	The great	Shāri':	Street
Khānqā:	Monastery	Shaykh:	Vicar (of the mosque)
Kharāj:	Land tax	Shibbāk:	Grille
Khazānit Shamā'il:	Name of a prison	Shukhsheikha:	Sky-light
Kursī:	Reader's seat	Silāhdār, as-:	Sword-bearer
Kuttāb:	Elementary school	Takīya:	Monastery of dervishes
Lā ilāha illallāh Muḥammad Rasūlullāh:	The Muslim profession of faith	Talātāt:	Small roughly-dressed blocks of stone
Mabkhara:	Name given to the tops of certain minarets when they resemble censers	Umm as-Sultān:	The sultan's mother
Madrasa:	Theological College	Ustādār:	Major-Domo
Malik, al-:	The king	Ustādāriya:	Office of the major-Domo
Mangūr:	Kind of lattice work	Waqf:	Endowment
Maq'ad:	Loggia	Wikāla:	Caravanserai
Maqṣūra:	Screen	Zāwiya:	Chapel
Mashhad:	A shrine	Ziyāda:	Extension (outer court of a mosque)
Mashrabīya:	Open-wood screen of turned wood-work		



Façade

Survey of Egypt

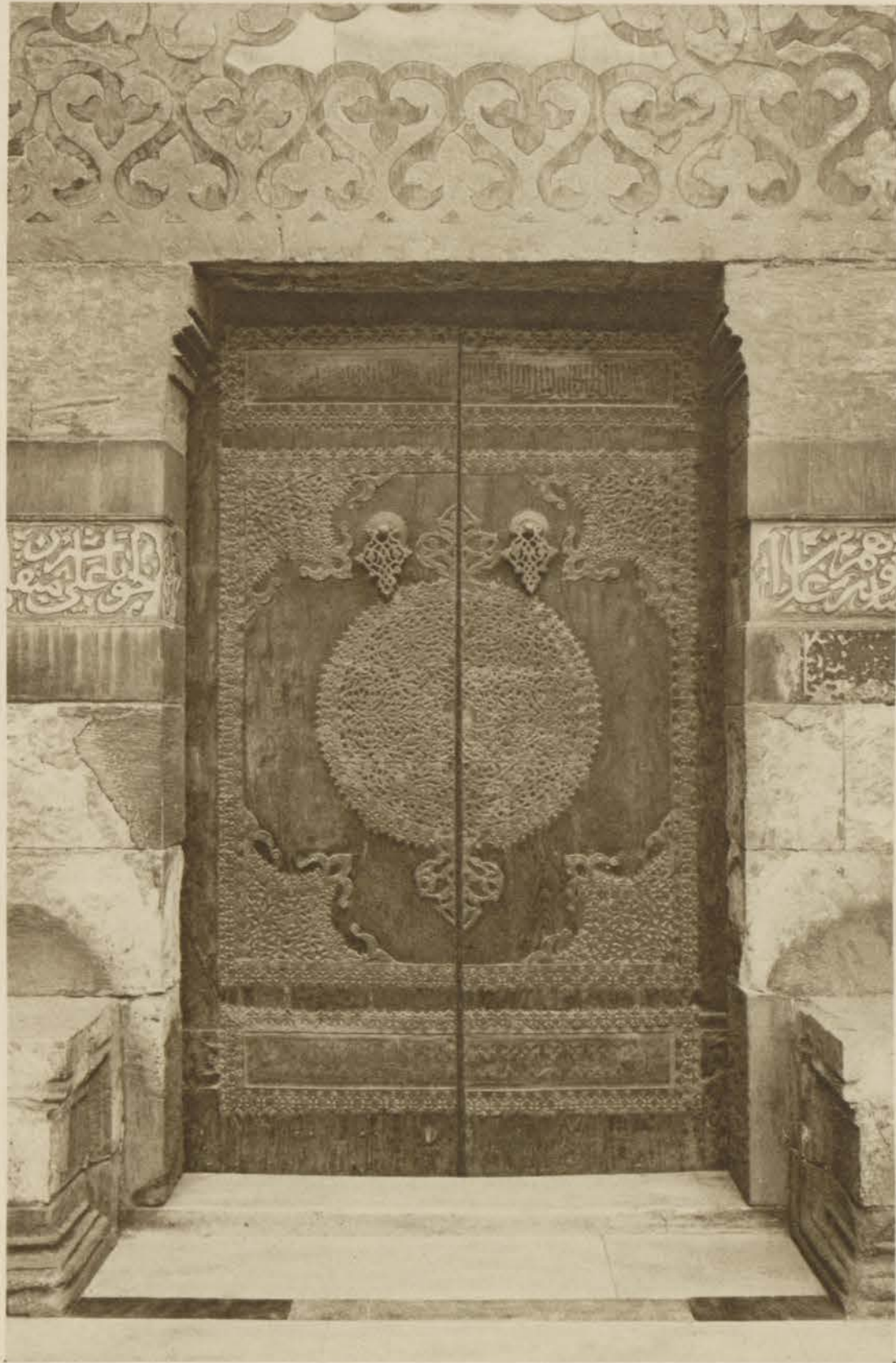
MOSQUE AND MADRASA OF SULTAN BARQŪQ
(AL MU'IZZ LI-DĪN ILLAH ST.)
786-88 H. (1384-86)



Main Entrance

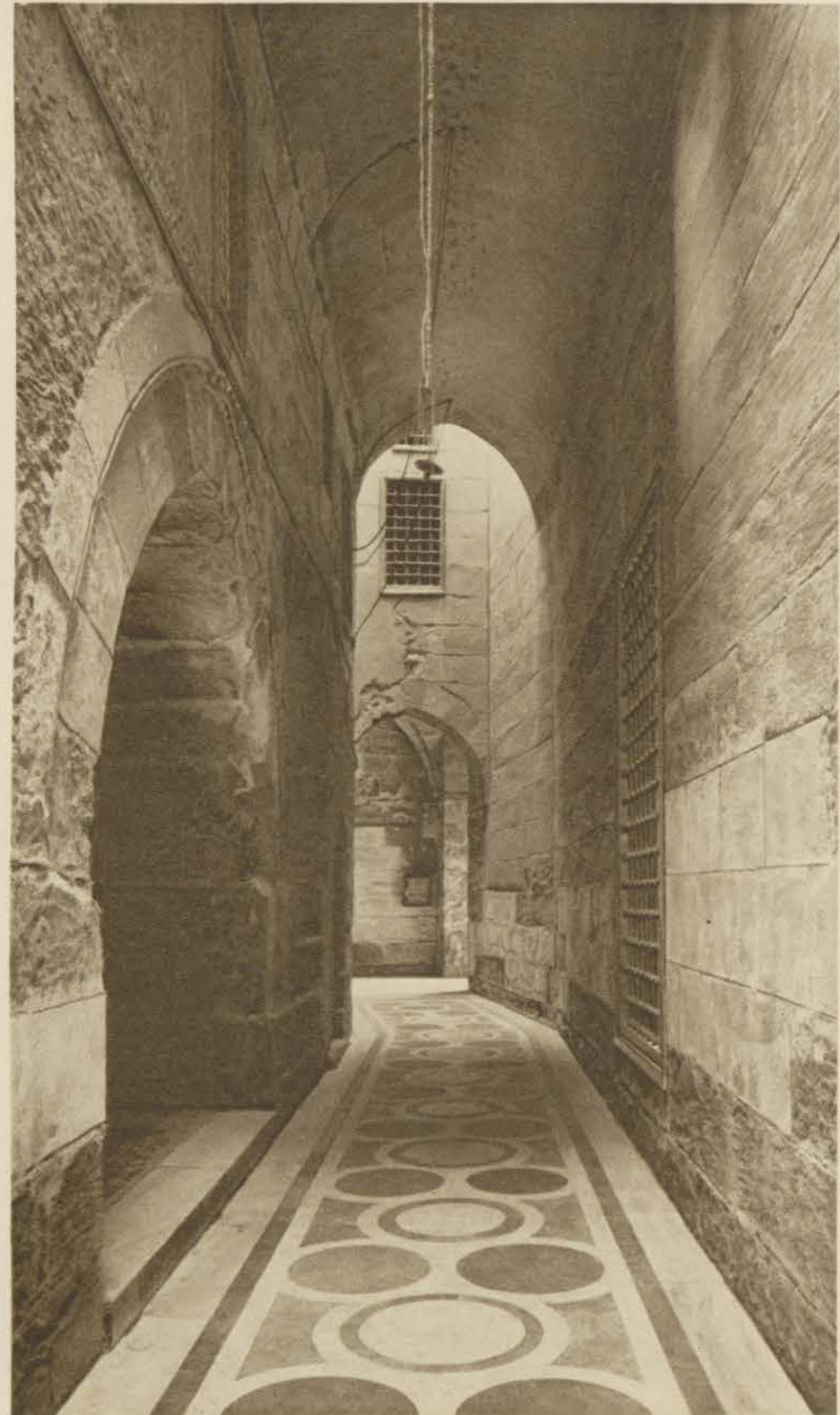
Survey of Egypt

MOSQUE AND MADRASA OF SULTAN BARQŪQ
(AL MU'IZZ LI-DĪN ILLAH ST.)
786-88 H. (1384-86)



Door from passage leading to Şahn

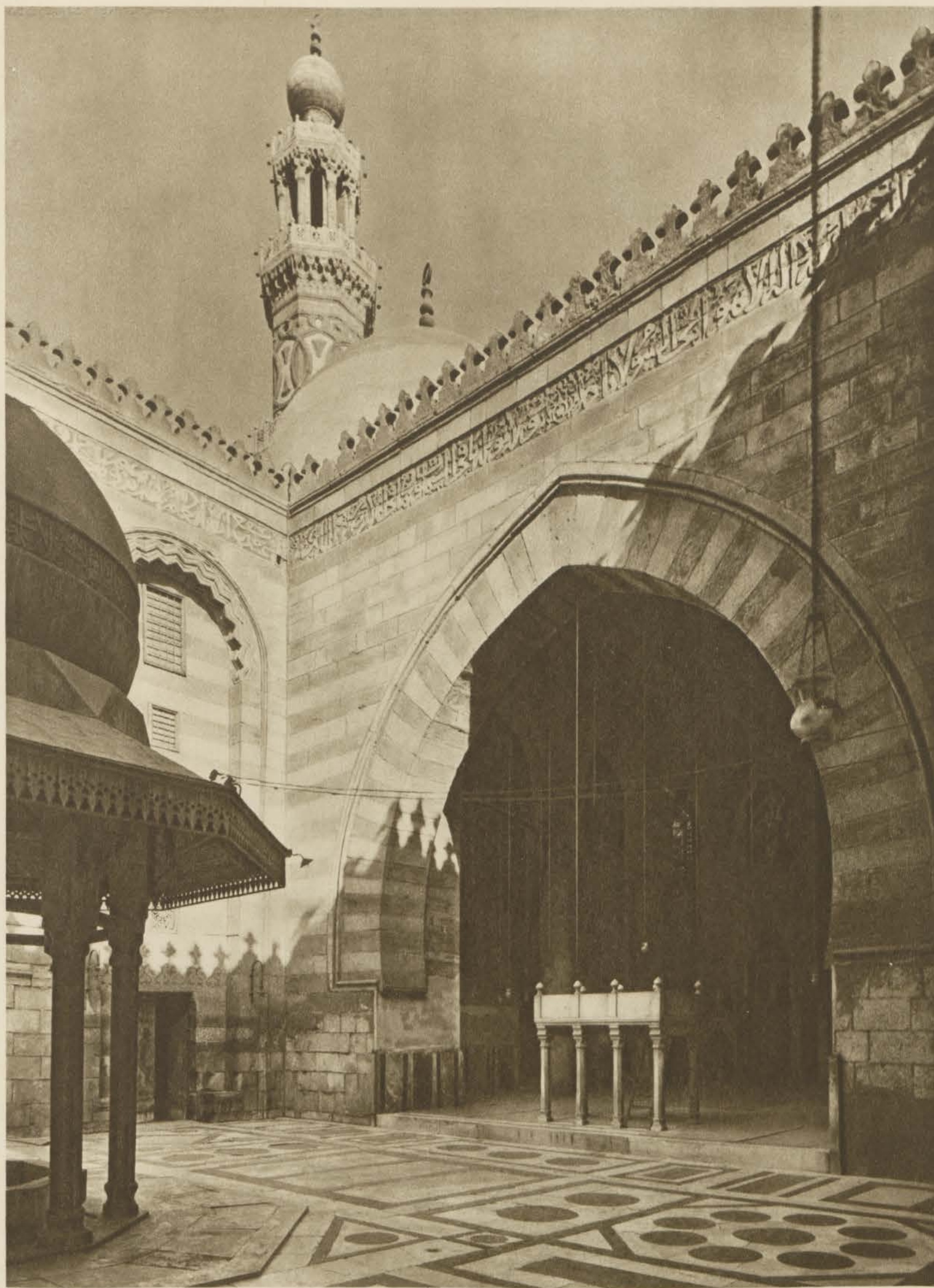
Survey of Egypt



Corridor leading to Şahn

Survey of Egypt

MOSQUE AND MADRASA OF SULTAN BARQŪQ
(AL-MU'IZZ LI-DĪN-ILLĀH ST.)
786-88 H. (1384-86)



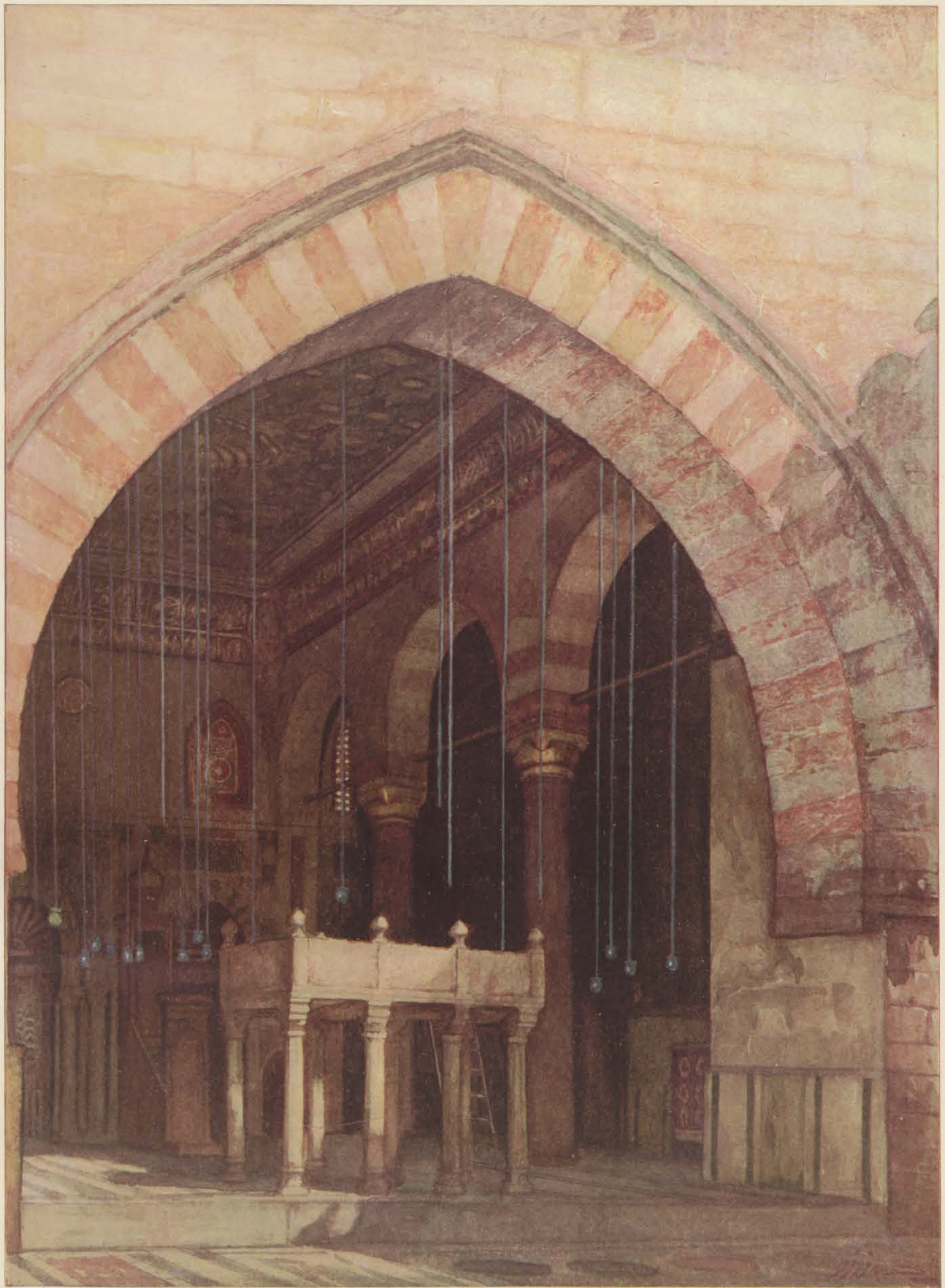
Ṣahn

Survey of Egypt

MOSQUE AND MADRASA OF SULTAN BARQŪQ

(AL MU'IZZ LI-DIN ILLAH ST.)

786-8 H. (1384-6)



Sanctuary

Painted by Alhusain Fatozy

MOSQUE AND MADRASA OF SULTAN BARQŪQ
(AL MU'IZZ LI-DĪN ILLAH ST.)
786-8 H. (1384-6)



Ceiling of Sanctuary

Survey of Egypt

MOSQUE AND MADRASA OF SULTAN BARQŪQ

(AL-MU'IZZ LI-DĪN-ILLĀH ST.)

786-88 H. (1384-86)



Main Façade

Survey of Egypt

MOSQUE AND KHĀNQĀ OF SULTAN BARQŪQ
(MAMLŪK CEMETERY)
801-13 H. (1398/99-1411)



Minbar

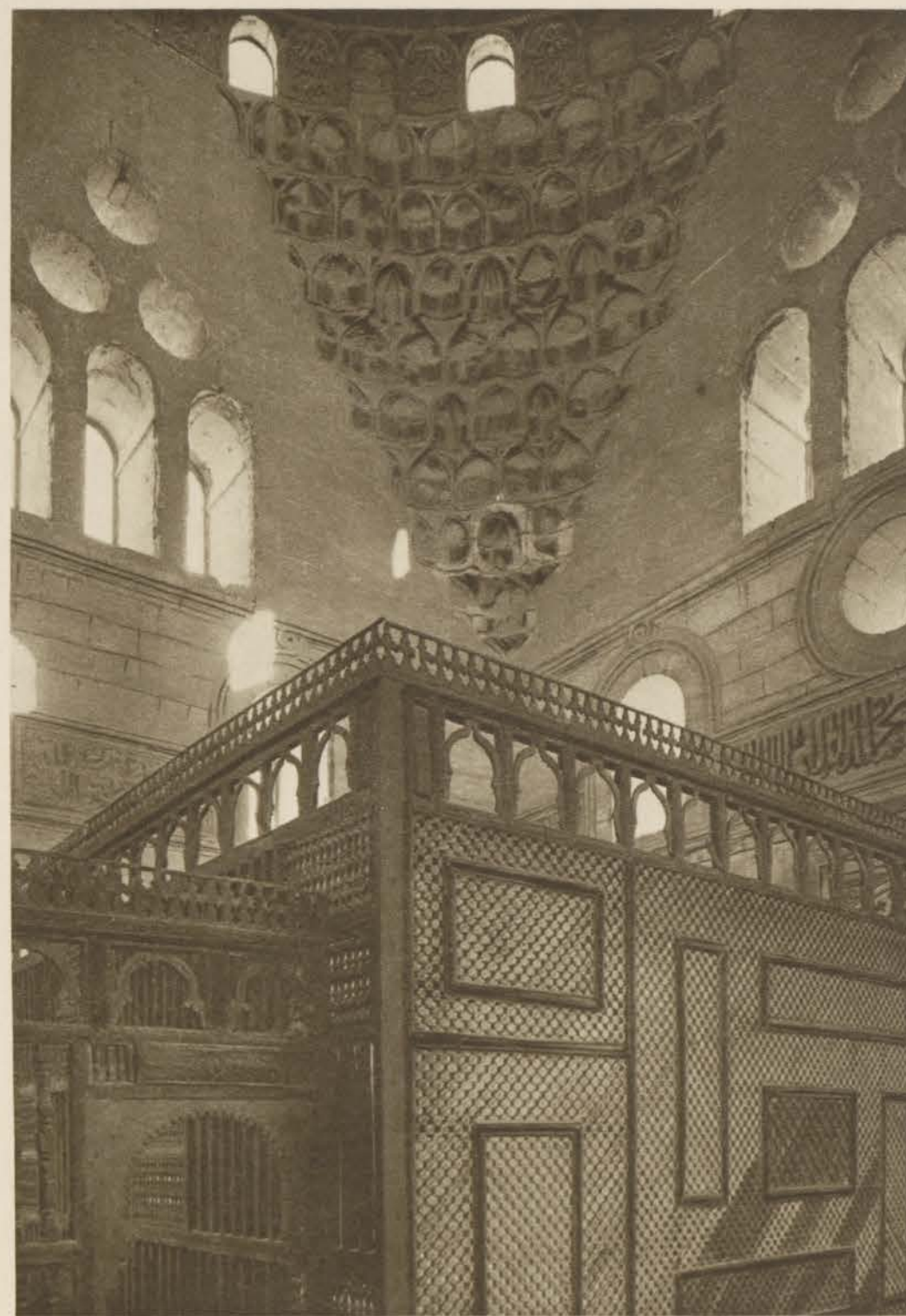
Survey of Egypt

MOSQUE AND KHĀNQĀ OF SULTAN BARQŪQ
(MAMLŪK CEMETERY)
801-13 H. (1398/99-1411)



Dome-Exterior

Survey of Egypt



Dome-Interior

Survey of Egypt

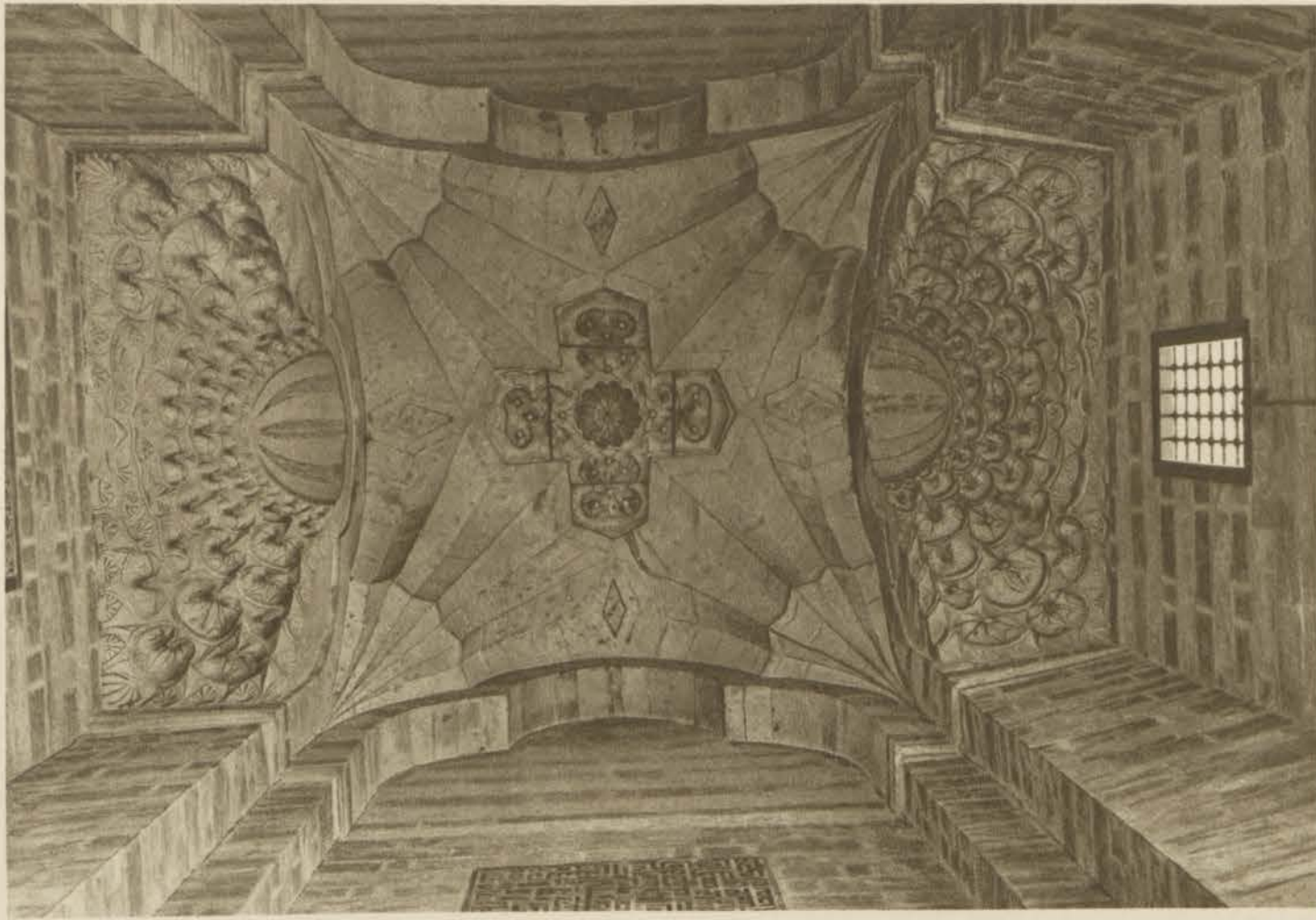
MOSQUE AND KHĀNQĀ OF SULTAN BARQŪQ
(MAMLŪK CEMETERY)
801-13 H. (1398/99-1411)



Entrance

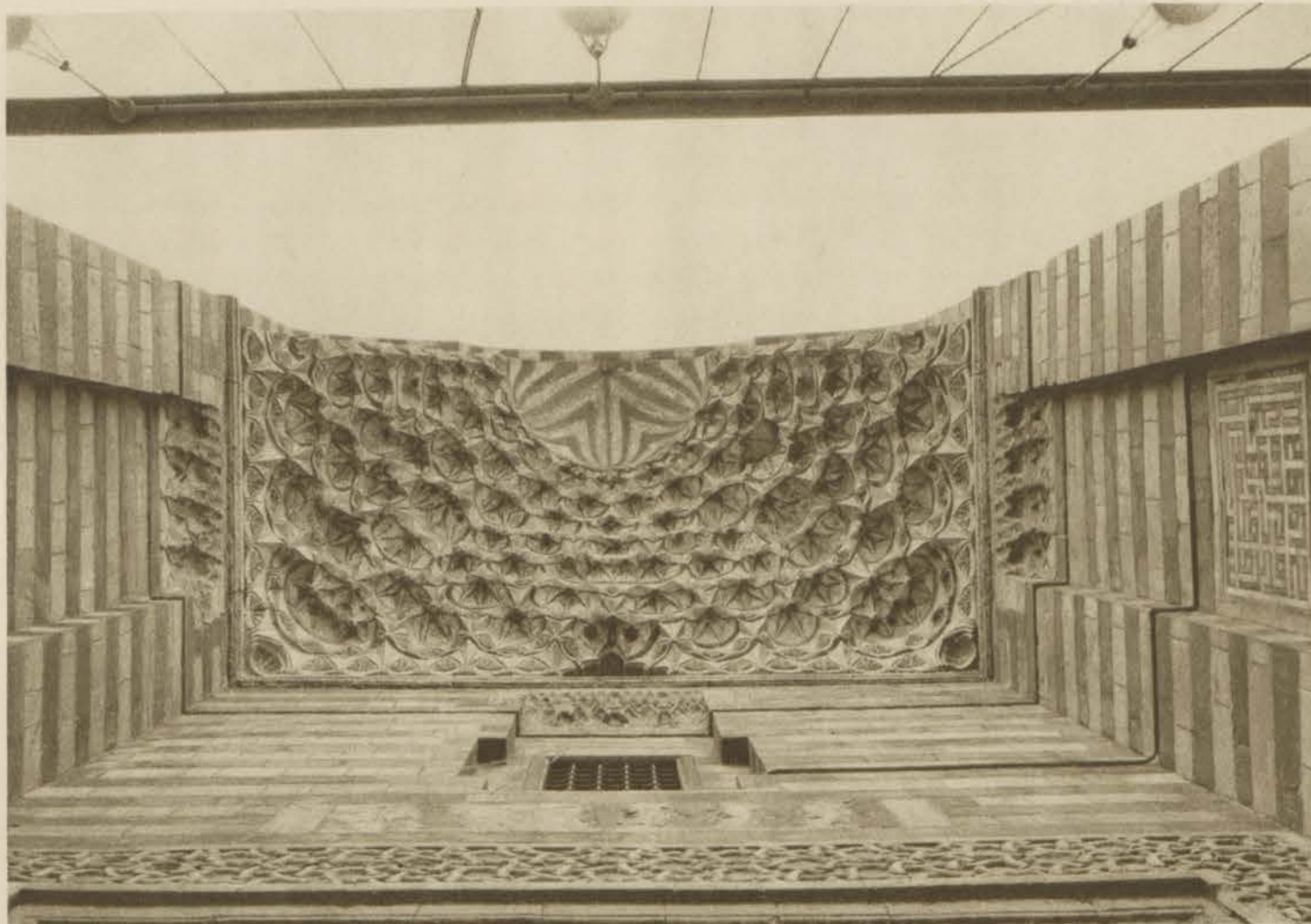
Survey of Egypt

THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Cresswell

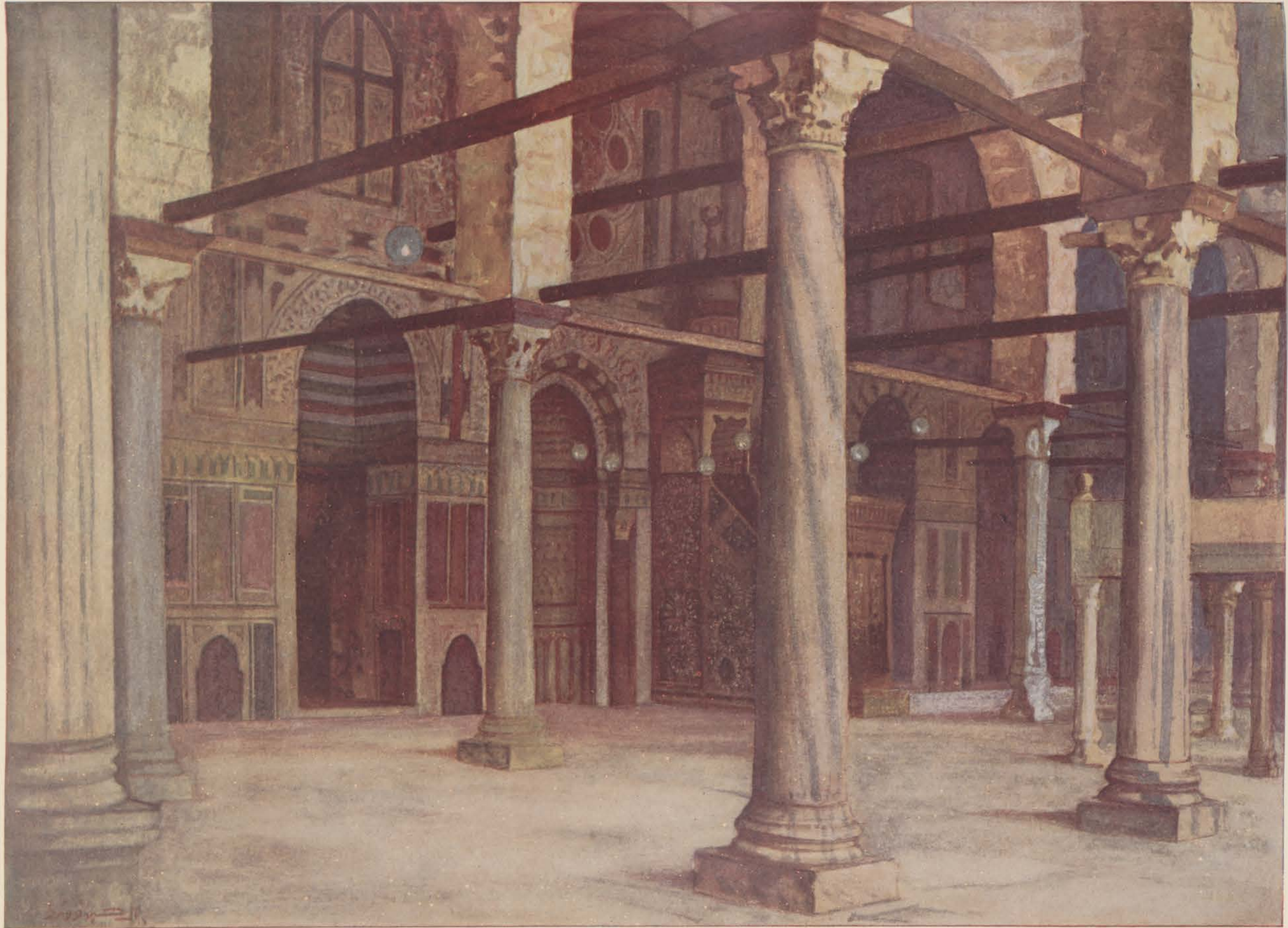
Vault of vestibule



Survey of Egypt

Top of entrance bay

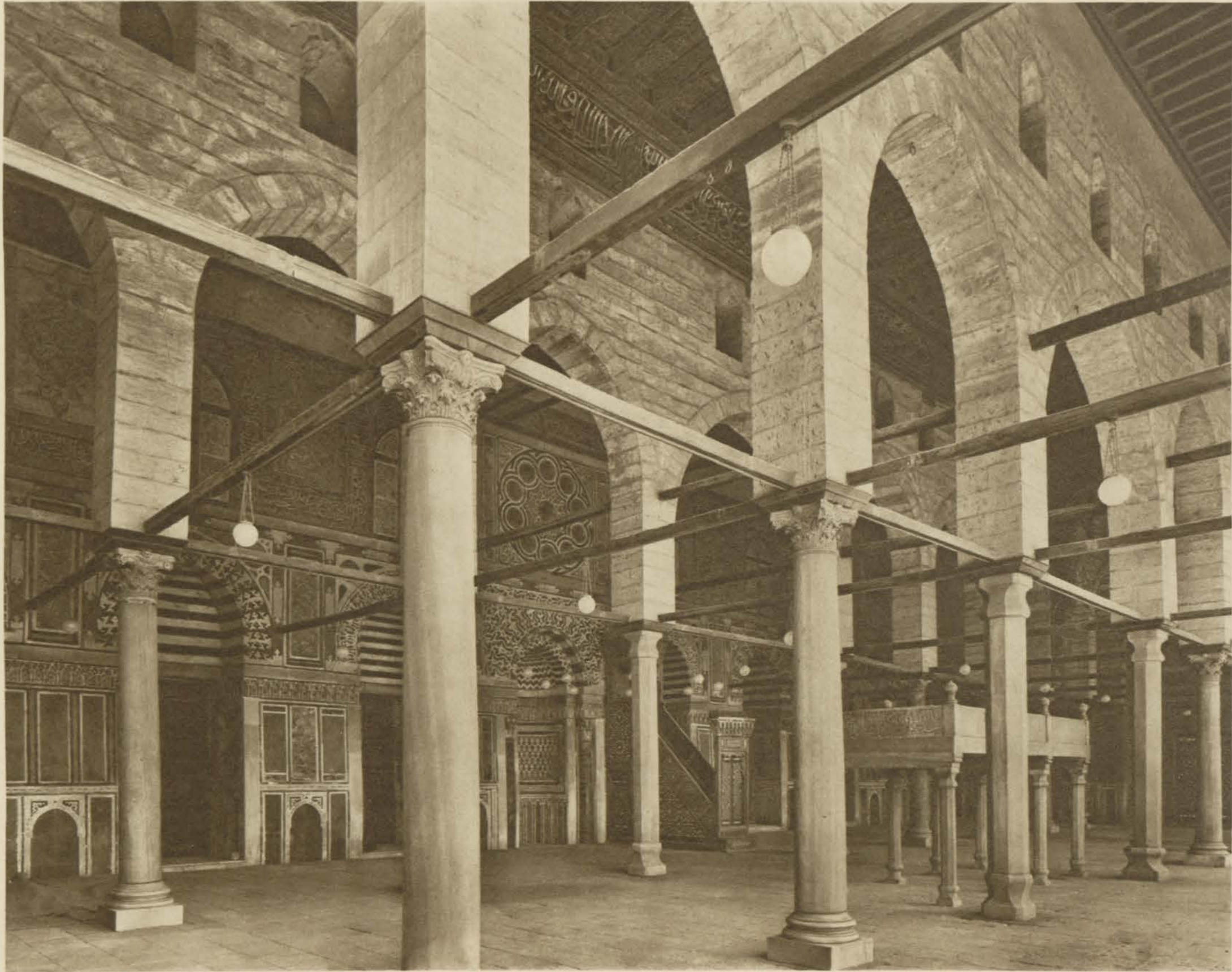
THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Sanctuary

Painted by Alhusain Fawzy

THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Sanctuary

Survey of Egypt

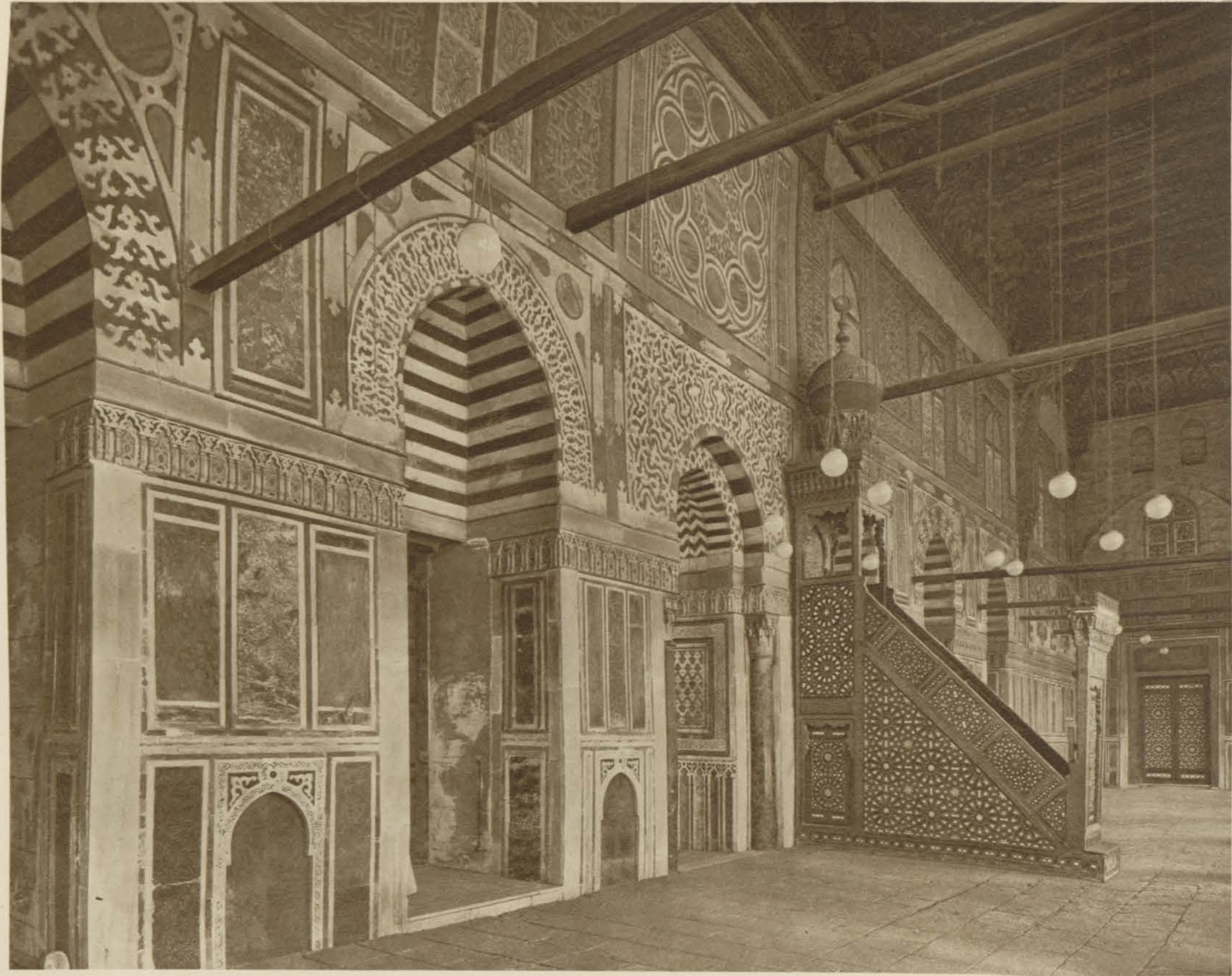
THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Sanctuary

Painted by Alhusain Fawzy

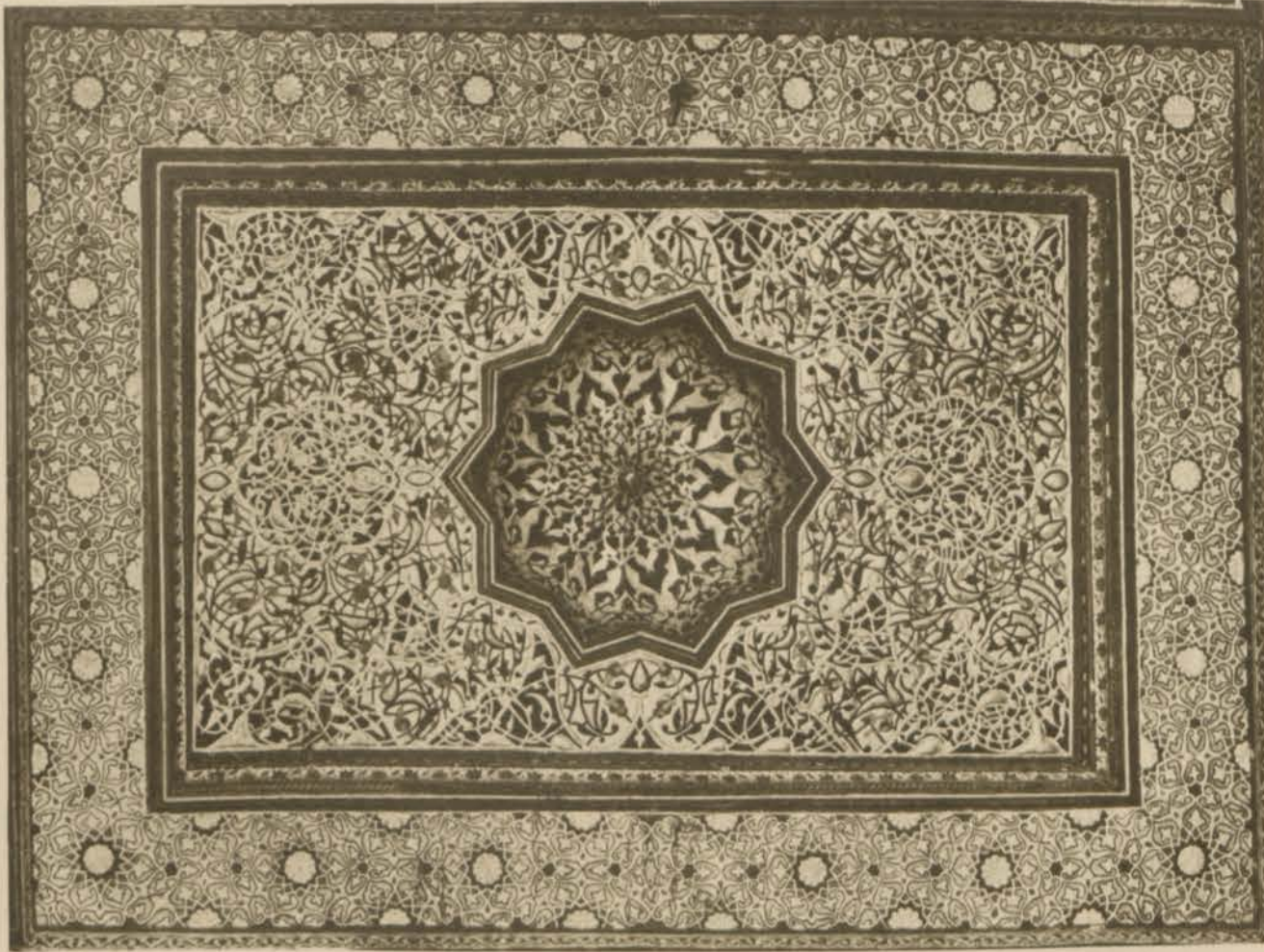
THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Sanctuary

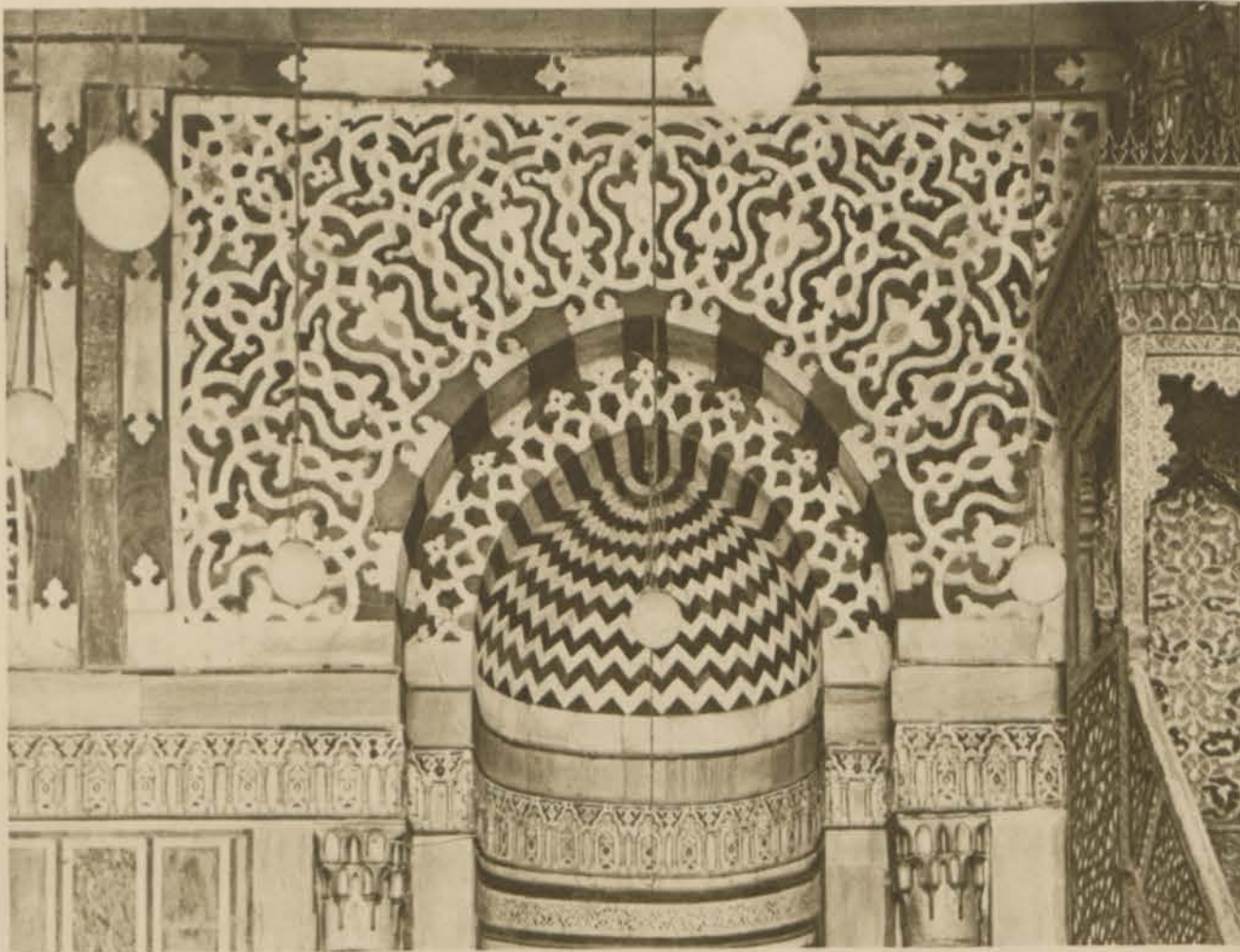
Survey of Egypt

THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Part of ceiling

Survey of Egypt



Hood of the Mihrāb

Survey of Egypt

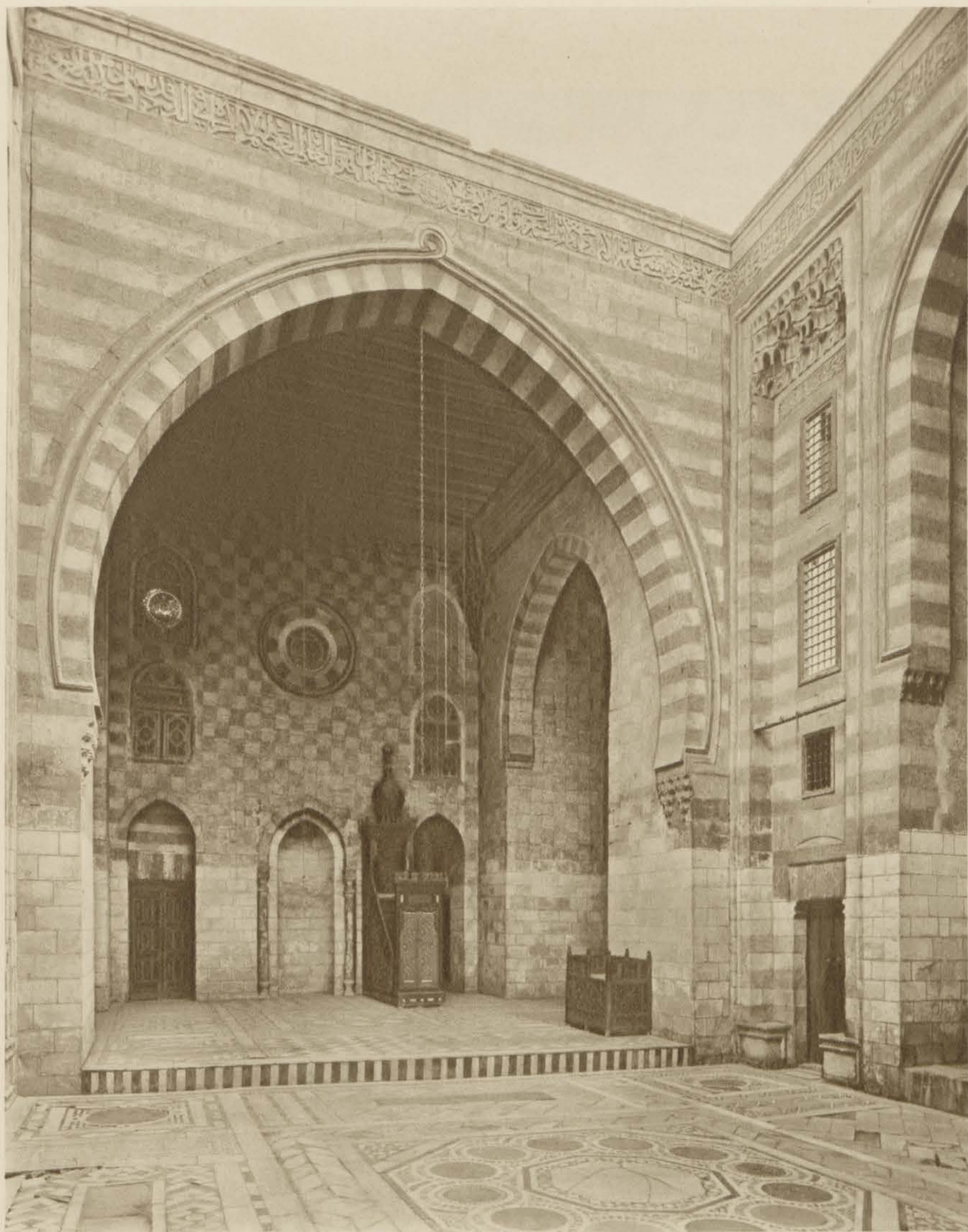
THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Door of Mausoleum

Survey of Egypt

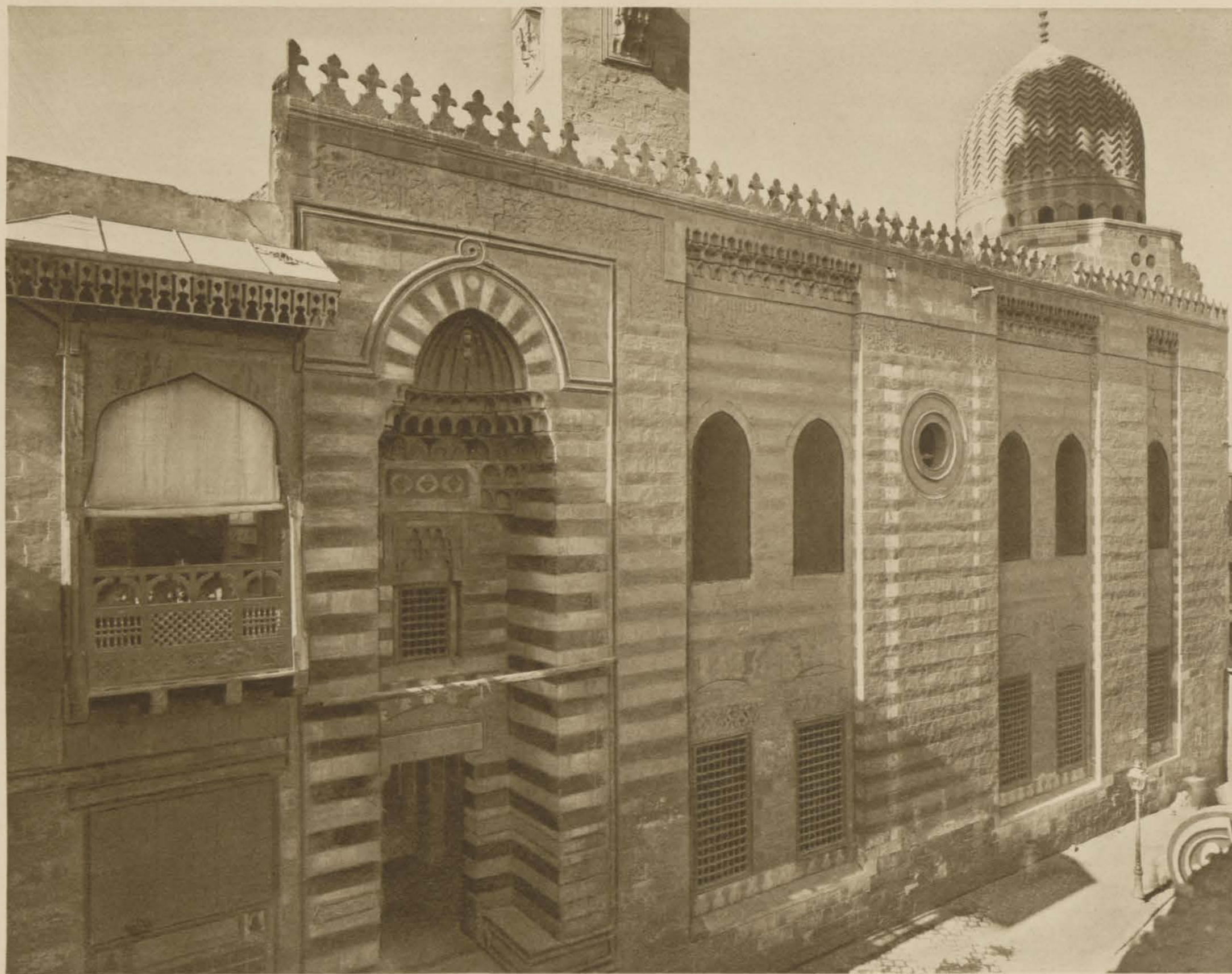
THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Sanctuary

Survey of Egypt

THE MOSQUE OF QĀDĪ 'ABD AL-BĀSIT
823 H. (1420)



Façade

Survey of Egypt

MOSQUE AND MADRASA OF AL-ASHRAF BARSBĀY
826-27 H. (1423-24)



Sanctuary

Survey of Egypt

THE MOSQUE AND MADRASA OF AL-ASHRAF BARSBĀY

(AL MU'IZZ LI-DĪN ILLĀH ST.)

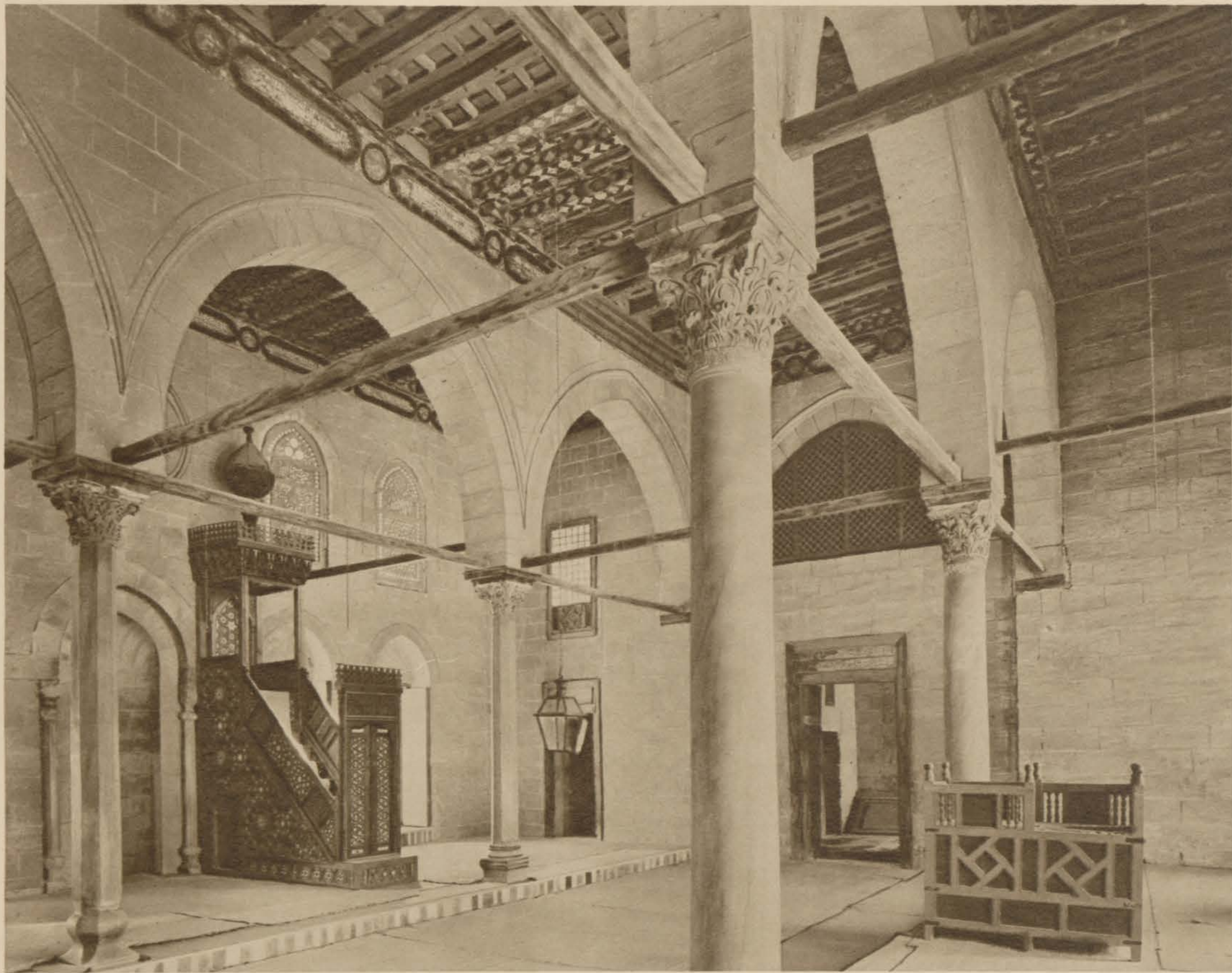
826-27 H. (1423-24)



Main Façade

Survey of Egypt

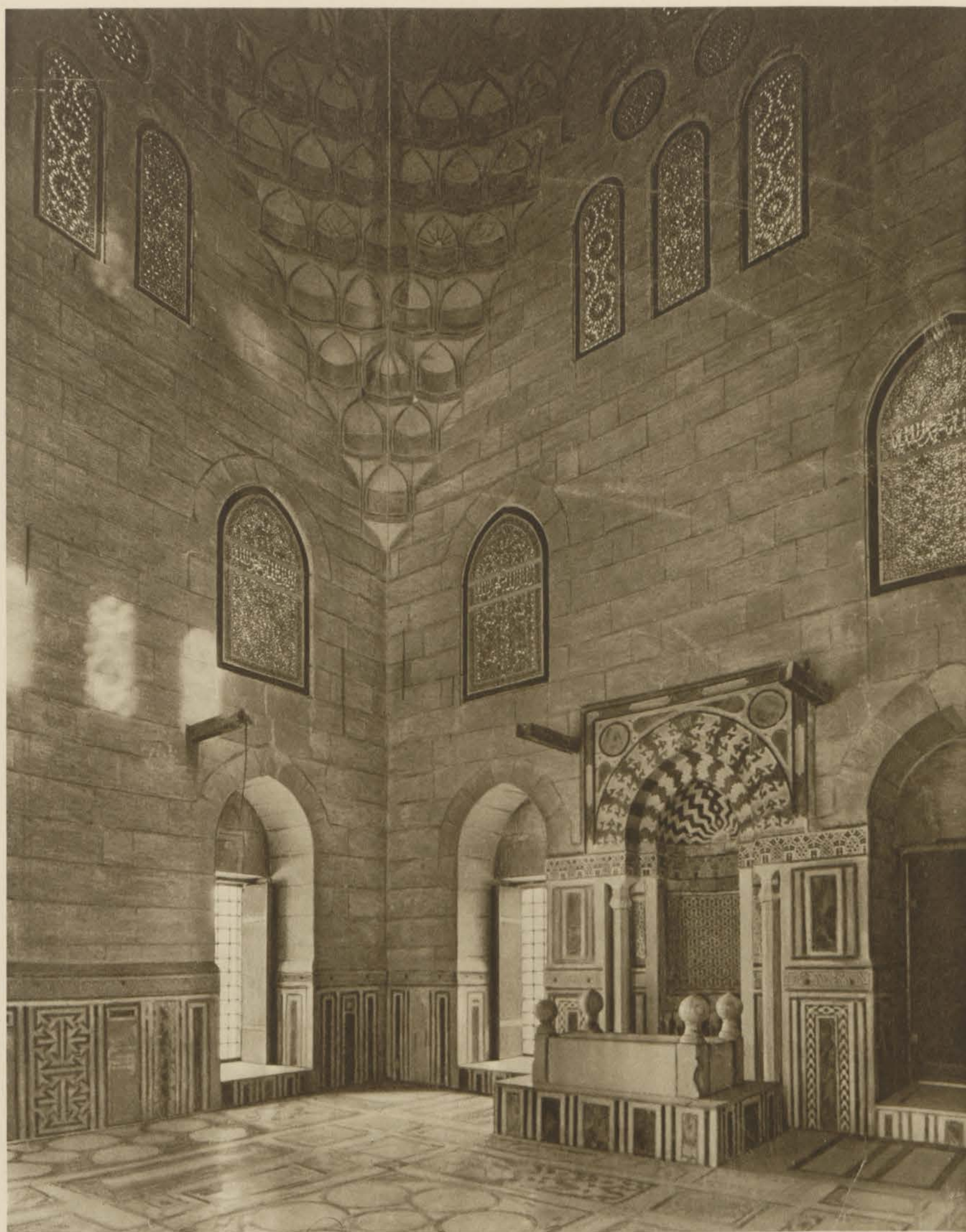
THE MOSQUE AND MAUSOLEUM OF AL-ASHRAF BARSBĀY
(MAMLŪK CEMETERY)
835 H. (1432)



Interior

Survey of Egypt

THE MOSQUE OF AL-ASHRAF BARSBÄY
(MAMLÛK CEMETERY)
835 H. (1432)

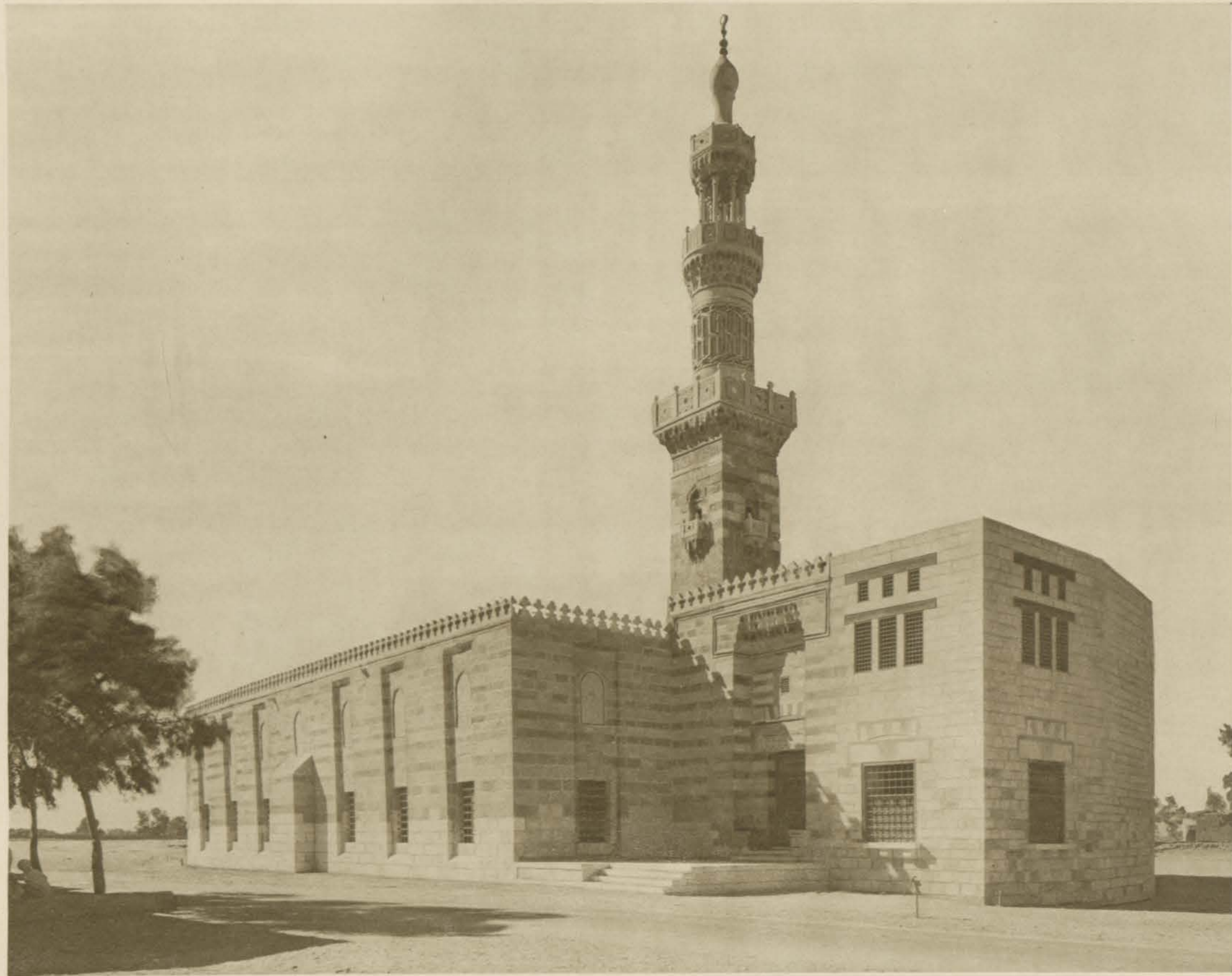


Interior

Survey of Egypt

THE MAUSOLEUM OF AL-ASHRAF BARSBĀY

835 H. (1432)



Main Facade

Survey of Egypt

THE MOSQUE OF AL-ASHRAF BARSBĀY
(KHĀNKĀ)
841 H. (1437)



Exterior

Survey of Egypt

THE MOSQUE OF THE AMĪR TAGHRĪ BARDĪ

(SALĪBA)

844 H. (1440)



Survey of Egypt

Exterior

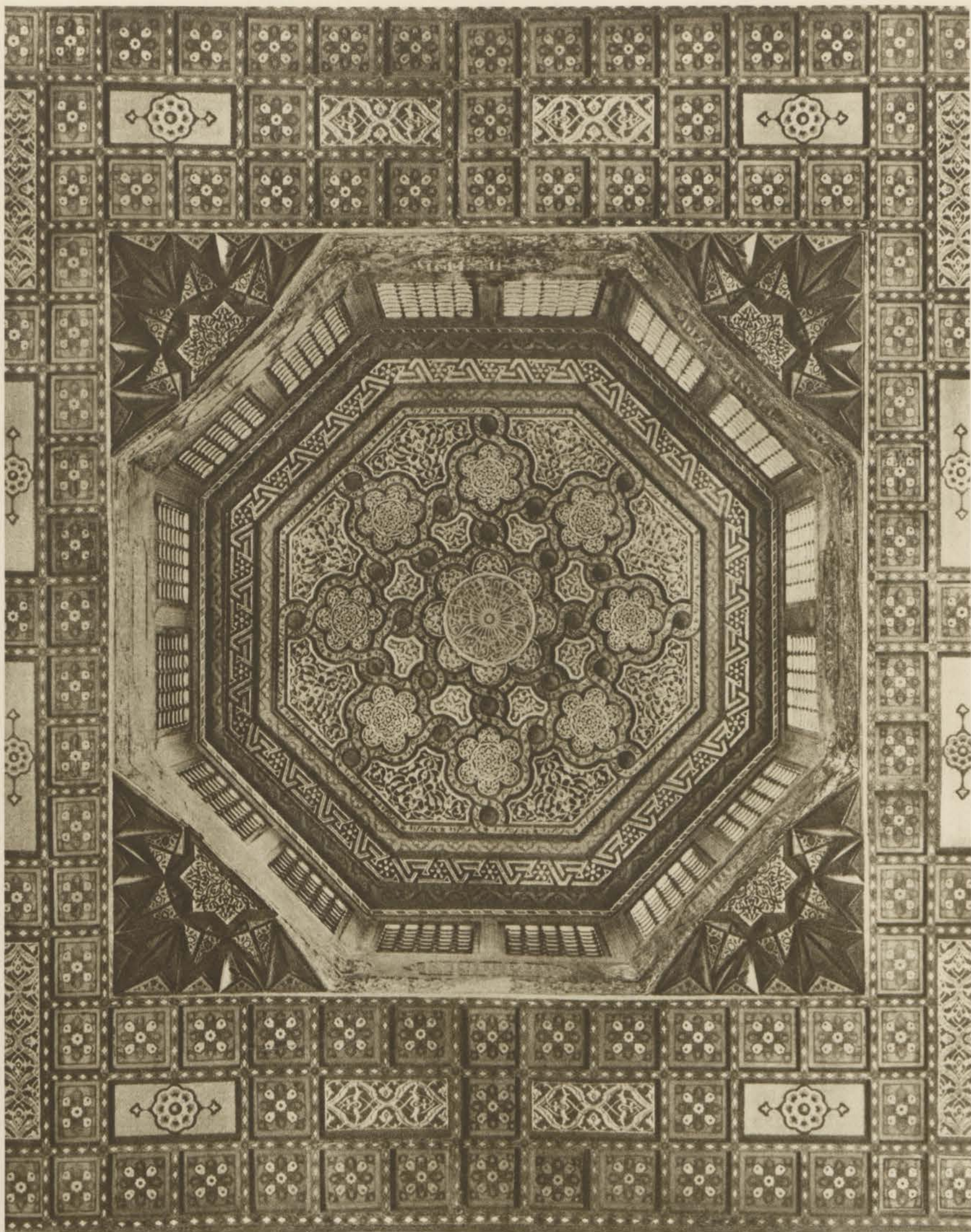
THE MOSQUE OF QĀDĪ YAḤYĀ
848 H. (1444)



Sanctuary

Survey of Egypt

THE MOSQUE OF QĀDĪ YAḤYĀ
848 H. (1444)



Survey of Egypt

Ceiling

THE MOSQUE OF QĀDĪ YAHYĀ
848 H. (1444)



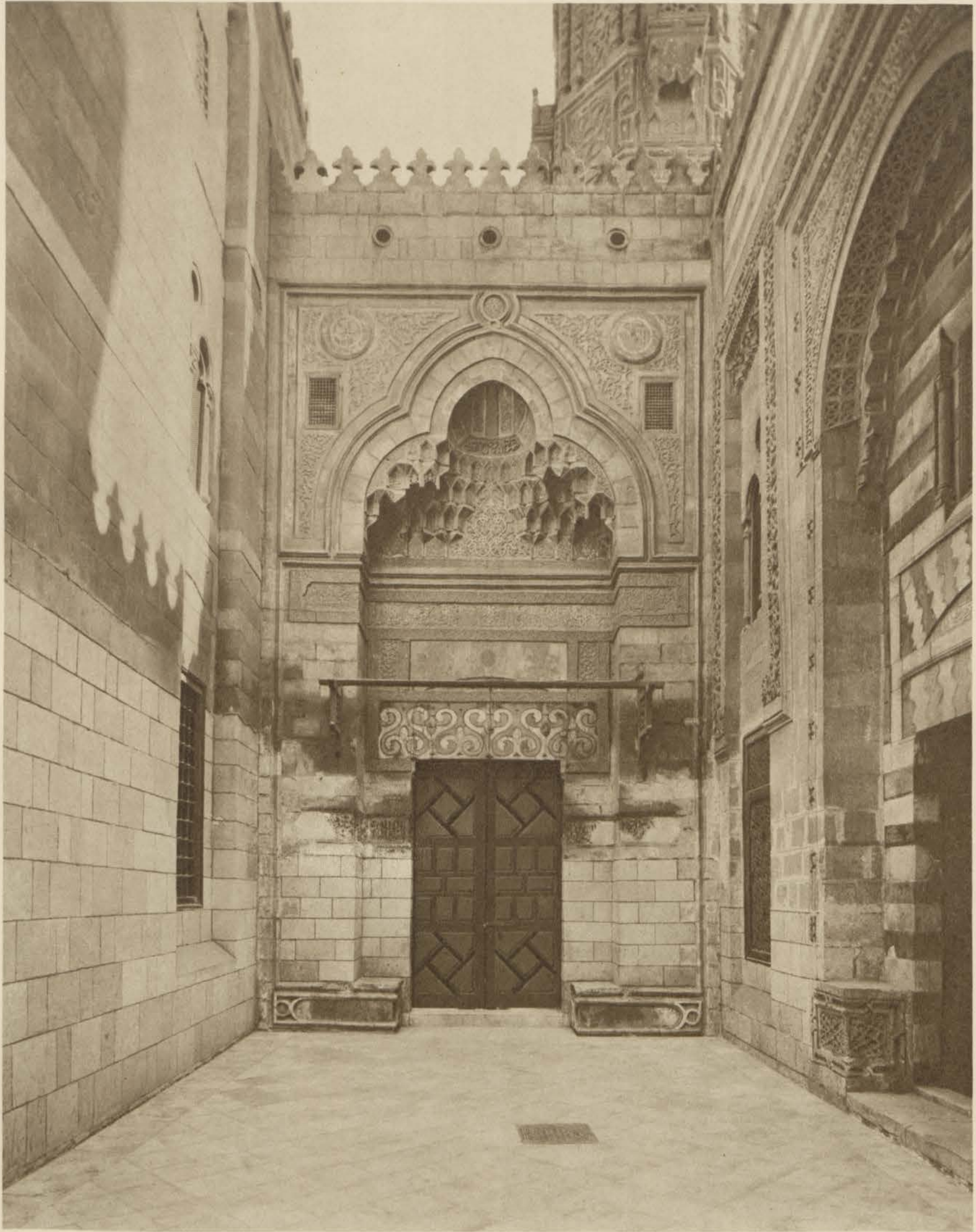
Main façade

Survey of Egypt

THE MOSQUE AND MAUSOLEUM OF SULTAN ĪNĀL

(MAMLŪK CEMETERY)

855-60 H. (1450-56)



Qāyt-Bāy's Entrance. 873 H. (1469)

Survey of Egypt

AL-AZHAR MOSQUE



North-eastern Façade

Survey of Egypt

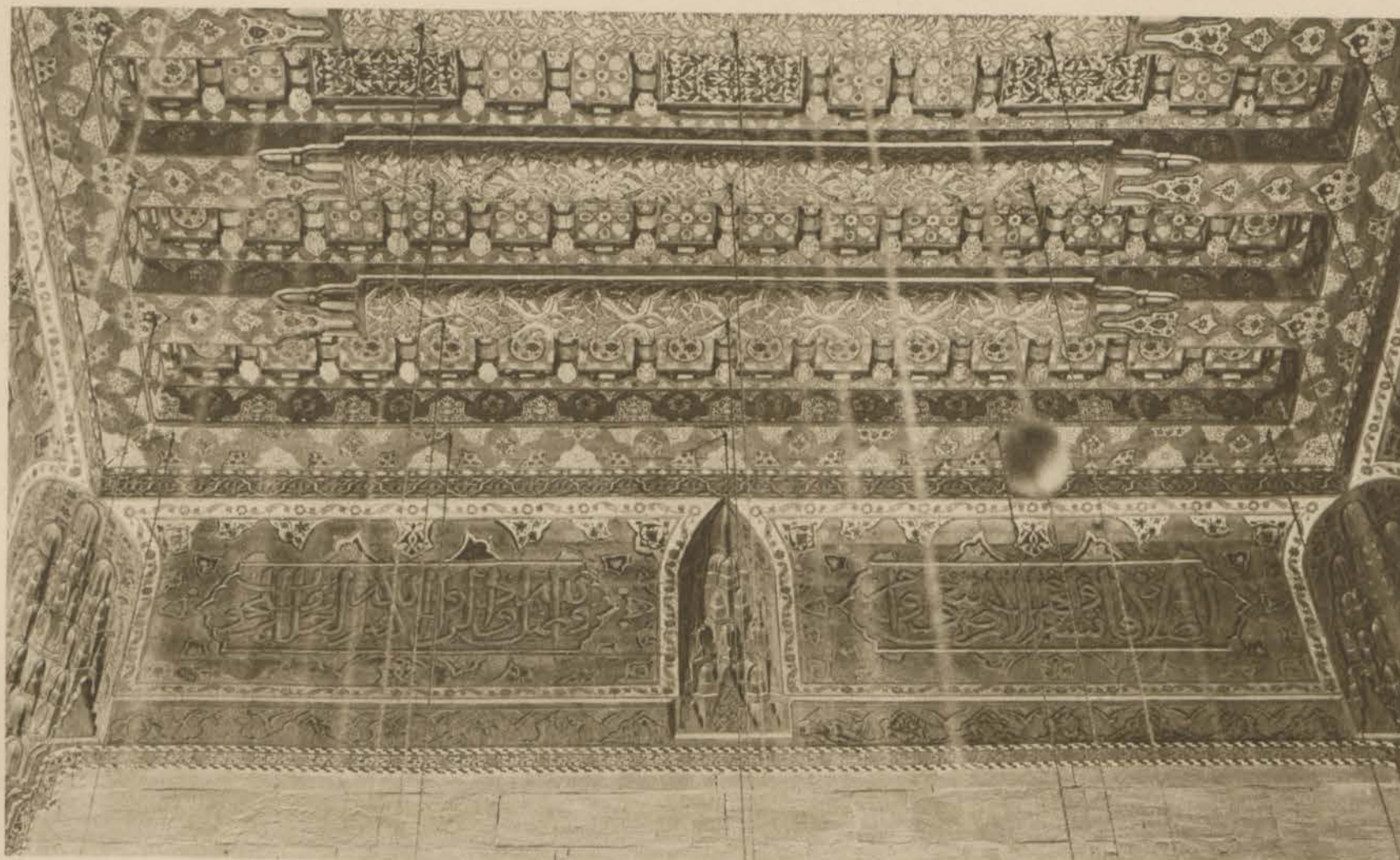
THE MOSQUE AND MAUSOLEUM OF SULTAN QĀYT-BĀY
(MAMLŪK CEMETERY)
877-79 H. (1472-74)



Interior

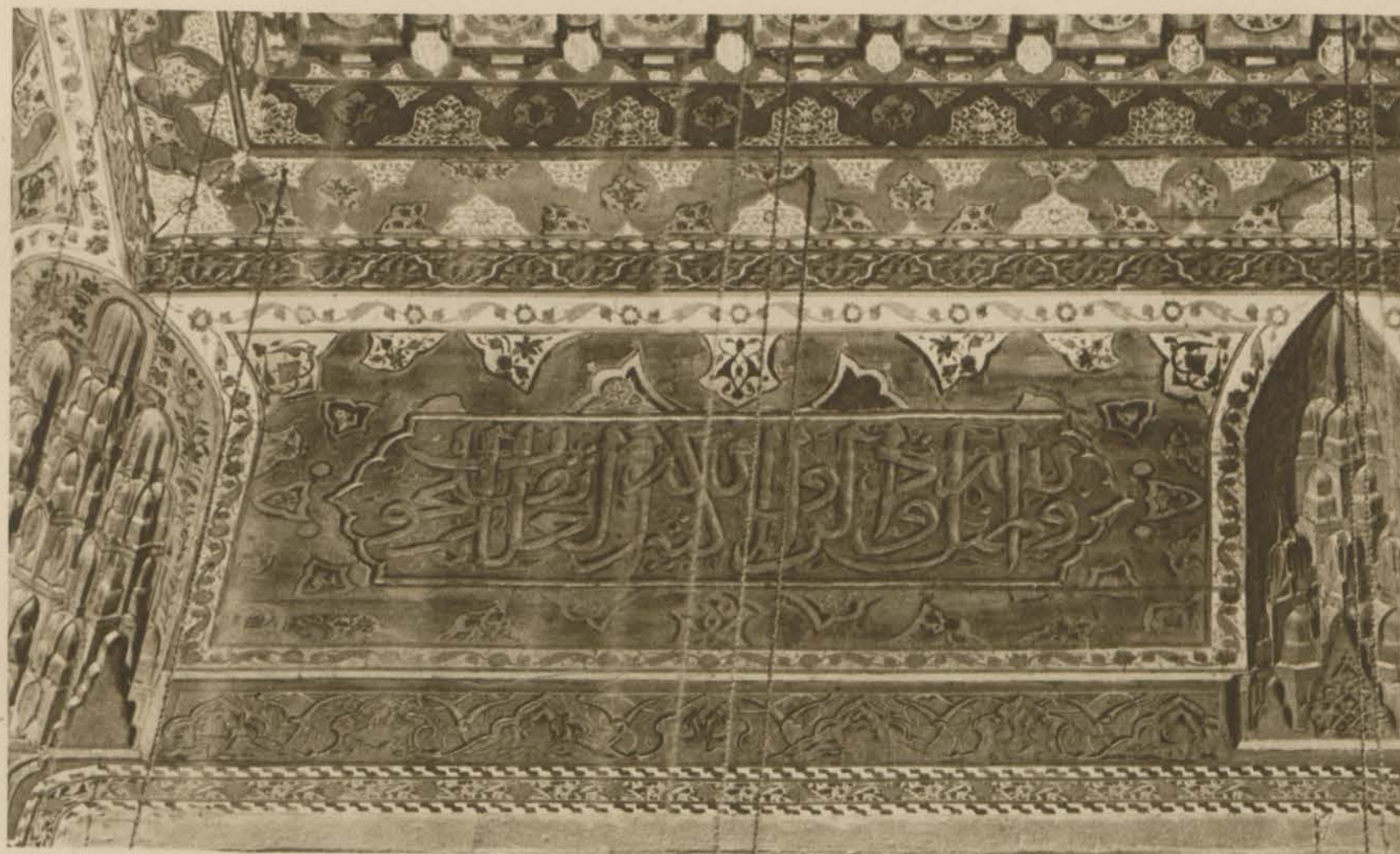
Survey of Egypt

THE MOSQUE AND MAUSOLEUM OF SULTAN QĀYT-BĀY
(MAMLŪK CEMETERY)
877-79 H. (1472-74)



Part of ceiling and cornice

Survey of Egypt



Detail of cornice

Survey of Egypt

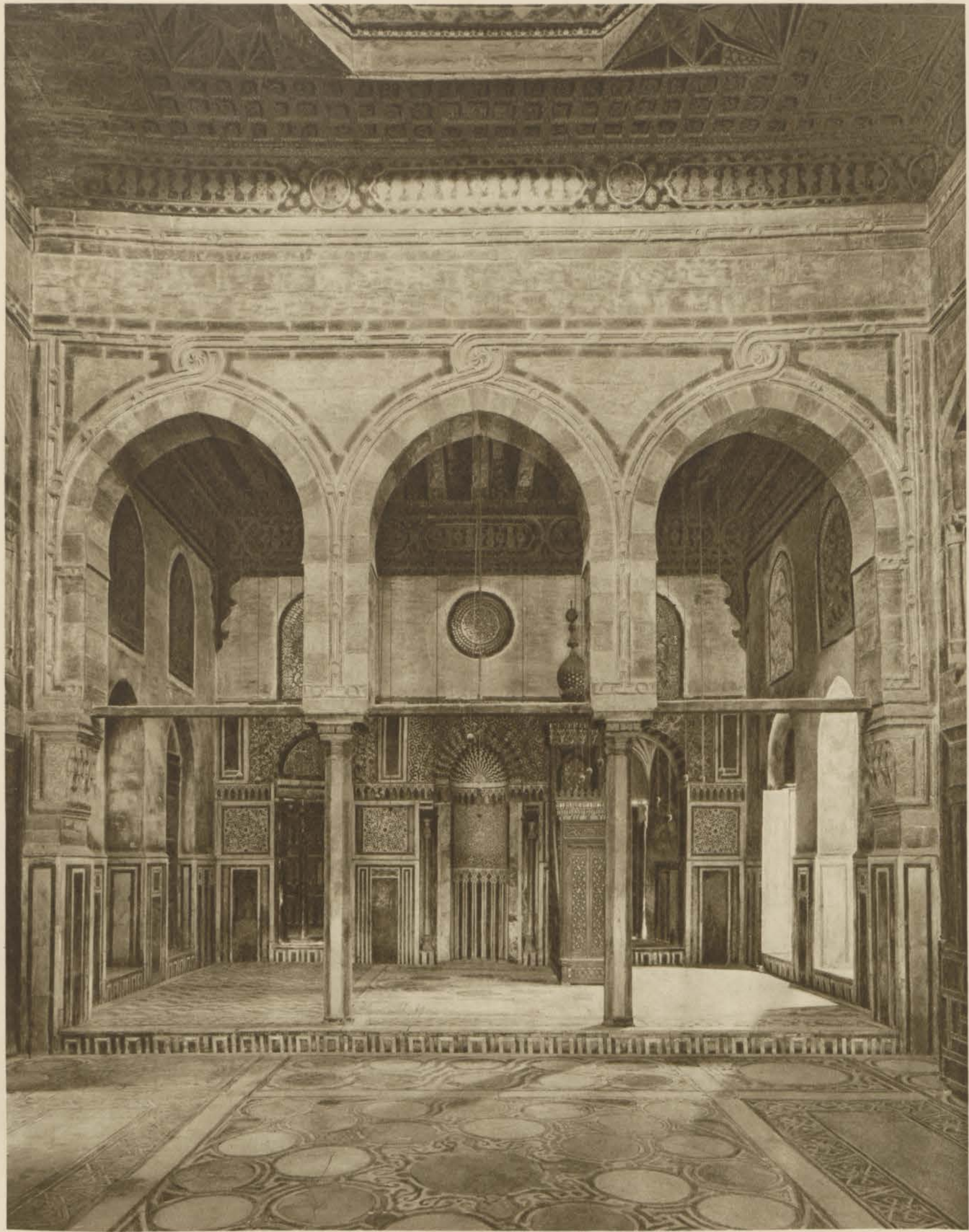
THE MOSQUE AND MAUSOLEUM OF SULTAN QĀYT-BĀY
(MAMLŪK CEMETERY)
877-79 H. (1472-74)



Interior

Survey of Egypt

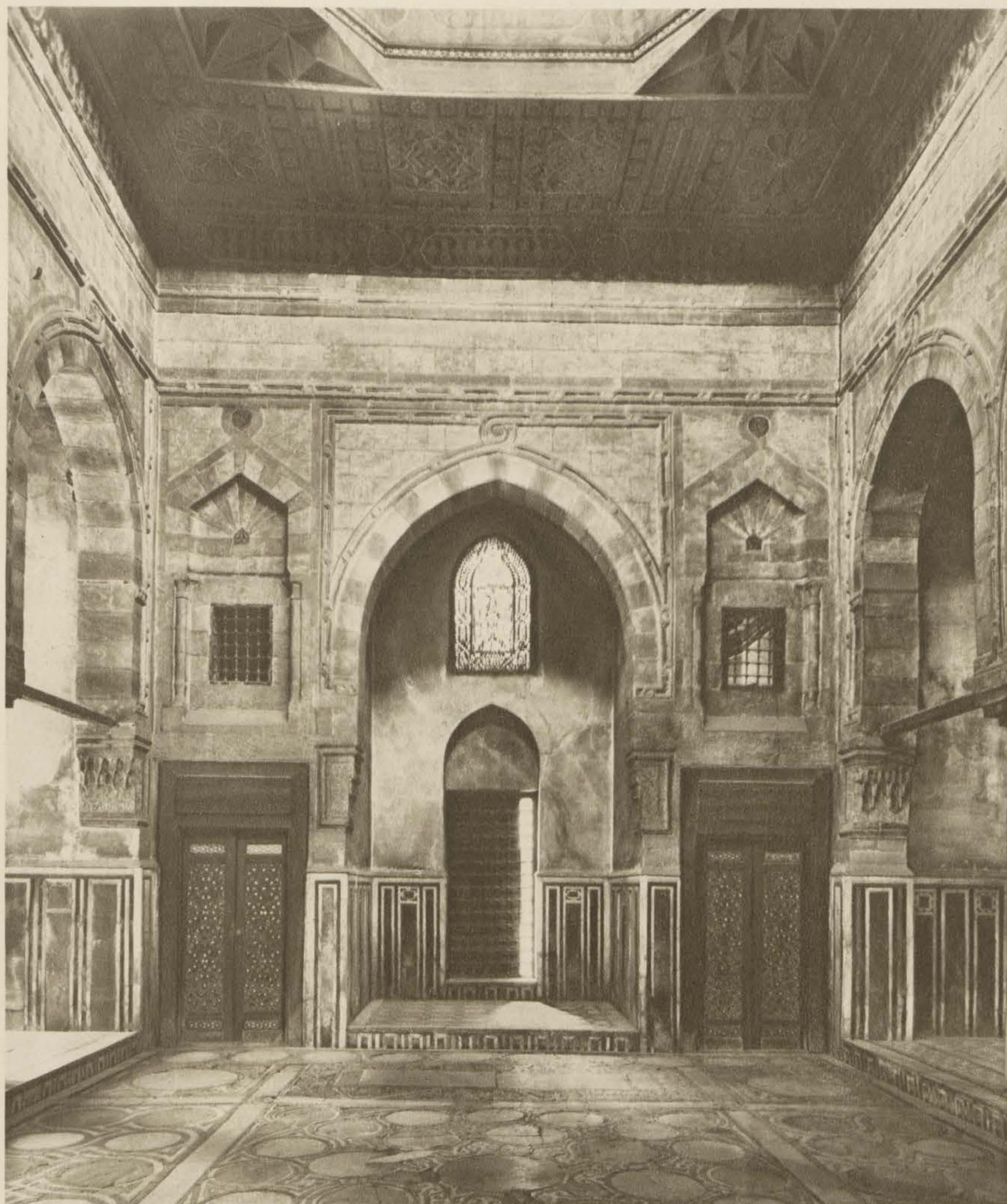
THE MOSQUE AND MAUSOLEUM OF SULTAN QĀYT-BĀY
(MAMLŪK CEMETERY)
877-79 H. (1472-74)



Sanctuary

Survey of Egypt

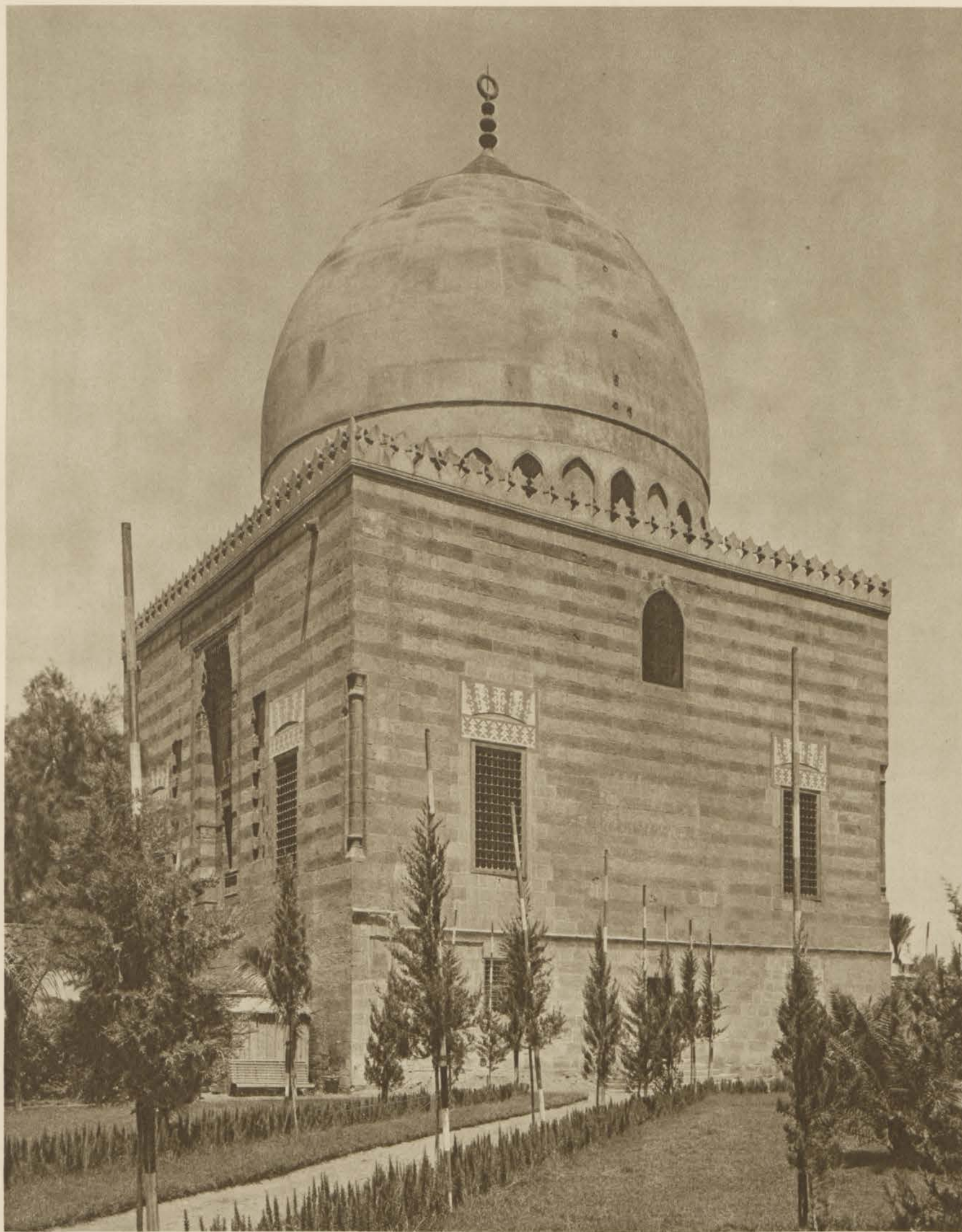
MOSQUE AND MADRASA OF ABŪ BAKR MUZHİR
884 H. (1479/80)



Side Īwān

Survey of Egypt

MOSQUE AND MADRASA OF ABŪ BAKR MUZHİR
884 H. (1479/80)



Exterior

Survey of Egypt

FEDĀWIYA DOME
884-86 H. (1479-81)



Survey of Egypt

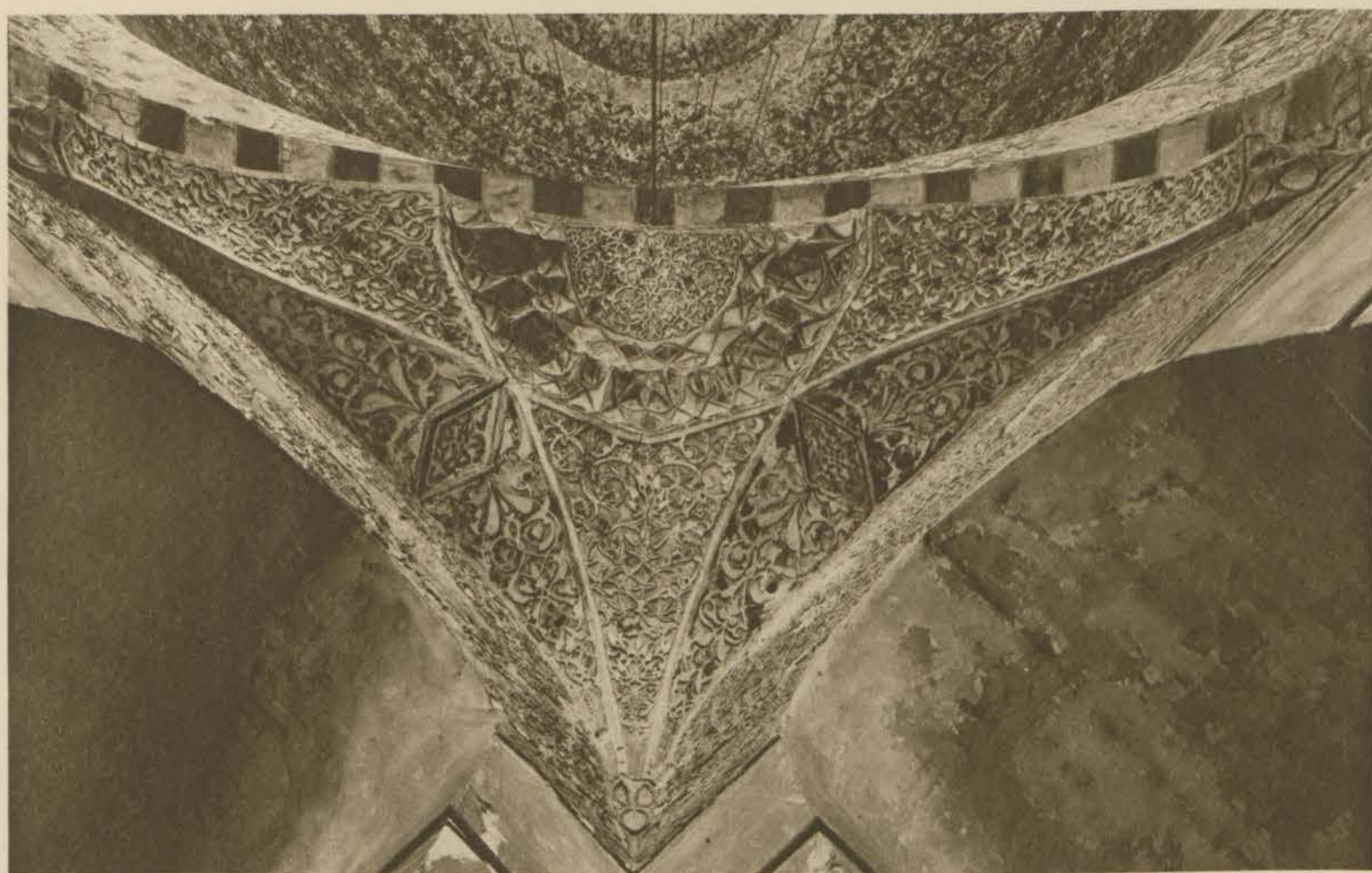
Interior

FEDĀWĪYA DOME
884-86 H. (1479-81)



Pendentive of Dome

Crestwell



Pendentive of Dome

Crestwell

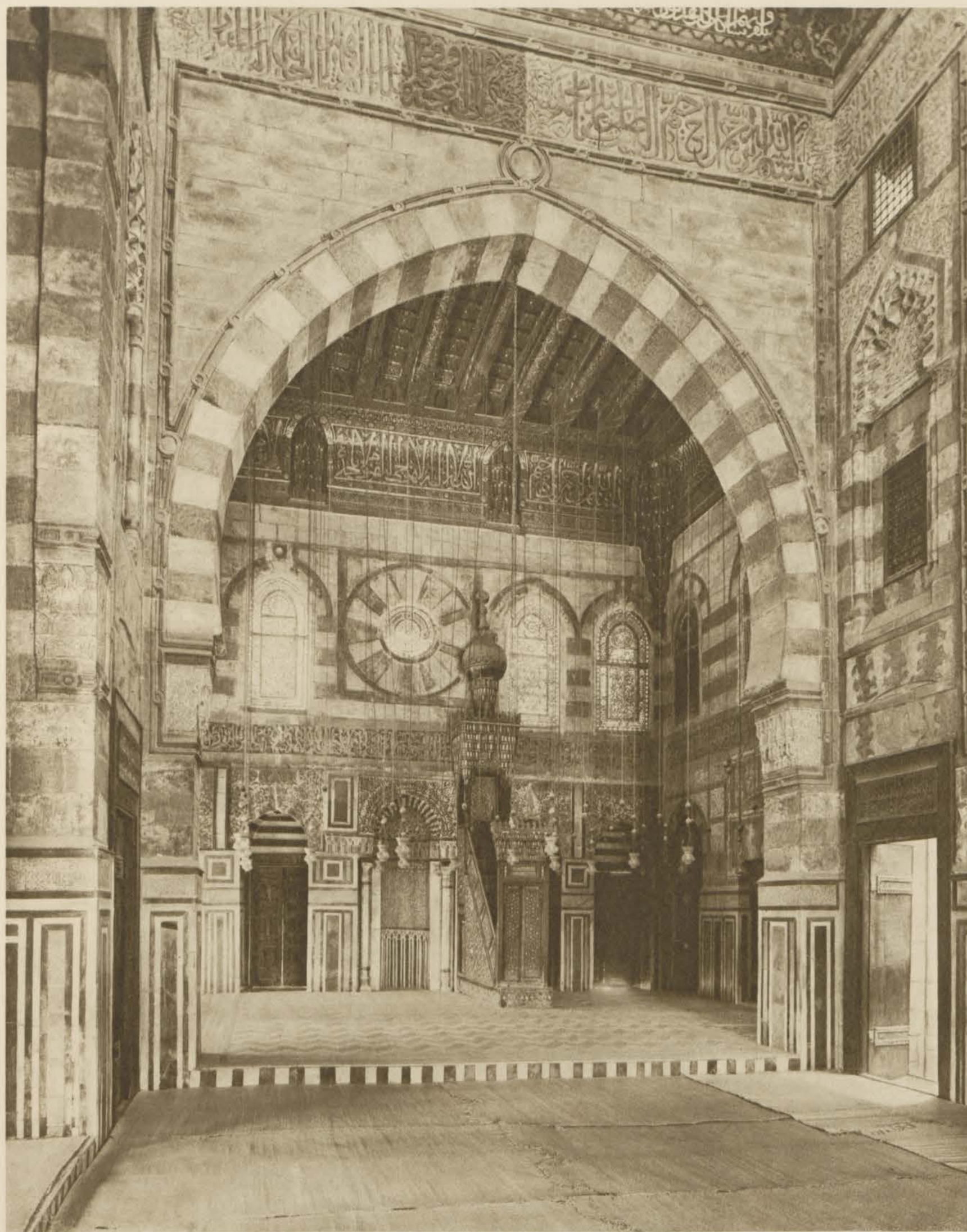
FEDĀWĪYA DOME
884-86 H. (1479-81)



Exterior

Survey of Egypt

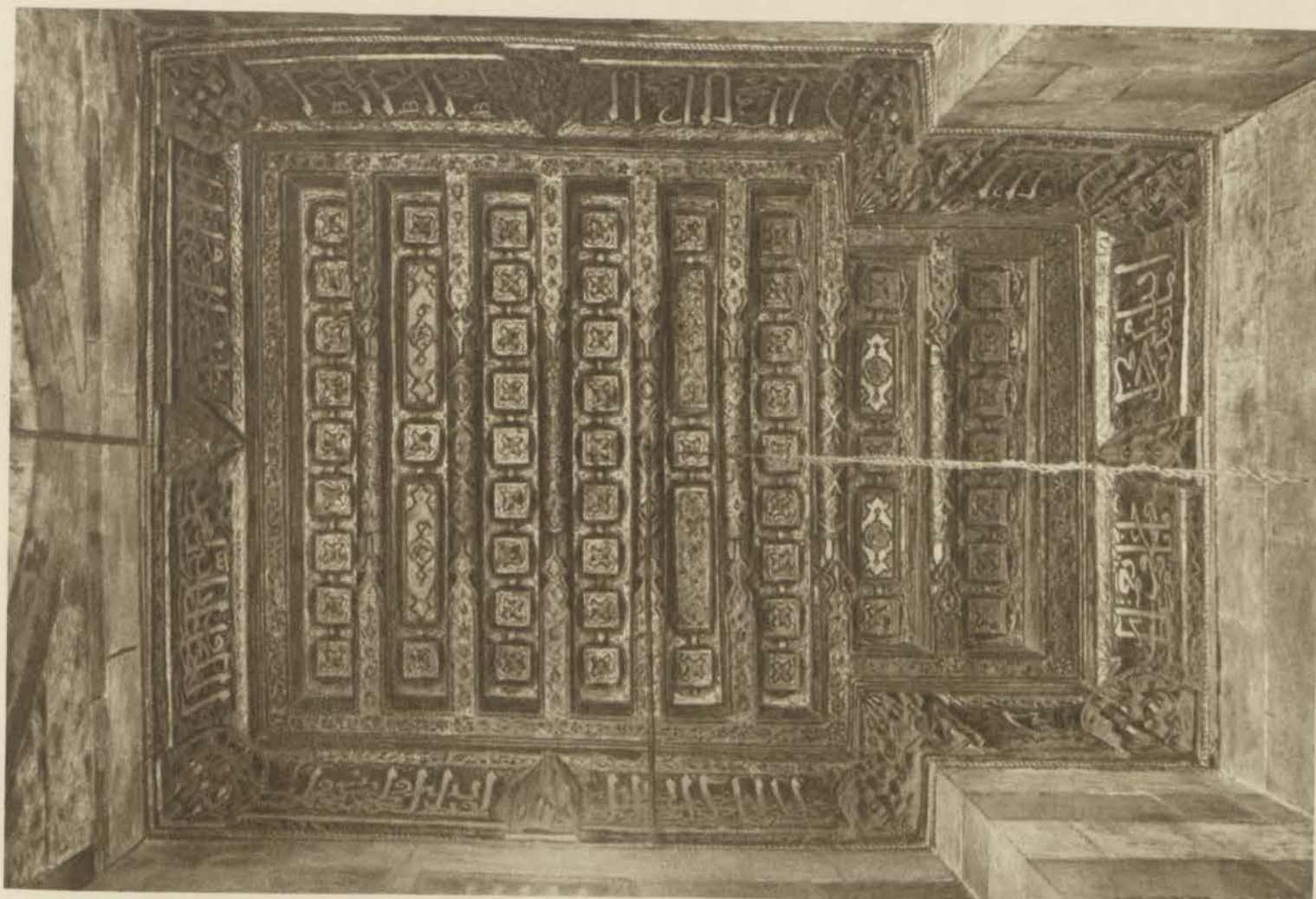
THE MOSQUE OF QIJMĀS AL-ISHĀQĪ (ABŪ ḤARĪBA)
884-86 H. (1479-81)



Eastern 'Īwān

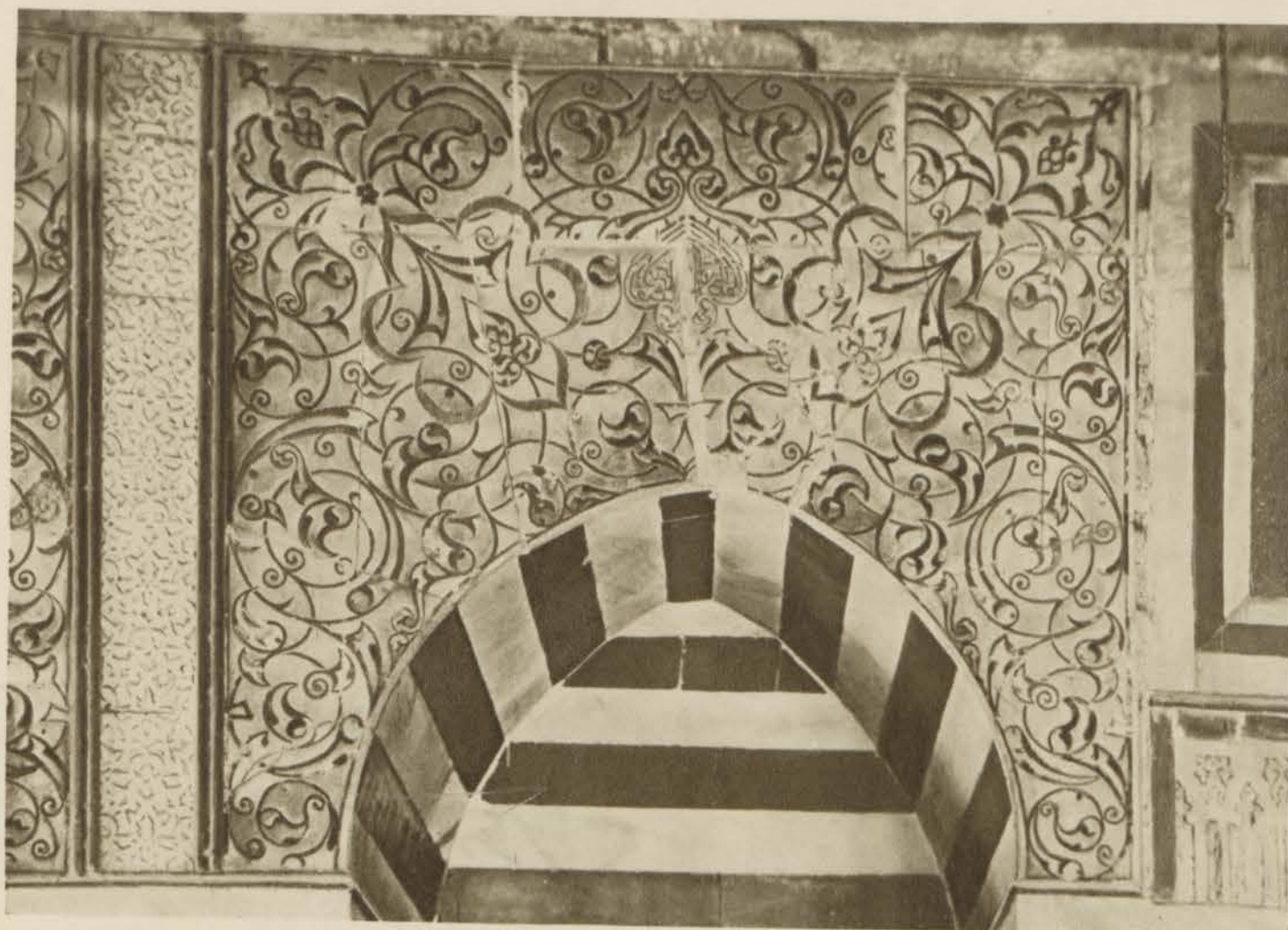
Survey of Egypt

THE MOSQUE OF QIJMĀS AL-ISHĀQĪ (ABŪ ḤARĪBA)
884-86 H. (1479-81)



Ceiling of Vestibule

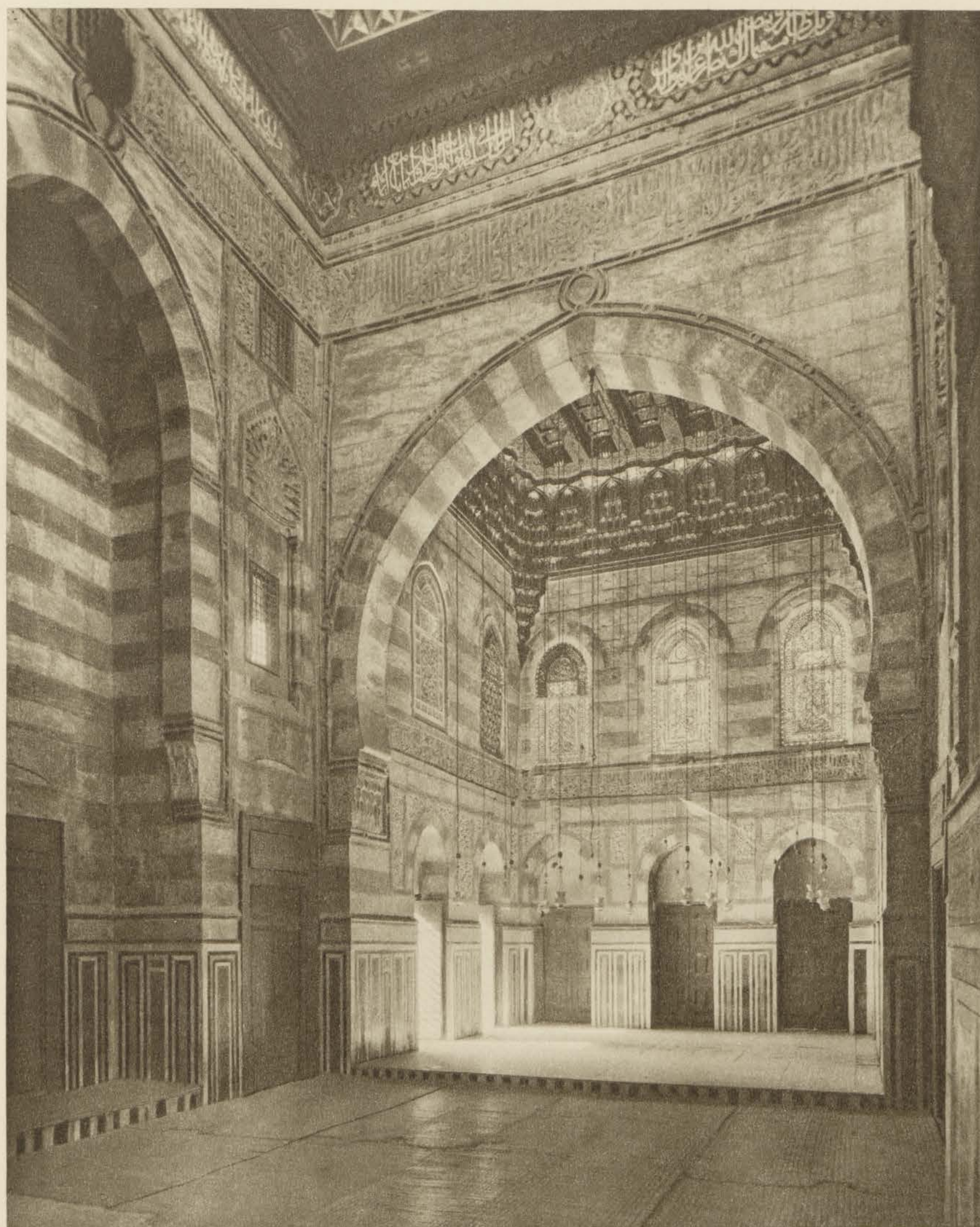
Survey of Egypt



Inlaid panel over window to left of Mihrāb

Survey of Egypt

THE MOSQUE OF QIJMĀS AL-ISHĀQĪ (ABŪ ḤARĪBA)
884-86 H. (1479-81)



Western 'Iwān

Survey of Egypt

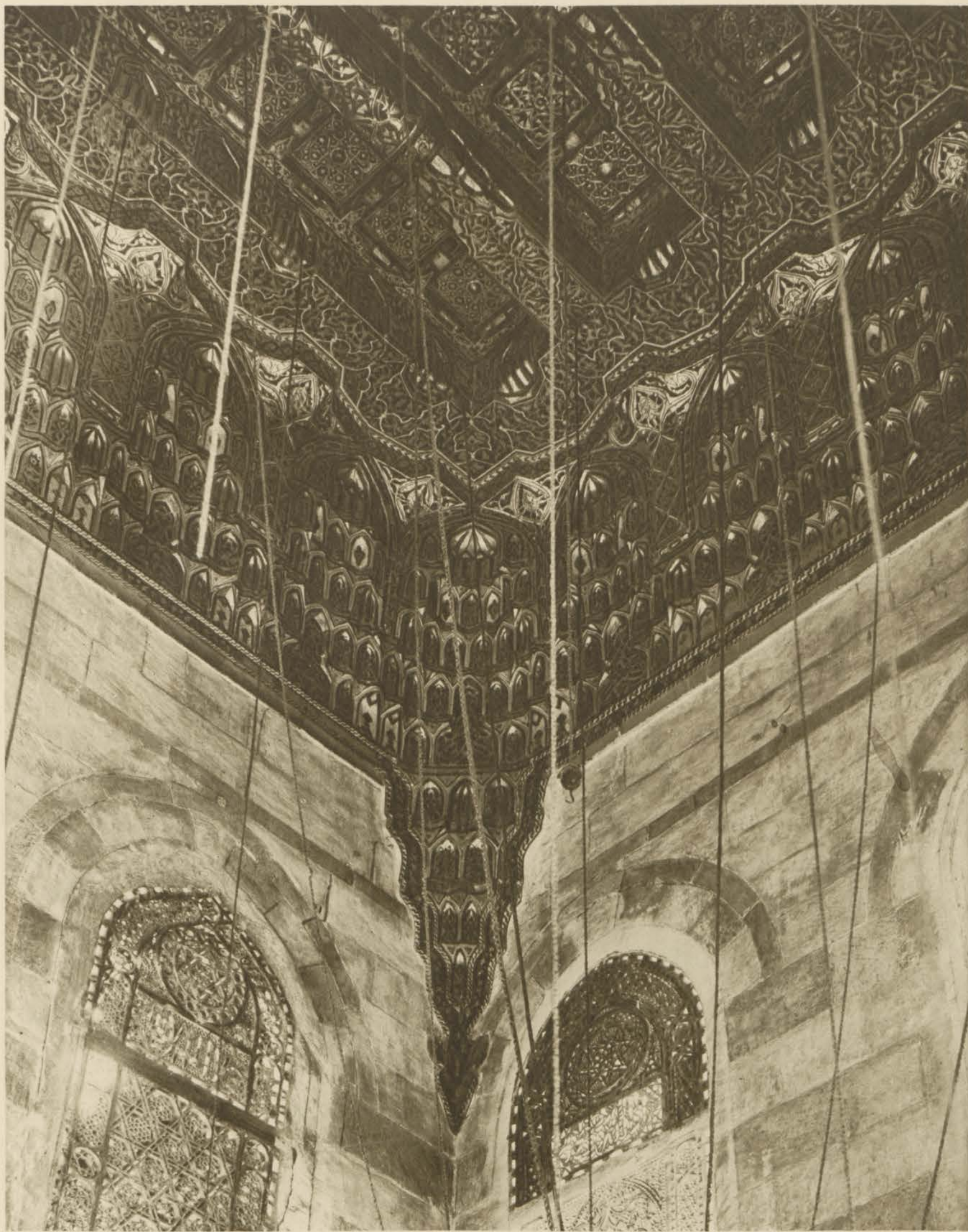
THE MOSQUE OF QIJMĀS AL-ISHĀQĪ (ABŪ ḤARĪBA)
884-86 H. (1479-81)



Interior

Painted by Alhusain Fawzy

THE MOSQUE OF QIJMĀS AL-ISĤĀQĪ
(ABŪ ḤARĪBA)
884-886 H. (1479-1481)



Corner of ceiling

Survey of Egypt

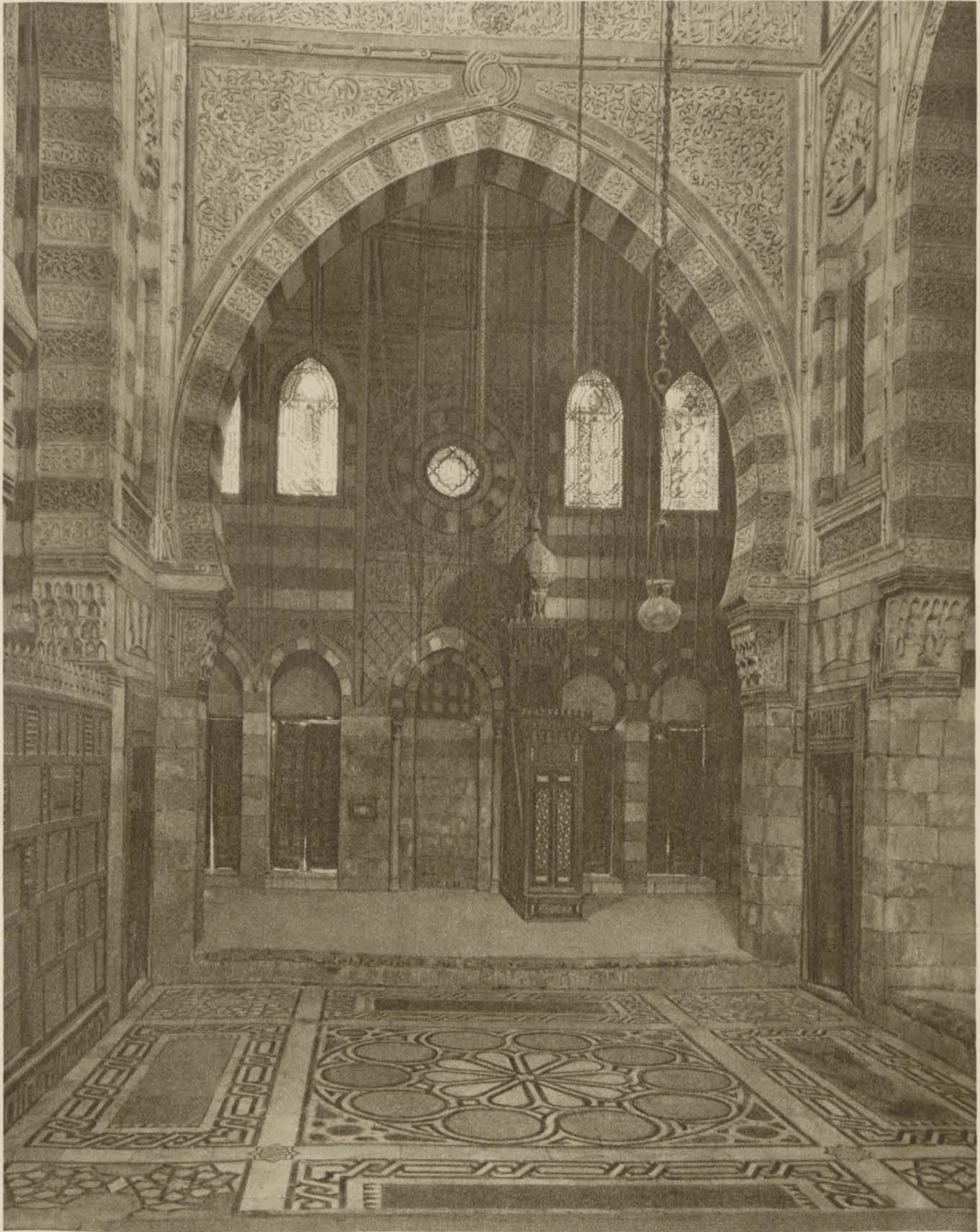
THE MOSQUE OF QIJMĀS AL-ISHĀQĪ (ABŪ ḤARĪBA)
884-86 H. (1479-81)



Exterior

Survey of Egypt

THE MOSQUE OF THE AMĪR UZBAK AL-YŪSUFĪ
900 H. (1494/95)



Interior

Survey of Egypt

THE MOSQUE OF THE AMĪR UZBAK AL-YŪSUFĪ
900 H. (1494/95)



Exterior

Survey of Egypt

THE MOSQUE OF THE AMĪR KHĀYR-BAK
908 H. (1502/3)



Interior

Survey of Egypt

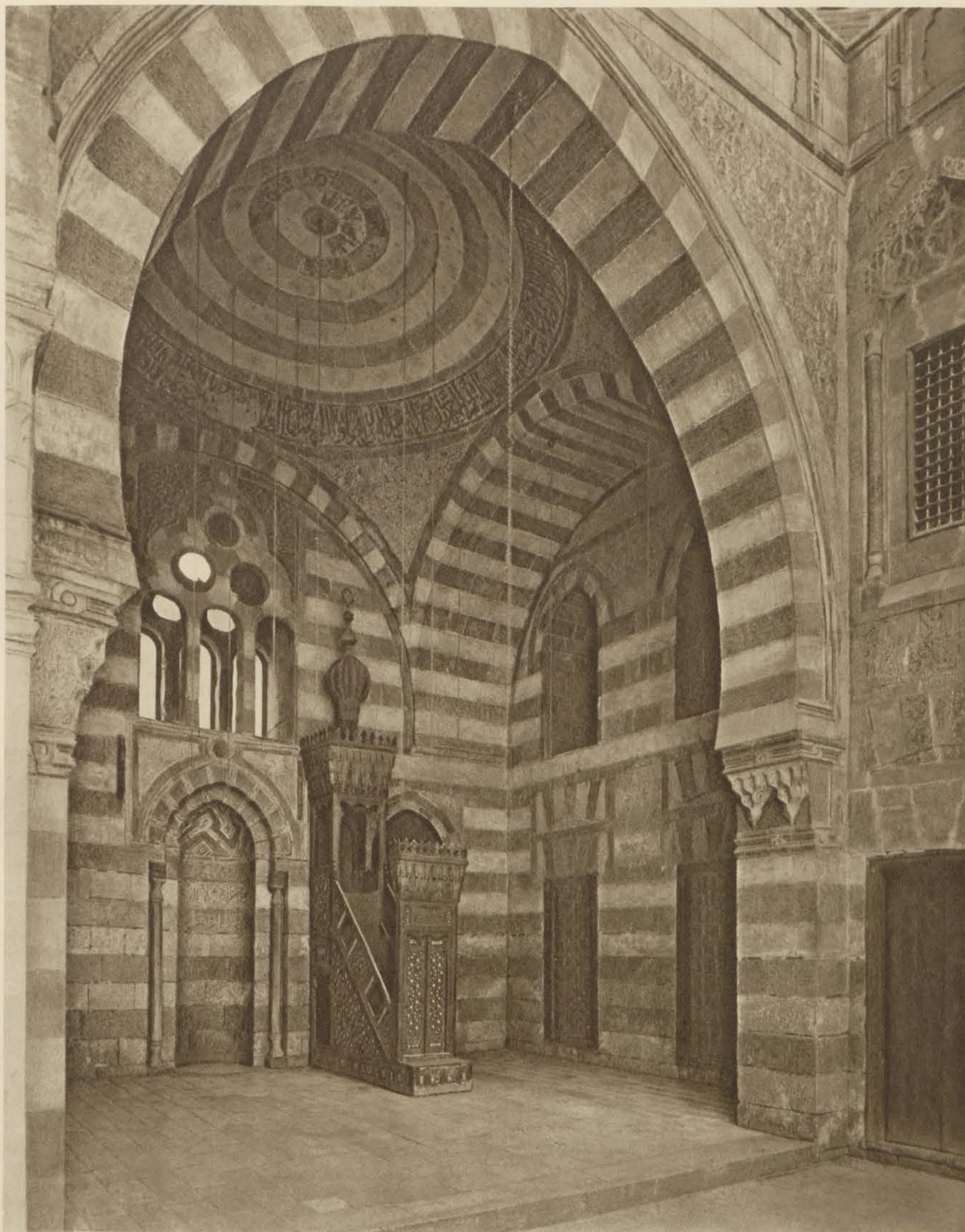
THE MOSQUE OF THE AMĪR KHĀYR-BAK
908 H. (1502/3)



Façade

Survey of Egypt

THE MOSQUE OF QĀNĪ-BĀY AMĪR ĀKHŪR
908 H. (1503)



Sanctuary

Survey of Egypt

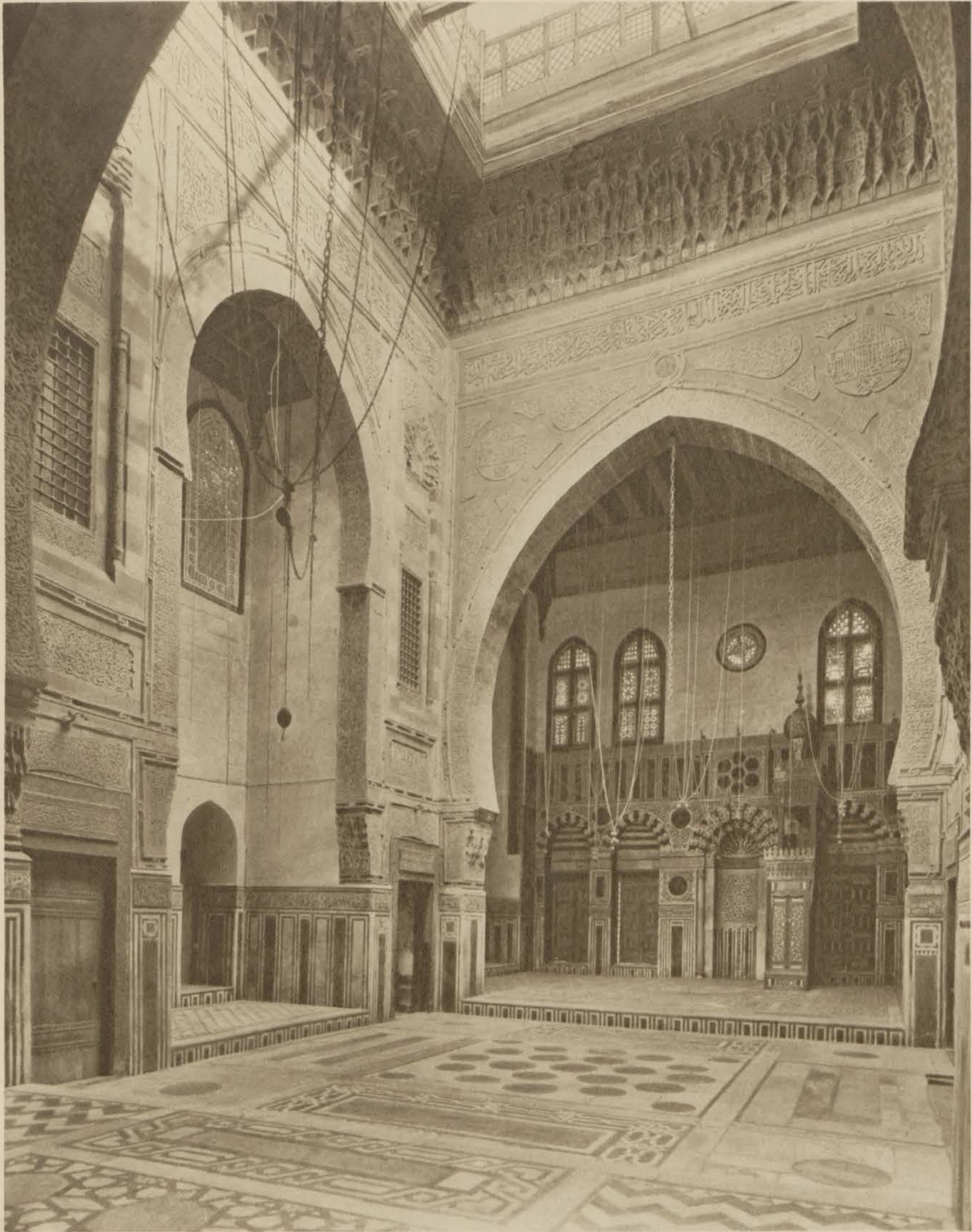
THE MOSQUE OF QĀNĪ-BĀY AMĪR ĀKHŪR
908 H. (1503)



Façade

Survey of Egypt

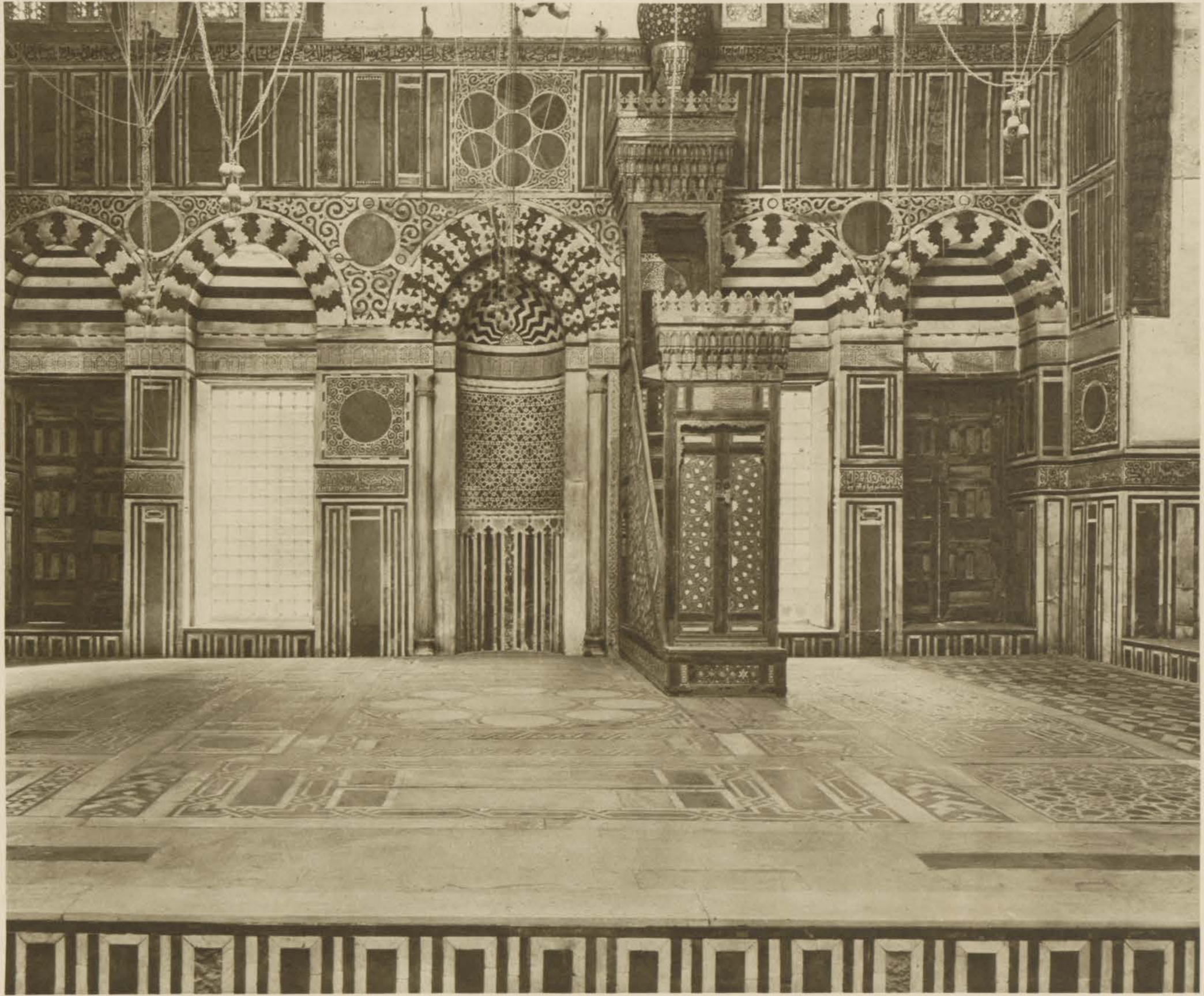
MOSQUE AND MADRASA OF SULTAN AL-GHURĪ
909 H. (1503)



Survey of Egypt

Interior

MOSQUE AND MADRASA OF SULTAN AL-GHURĪ
909 H. (1503)



Sanctuary

Crestwell

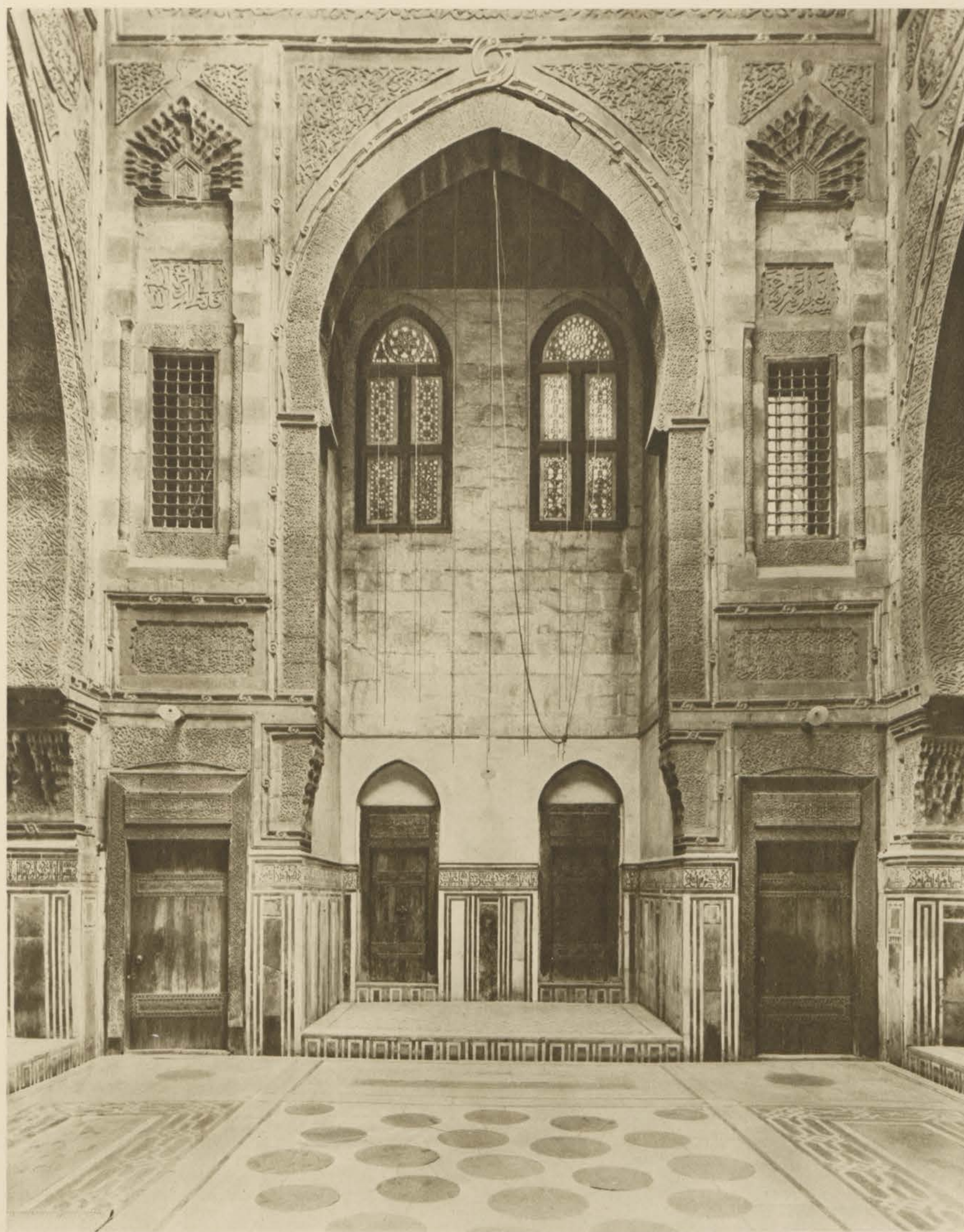
MOSQUE AND MADRASA OF SULTAN AL-GHŪRĪ
909 H. (1503)



Iwān facing Sanctuary

Painted by Al-Husain Fawzy

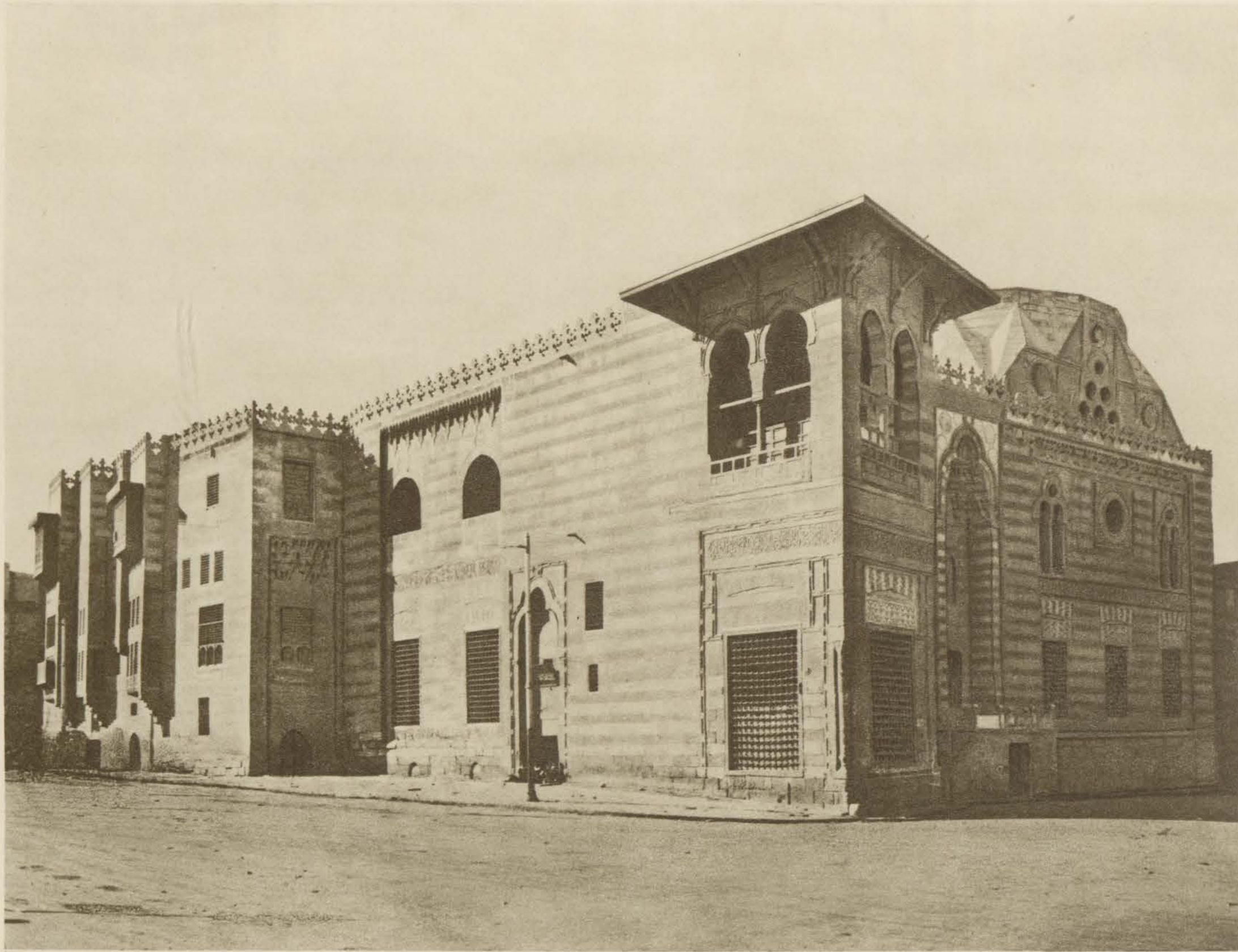
MOSQUE AND MADRASA OF SULTAN AL-GHURĪ
910 H. (1504)



Interior

Survey of Egypt

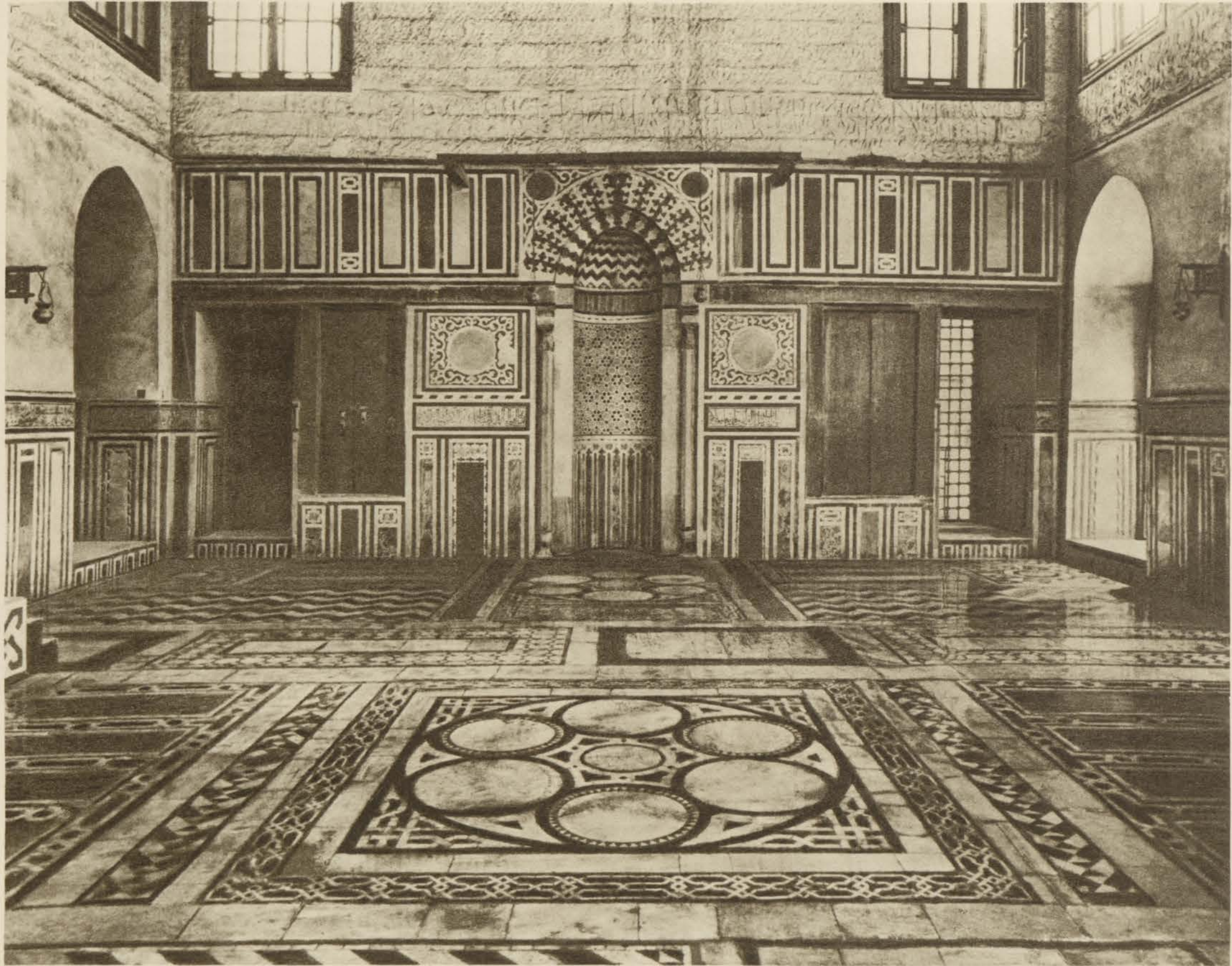
MOSQUE AND MADRASA OF SULTAN AL-GHURĪ
909 H. (1503)



General View

Survey of Egypt

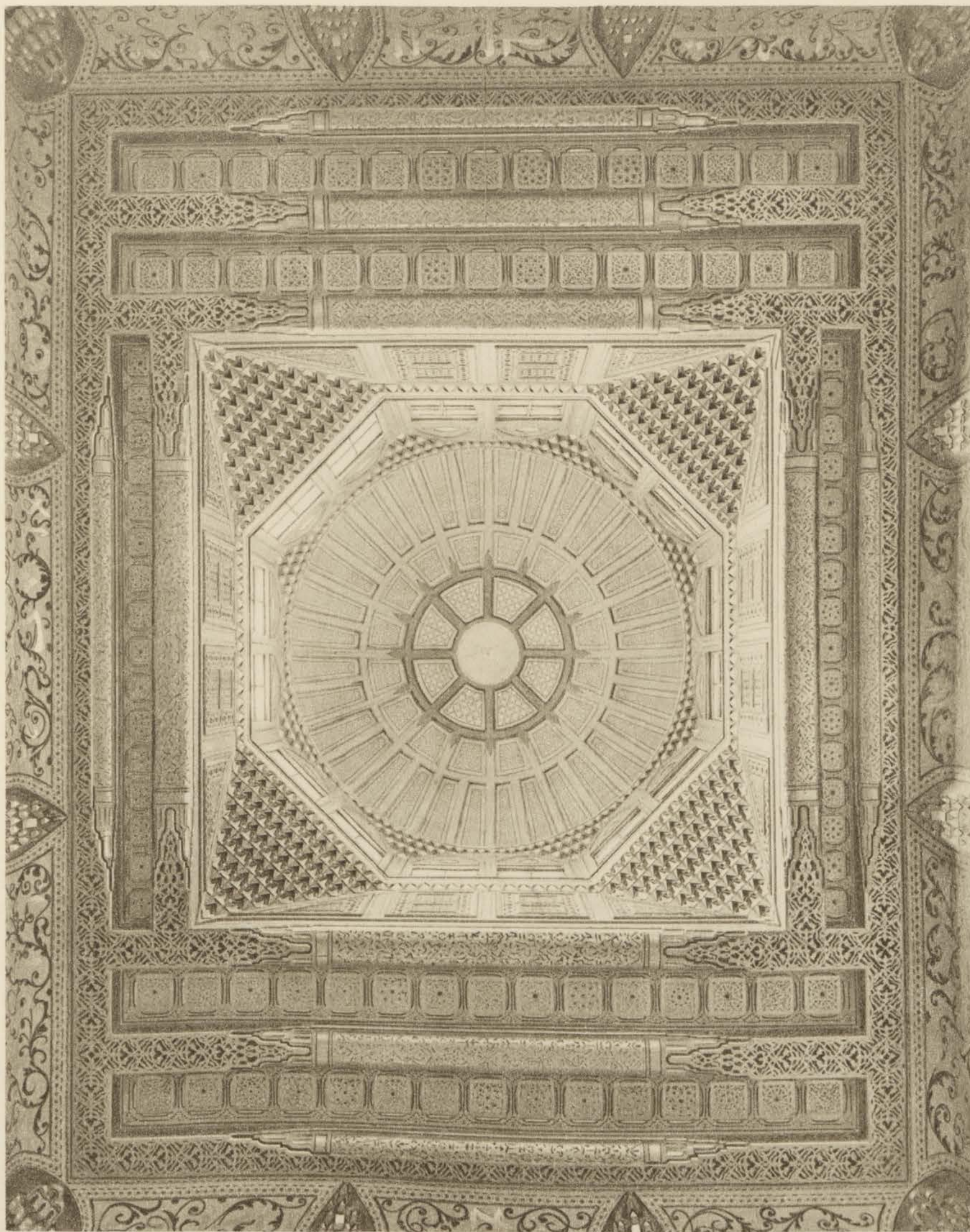
MAUSOLEUM OF SULTAN AL-GHURĪ
910 H. (1504)



Interior of mausoleum

Survey of Egypt

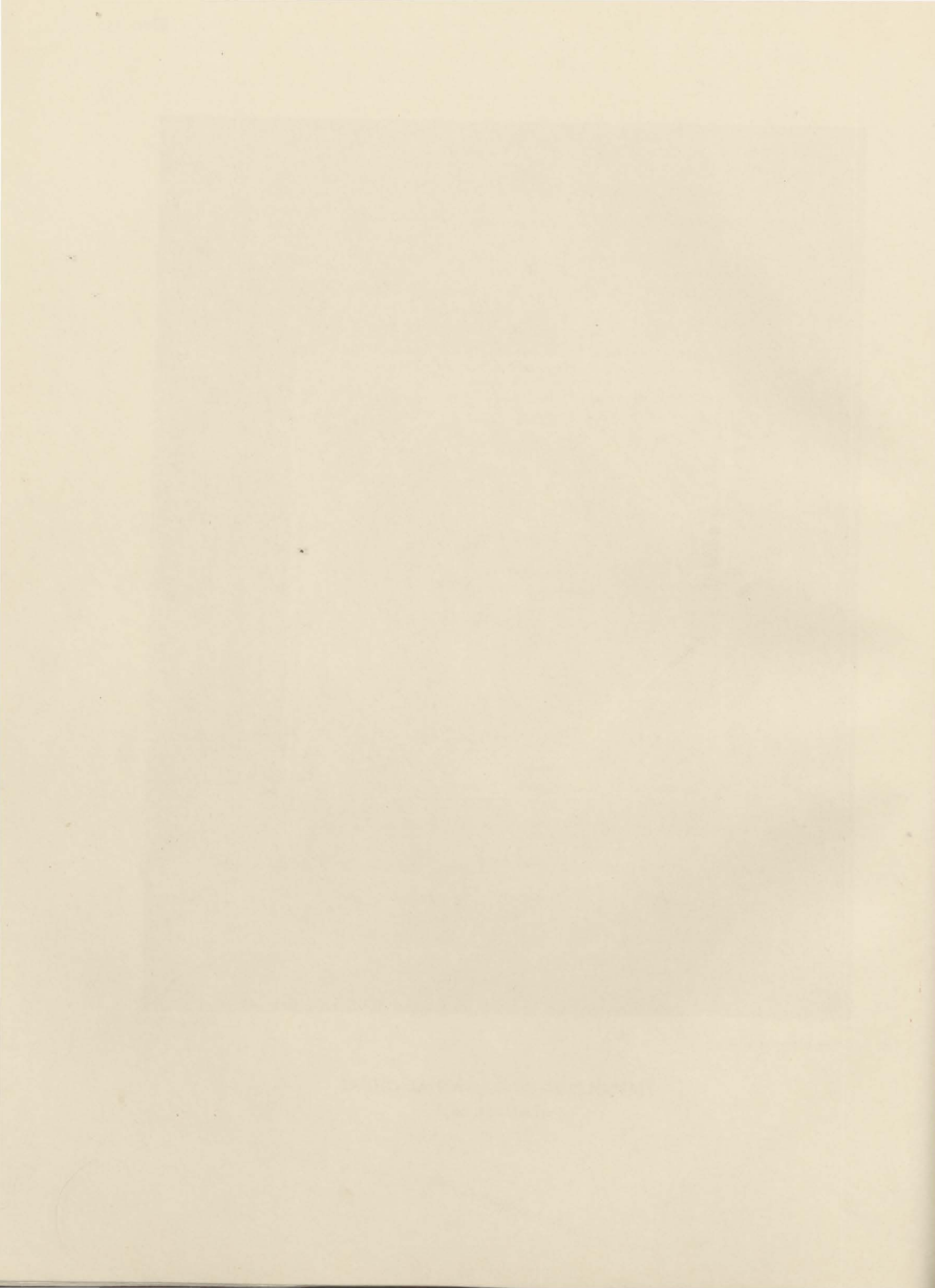
MAUSOLEUM OF SULTAN AL-GHURĪ
910 H. (1504)



Ceiling of praying place

Survey of Egypt

MAUSOLEUM OF SULTAN AL-GHŪRĪ
910 H. (1504)





Exterior

Cresswell

THE MOSQUE OF SULAYMĀN PASHA

(CITADEL)

935 H. (1528/29)



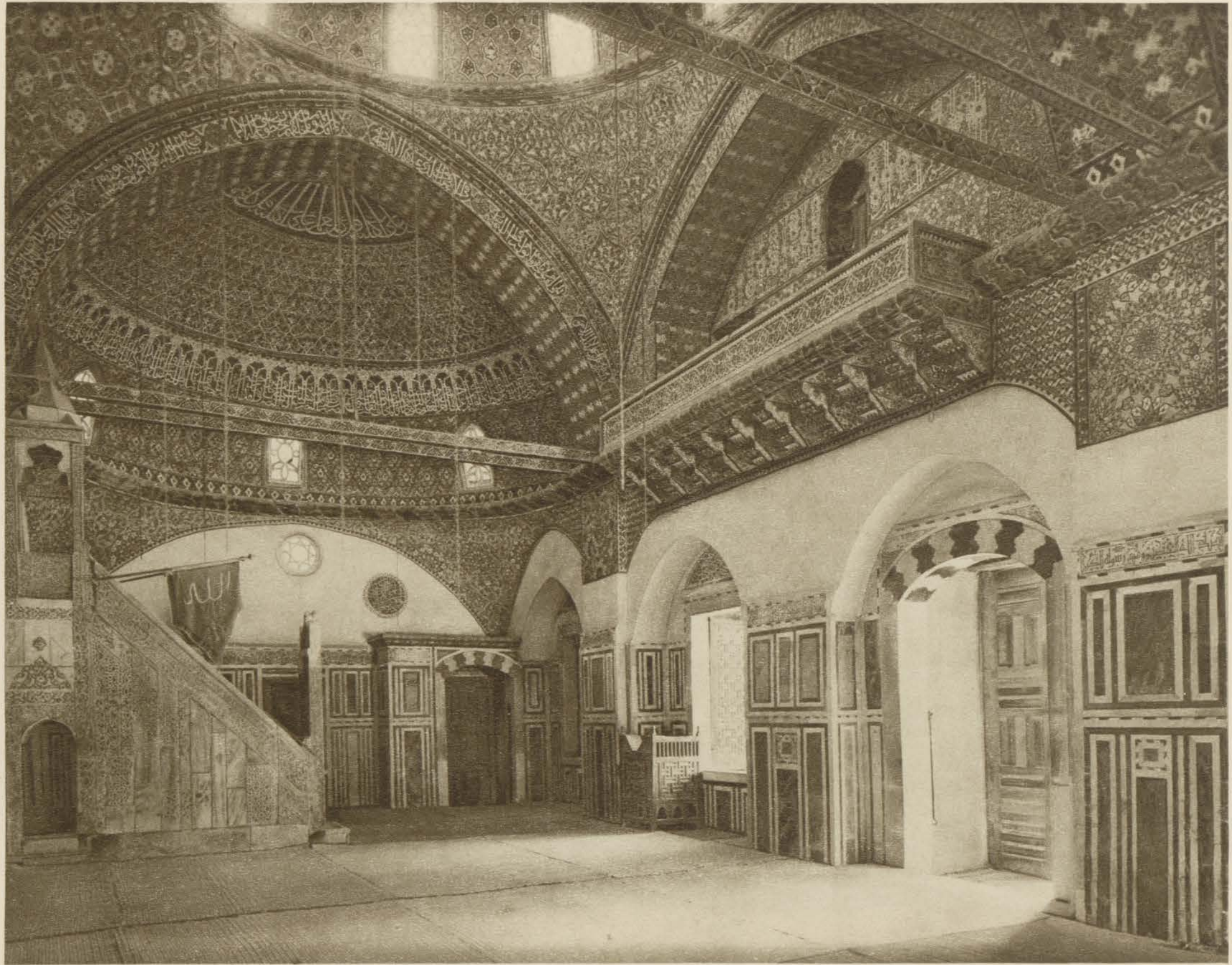
Sahn

Survey of Egypt

THE MOSQUE OF SULAYMĀN PASHA

(CITADEL)

935 H. (1528/29)



Interior, looking west

Survey of Egypt

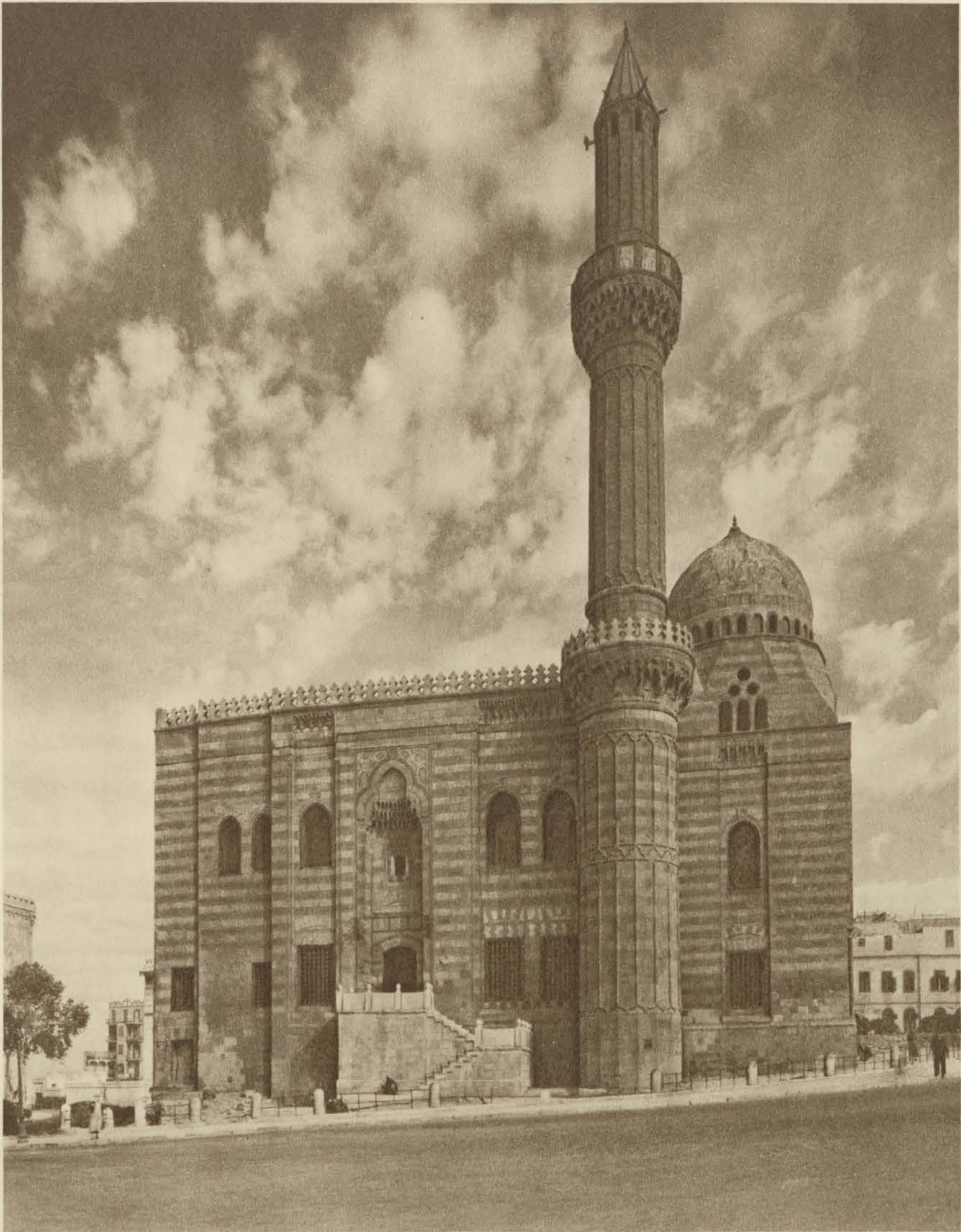
THE MOSQUE OF SULAYMĀN PASHA
(CITADEL)
935 H. (1528/29)



Painted by Alhusain Fawzy

Interior

MOSQUE OF SULAYMĀN PASHA
(CITADEL)
935 H. (1528/29)



Façade

Survey of Egypt

THE MAḤMŪDĪYA MOSQUE
975 H. (1567)



Main façade

Survey of Egypt

THE MOSQUE OF SINĀN PASHA

(BOULAQ)

979 H. (1571)



Façade

Survey of Egypt



Interior

Survey of Egypt

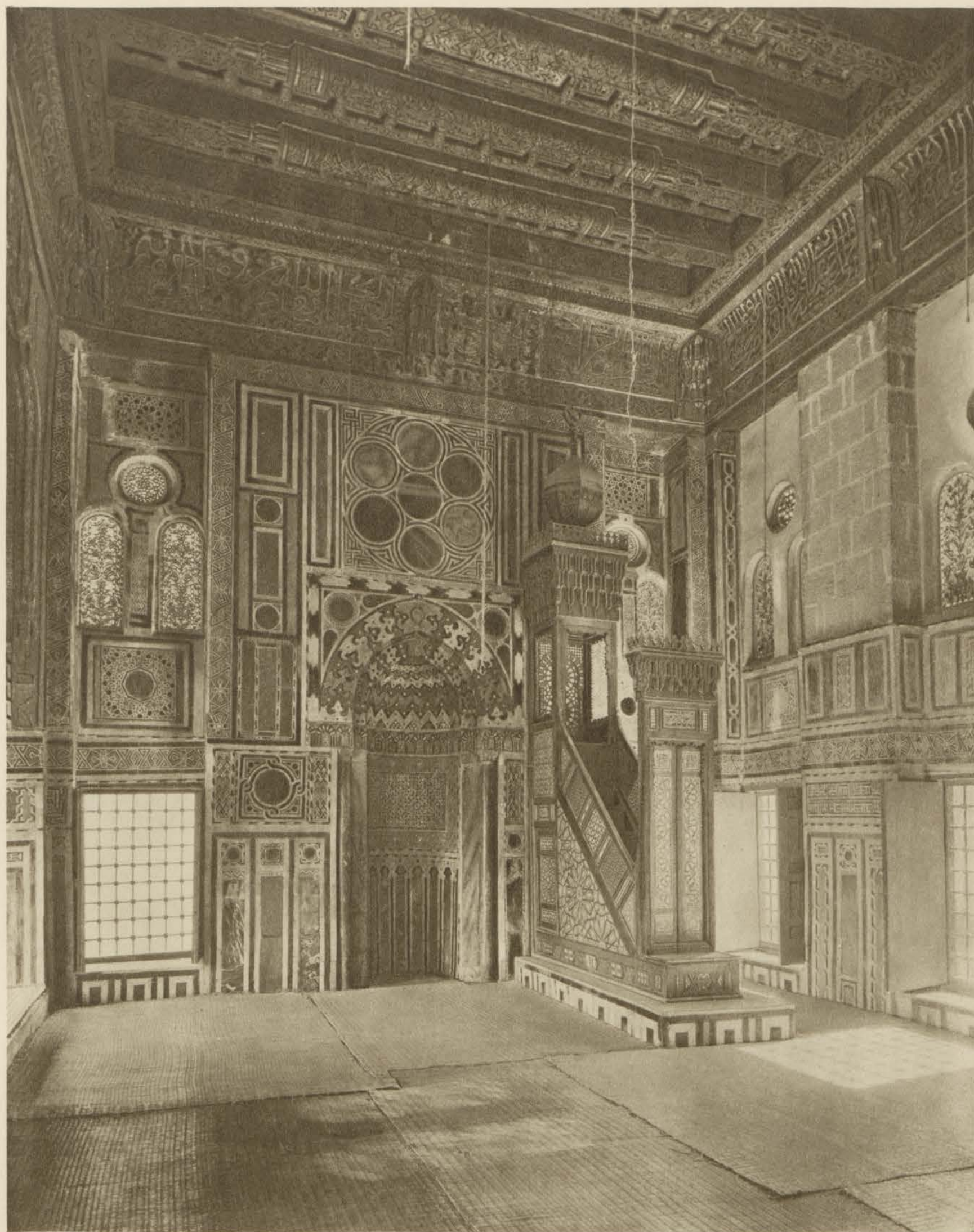
THE MOSQUE OF AL-MALIKA ŞAFIYA
1019 H. (1610)



Exterior

Survey of Egypt

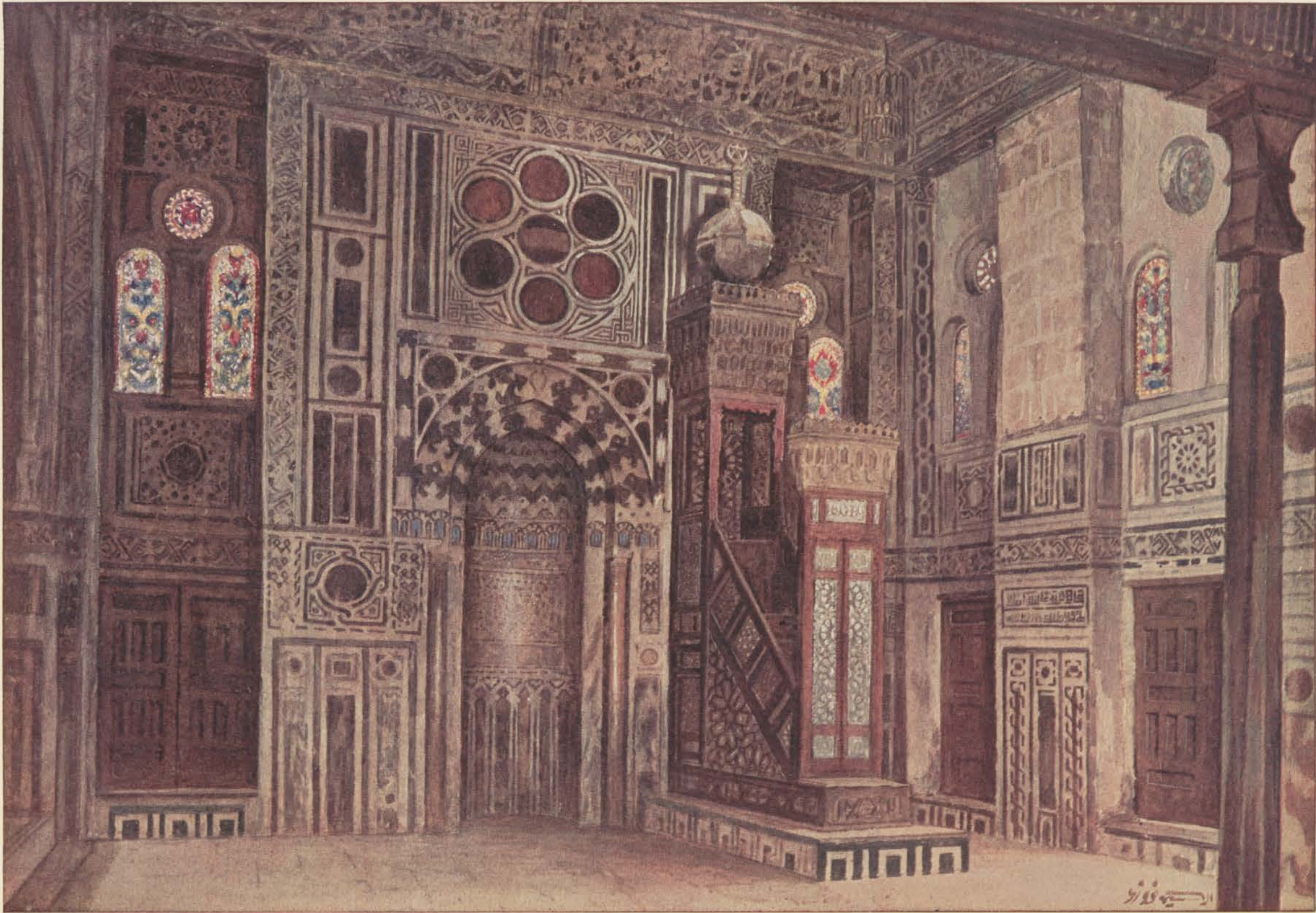
THE MOSQUE OF AL-BURDAINI
1025-38 H. (1616-29)



Interior

Survey of Egypt

THE MOSQUE OF AL-BURDAINI
1025-38 H. (1616-29)



Painted by Ashuain Fawzy

Interior

THE MOSQUE OF AL-BURDAINI
1025-38 H. (1616-29)



Bâb al-Muzayinîn, 1167 H. (1753/54)

Survey of Egypt

AL-AZHAR MOSQUE



Façade rebuilt by Abd Ar-Rahmān Katkhudāh, 1167 H. (1753/54)

Survey of Egypt

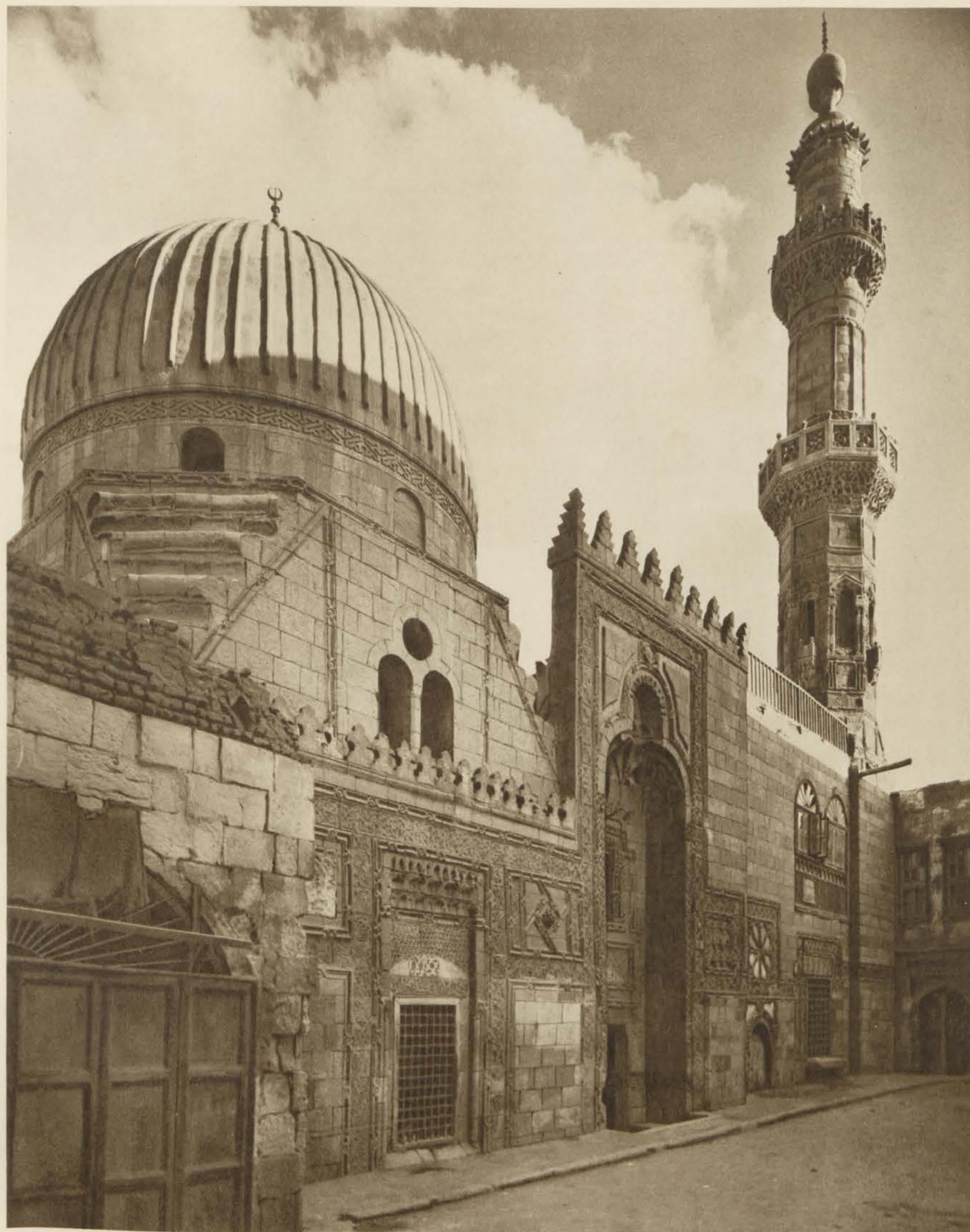
THE ṬAYBARSĪYA MADRASA
(ON RIGHT OF QĀYT-BĀY'S ENTRANCE)



General View

Survey of Egypt

THE MOSQUE OF MUHAMMAD BEY ABŪ ADH-DHAHAB
1188 H. (1774)



Main Façade

Survey of Egypt

THE MOSQUE OF ḤASAN PASHA ṬĀHIR
1224 H. (1809)



Exterior

Survey of Egypt

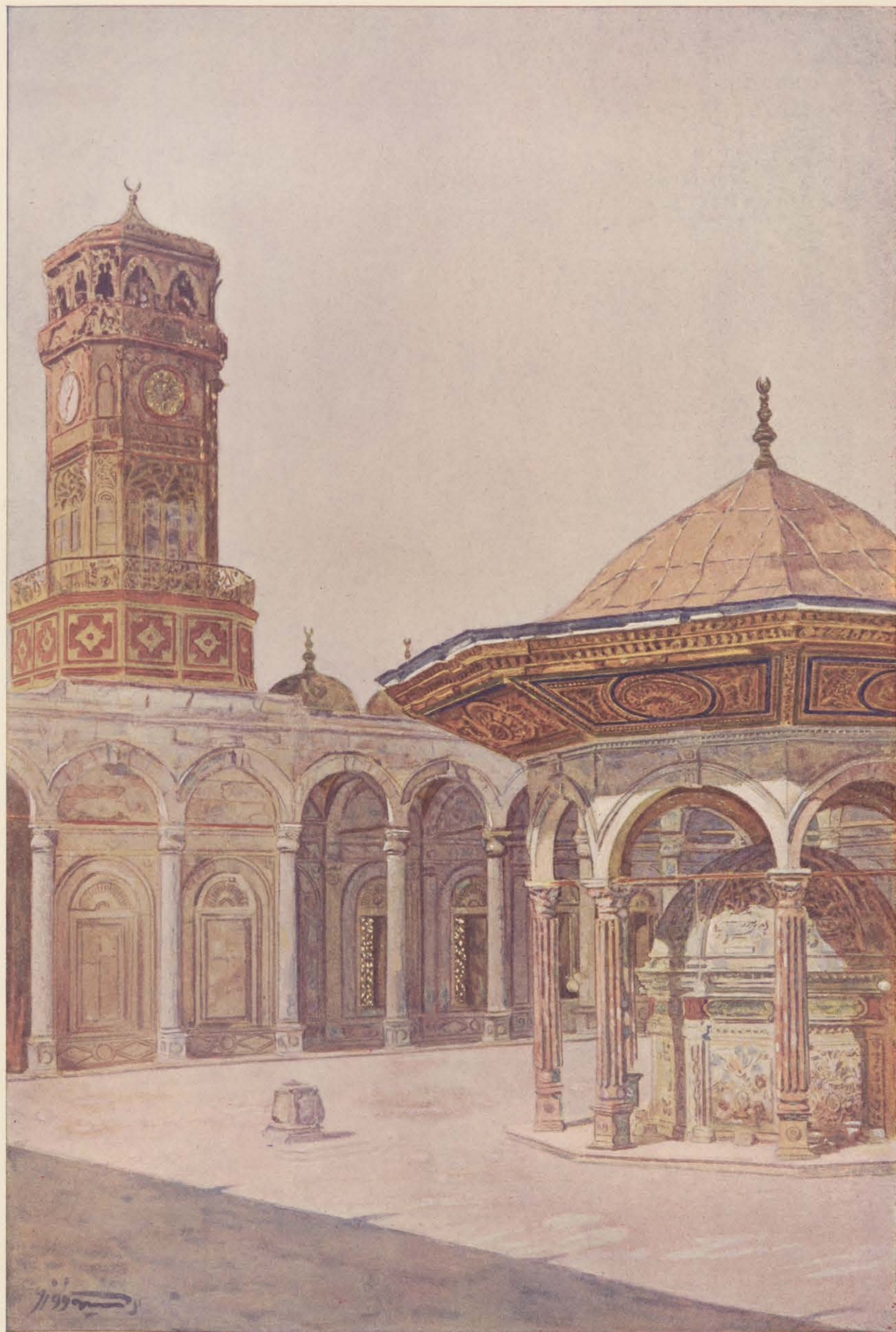
THE MOSQUE OF MUHAMMAD 'ALĪ
(CITADEL)
1246-65 (1830-48)



Arab Monuments Committee

Ṣahn

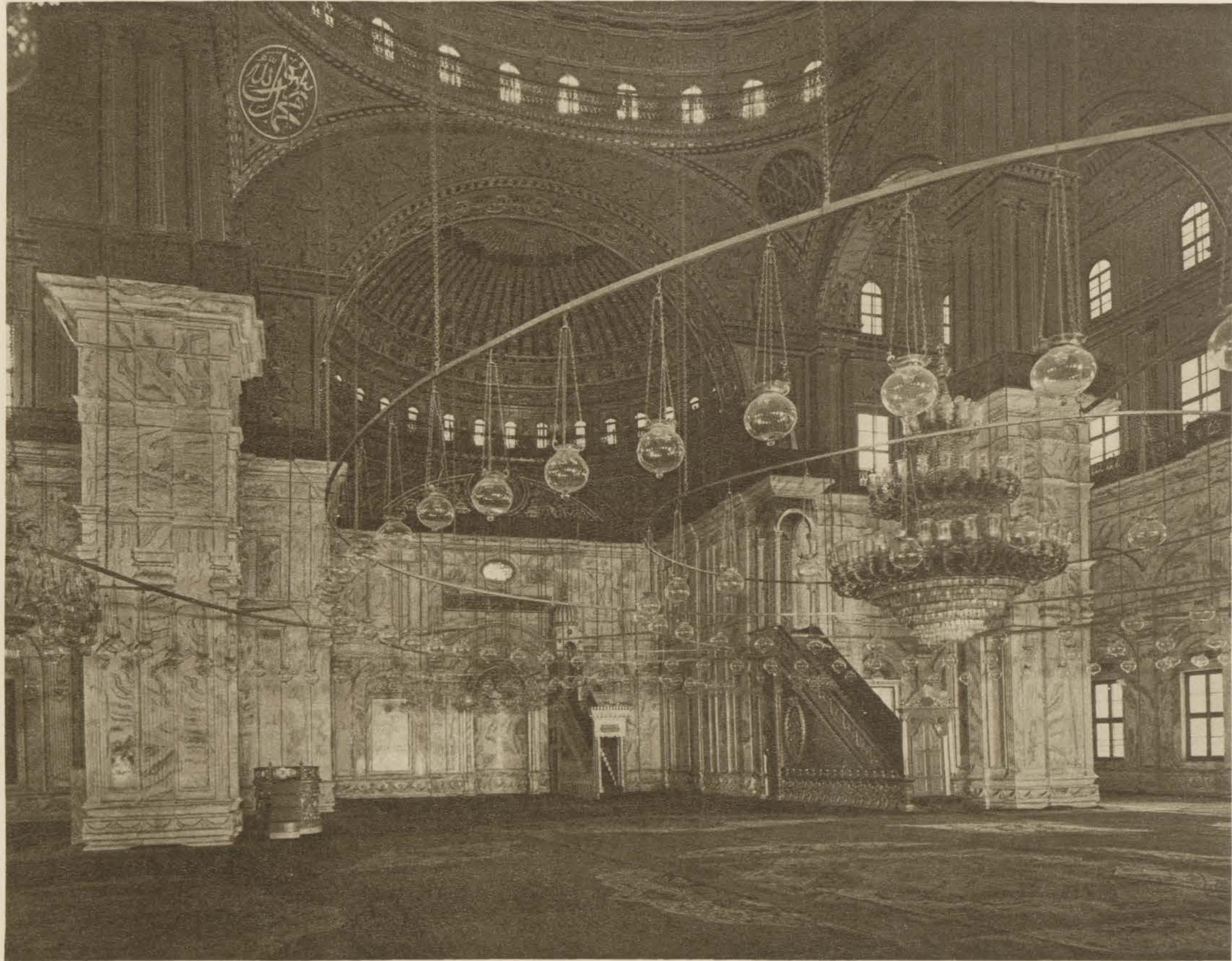
THE MOSQUE OF MUHAMMAD 'ALĪ
(CITADEL)
1246-65 H. (1830-48)



Sahn

Painted by Alhusain Fawzy

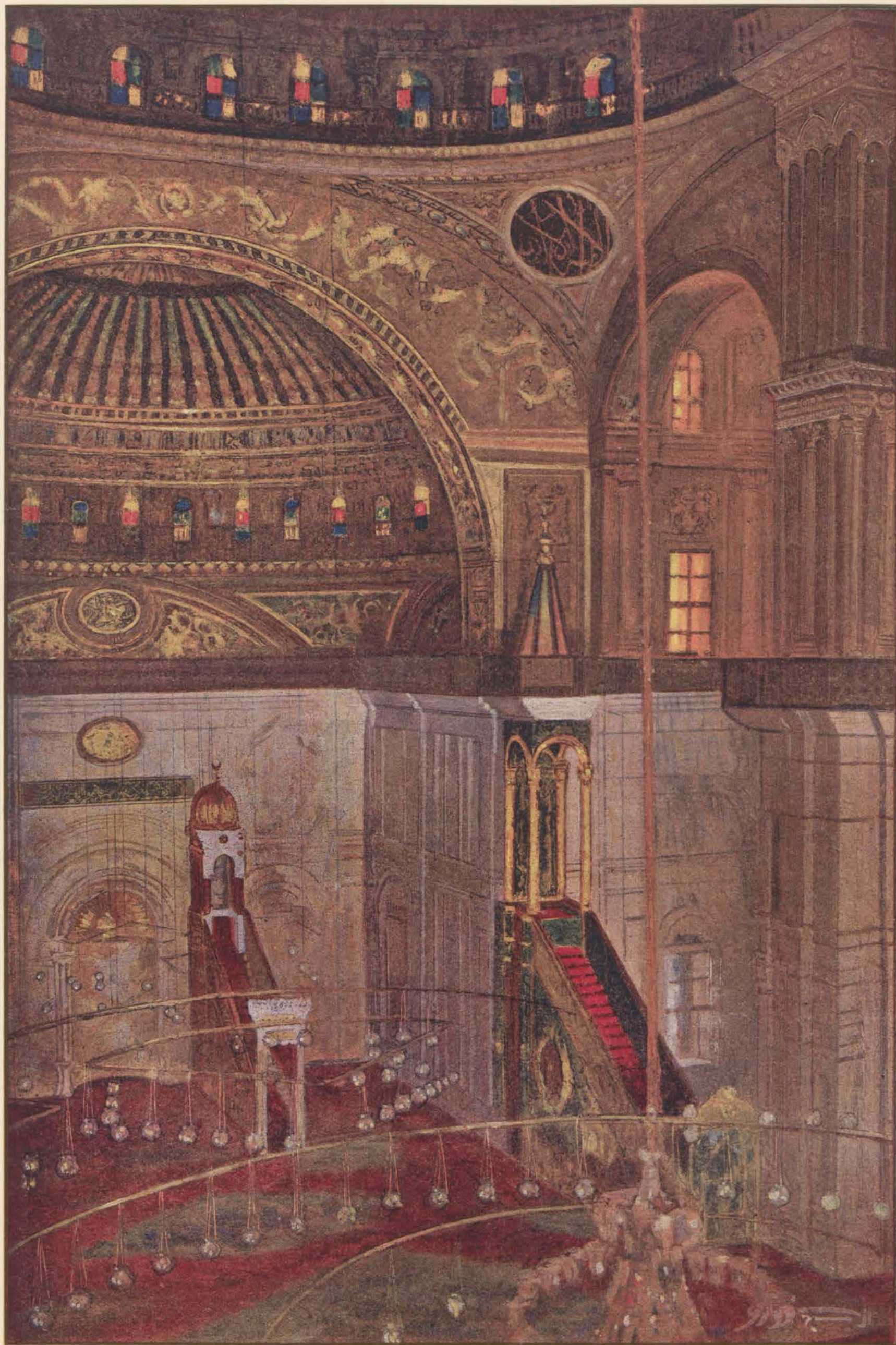
THE MOSQUE OF MUHAMMAD 'ALĪ
(CITADEL)
1246-65 H. (1830-48)



Interior

Survey of Egypt

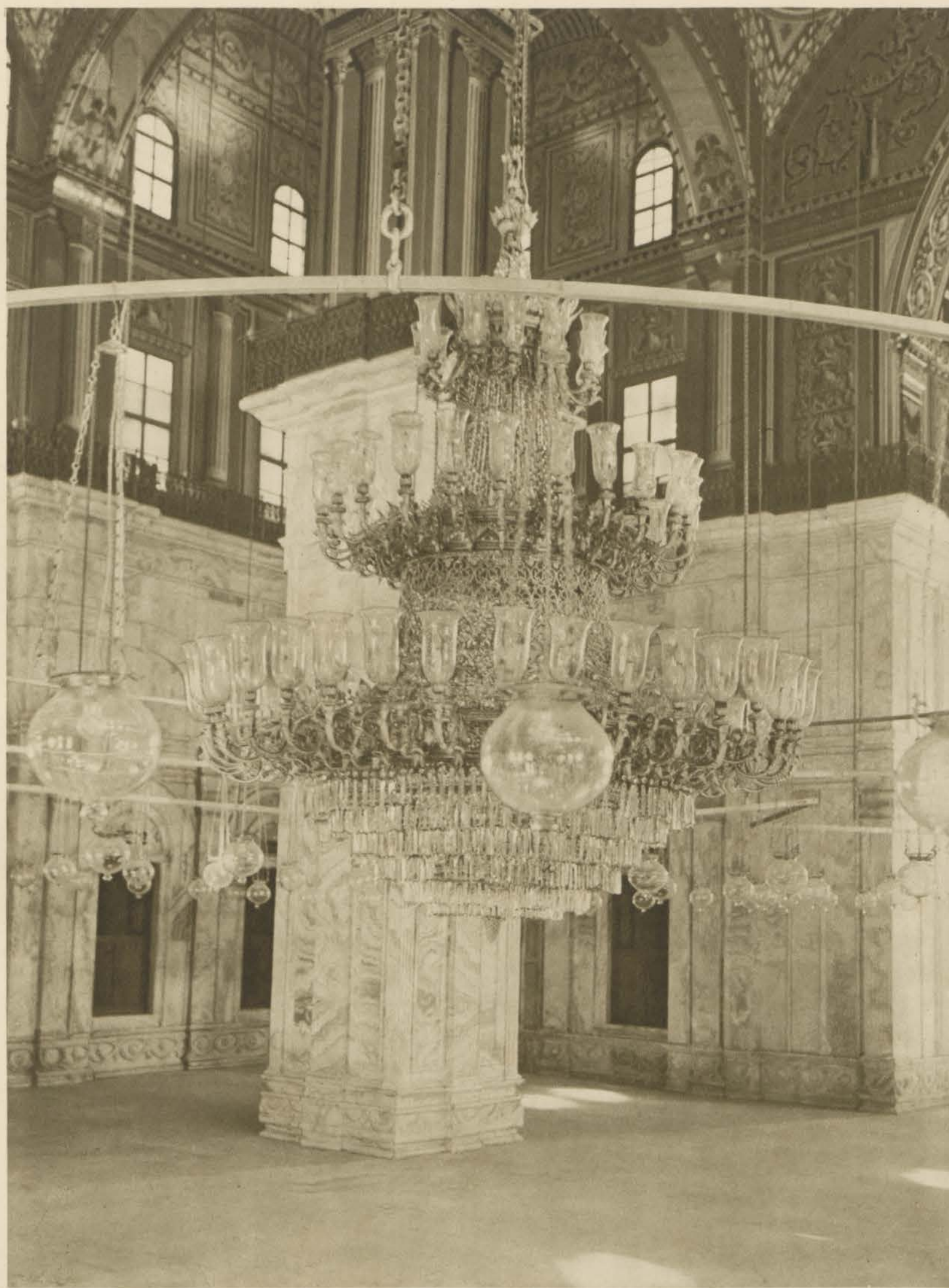
THE MOSQUE OF MUHAMMAD 'ALĪ
(CITADEL)
1246-65 H. (1830-48)



Interior

Painted by Alhusain Fawzy

THE MOSQUE OF MUHAMMAD 'ALĪ
(CITADEL)
1246-65 H. (1830-48)



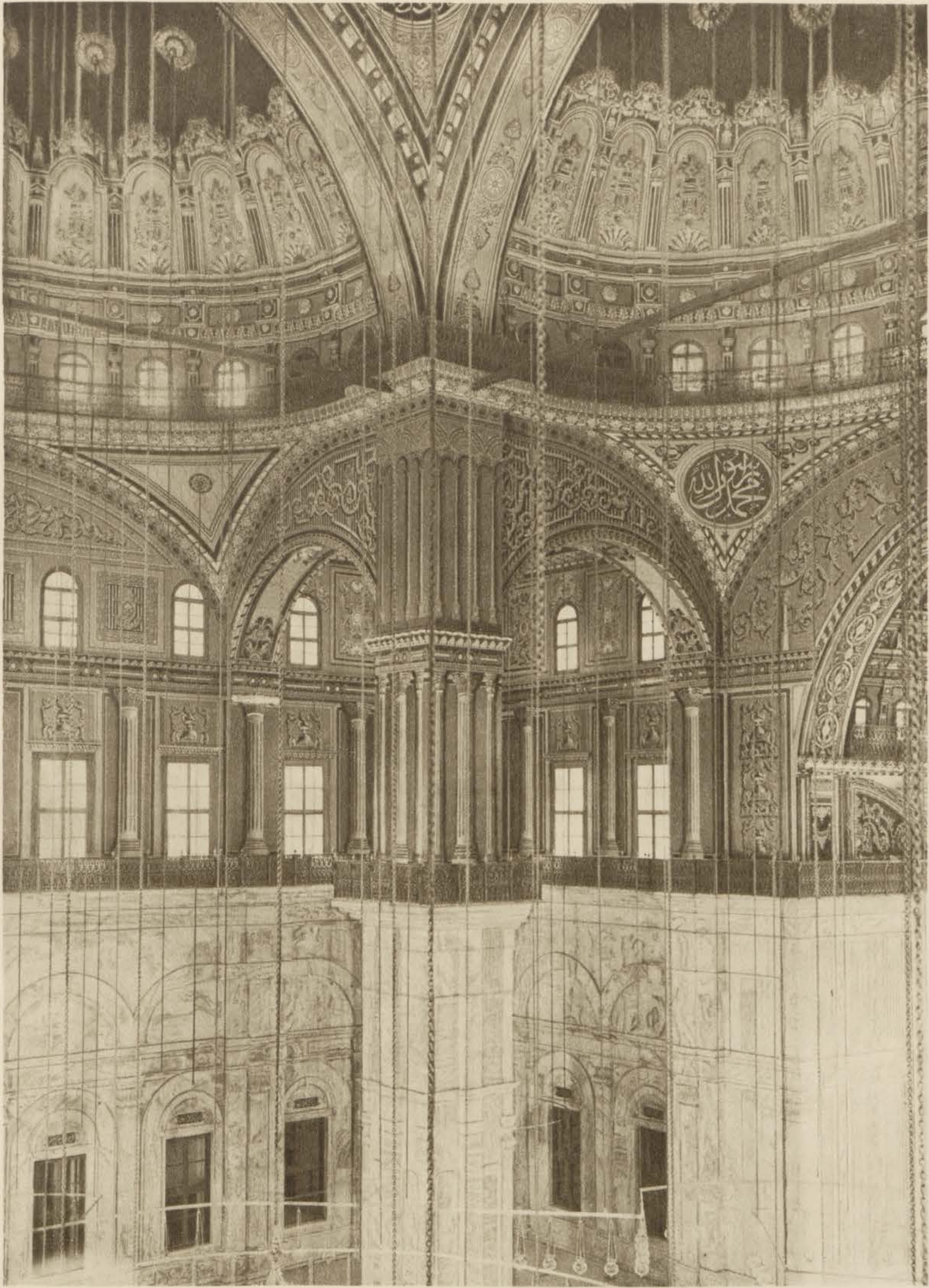
Chandelier

Arab Monuments Committee

THE MOSQUE OF MUHAMMAD 'ALĪ

(CITADEL)

1246-65 H. (1830-48)



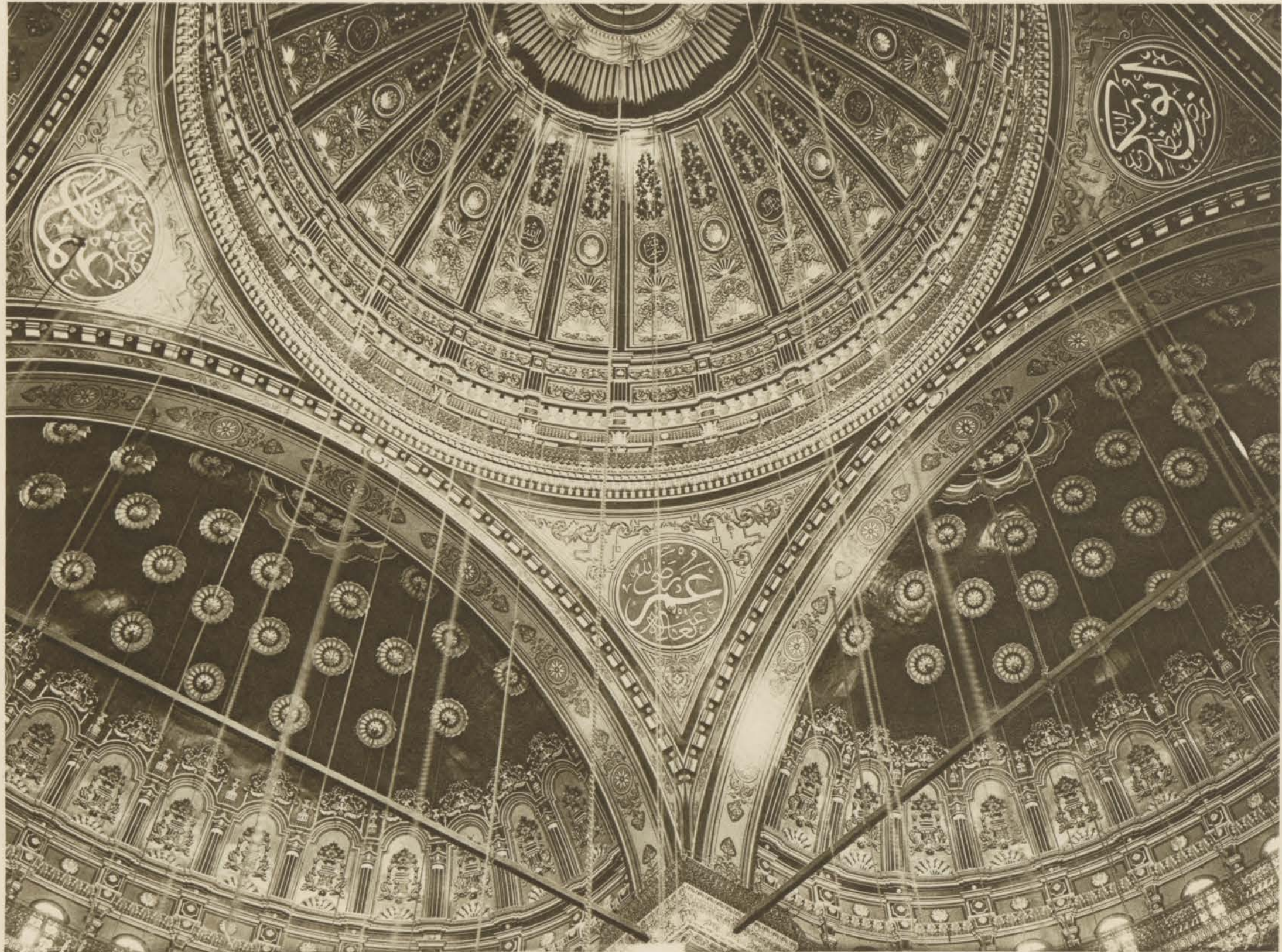
Interior

Arab Monuments Committee

THE MOSQUE OF MUHAMMAD 'ALĪ

(CITADEL)

1246-65 H. (1830-48)



Central Dome

Arab Monuments Committee

THE MOSQUE OF MUHAMMAD 'ALĪ
(CITADEL)
1246-65 H. (1830-48)



Cenotaph

Survey of Egypt

THE MOSQUE OF MUHAMMAD 'ALĪ

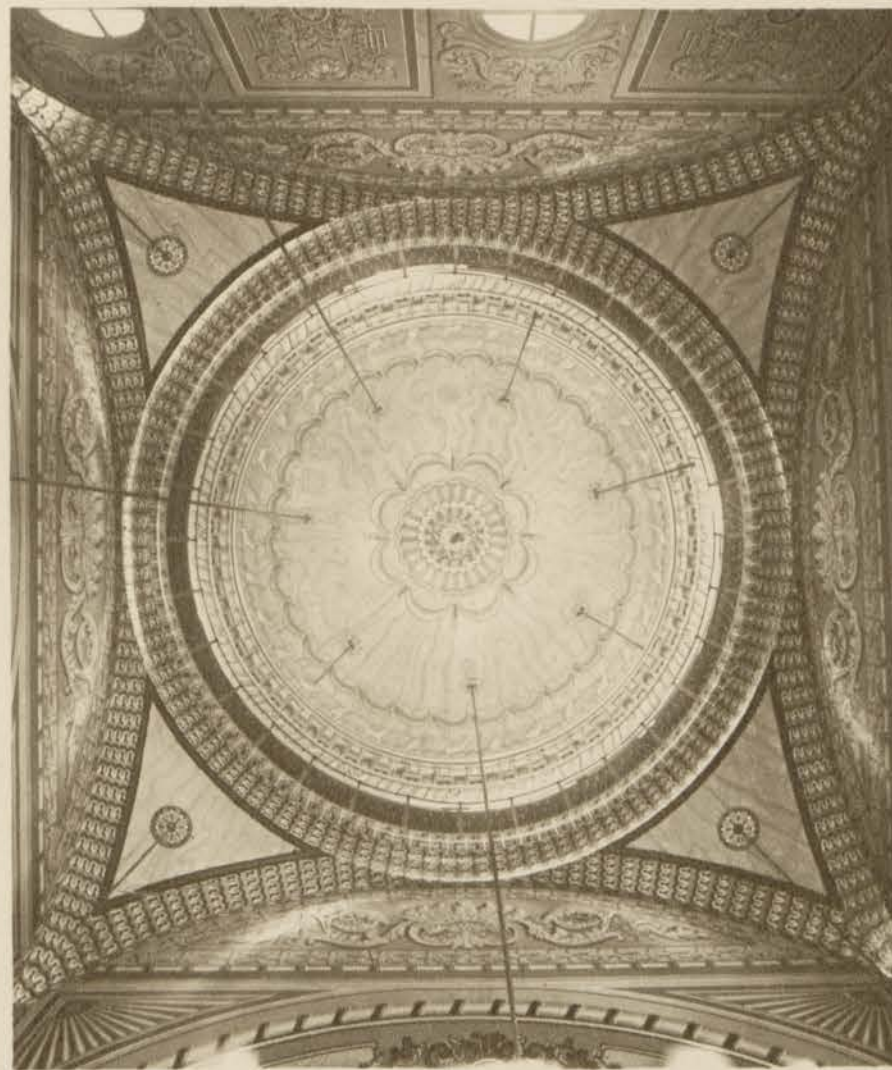
(CITADEL)

1246-65 H. (1830-48)



Interior of main dome

Survey of Egypt



Interior of small dome

Survey of Egypt

THE MOSQUE OF MUHAMMAD 'ALĪ
(CITADEL)

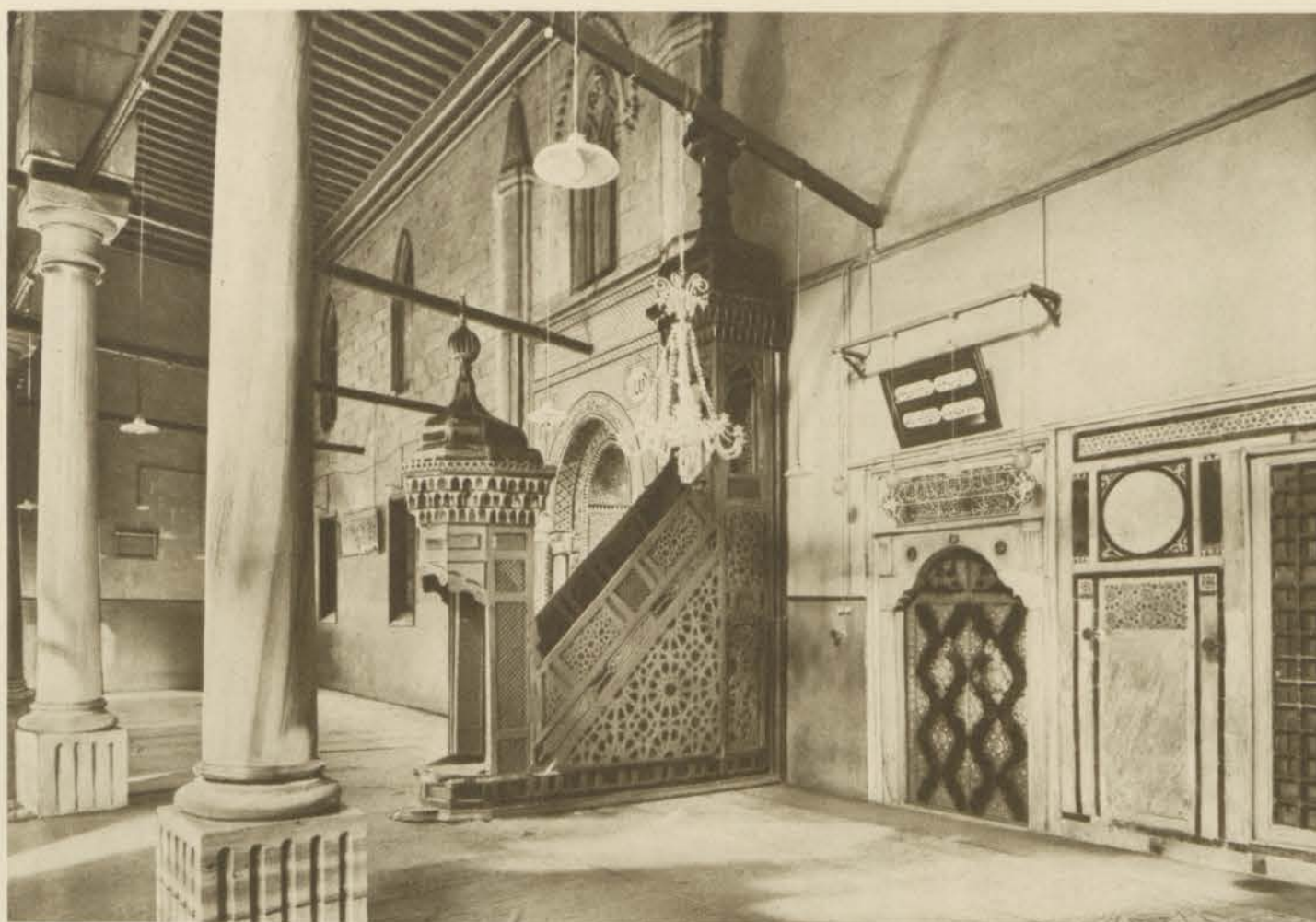
1246-65 H. (1830-48)



Façade

Survey of Egypt

THE MOSQUE OF SAIYIDNĀ AL-HUSEIN
1290 H. (1873)



Interior

Survey of Egypt



Mihrāb 1303 H. (1886)

Survey of Egypt

THE MOSQUE OF SAIYIDNĀ AL-ḤUSAYN
1290 H. (1873)



Main Façade

Survey of Egypt

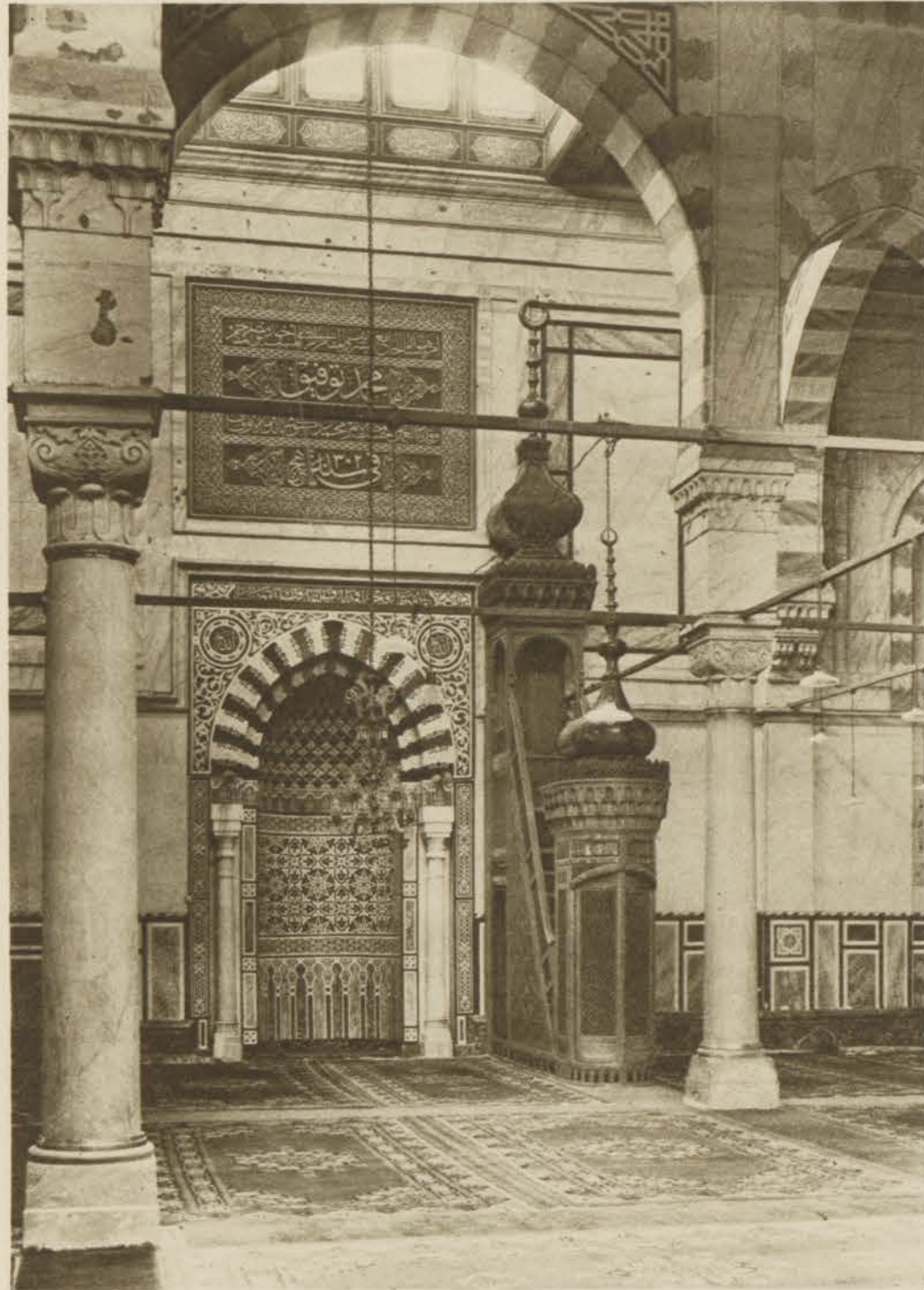
THE MOSQUE OF SULAYMĀN AGHĀ AS-SILAHDĀR
1253-55 H. (1837-39)



Main Façade

Survey of Egypt

THE MOSQUE OF AS-SAIYIDA ZAYNAB
1302 H. (1884/85)



Mihrāb and Minbar

Survey of Egypt



Interior

Survey of Egypt

THE MOSQUE OF AS-SAIYIDA ZAYNAB
1302 H. (1884/85)



Mihrāb and Minbar

Survey of Egypt

THE MOSQUE OF IMĀM ASH-SHĀFI'Ī
1309 H. (1891/92)



Survey of Egypt

Interior

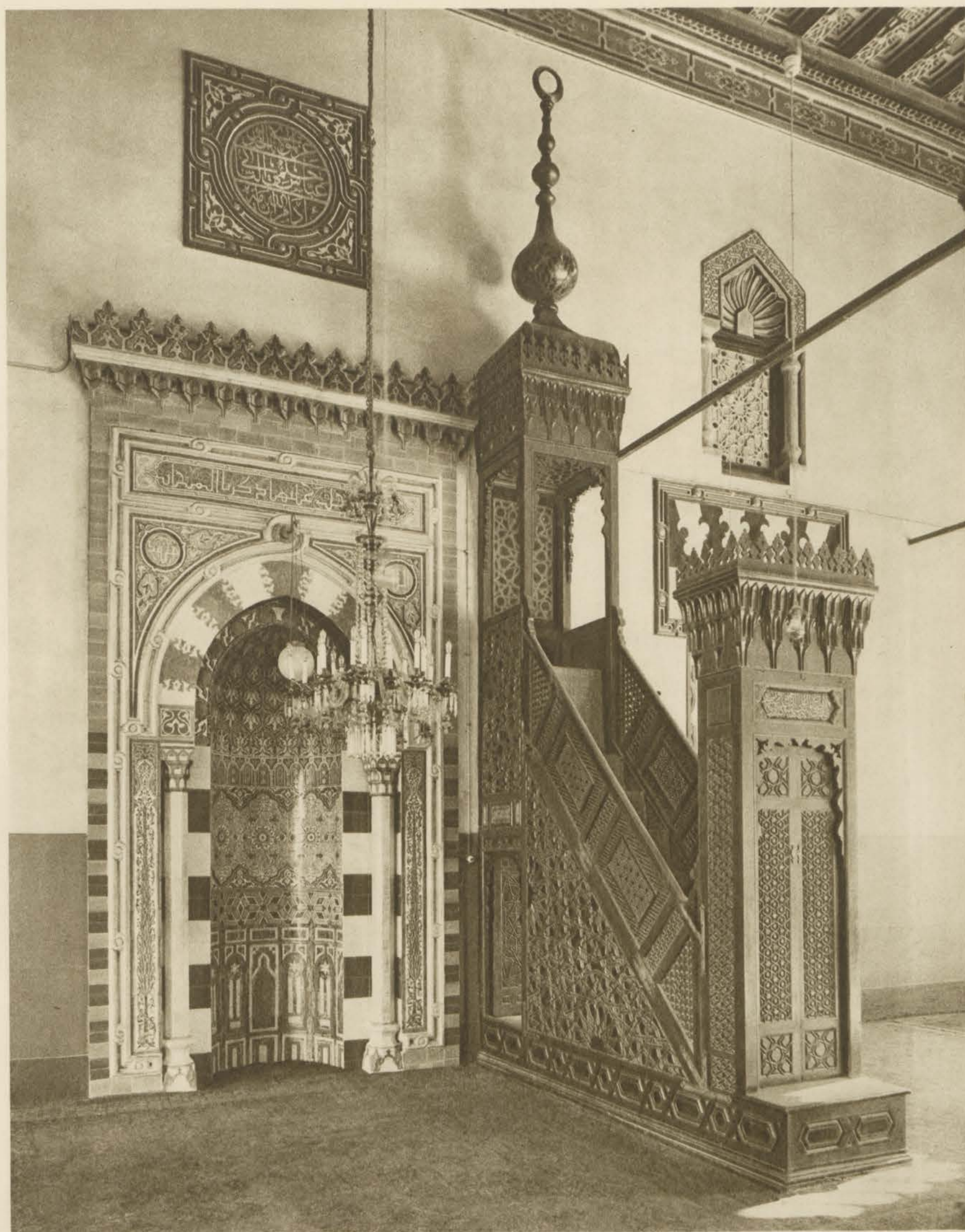
THE MOSQUE OF IMĀM ASH-SHĀFI'Ī
1309 H. (1891/92)



Façade

Survey of Egypt

THE MOSQUE OF AS-SAIYIDA NAFĪSA
1314 H. (1897)



Interior

Survey of Egypt

THE MOSQUE OF AS-SAIYIDA NAFĪSA
1314 H. (1897)



Exterior

Survey of Egypt

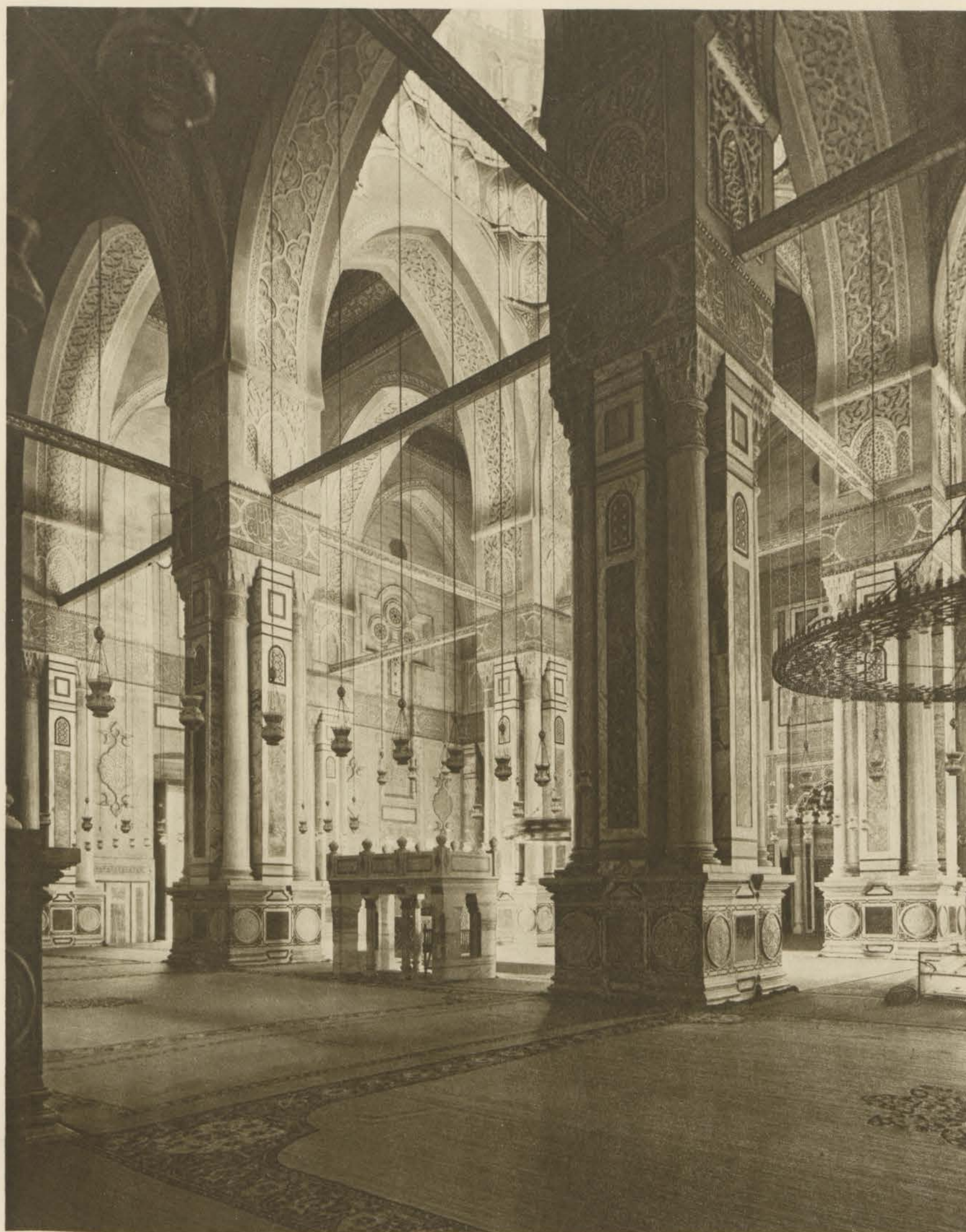
THE MOSQUE OF AR-RIFĀ'Ī
1329 H. (1911)



North-west façade

Survey of Egypt

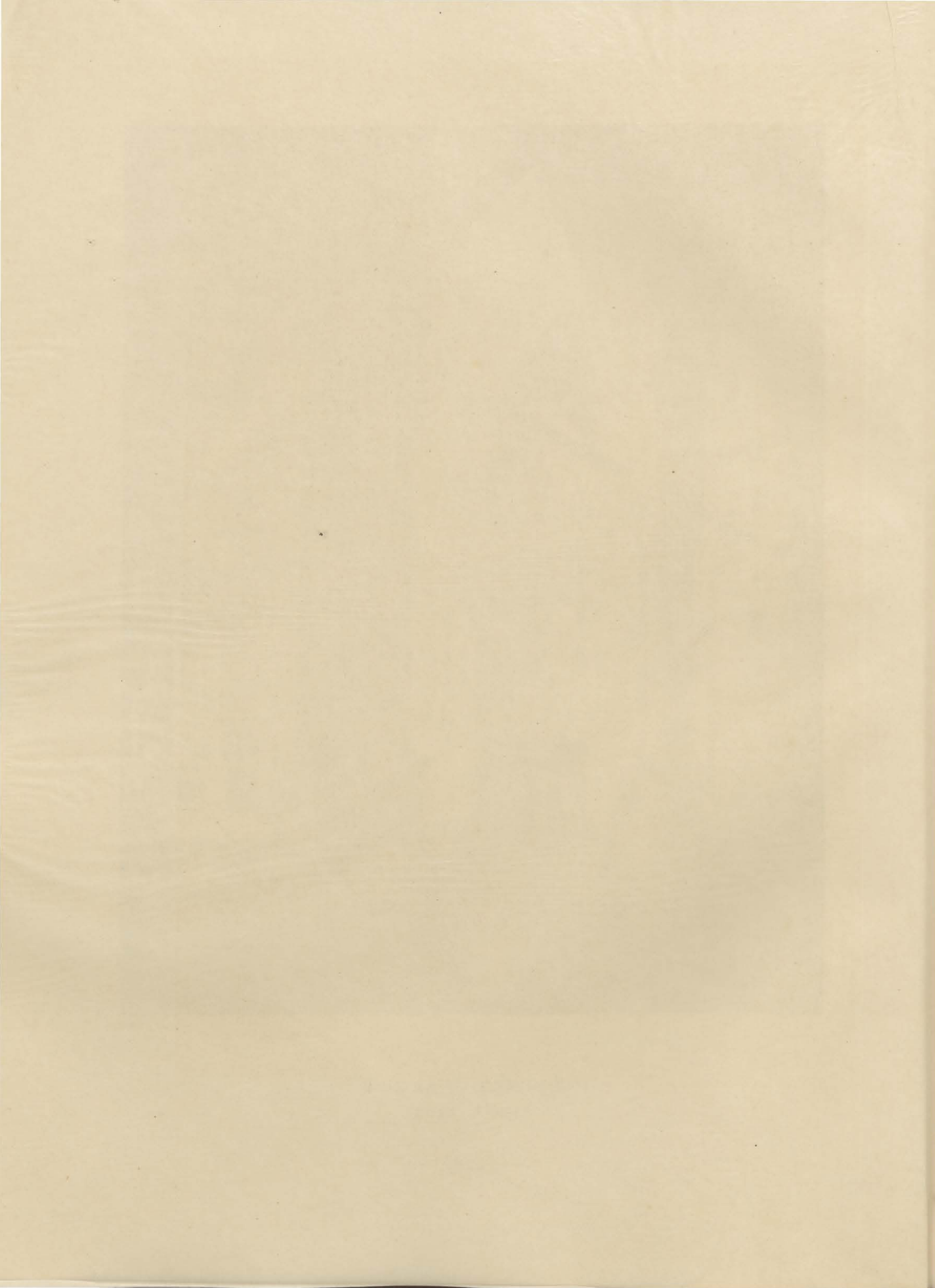
THE MOSQUE OF AR-RIFĀ'Ī
1329 H. (1911)

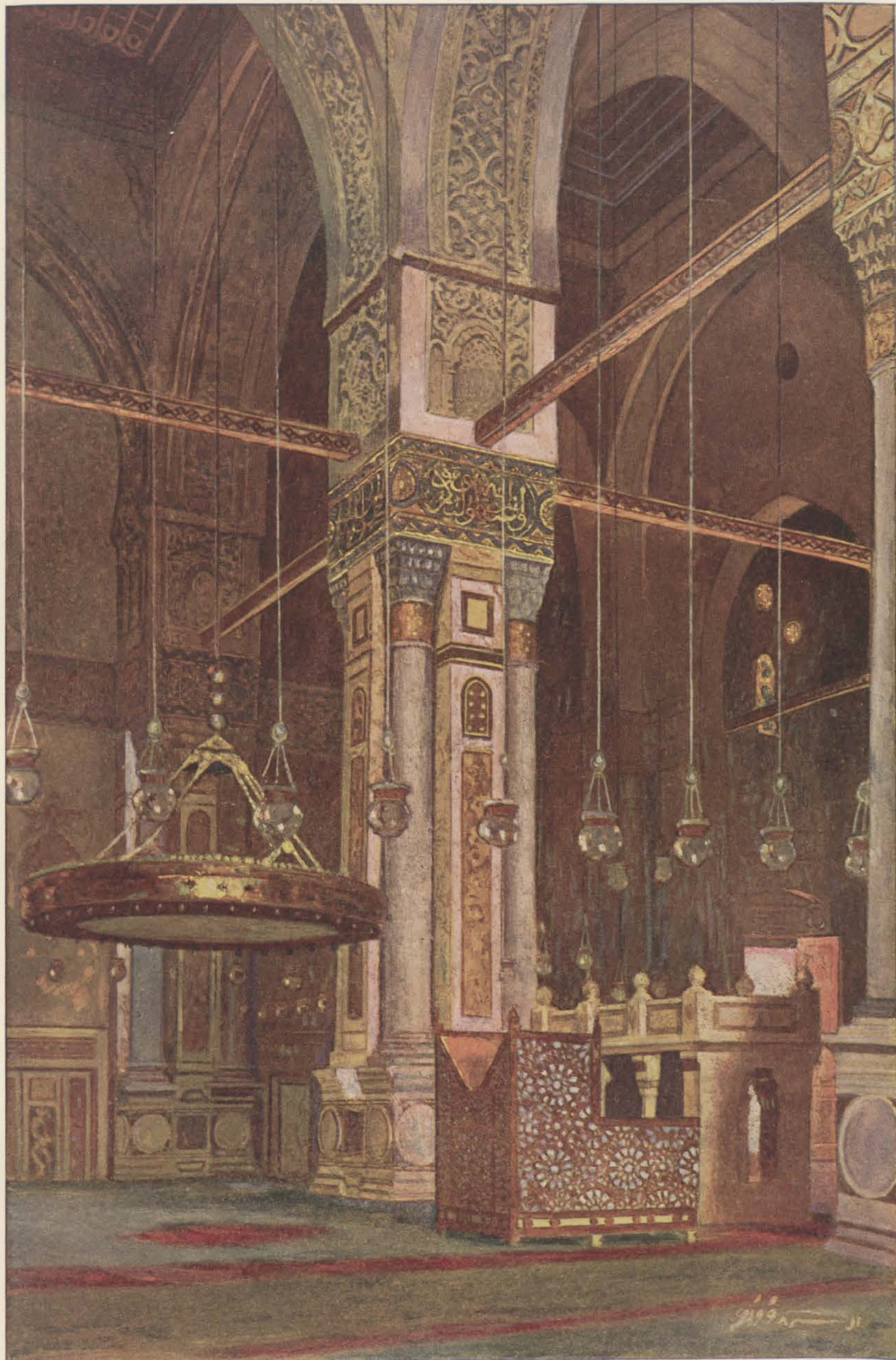


Interior

Survey of Egypt

THE MOSQUE OF AR-RIFĀ'Ī
1329 H. (1911)





Painted by Alhusain Faezy

Interior

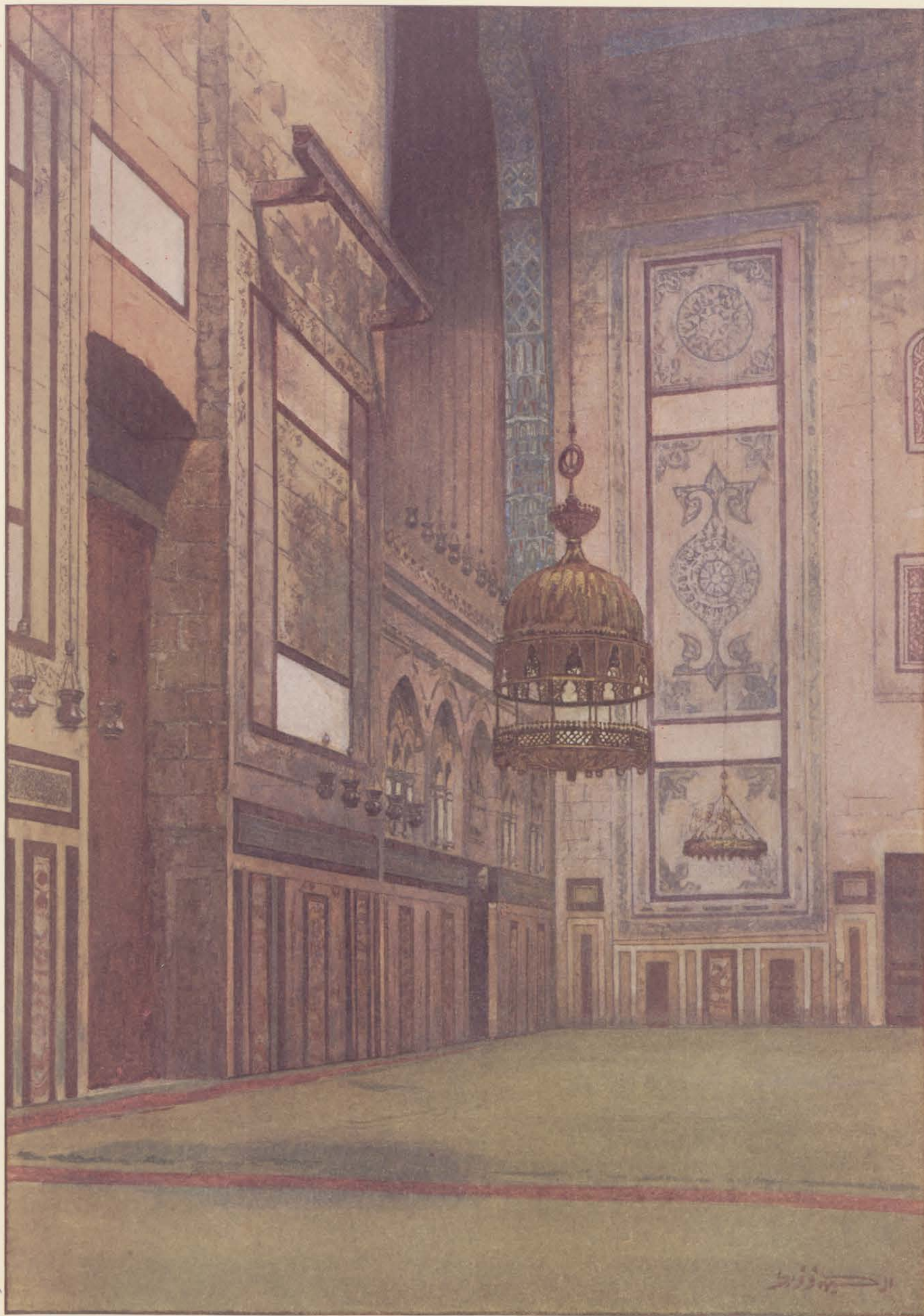
THE MOSQUE OF AR-RIFĀ'Ī
1329 H. (1911)



Interior

Survey of Egypt

THE MOSQUE OF AR-RIFĀ'Ī
1329 H. (1911)



Interior

Painted by Alhusain Fawzy

THE MOSQUE OF AR-RIFĀ'Ī
1329 H. (1911)



Interior

Painted by Alhusain Fawzy

THE MOSQUE OF AR-RIFĀ'Ī
1329 H. (1911)



Exterior from 'Abdin Palace Garden

Survey of Egypt

THE MOSQUE OF AL-FATH
1338 H. (1920)



Exterior from the street

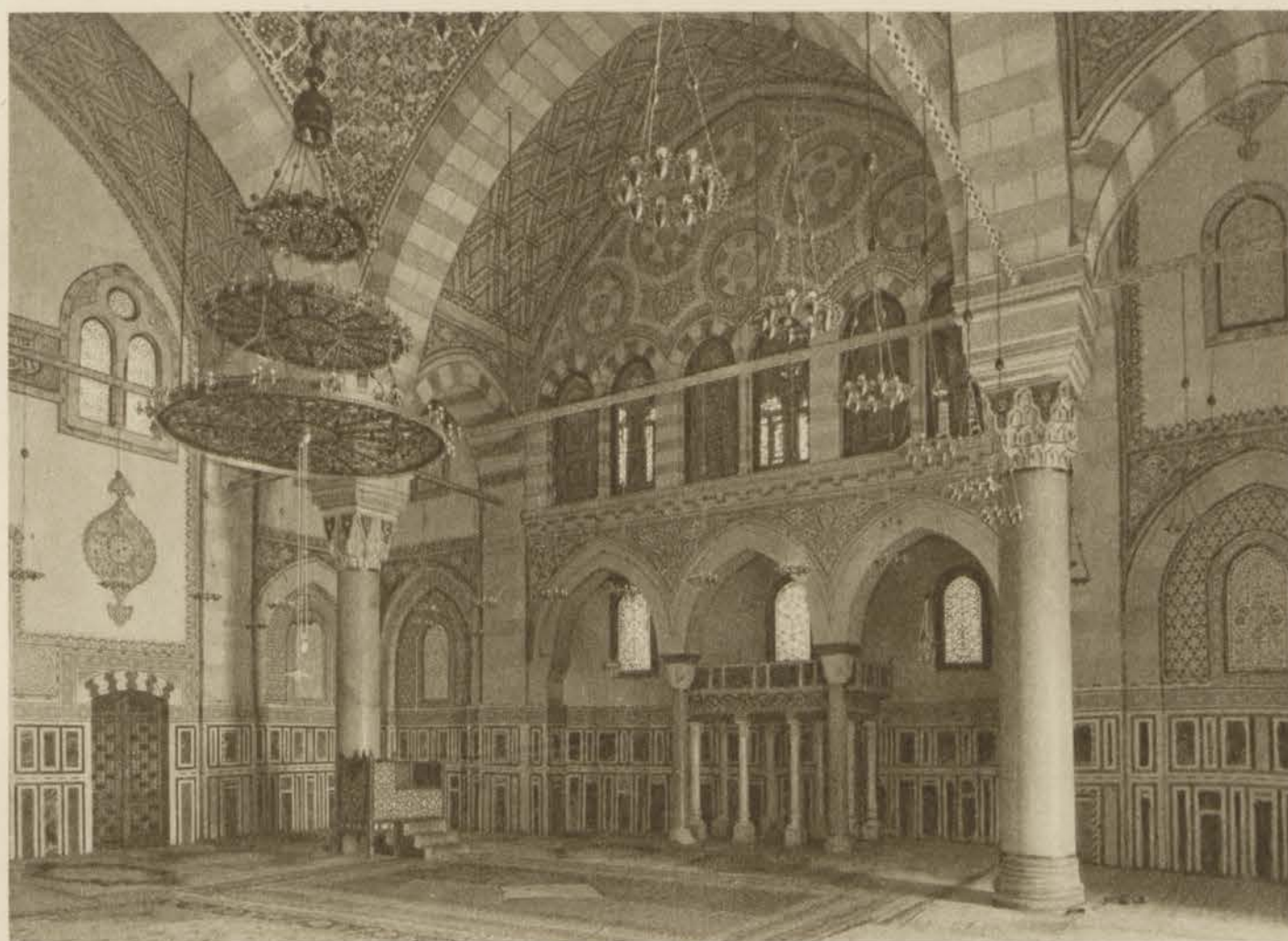
Survey of Egypt

THE MOSQUE OF AL-FATH
1338 H. (1920)



Interior

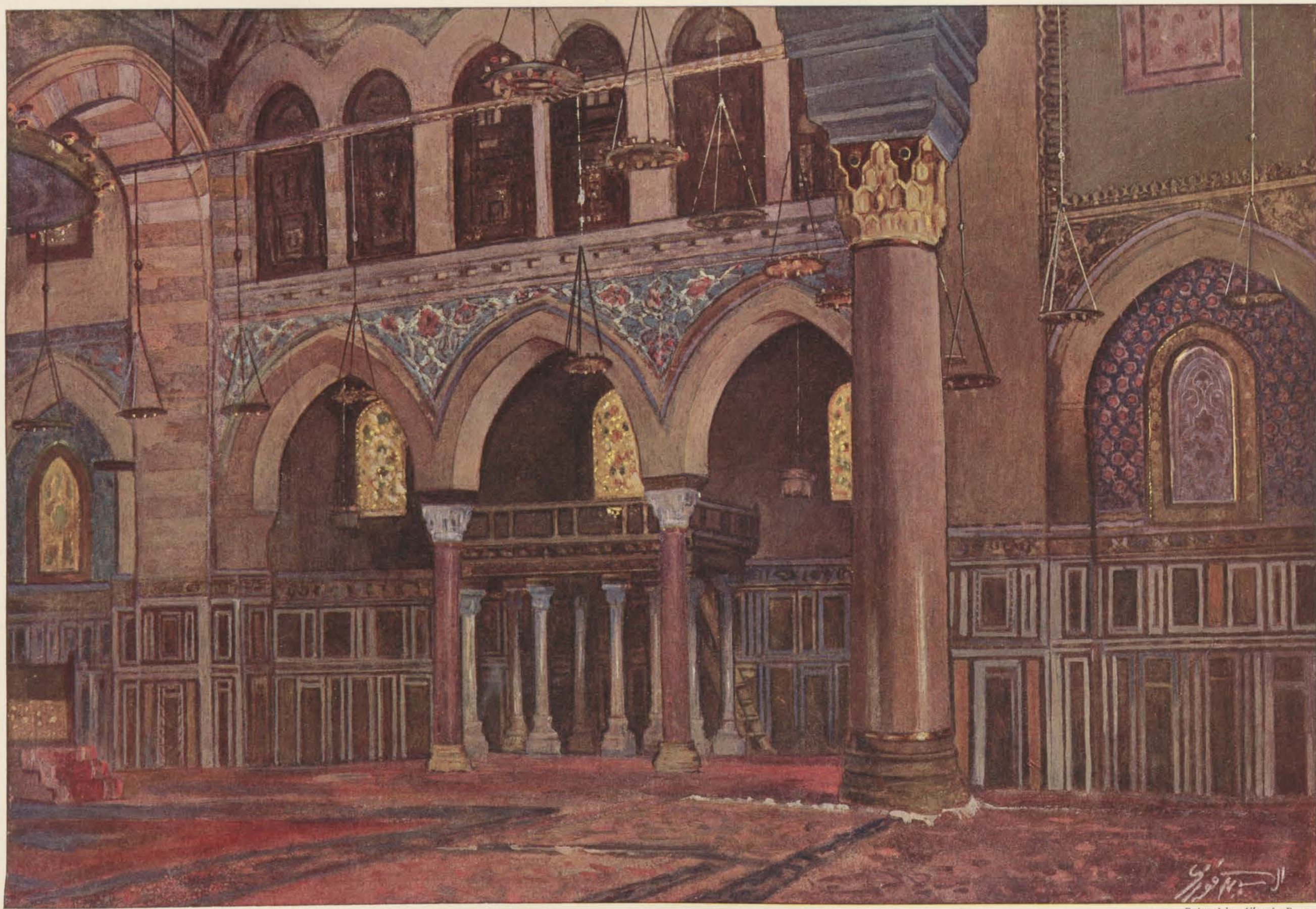
Survey of Egypt



Interior

Survey of Egypt

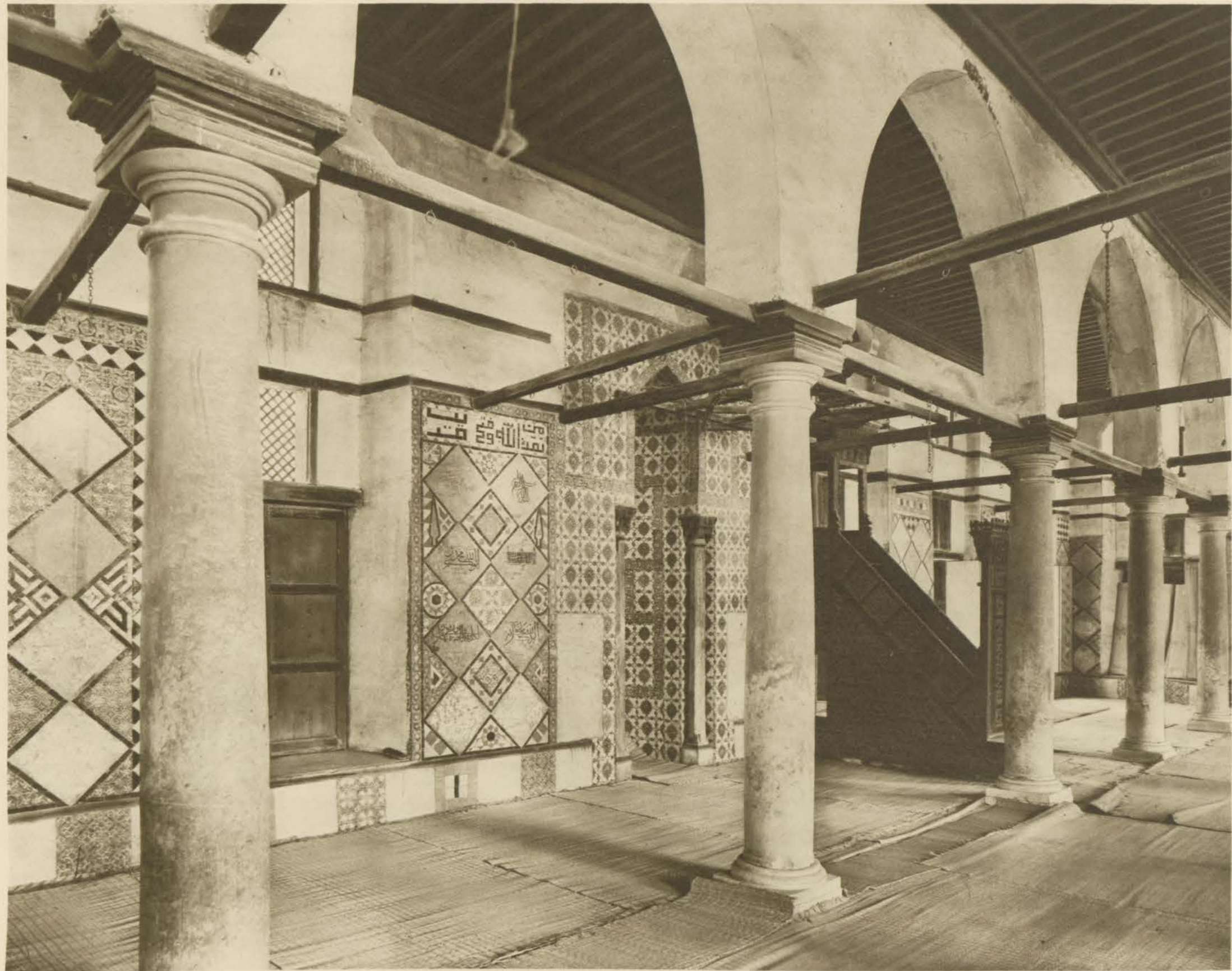
THE MOSQUE OF AL-FATH
1338 H. (1920)



Interior

Painted by Albusain Fawzy

THE MOSQUE OF AL-FATH
1338 H. (1920)



Sanctuary

Survey of Egypt

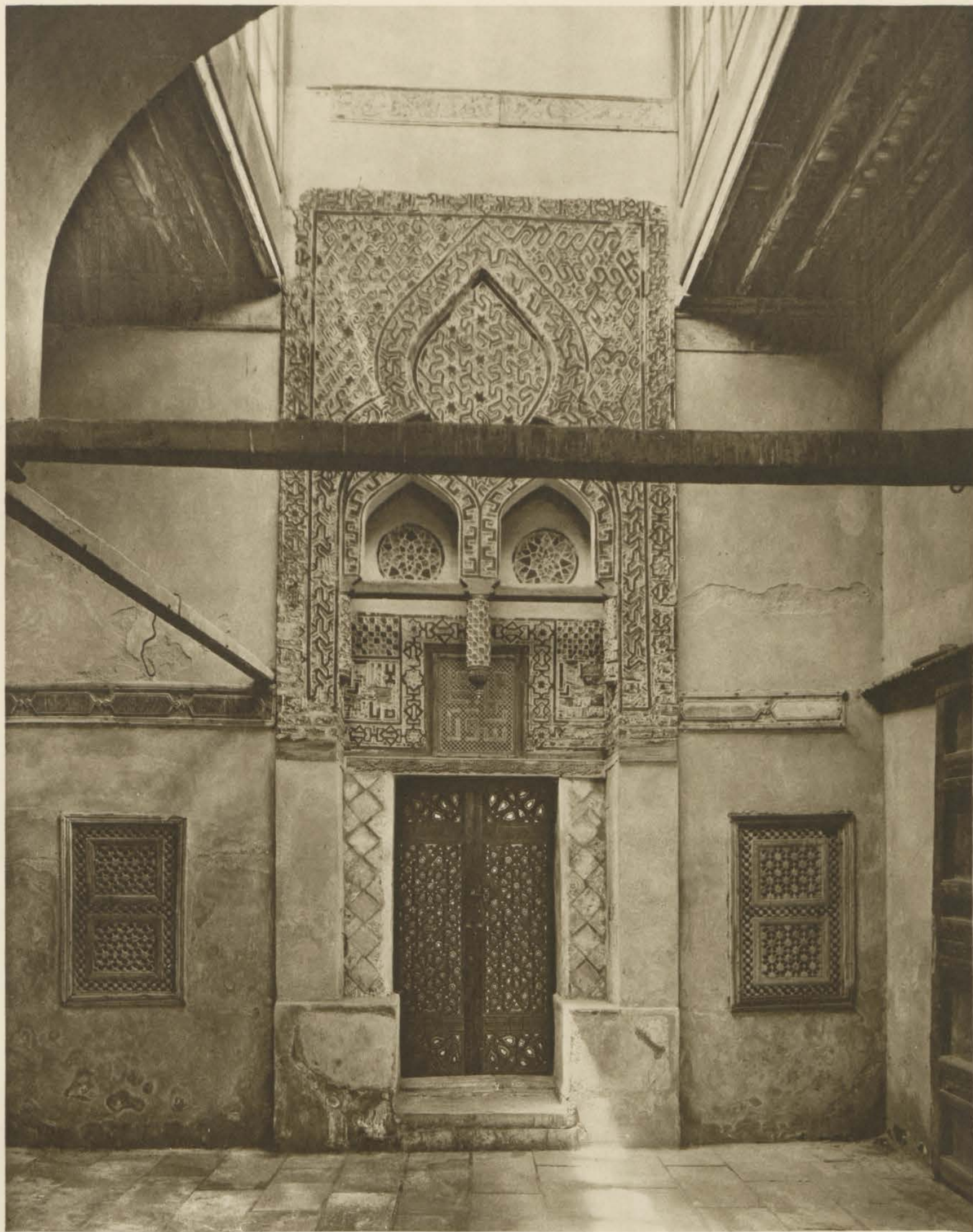
THE MOSQUE OF DUMAQSĪS
(ROSETTA)
1116 H. (1704)



General View

Survey of Egypt

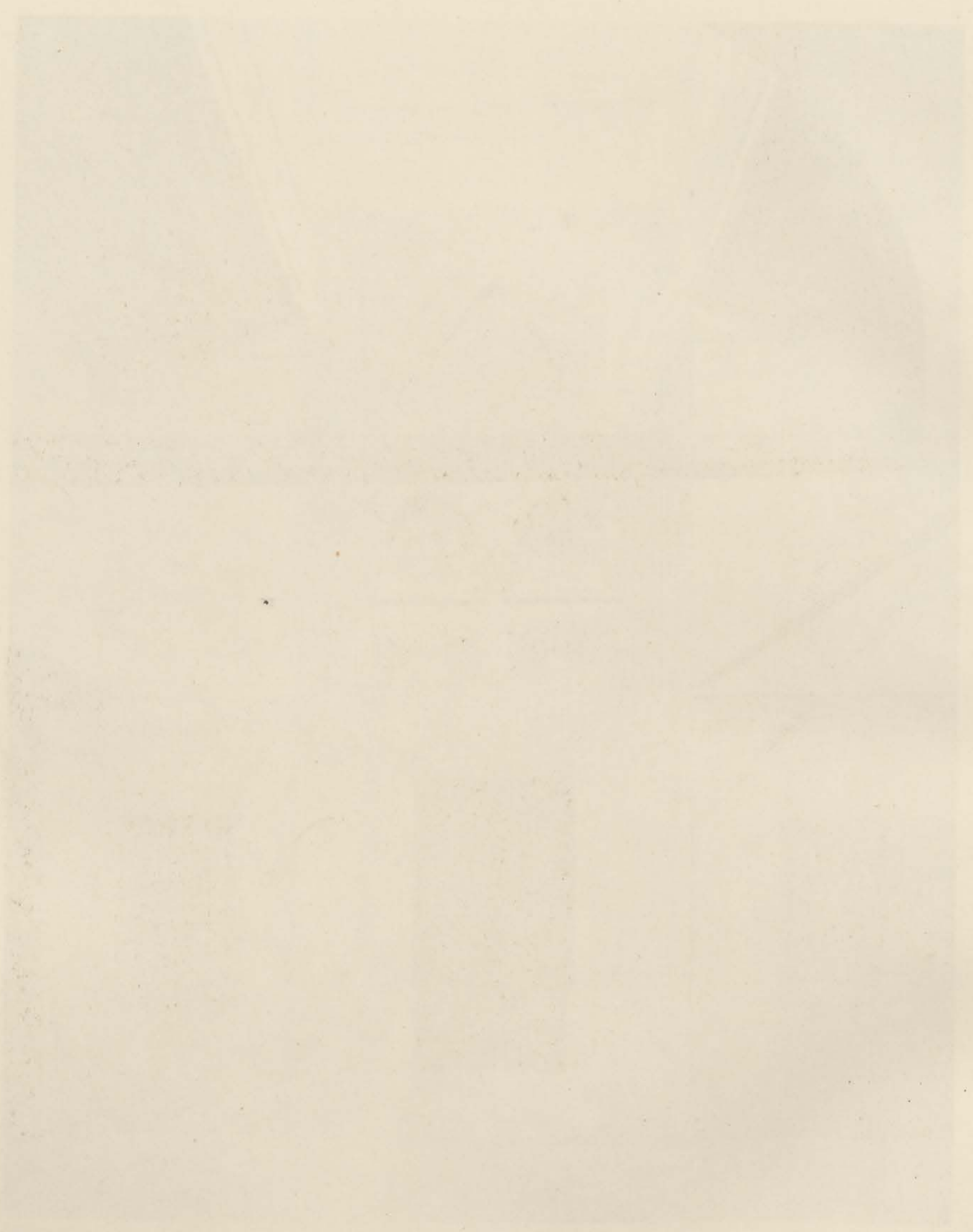
THE MOSQUE OF AL-'ABBĀSĪ
(ROSETTA)
1224 H. (1809)



Entrance of mausoleum

Survey of Egypt

THE MOSQUE OF AL-'ABBĀSĪ
(ROSETTA)
1224 H. (1809)

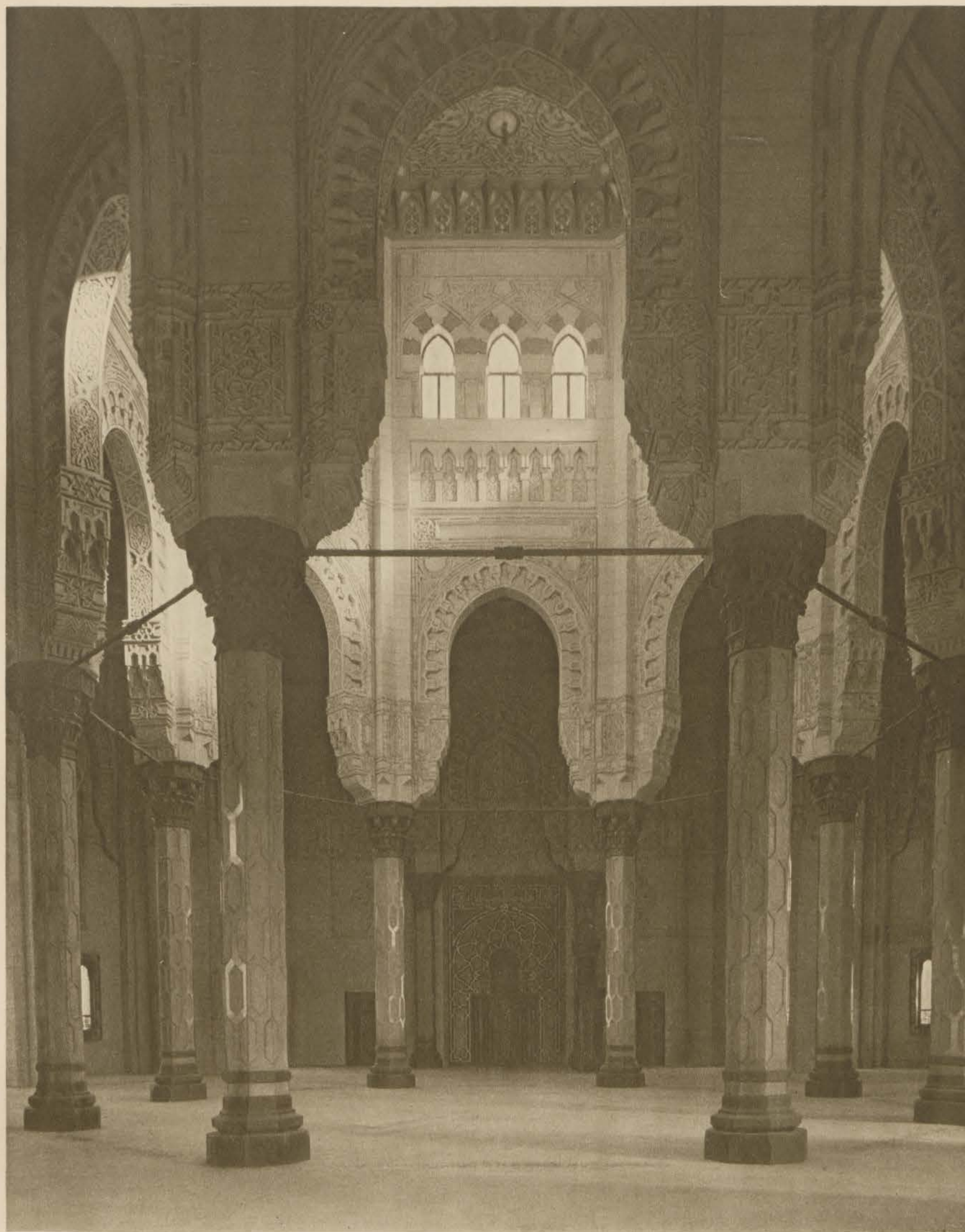




North-east façade

Survey of Egypt

THE MOSQUE OF ABU'L-ABBĀS AL-MURSĪ
(ALEXANDRIA)
1362 H. (1943)



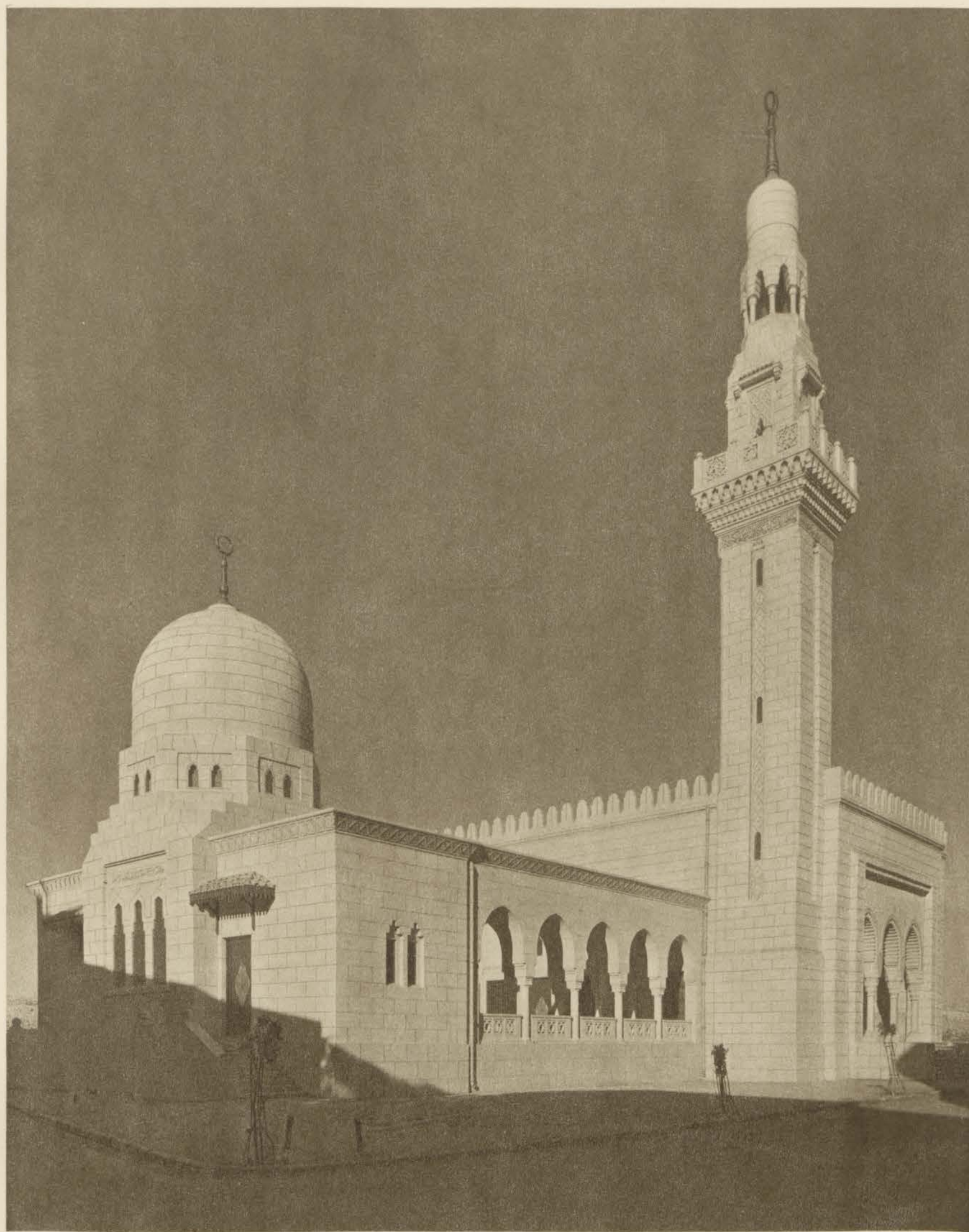
Interior

Survey of Egypt

THE MOSQUE OF ABU'L-ABBĀS AL-MURSĪ

(ALEXANDRIA)

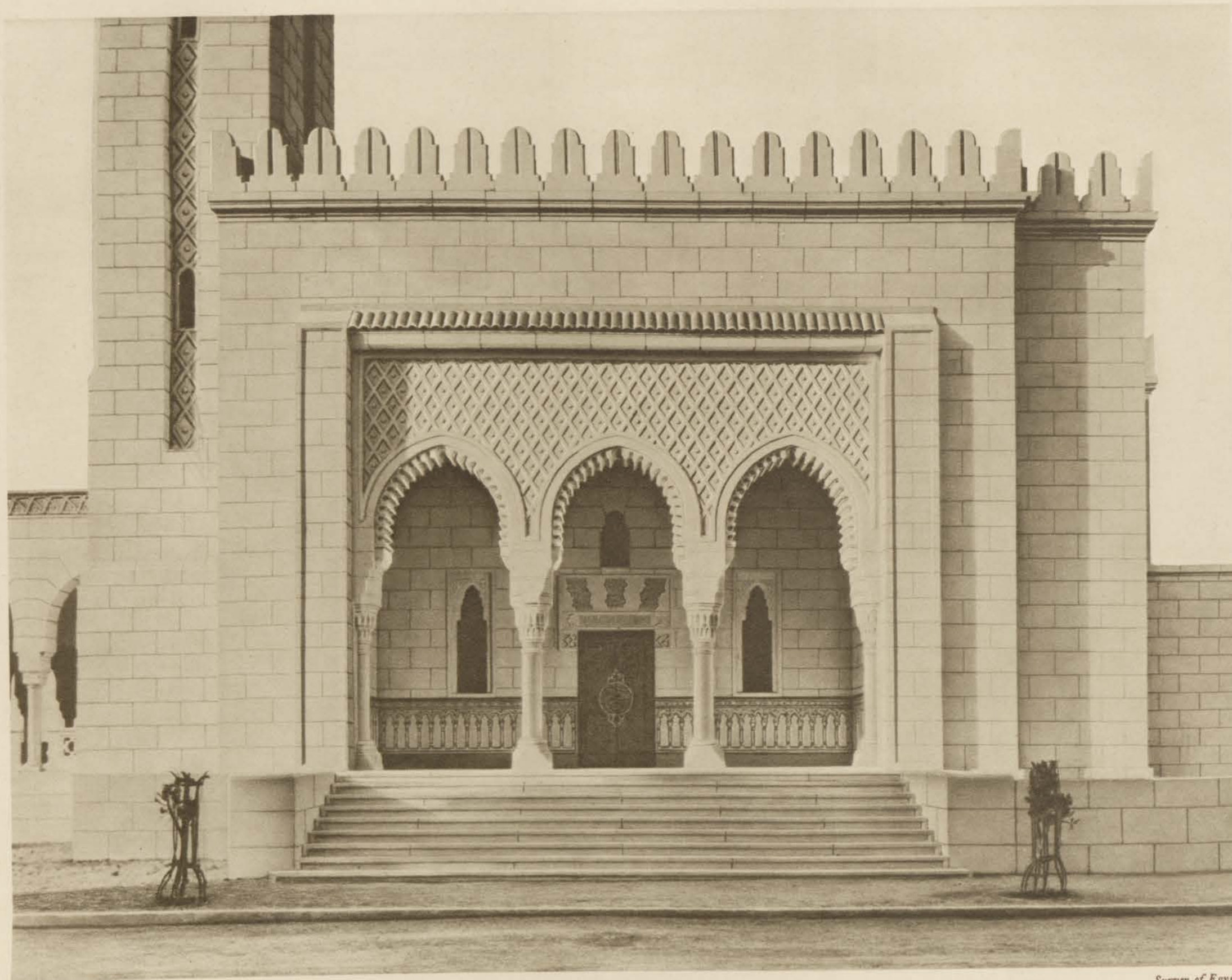
1362 H. (1943)



General View

Survey of Egypt

THE MOSQUE OF AL-FŪLĪ
(MINYĀ)
1365 H. (1946)



Survey of Egypt

Entrance

THE MOSQUE OF AL-FŪLĪ
(MINYĀ)
1365 H. (1946)

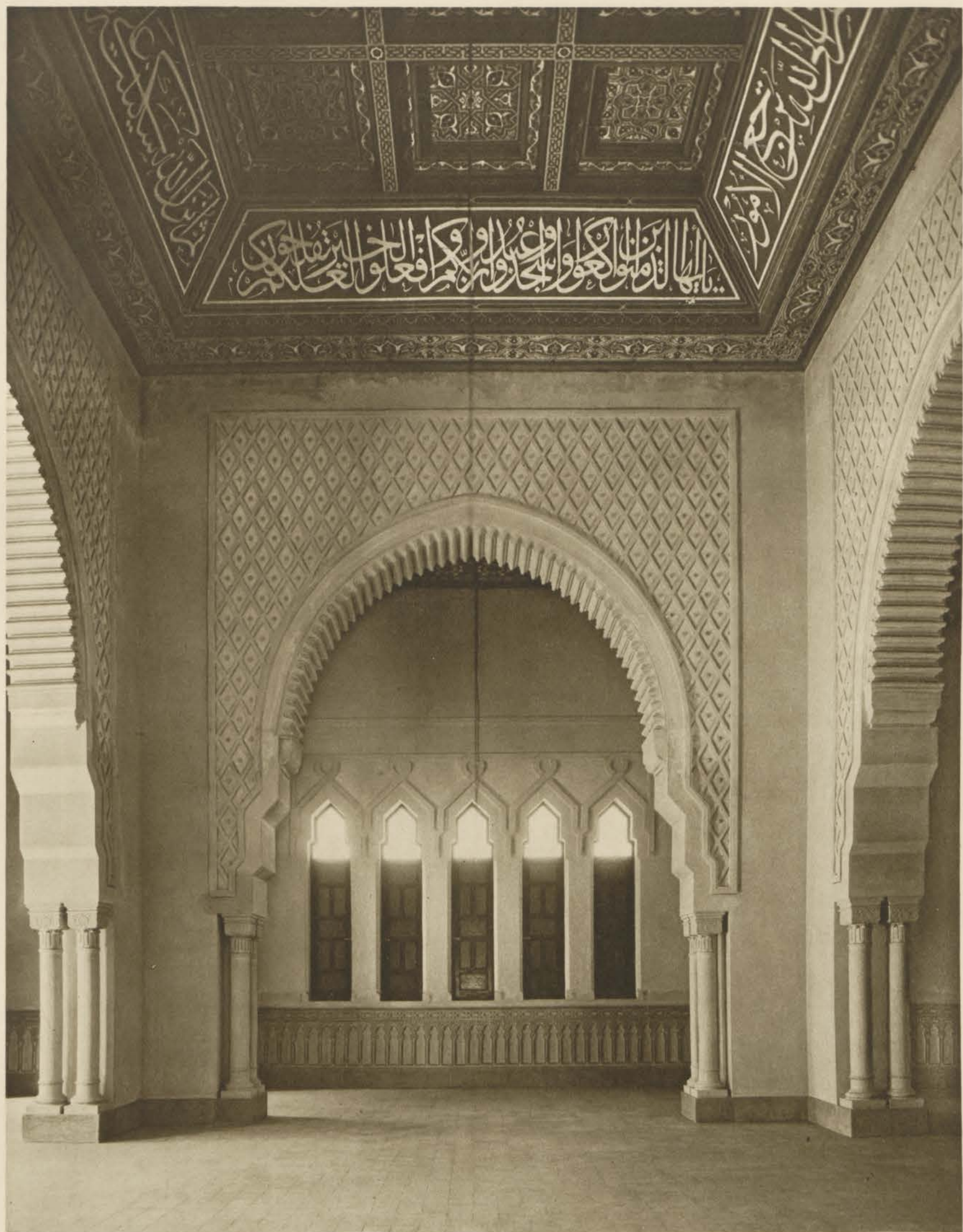


Sanctuary

Survey of Egypt

THE MOSQUE OF AL-FŪLĪ
(MINYĀ)

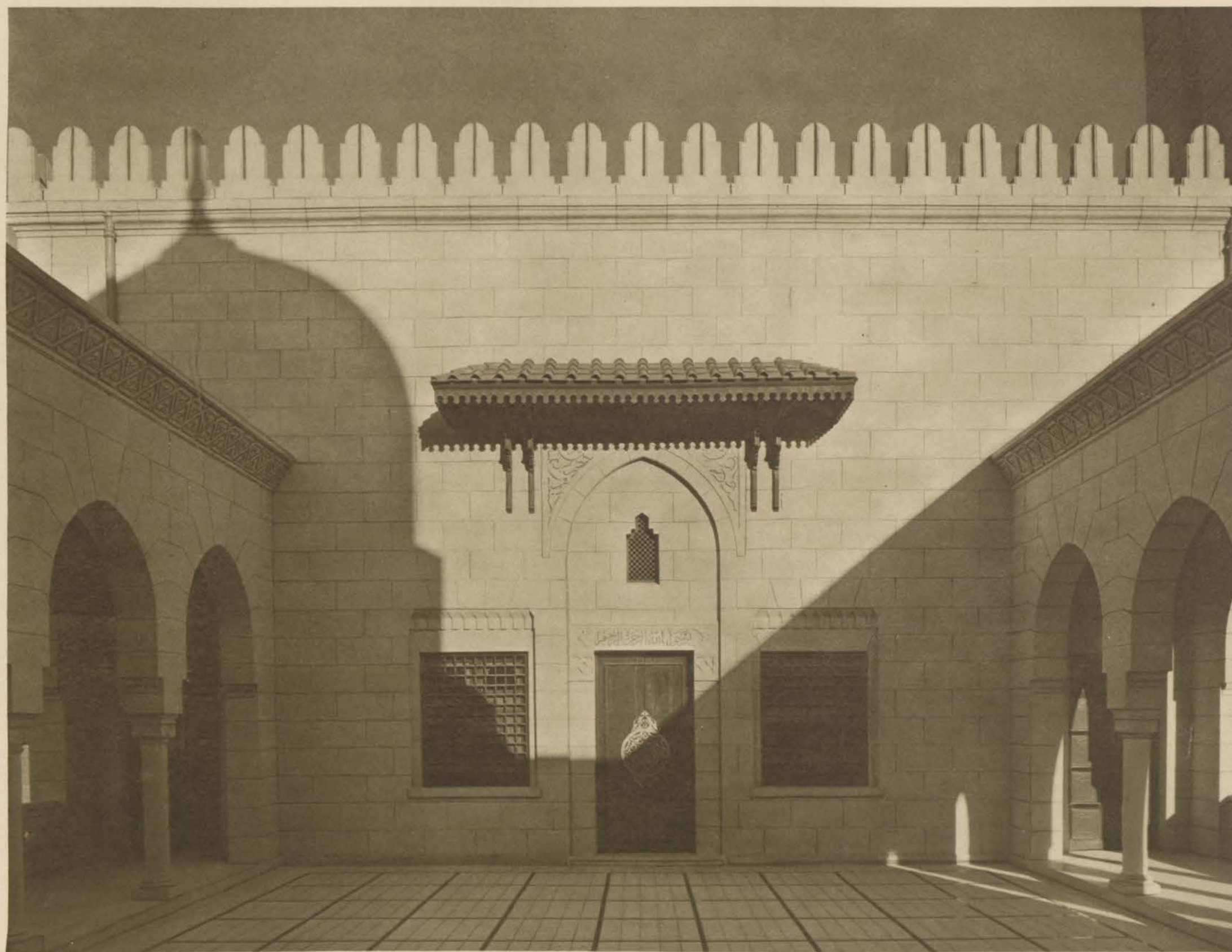
1365 H. (1946)



Sahn

Survey of Egypt

THE MOSQUE OF AL-FŪLĪ
(MINYĀ)
1365 H. (1946)



Entrance of mausoleum

Survey of Egypt

THE MOSQUE OF AL-FŪLĪ
(MINYĀ)
1365 H. (1946)



THE MOSQUE OF ISNA



THE MOSQUE OF
AŞ-ŞĀLIH NEGM AD-DĪN AIYŪB

SEQUENCE OF MINARETS



THE MOSQUE OF
SULTAN QALĀ'ŪN



THE MOSQUE OF
SALĀR AND SANGAR AL-GĀWLĪ

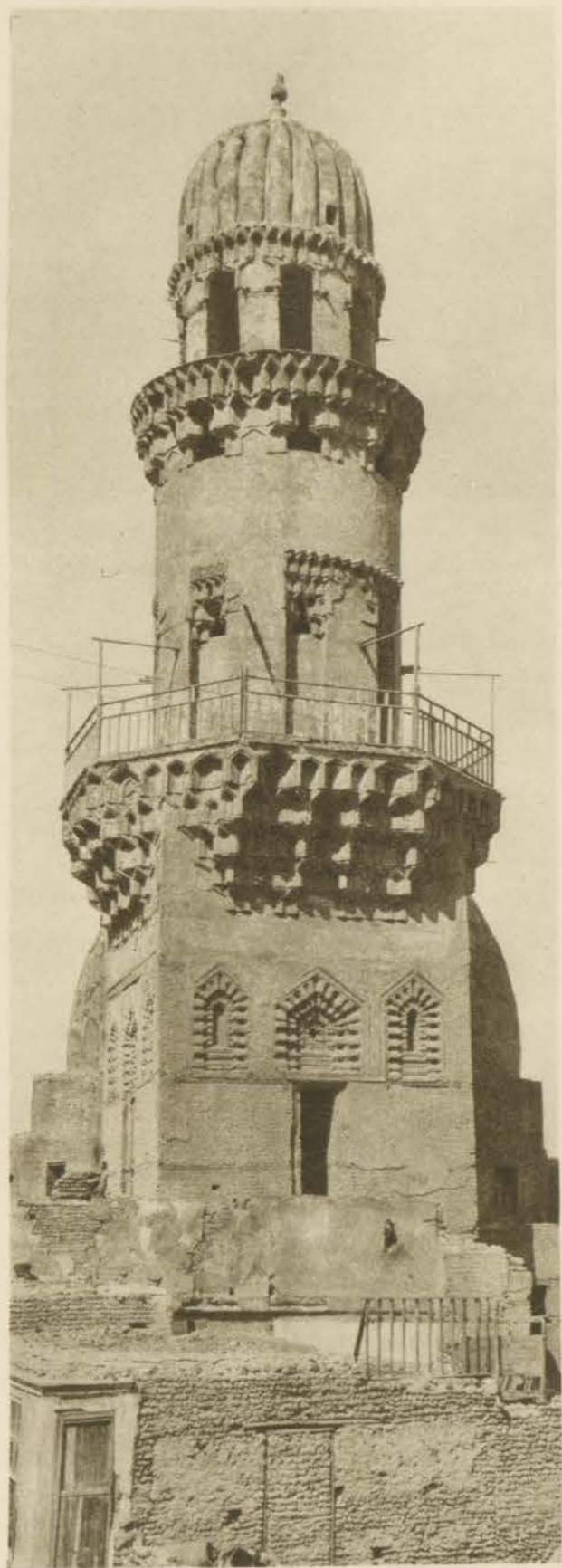


THE MOSQUE OF
AḤMAD IBN TŪLŪN



THE MOSQUE OF AL-HĀKIM

SEQUENCE OF MINARETS



THE KHĀNQĀ OF
SULTAN BAYBARS AL-GĀSHANKIR

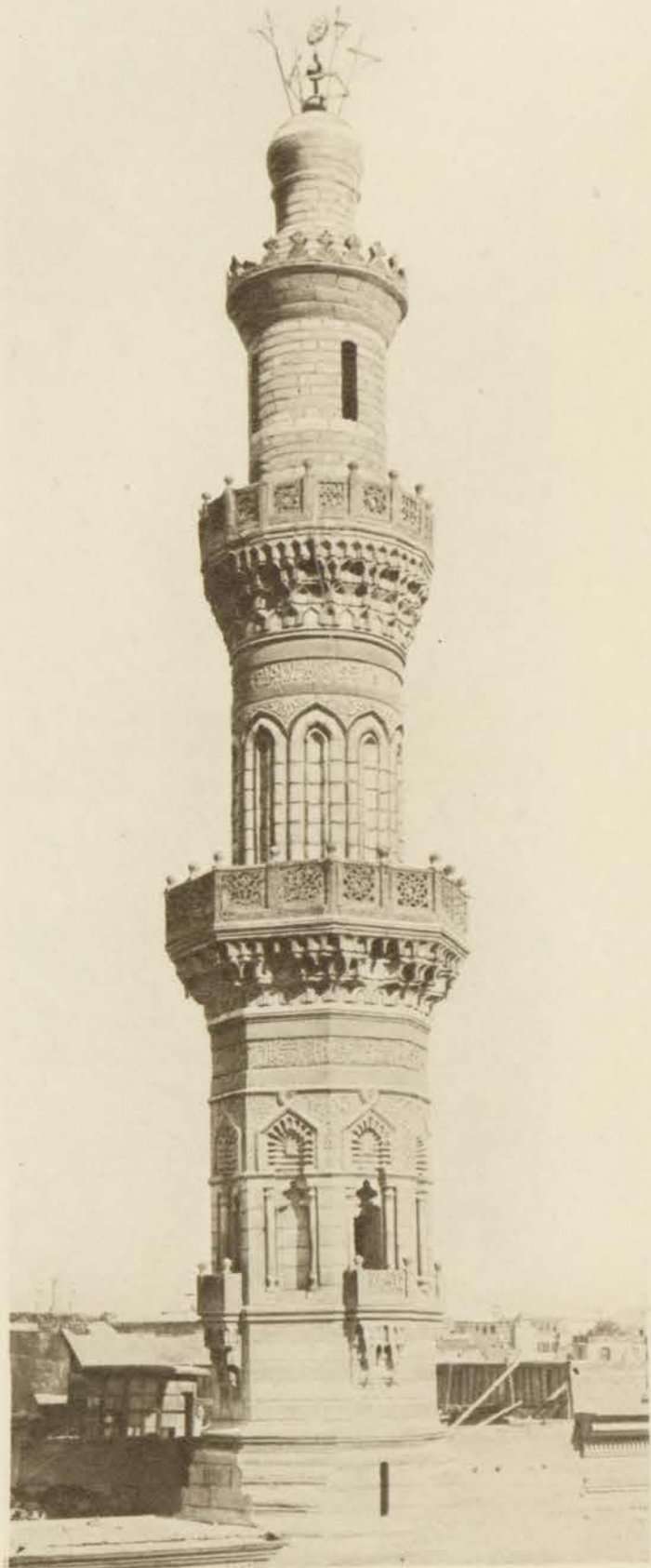


THE MOSQUE OF
SULTAN AN-NĀSIR MUḤAMMAD



THE MOSQUE OF
SULTAN AN-NĀSIR MUḤAMMAD
(CITADEL)

SEQUENCE OF MINARETS



THE MOSQUE OF BASHTĀK



THE MINARET OF QŪṢŪN

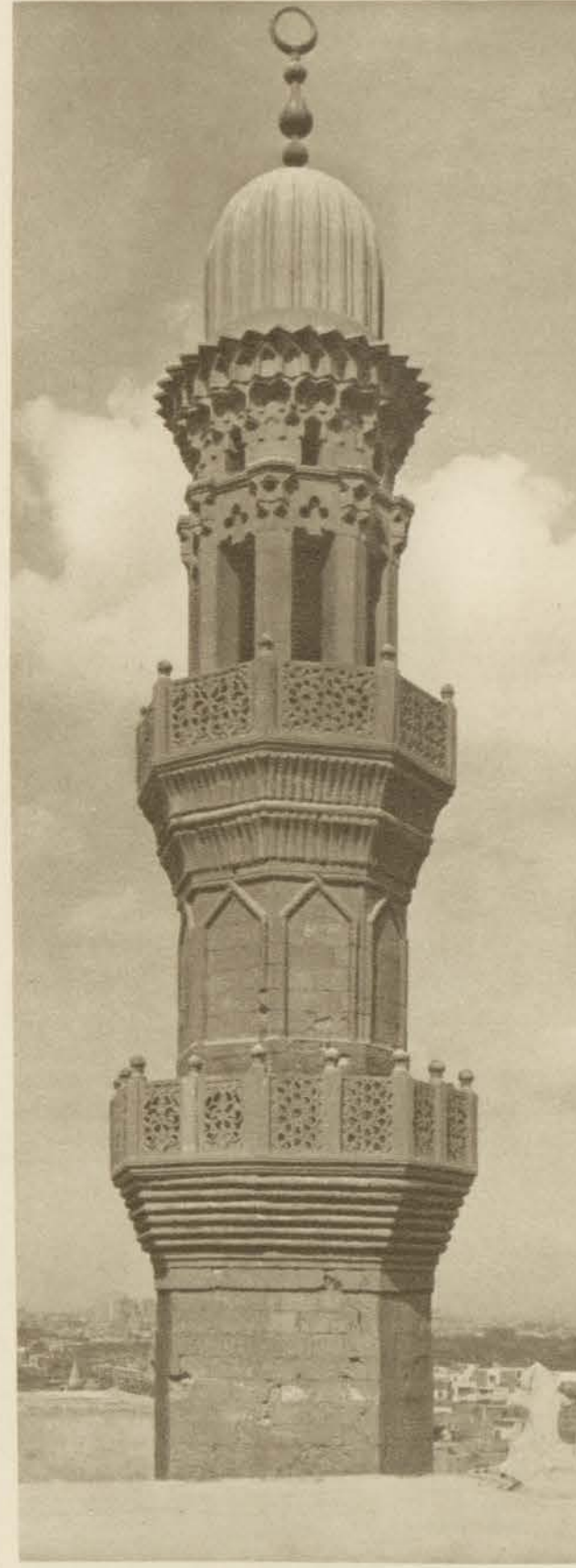


THE MOSQUE OF AL-MĀRIDĀNĪ

SEQUENCE OF MINARETS



THE MOSQUE OF
THE AMİR ŞARGHATMISH



THE MOSQUE OF
MANGAK AL-YŪSUFĪ

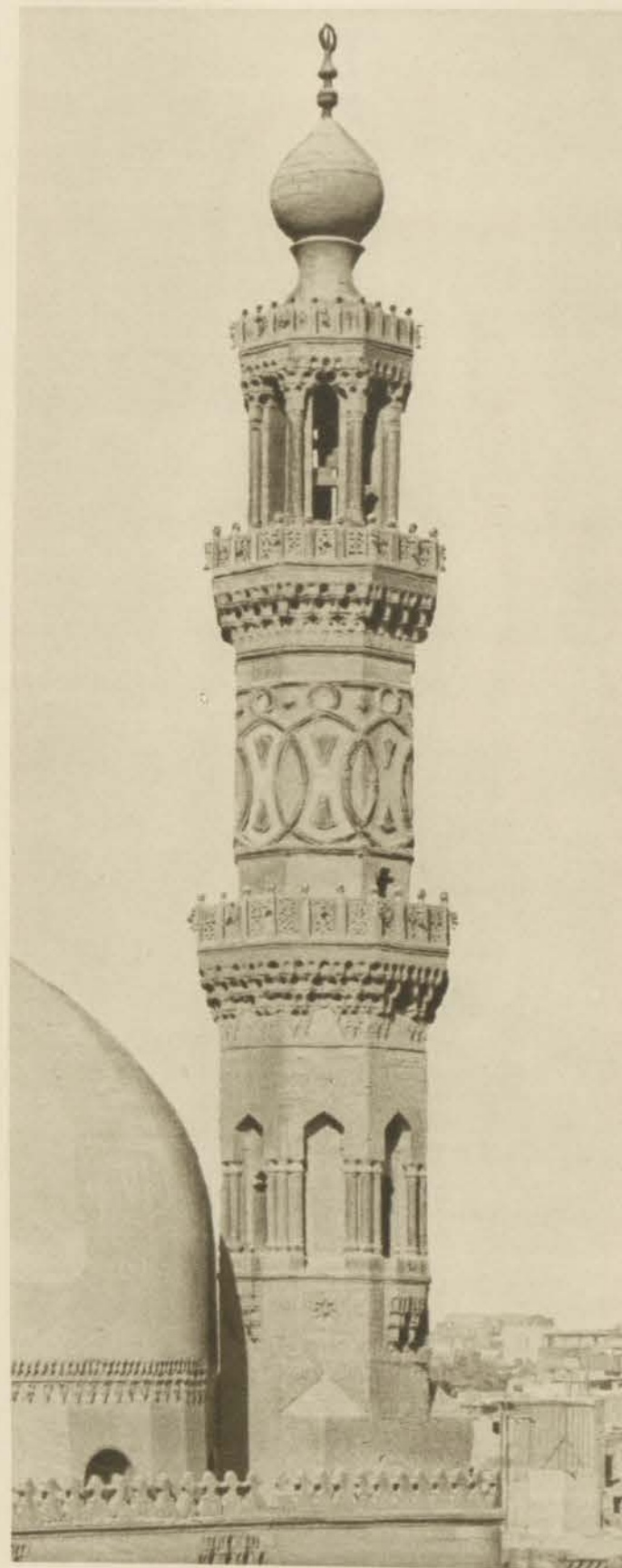
SEQUENCE OF MINARETS



THE MOSQUE OF
SULTAN ḤASAN



THE MOSQUE OF ĀSANBUGHĀ

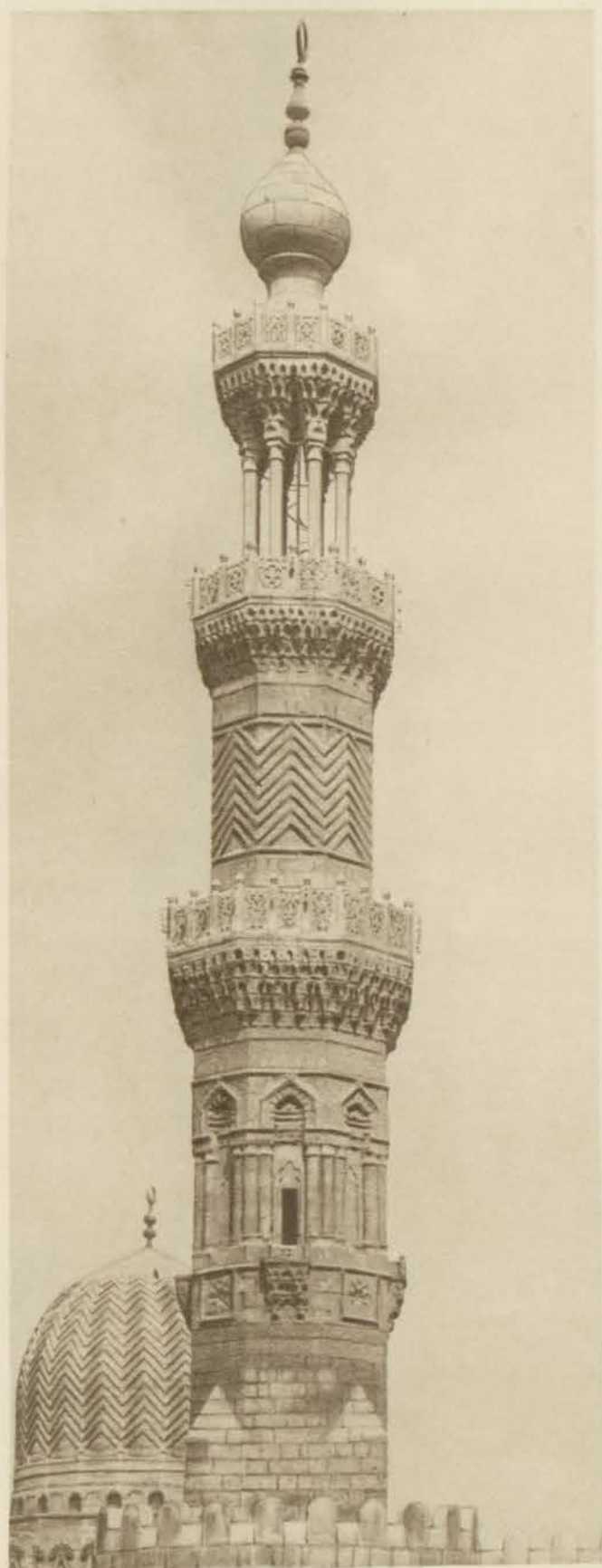


THE MOSQUE OF
SULTAN BARQŪQ
(AL MU'IZZ LI-DĪN ILLĀH ST.)

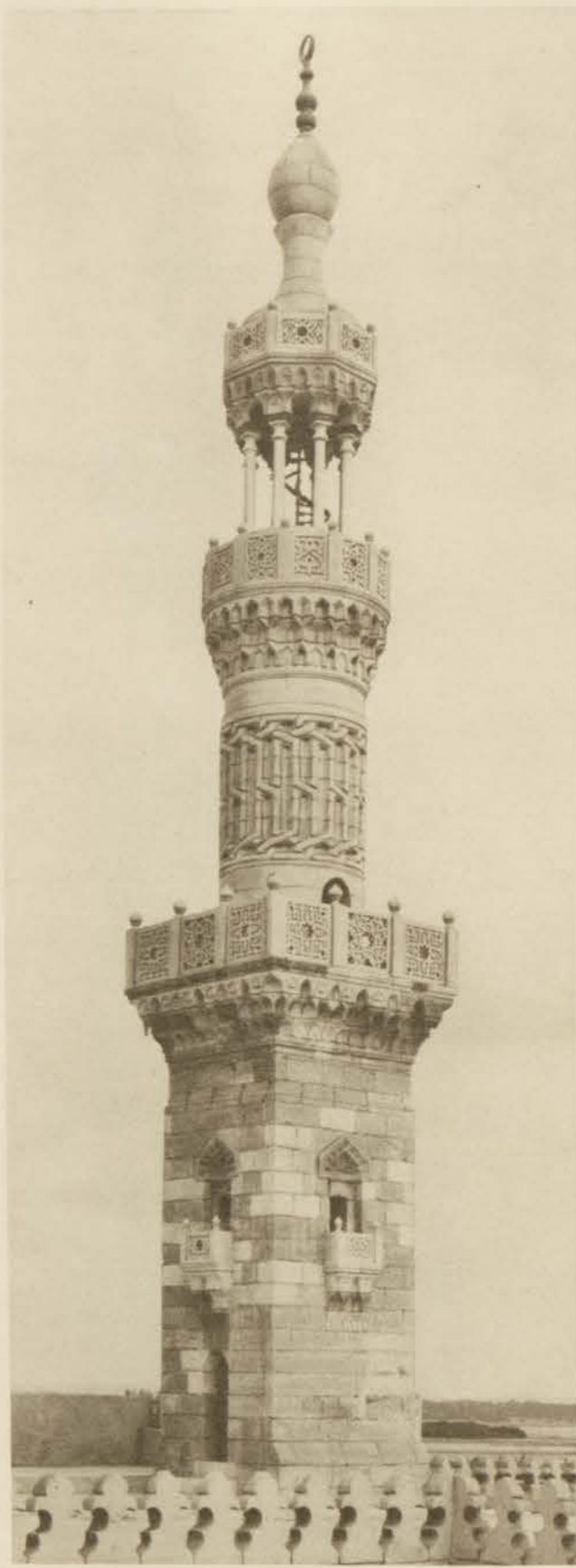


THE MOSQUE OF
SULTAN BARQŪQ
(MAMLŪK CEMETERY)

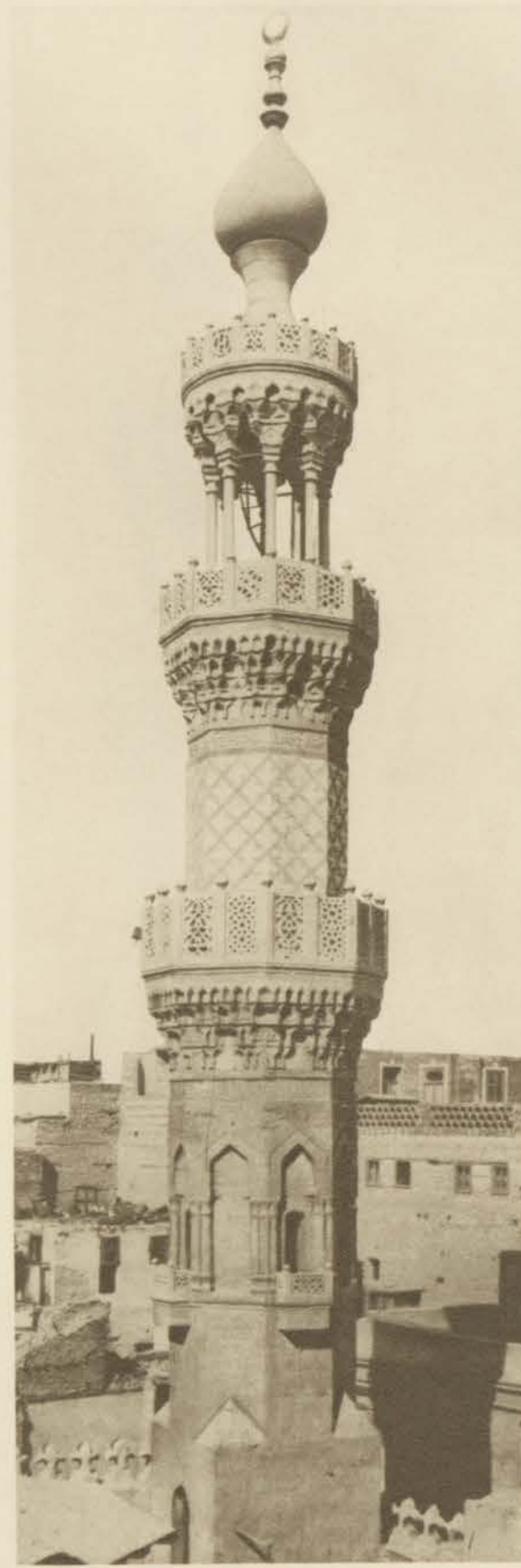
SEQUENCE OF MINARETS



THE MOSQUE OF AL-MU'AIYAD



THE MOSQUE OF BARSBĀY
(KHĀNKĀ)



THE MOSQUE OF QĀDĪ YAHYĀ

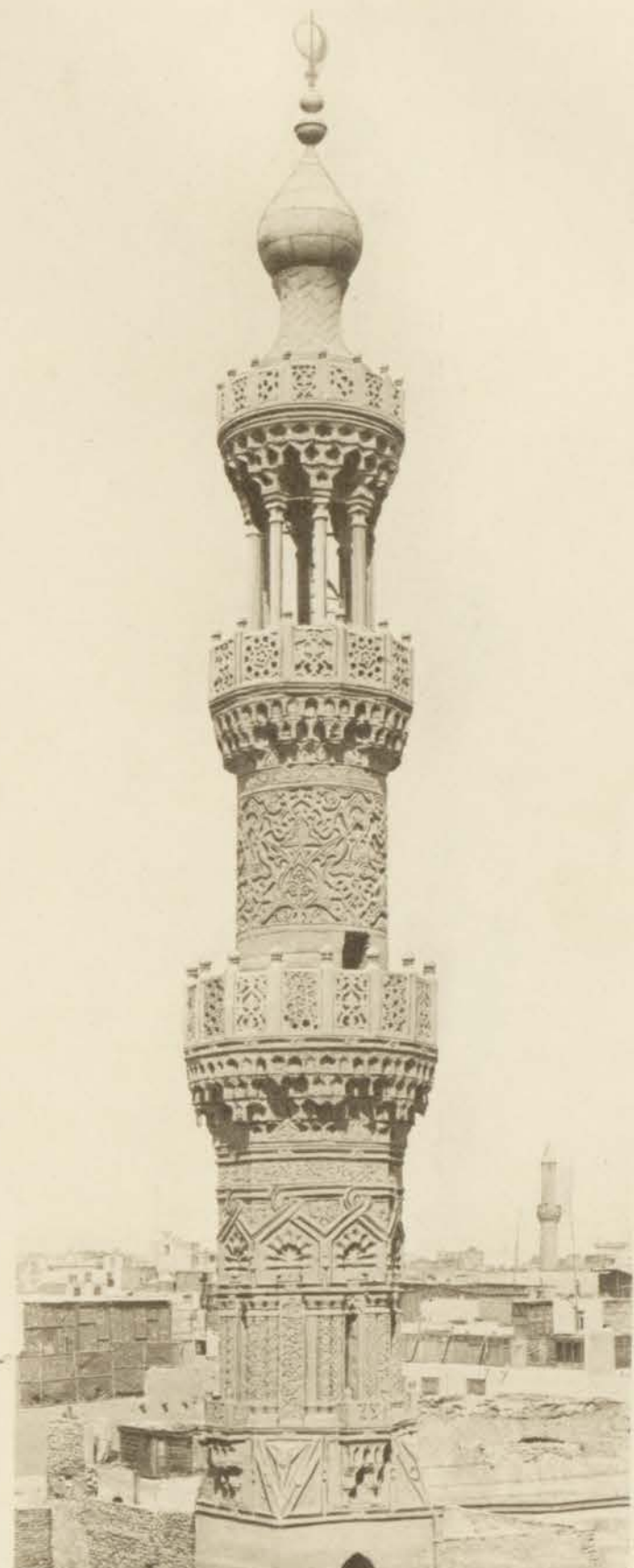
SEQUENCE OF MINARETS



THE MOSQUE & KHĀNQĀH OF
SULTAN QĀYT-BĀY
(MAMLŪK CEMETERY)



THE MOSQUE OF
SULTAN QĀYT-BĀY
(QAL'AT EL-KABSH)

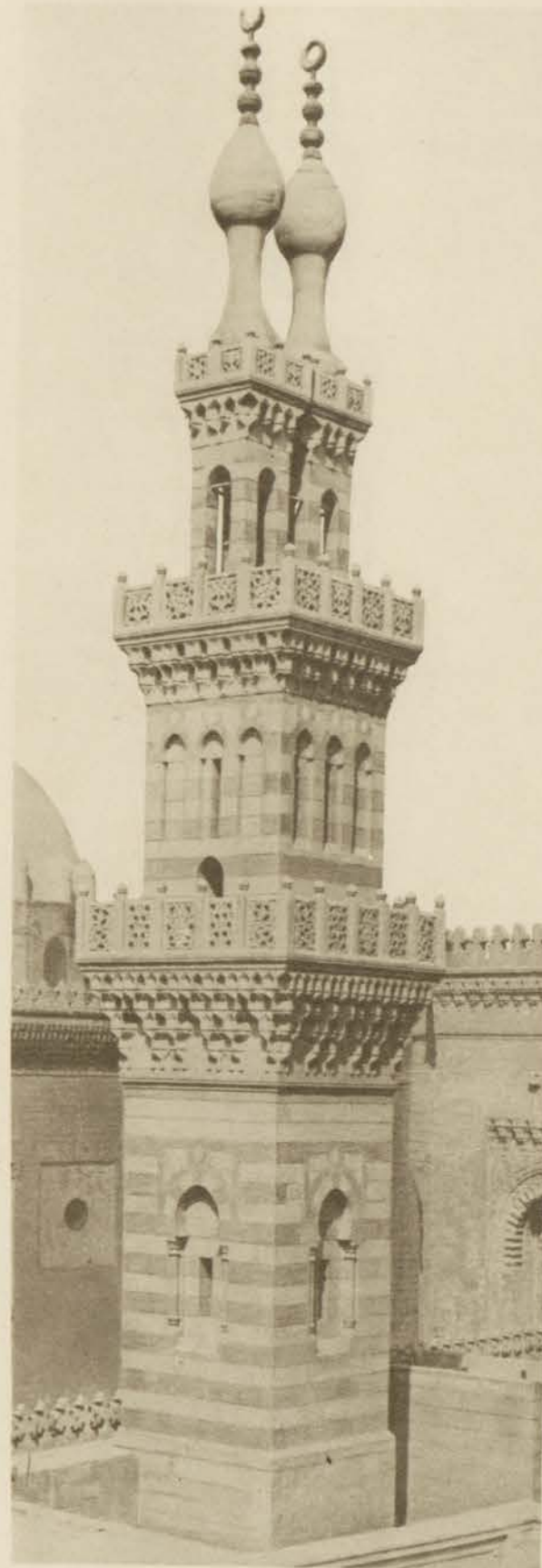


THE MOSQUE OF
GĀNIM-AL-BAHLAWĀN

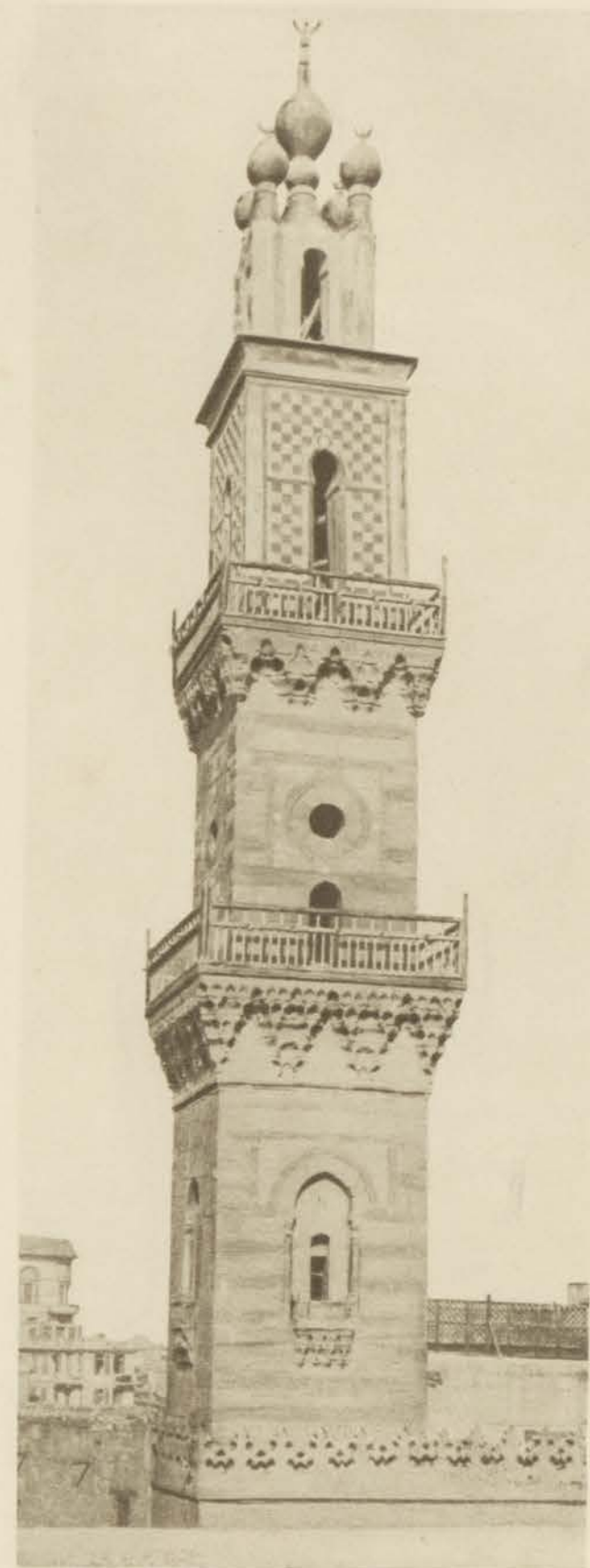
SEQUENCE OF MINARETS



THE MOSQUE OF
ABŪ-BAKR MUZHİR



THE MOSQUE OF
QĀNĪ-BĀY AMĪR-ĀKHŪR

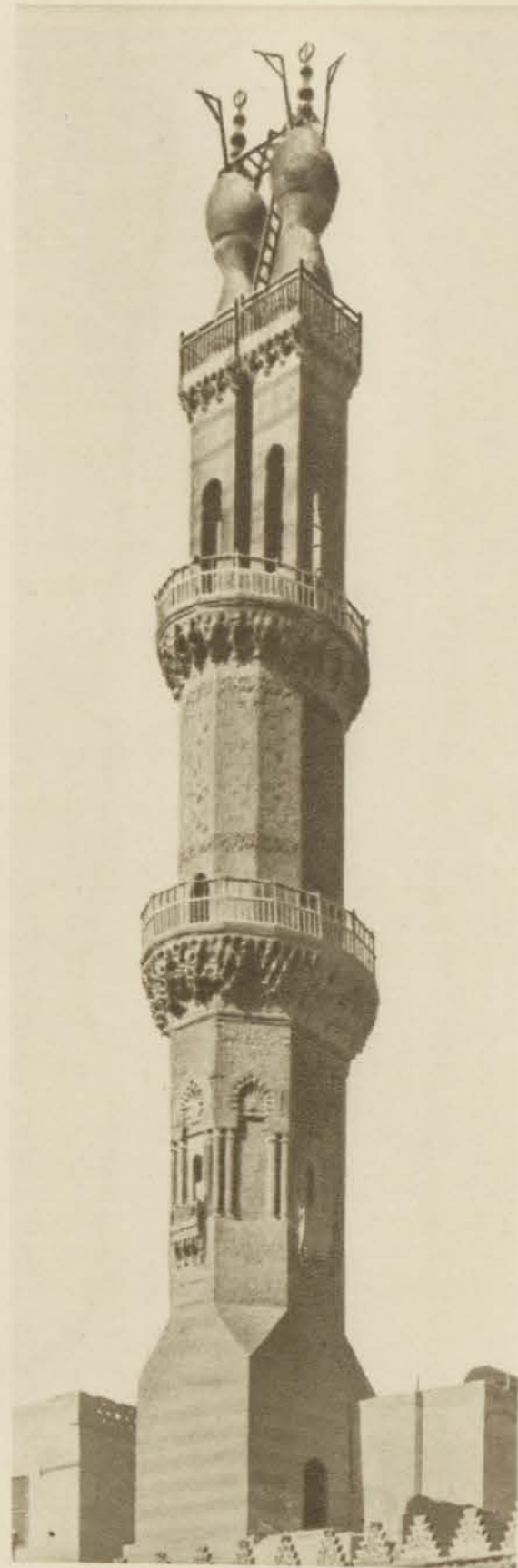


THE MOSQUE OF AL-GHŪRĪ

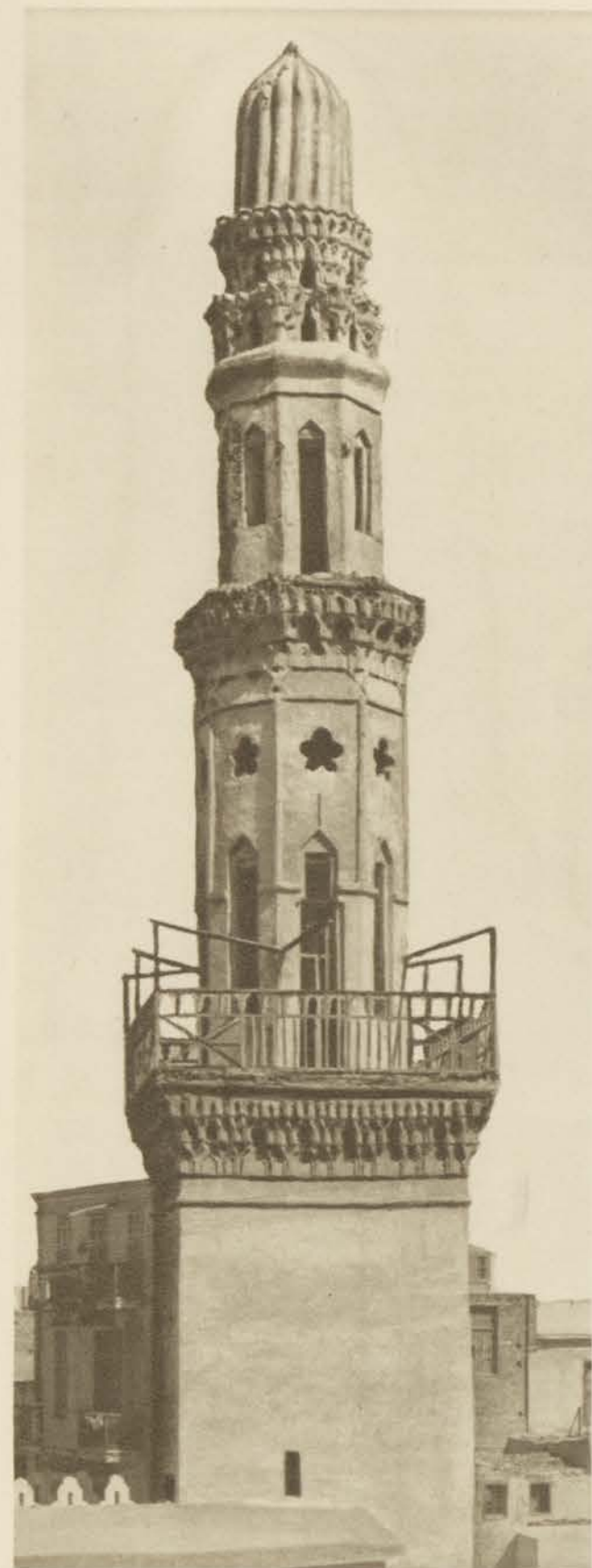
SEQUENCE OF MINARETS



THE MOSQUE OF
THE AMĪR QURQUMĀS

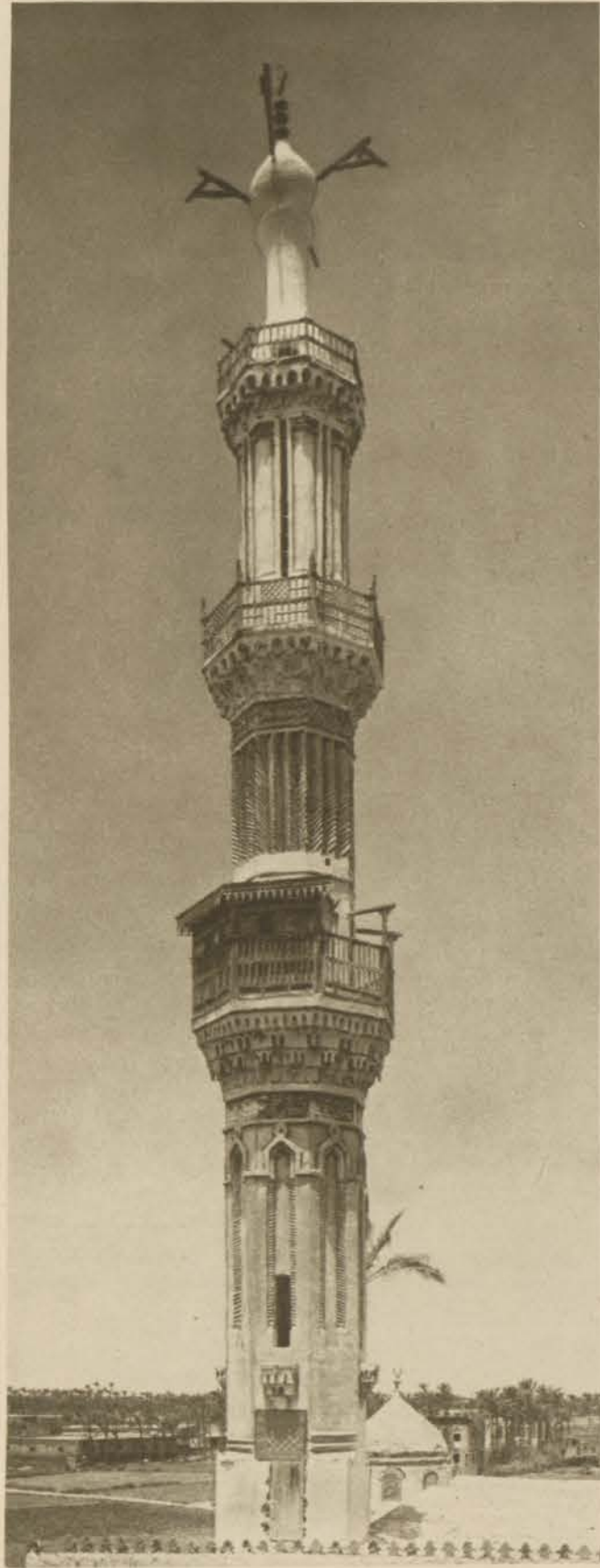


THE MINARET OF AL-GHŪRĪ
(IN AL-AZHAR MOSQUE)

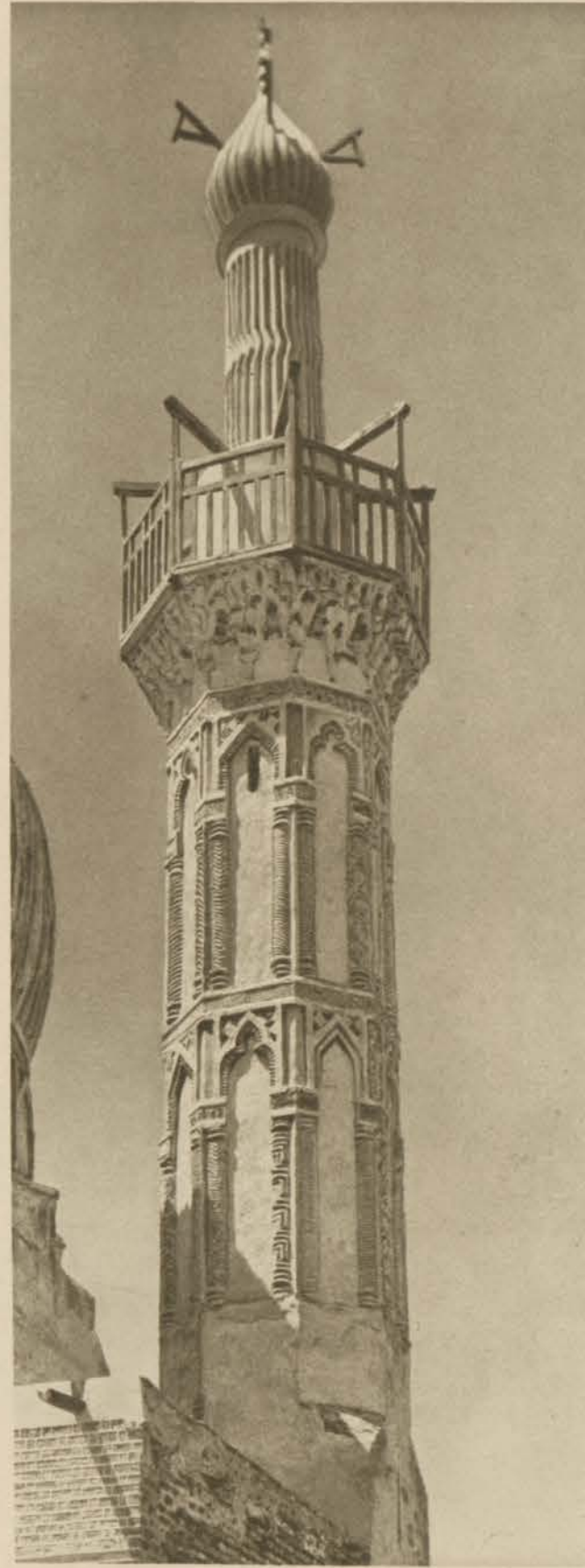


THE MOSQUE OF AL-HUREITHĪ
(AL-MAḤALLA AL-KUBRĀ)

SEQUENCE OF MINARETS



THE MOSQUE OF AL-MATBŪLĪ
(DAMIETTA)

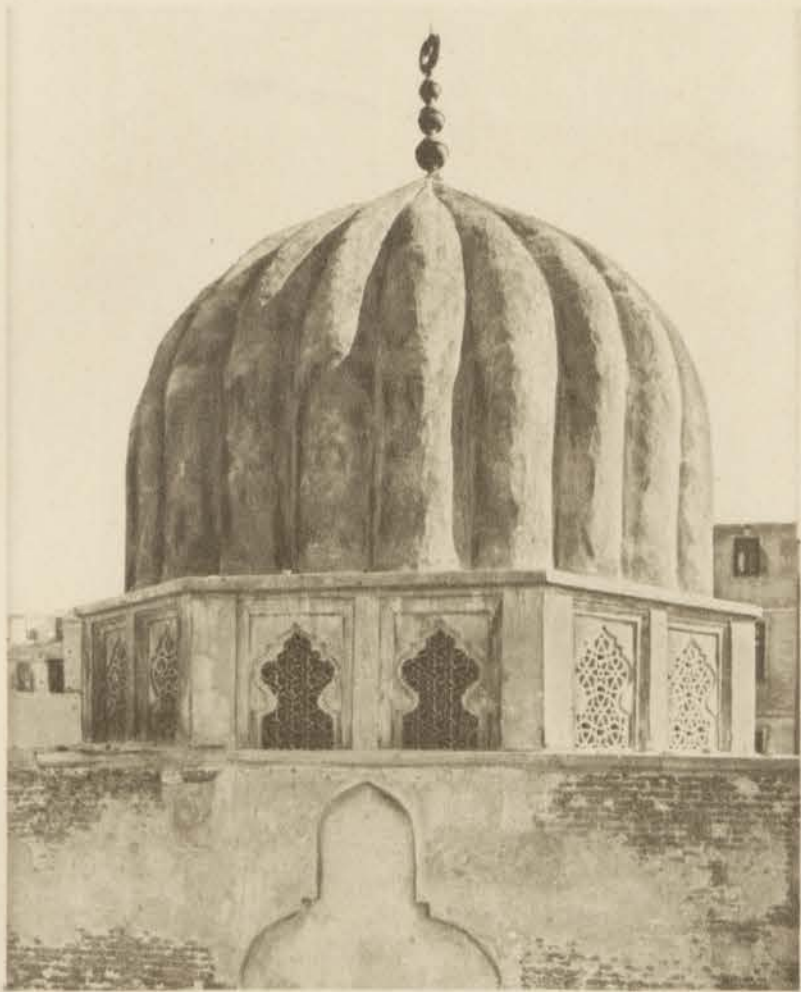


THE MOSQUE OF AL-ABBĀSĪ
(ROSETTA)



THE MOSQUE OF AL-FŪLĪ
(MINYĀ)

SEQUENCE OF MINARETS



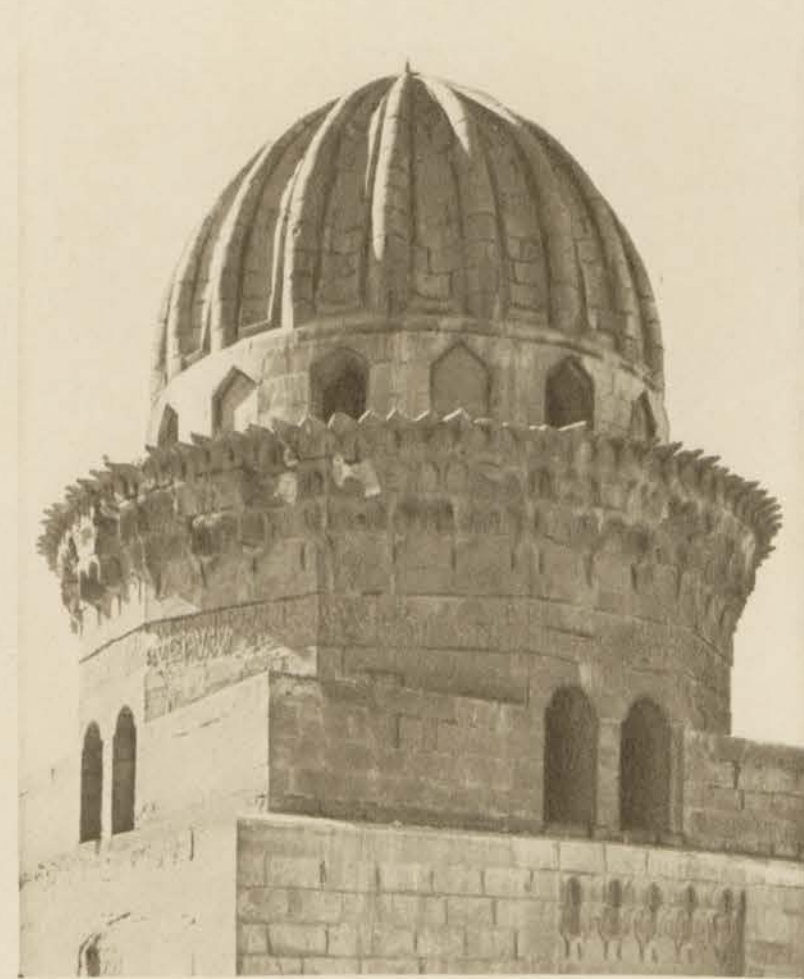
AS-SAIYIDA RUQAIYA



ZAYN AD-DĪN YŪSUF

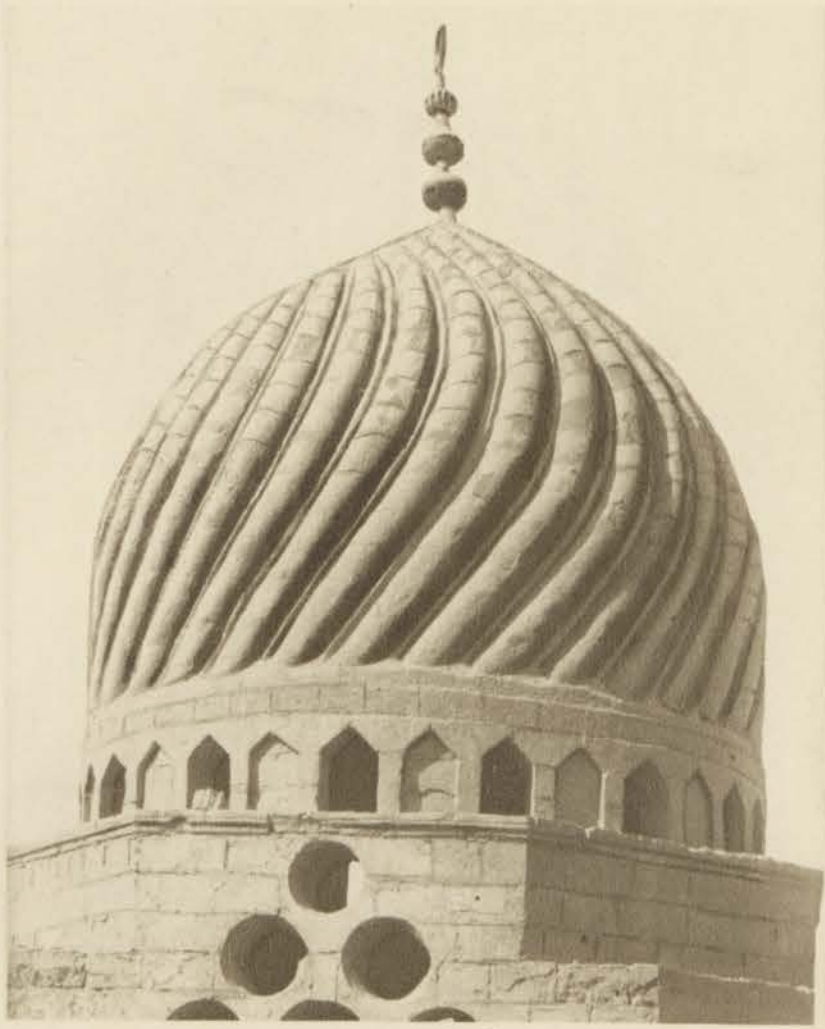


ŞARGHATMISH



TANKAZ BOGHĀ

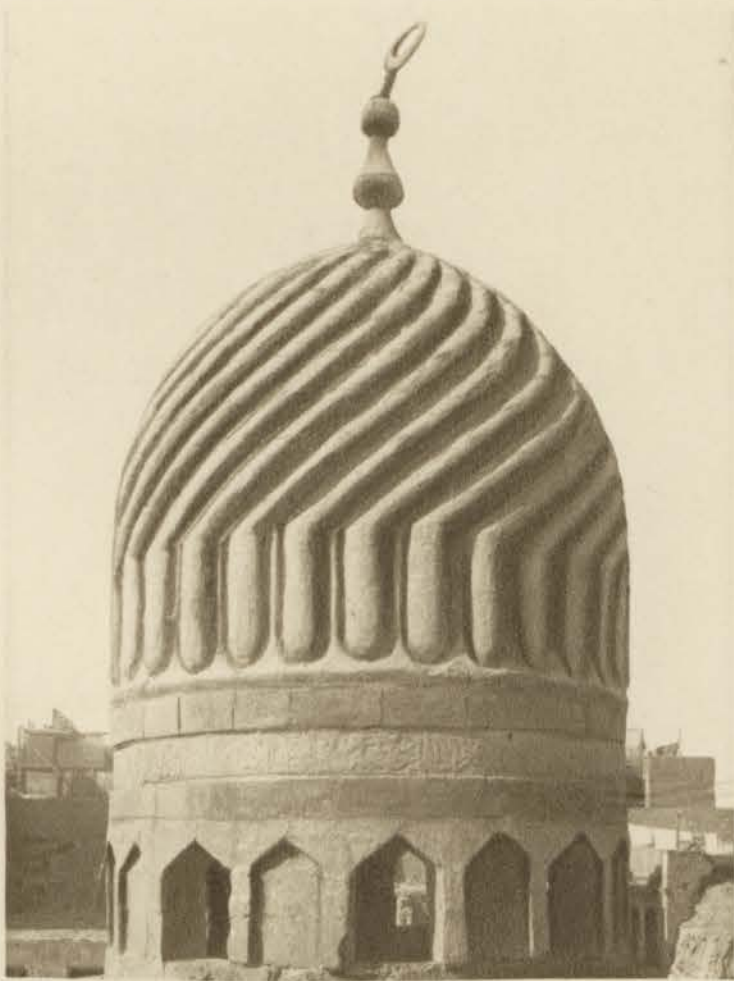
SEQUENCE OF DOMES



YLGĀY AL-YŪSUFĪ



YŪNIS AD-DAWĀDĀR

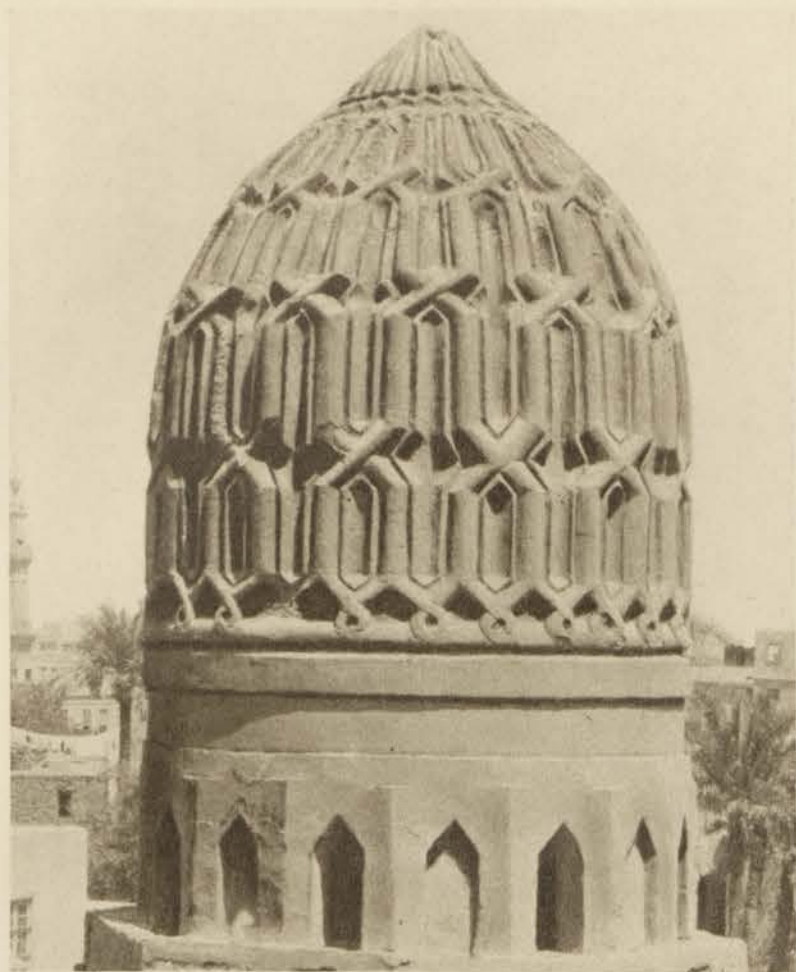


AYTMISH AL-BAGĀSĪ



AL-ASHRAF BARSBĀY

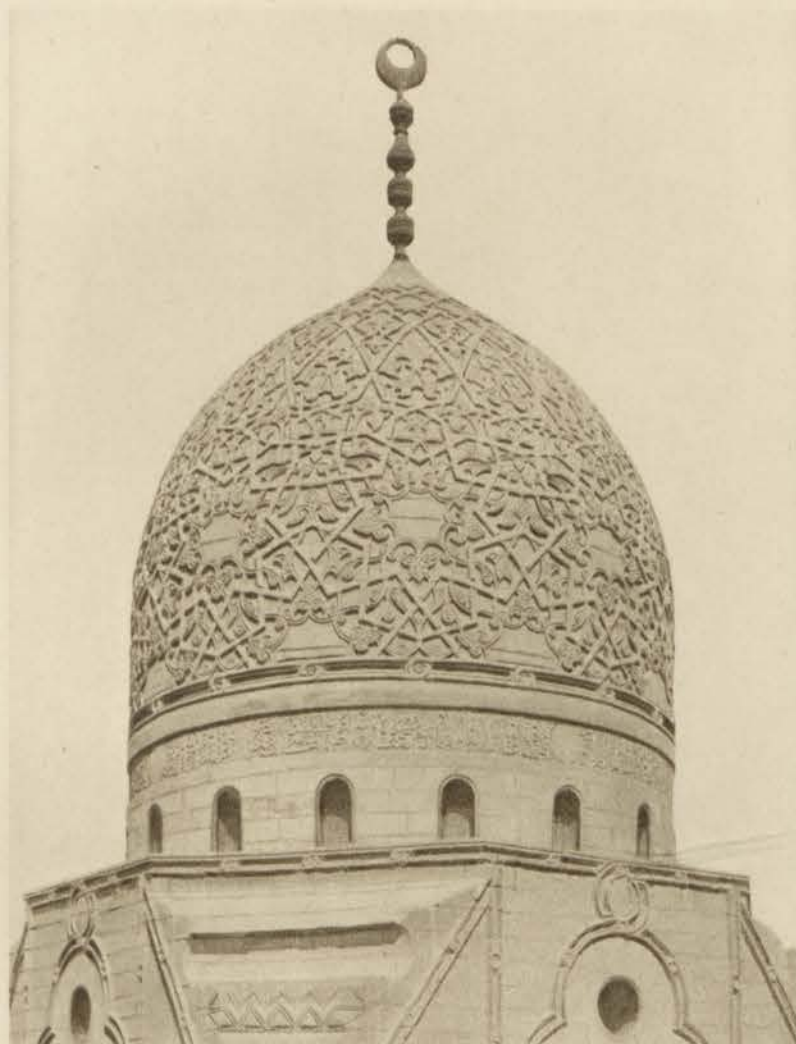
SEQUENCE OF DOMES



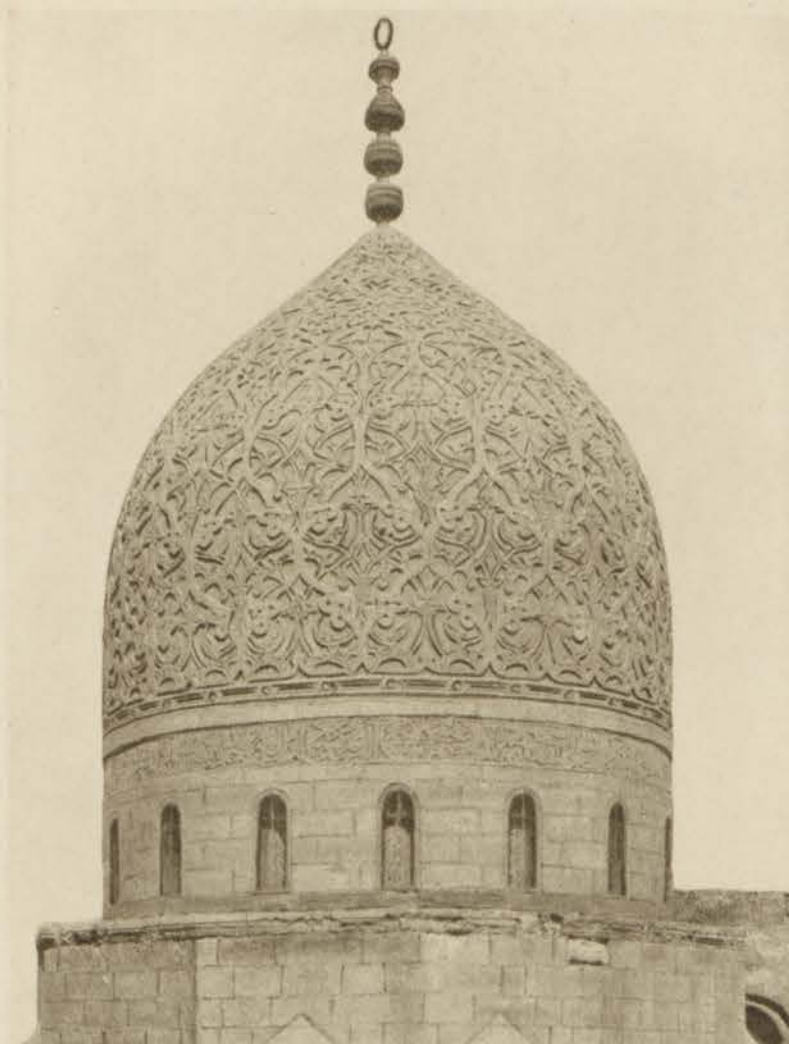
TAGHRĪ BARDĪ



BARSBĀY AL-BAGĀSĪ

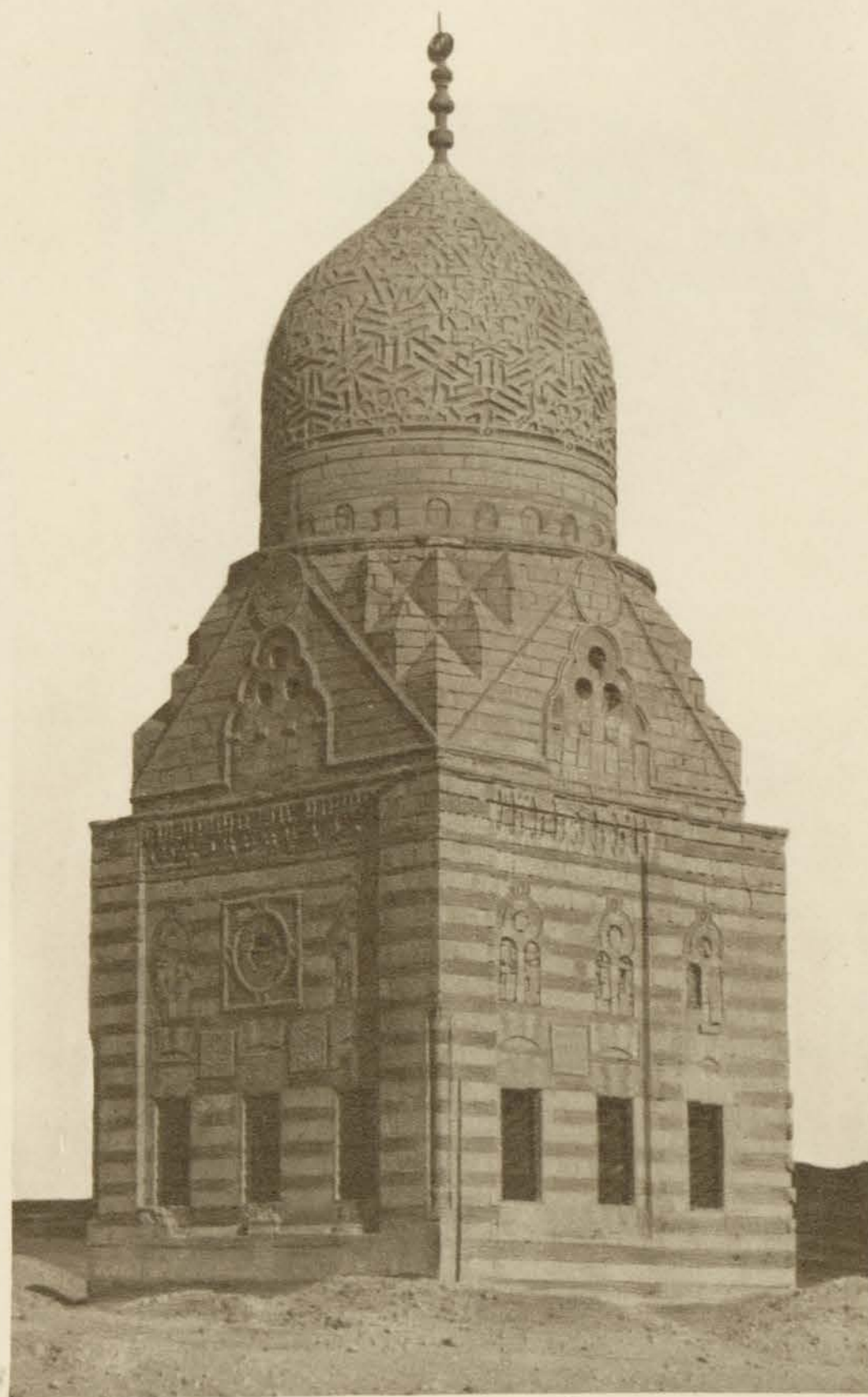


SULTAN QĀYT-BĀY
(MAMLŪK CEMETERY)



THE AMĪR KHĀYR-BAK

SEQUENCE OF DOMES

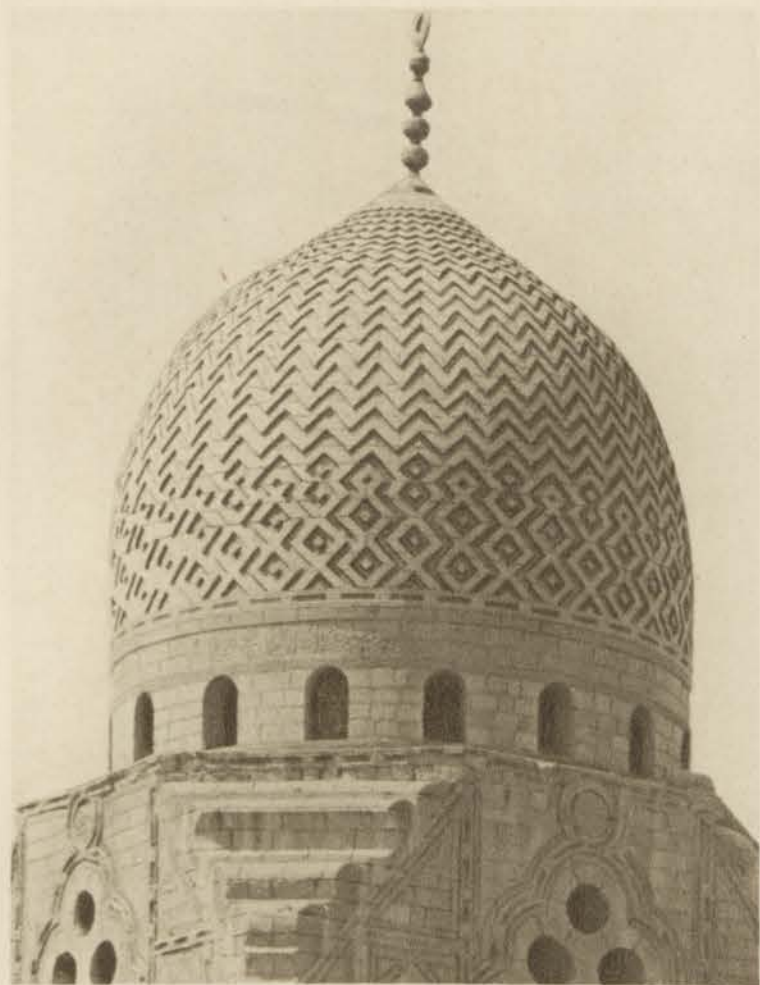


MAUSOLEUM OF SULTAN QANṢŪH ABŪ SA'ĪD



MAUSOLEUM OF SULTAN ṬŪMĀN BAY I

SEQUENCE OF DOMES



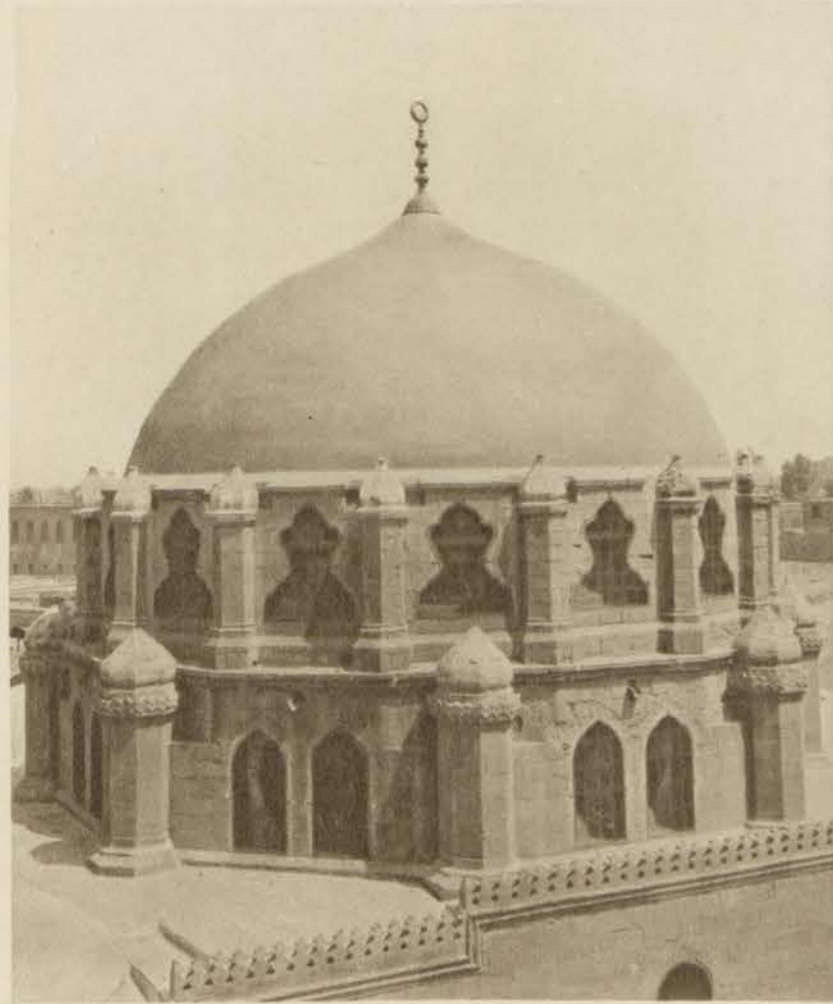
THE AMĪR QURQUMĀS



ʿAŞFŪR

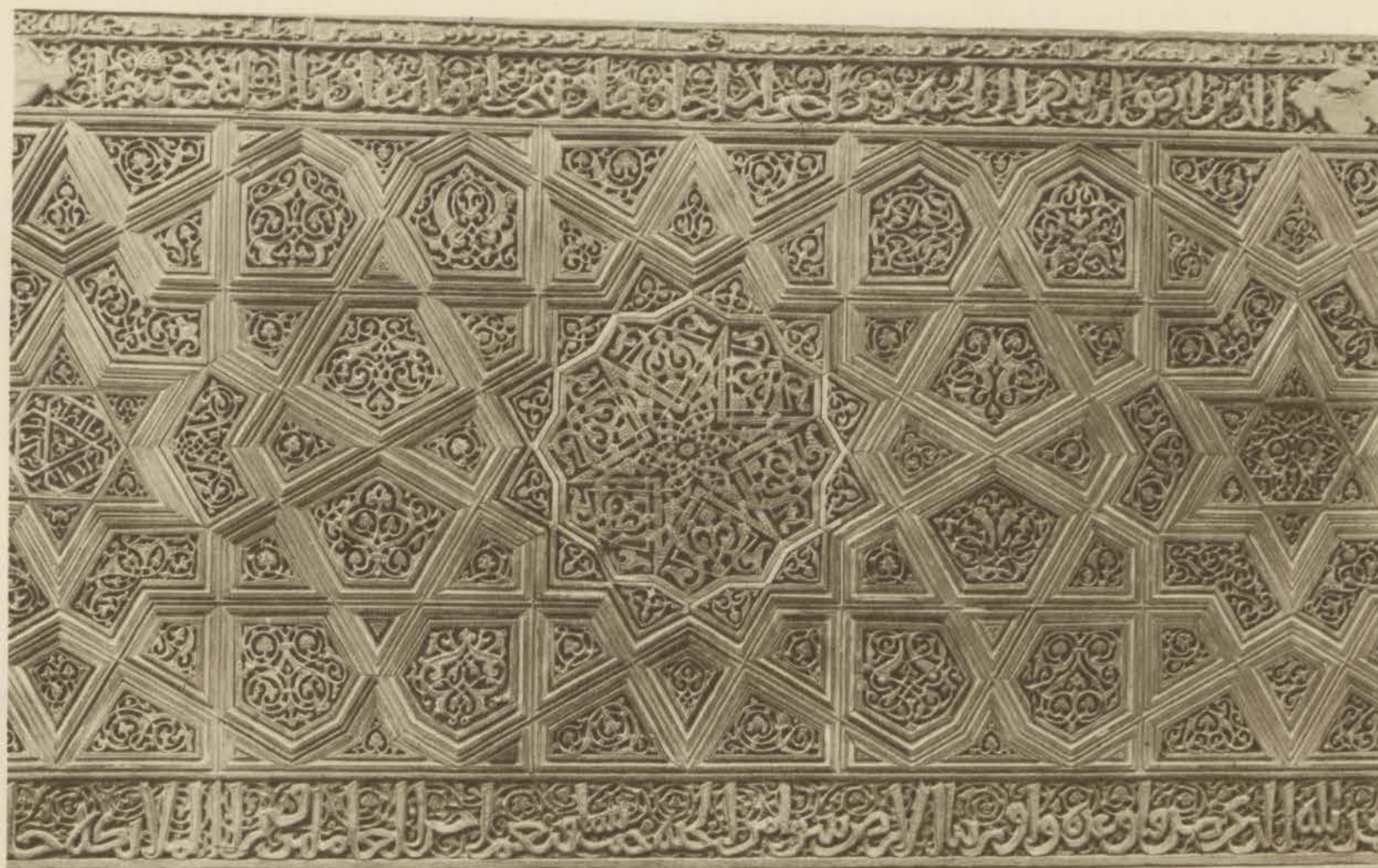


BAYBARS AL-KHIYĀT

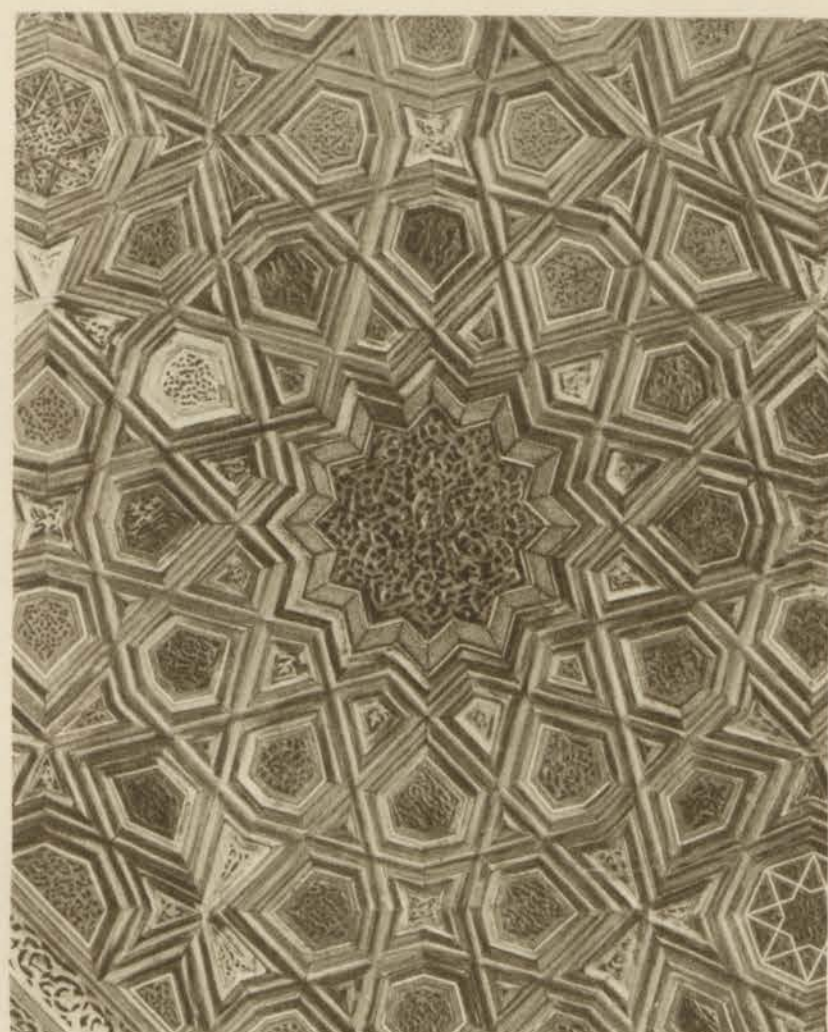


SINĀN PASHA

SEQUENCE OF DOMES



DETAIL OF CENOTAPH OF IMĀM ASH-SHĀFI'Ī
574 H. (1178)

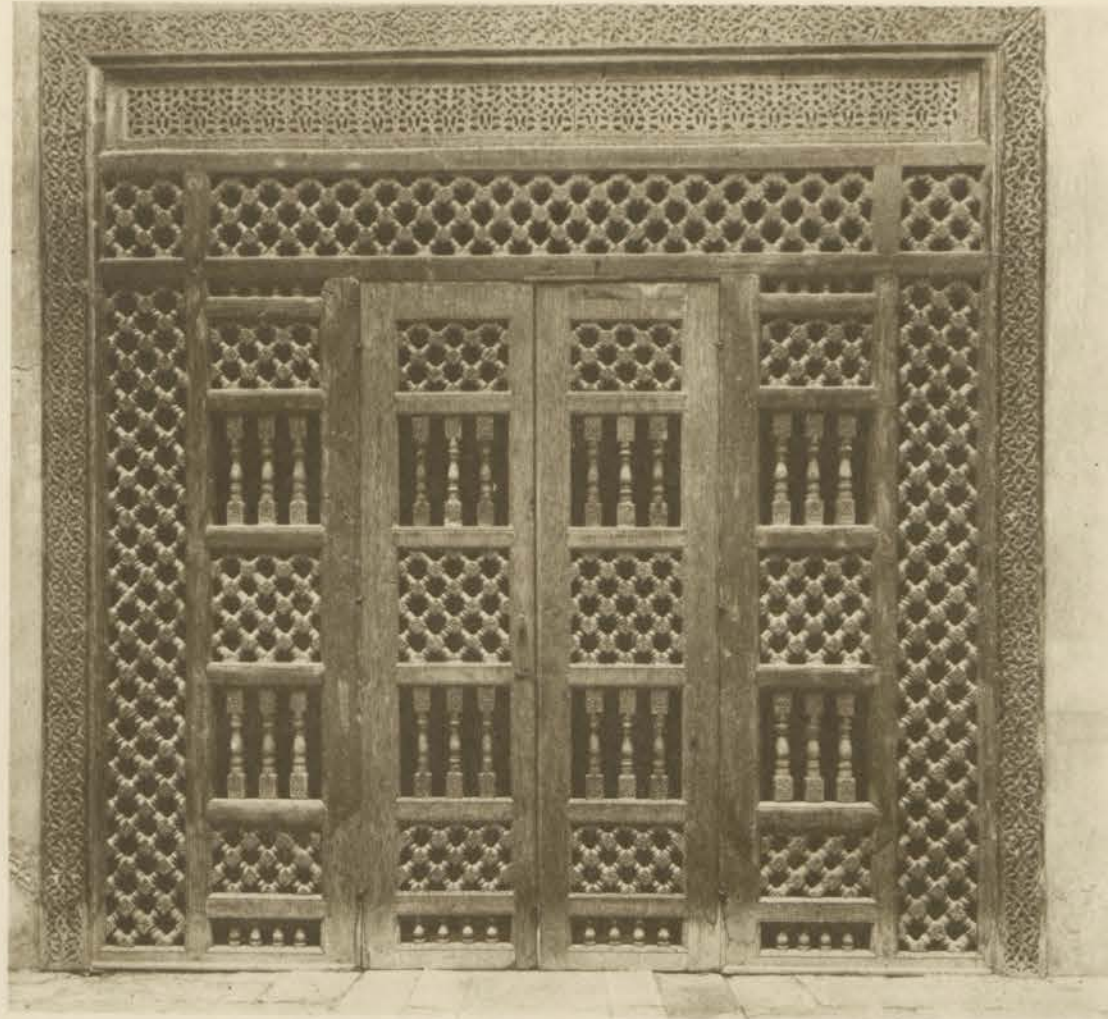


DETAIL OF MINBAR OF
THE MOSQUE OF AṢ-ṢĀLIH ṬALĀ'Ī
699 H. (1299/1300)

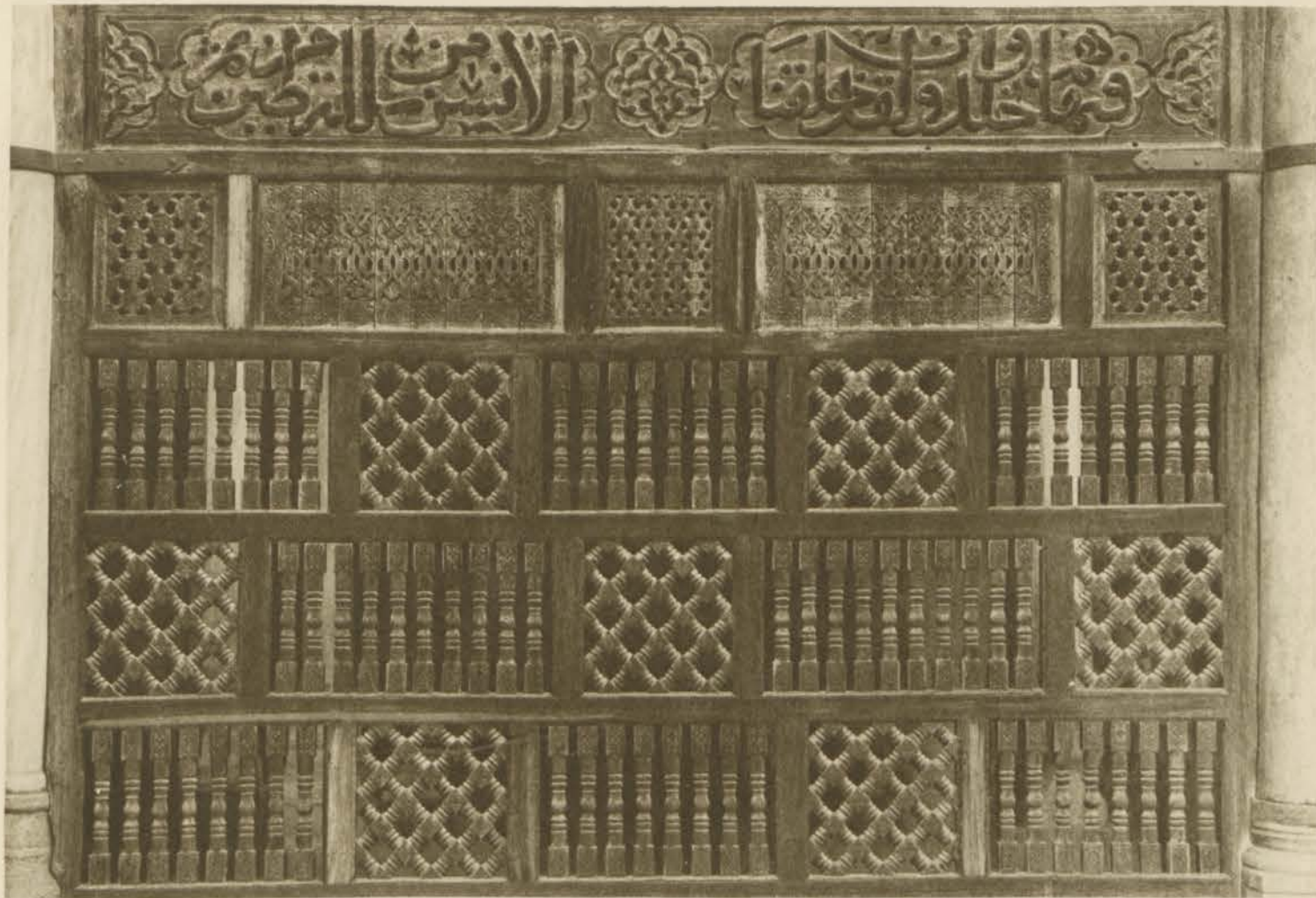


DETAIL OF MINBAR OF
THE MOSQUE OF AL-MĀRIDĀNĪ
740 H. (1340)

WOODWORK

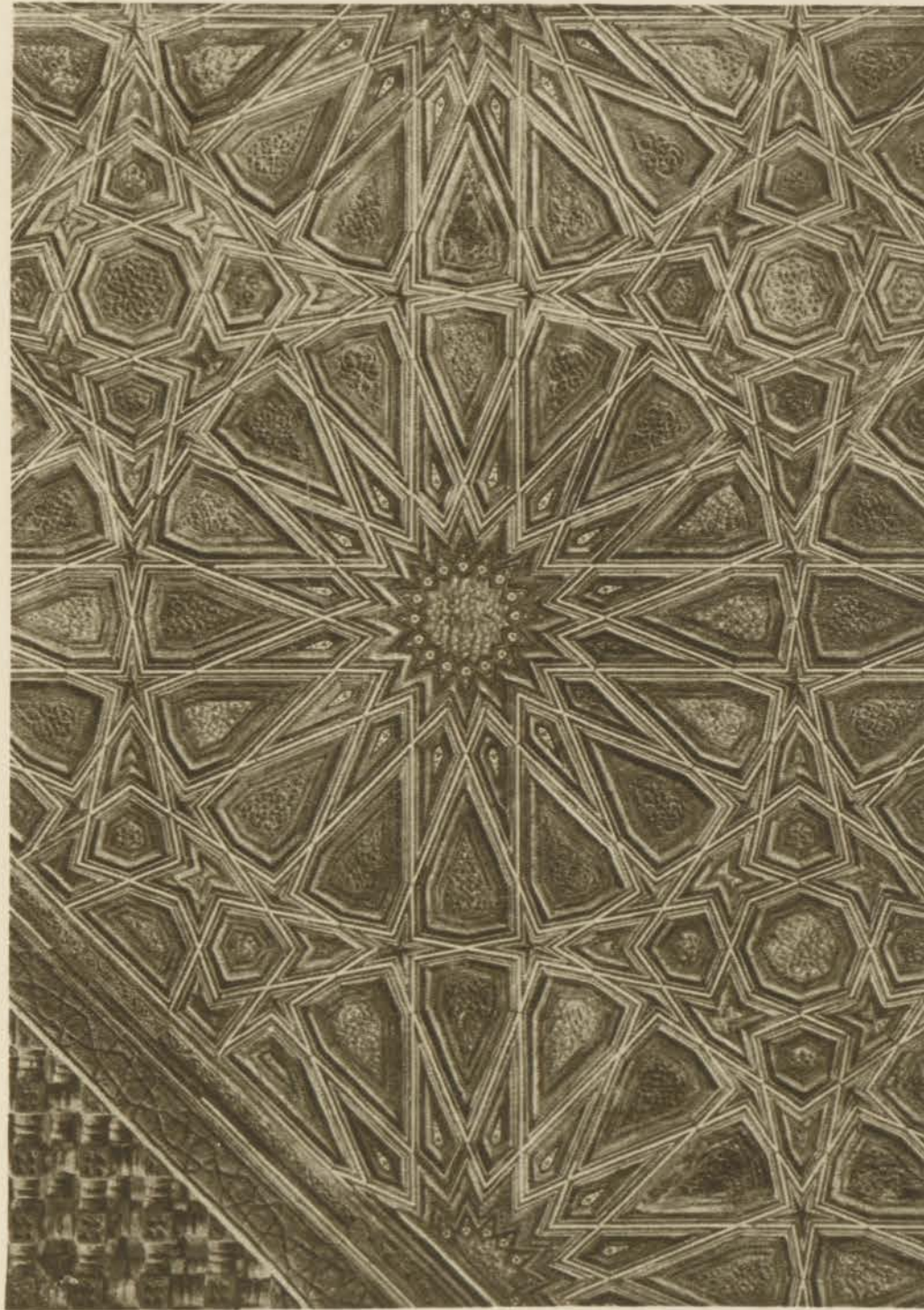


WOODEN SCREEN IN MAUSOLEUM OF SULTAN QALĀ'ŪN



WOODEN SCREEN IN MOSQUE OF AL-MĀRIDĀNĪ
840 H. (1340)

WOODWORK

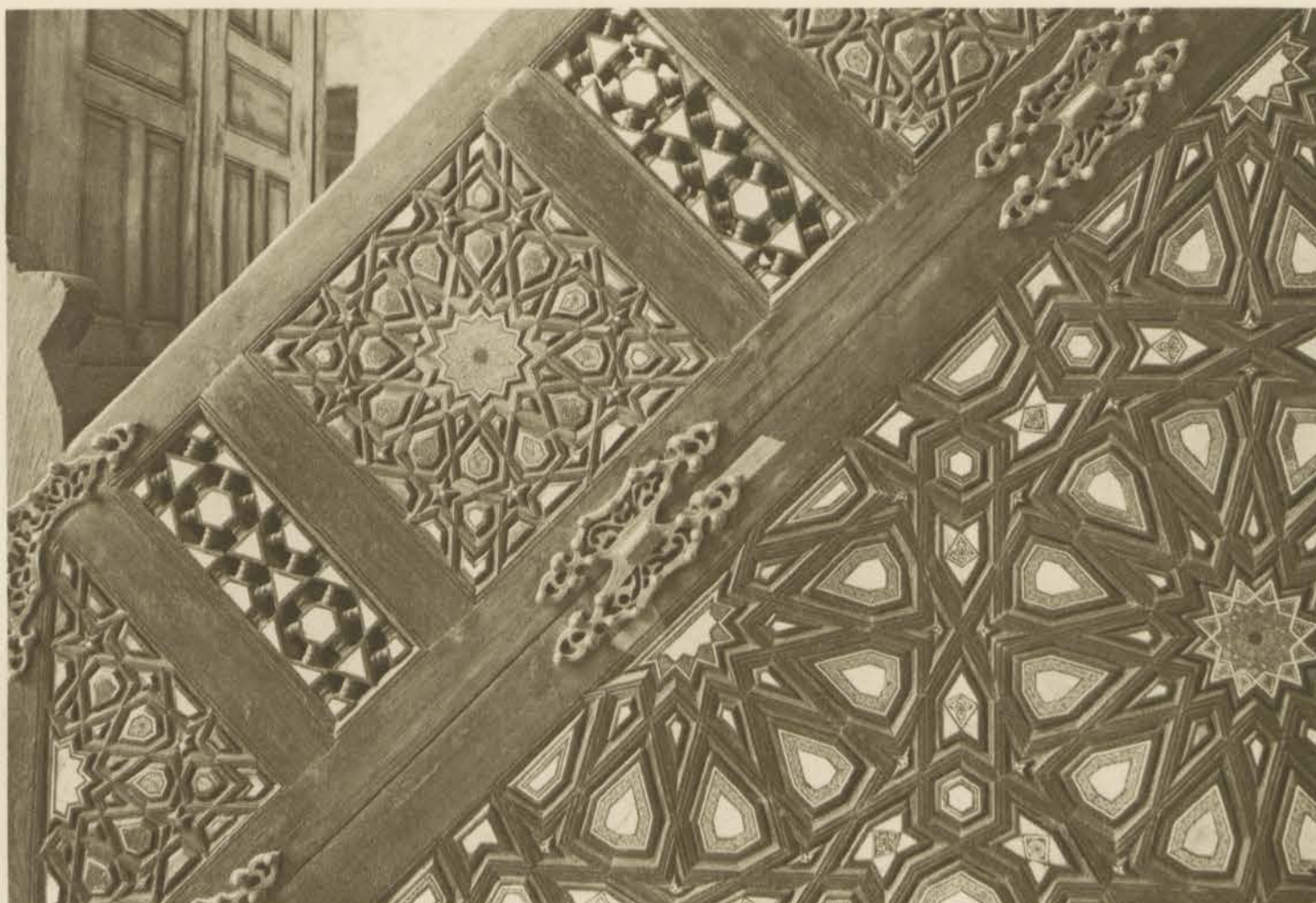


THE MOSQUE OF THE AMĪR MANGAK AL-YŪSUFĪ
750 H. (1349)



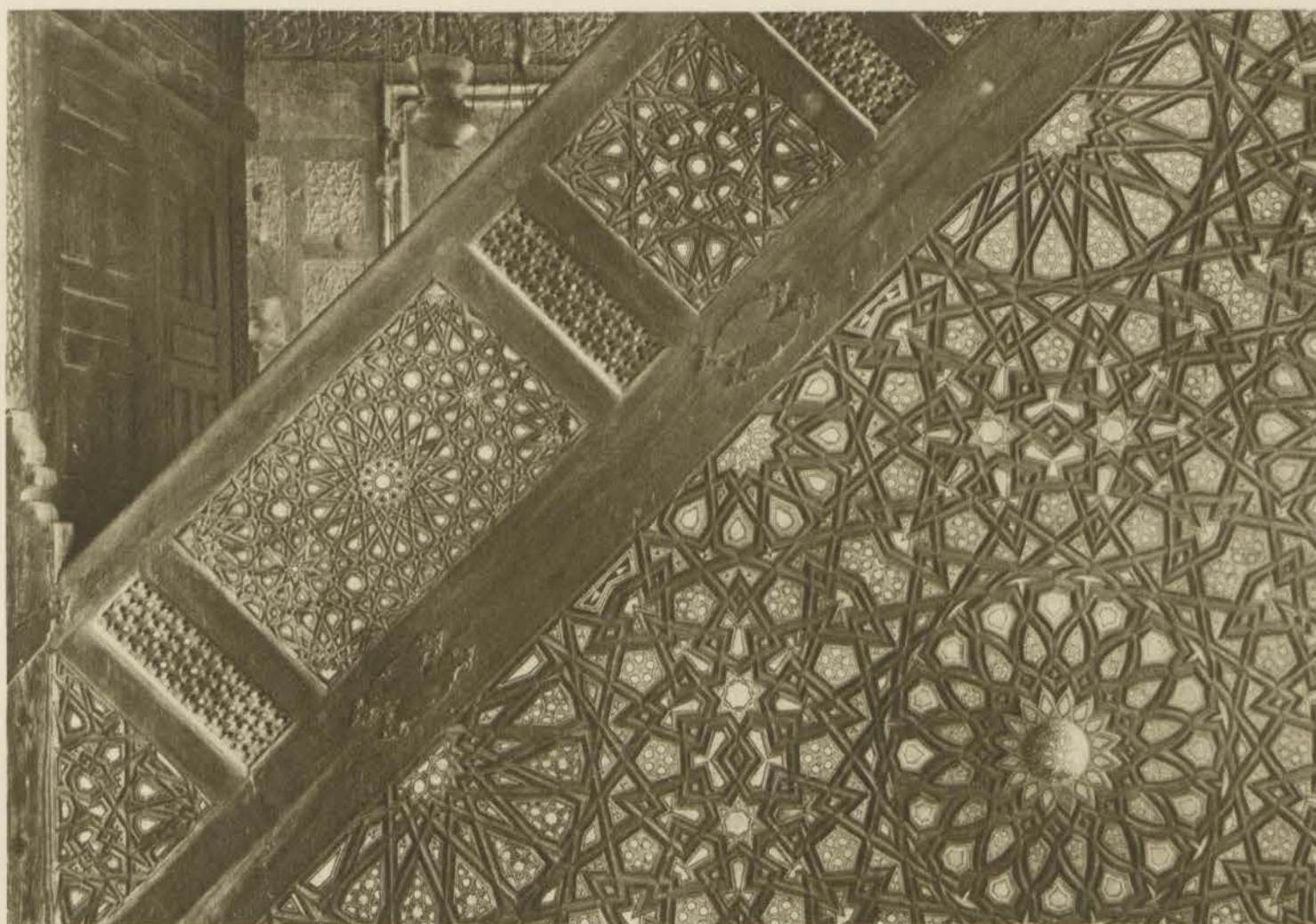
THE MOSQUE OF SULTAN SHA'BĀN
770 H. (1368/69)

WOODWORK



Detail of Minbar

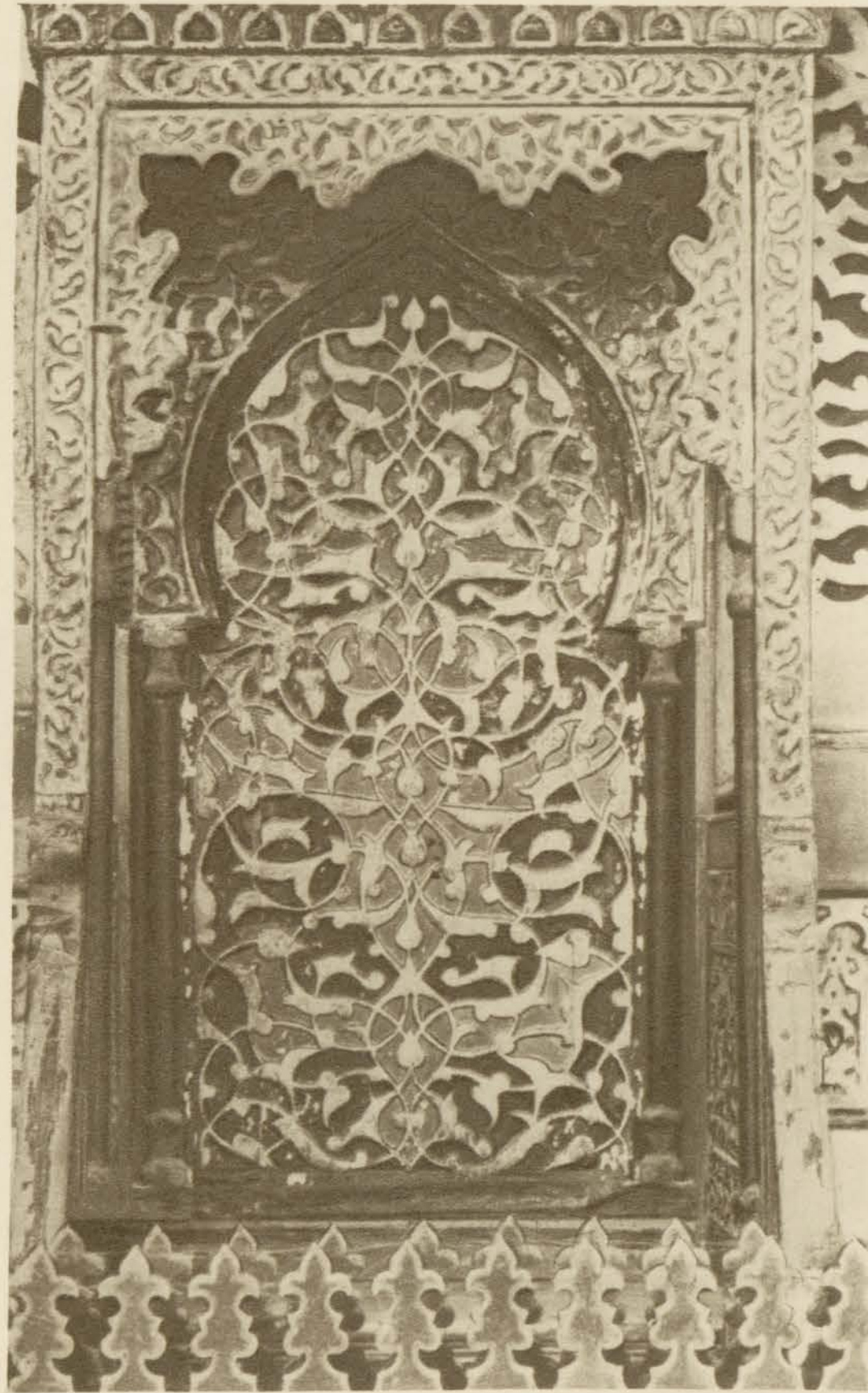
THE MOSQUE OF QĀDĪ 'ABD AL-BĀSĪT
823 H. (1420)



Detail of Minbar

THE MOSQUE OF QIJMĀS AL-ISHĀQĪ
884-86 H. (1479-81)

WOODWORK



Back of Minbar

THE MOSQUE OF SULTAN AL-MU'AIYAD
818-23 H. (1415-20)



Back of Minbar

THE MOSQUE OF ABŪ BAKR MUZHİR
884-85 H. (1479-80)

WOODWORK



THE MOSQUE OF
AN-NĀSIR MUḤAMMAD



THE MOSQUE OF
AN-NĀSIR MUḤAMMAD

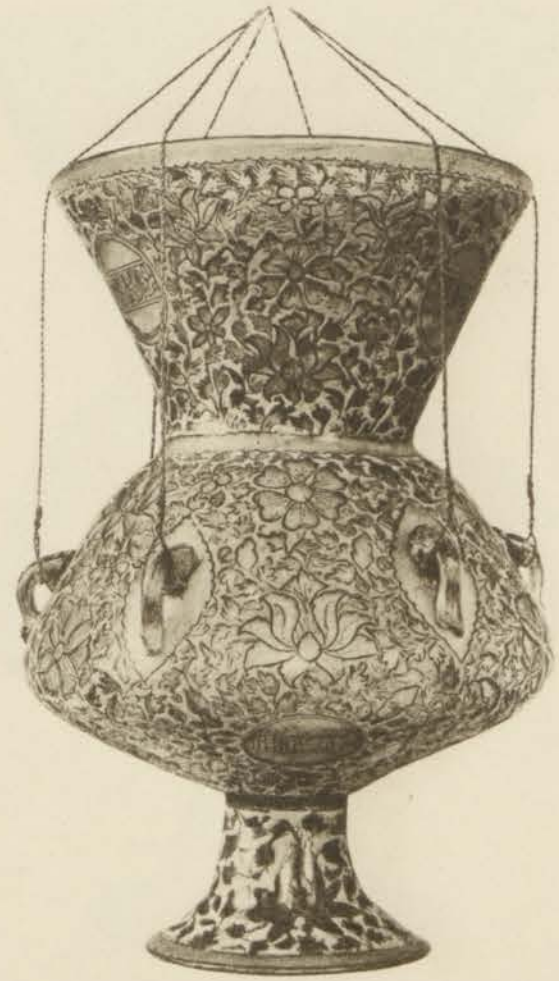


THE MOSQUE OF THE AMĪR ULMĀS



THE MOSQUE OF SULTAN ḤASAN

L A M P S



LAMPS FROM THE MOSQUE OF SULTAN HASAN



MOSQUES OF THE VIIIth. CENTURY



THE MOSQUE OF SULTAN SHA'BÂN



THE MOSQUE OF SULTAN SHA'BÂN

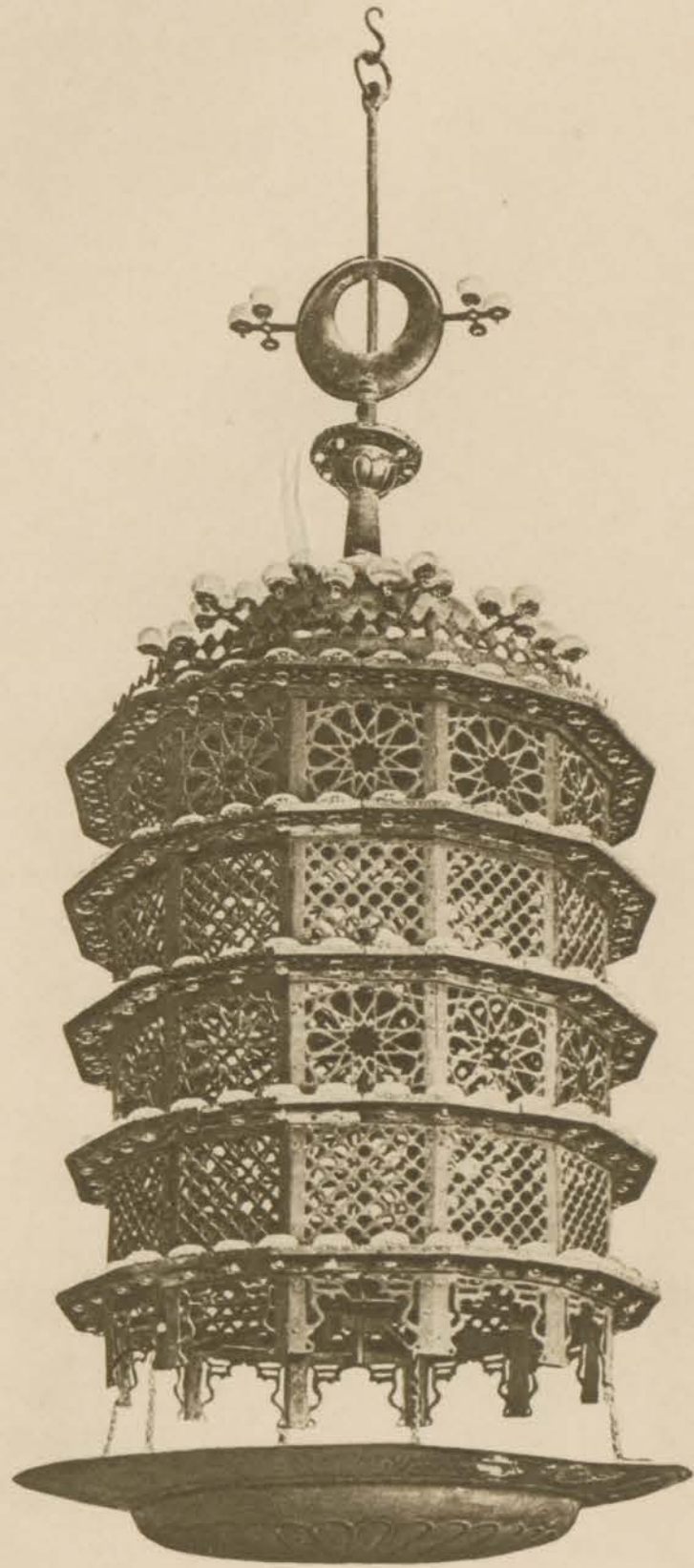


THE MOSQUE OF SULTAN BARQŪO

LAMPS



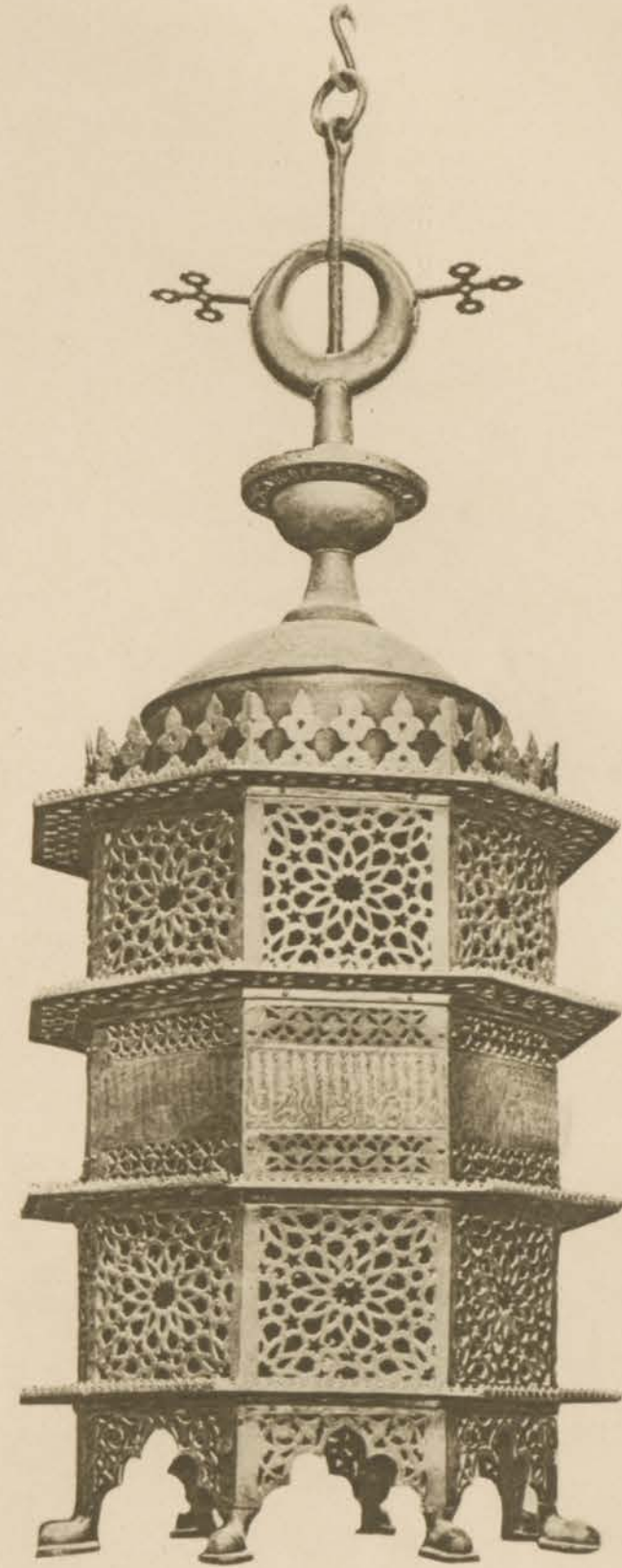
LAMPS FROM THE MOSQUE OF SULTAN BARQŪQ



THE MOSQUE
OF QUSUN



THE MOSQUE
OF SULTAN HASAN

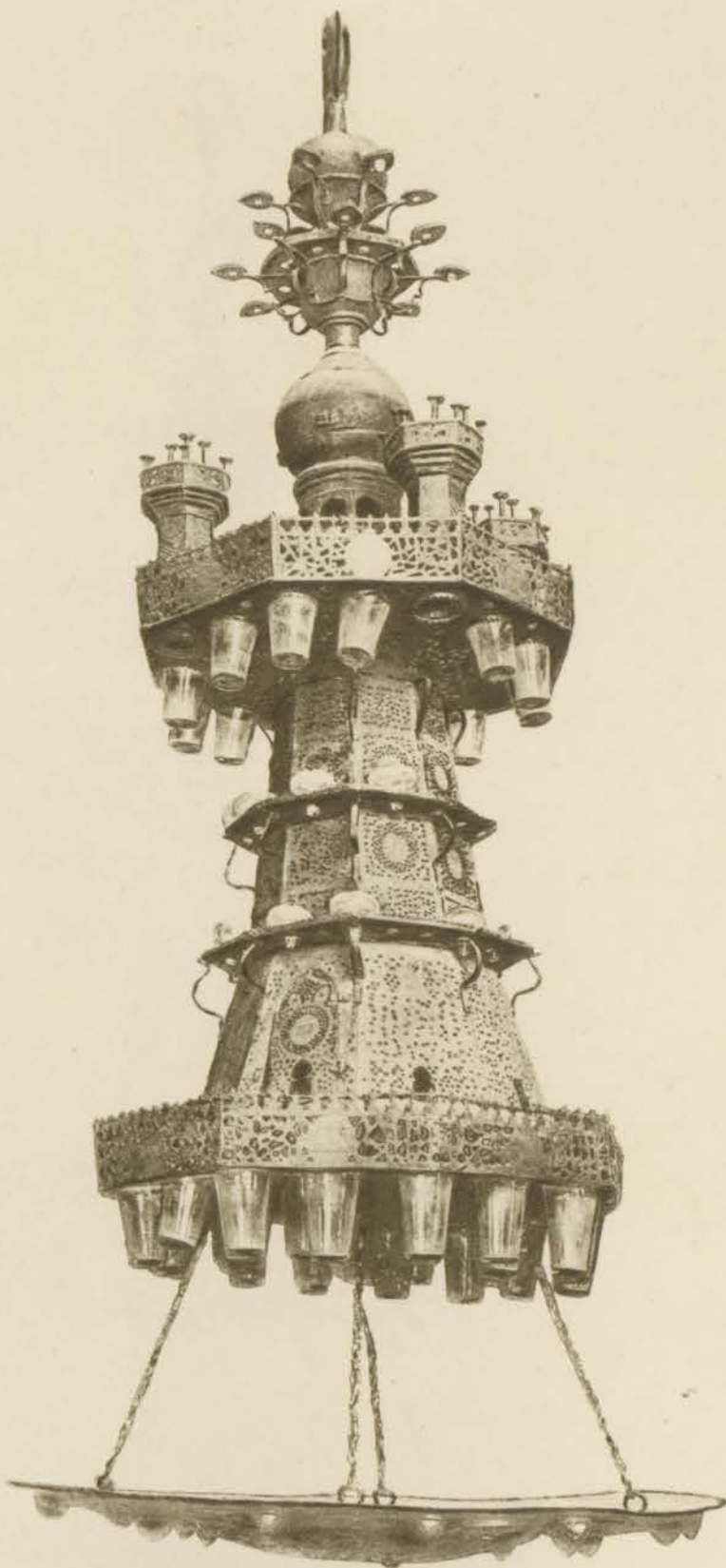


THE MOSQUE
OF SULTAN HASAN

CHANDELIERS

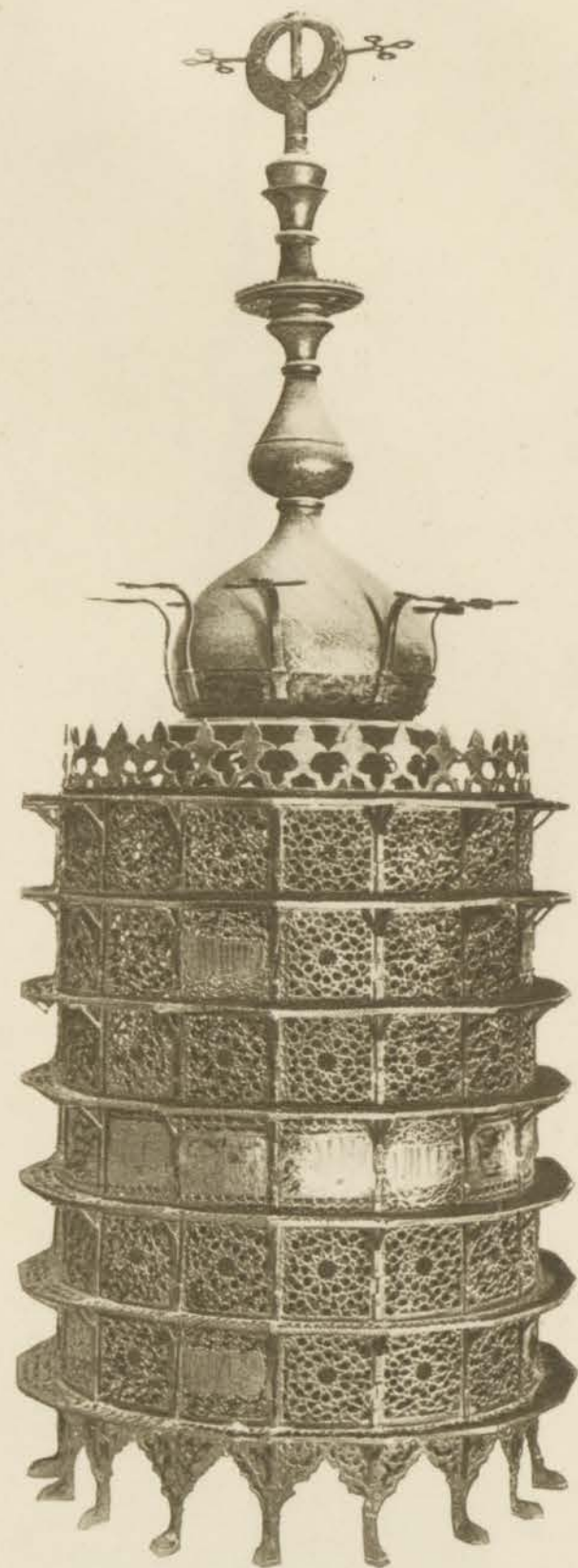


THE MOSQUE OF THE QĀDĪ 'ABD AL-BĀSIT



THE MOSQUE OF AL-GHŪRĪ

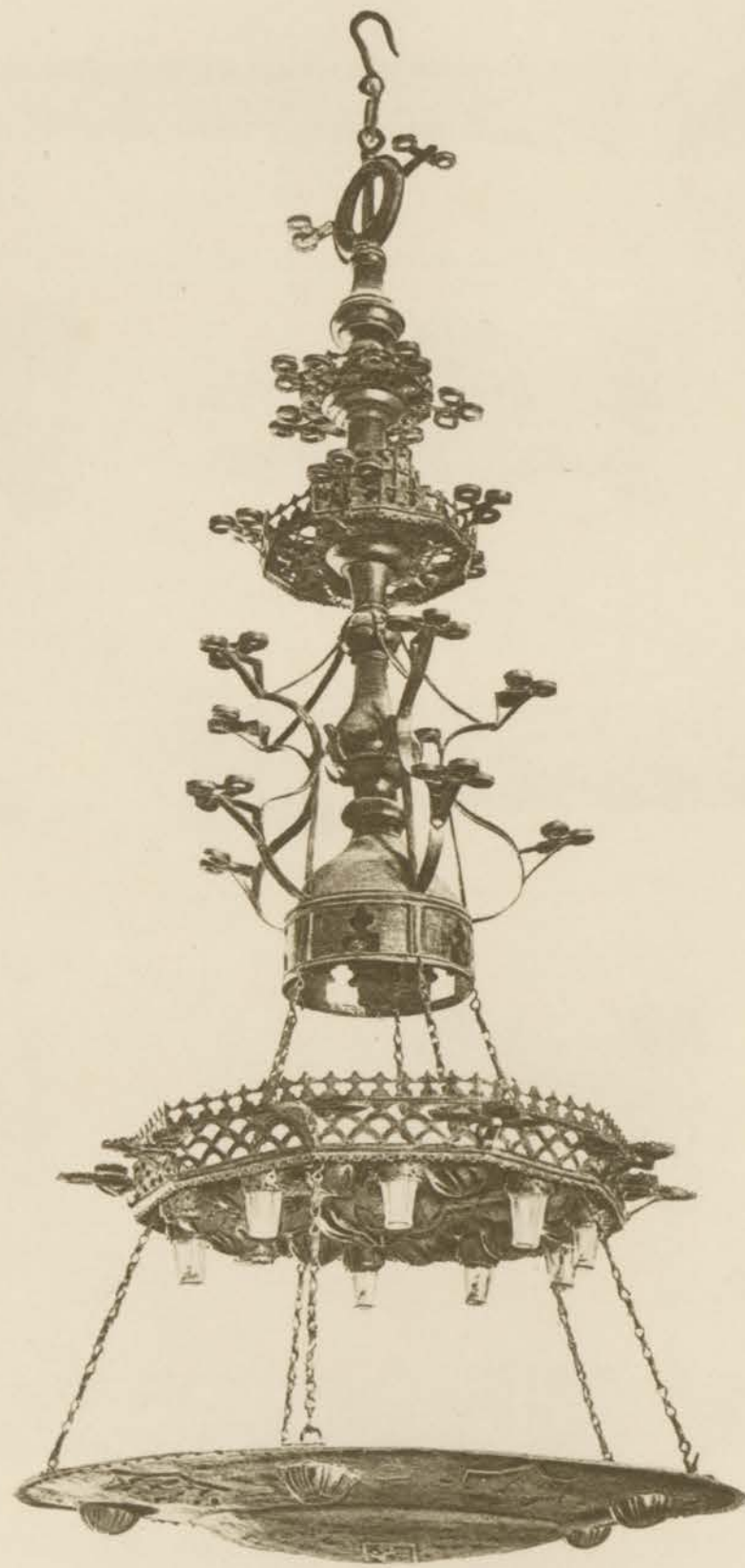
CHANDELIERS



THE MOSQUE OF AL-GHŪRĪ



THE MOSQUE
OF SULTAN SHA'BÂN

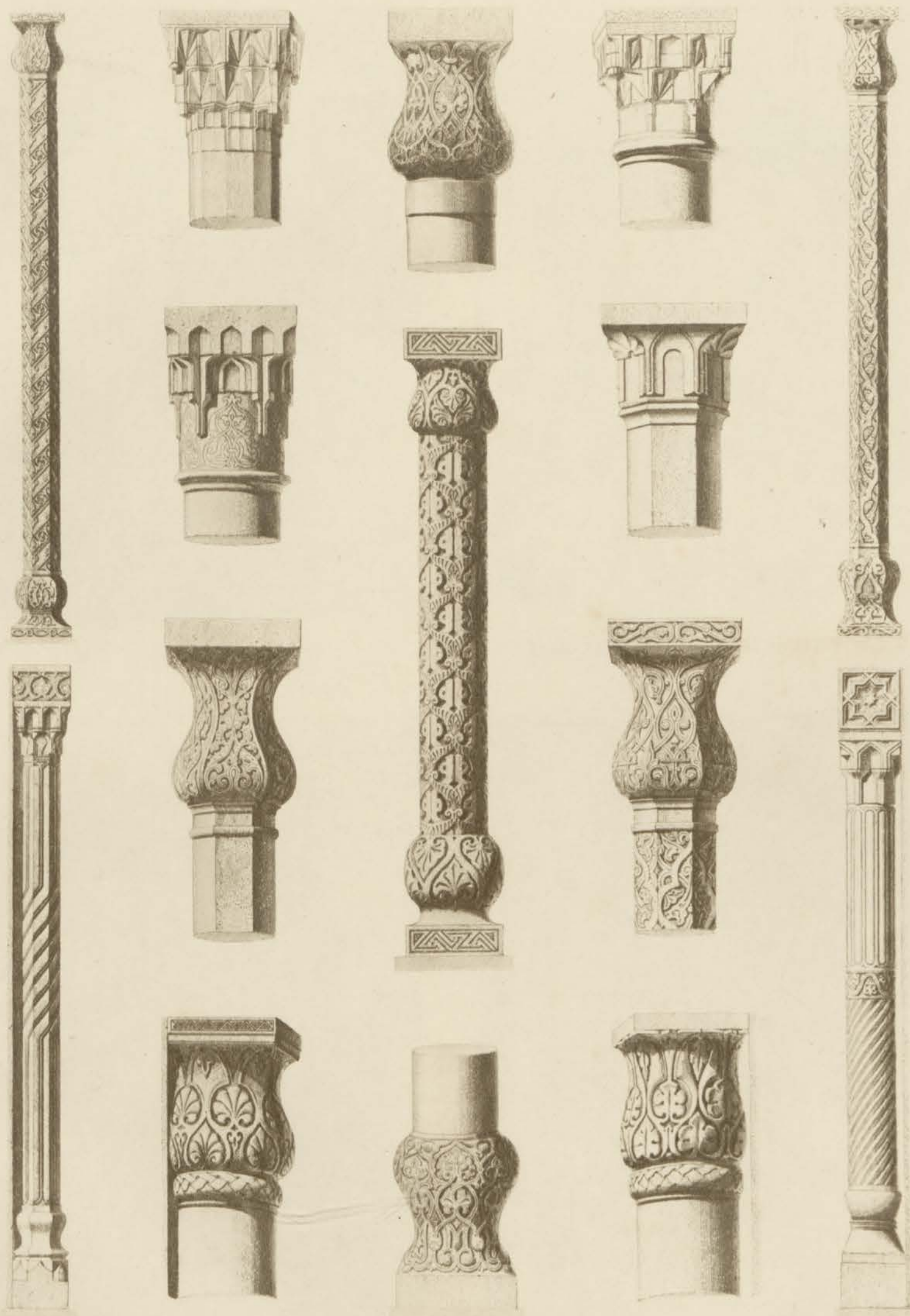


THE MOSQUE
OF SULTAN QĀYT-BĀY



THE MOSQUE
OF SULTAN QĀYT-BĀY

CHANDELIERS



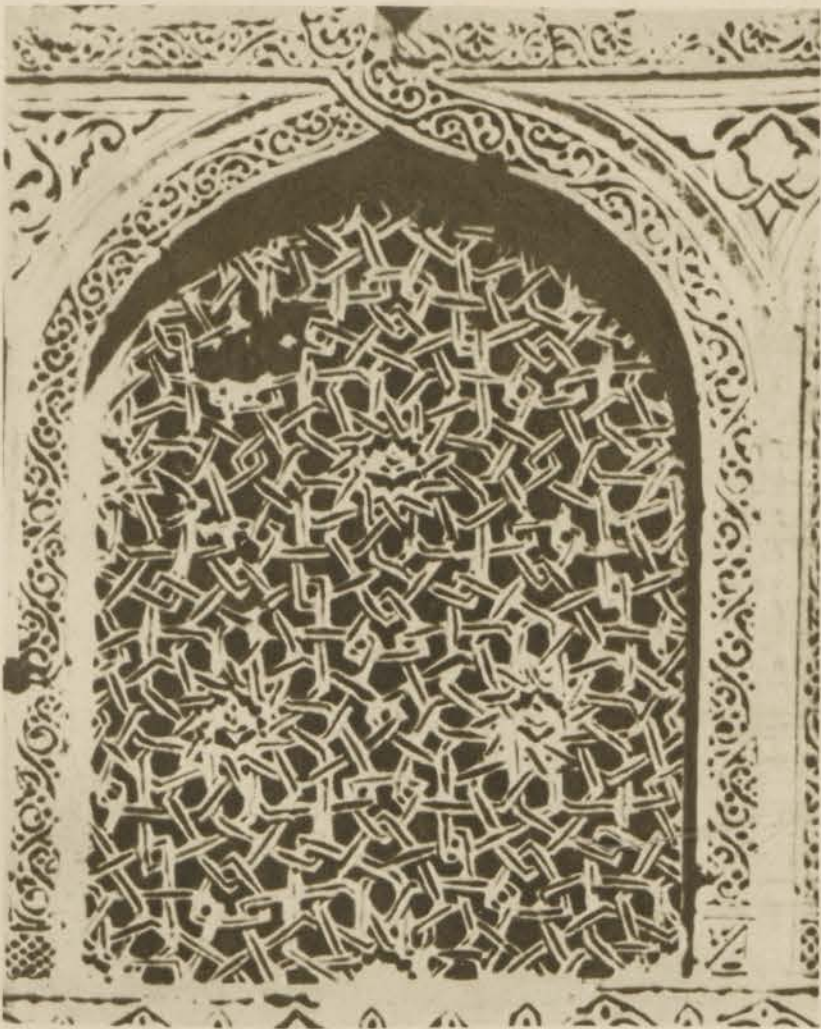
TYPES OF COLUMNS AND CAPITALS



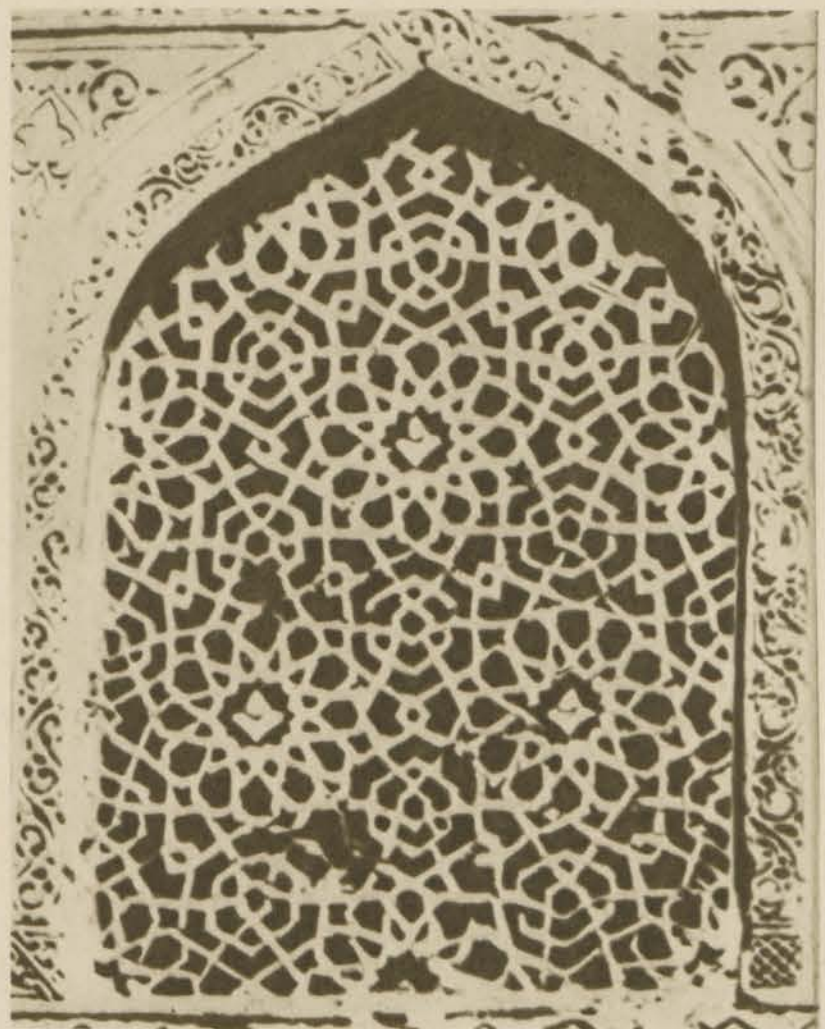
THE MOSQUE OF AL-HĀKIM



THE MOSQUE OF AS-SĀLIH TALĀ'I

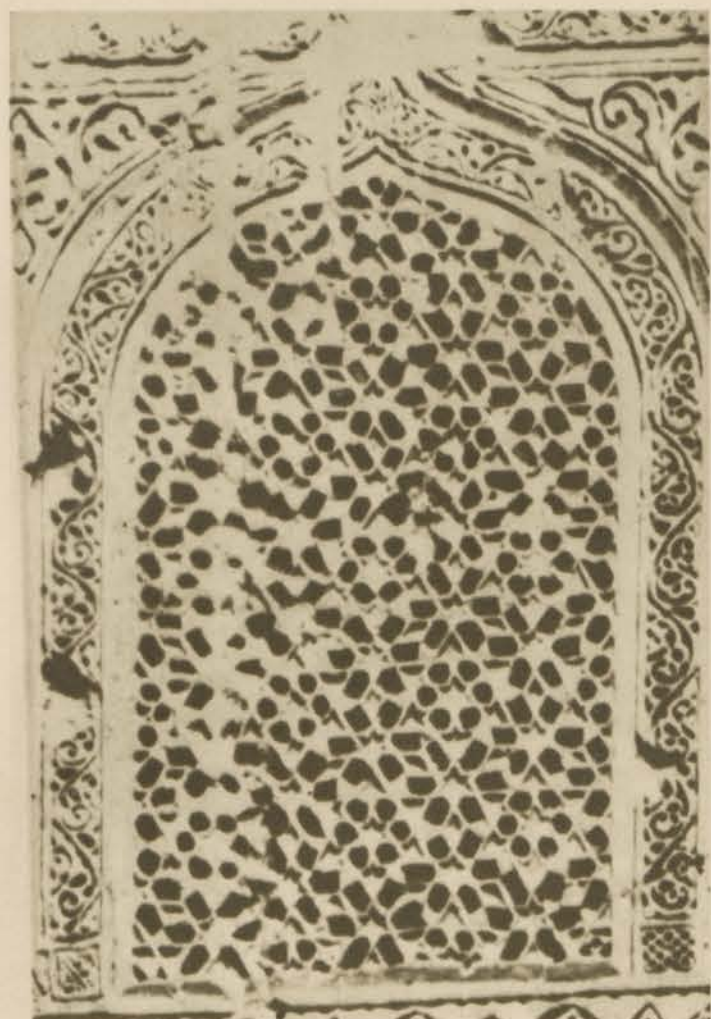


THE MOSQUE OF AZ-ZĀHIR BAYBARS

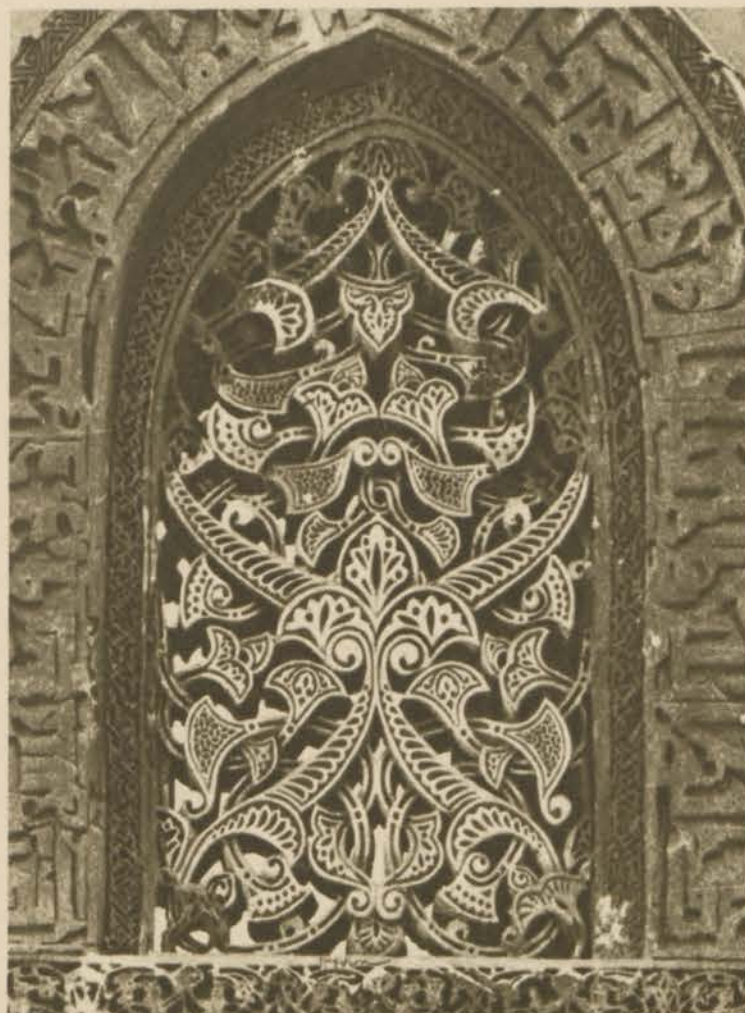


THE MOSQUE OF AZ-ZĀHIR BAYBARS

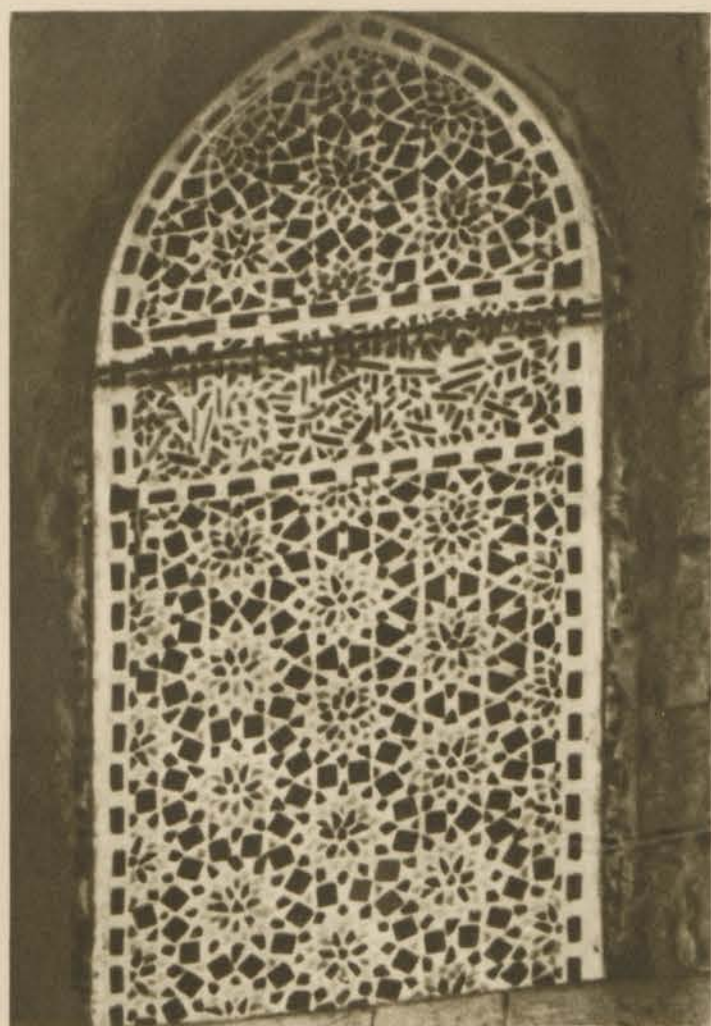
SEQUENCE OF STUCCO WINDOW-GRILLES



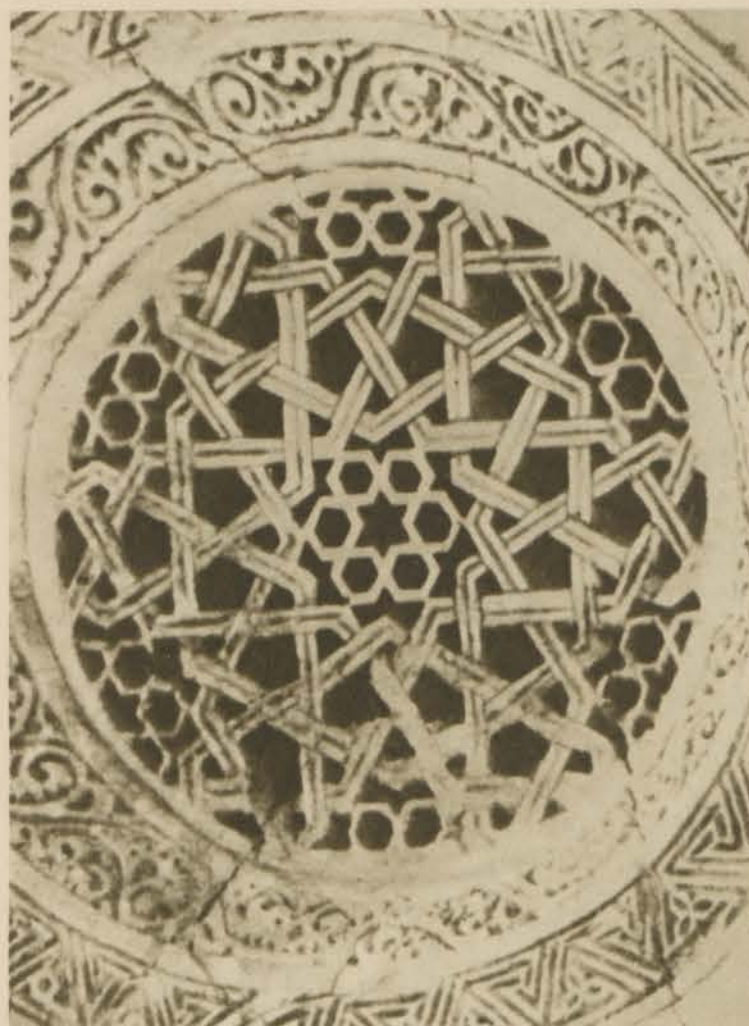
THE MOSQUE OF AZ-ZĀHIR BAYBARS



THE MOSQUE OF AZ-ZĀHIR BAYBARS

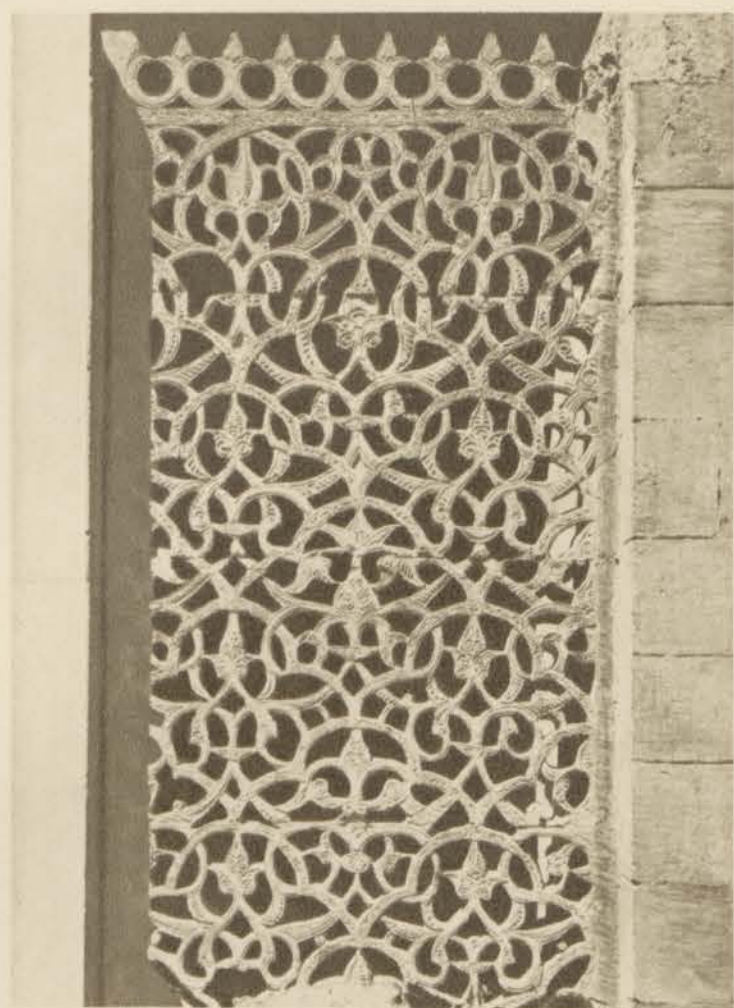


MAUSOLEUM OF SULTAN QALĀ'ŪN

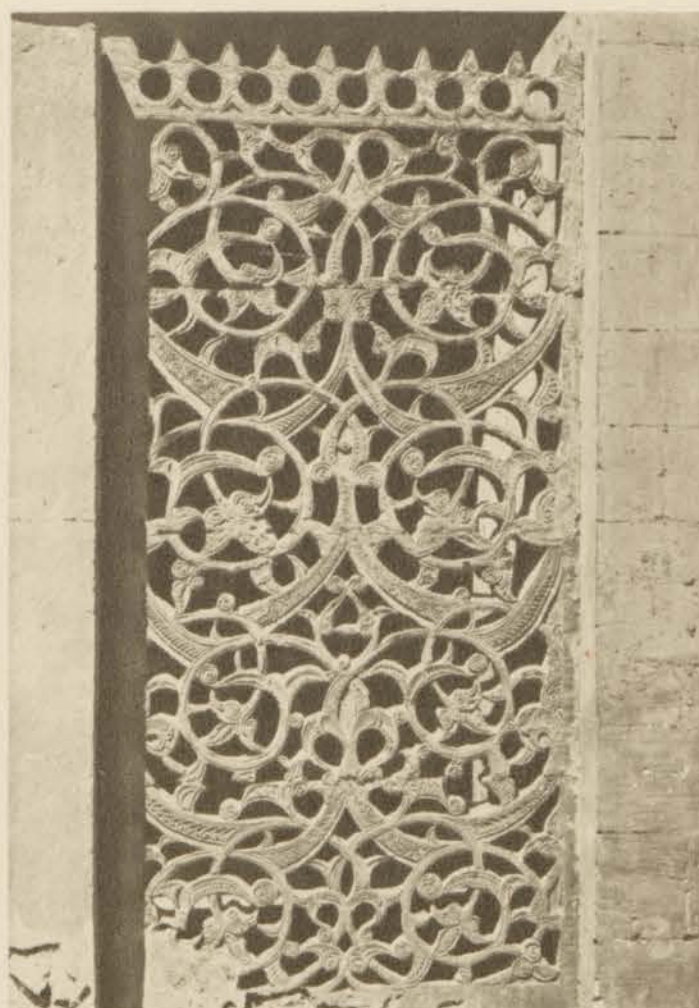


MAUSOLEUM OF SULTAN QALĀ'ŪN

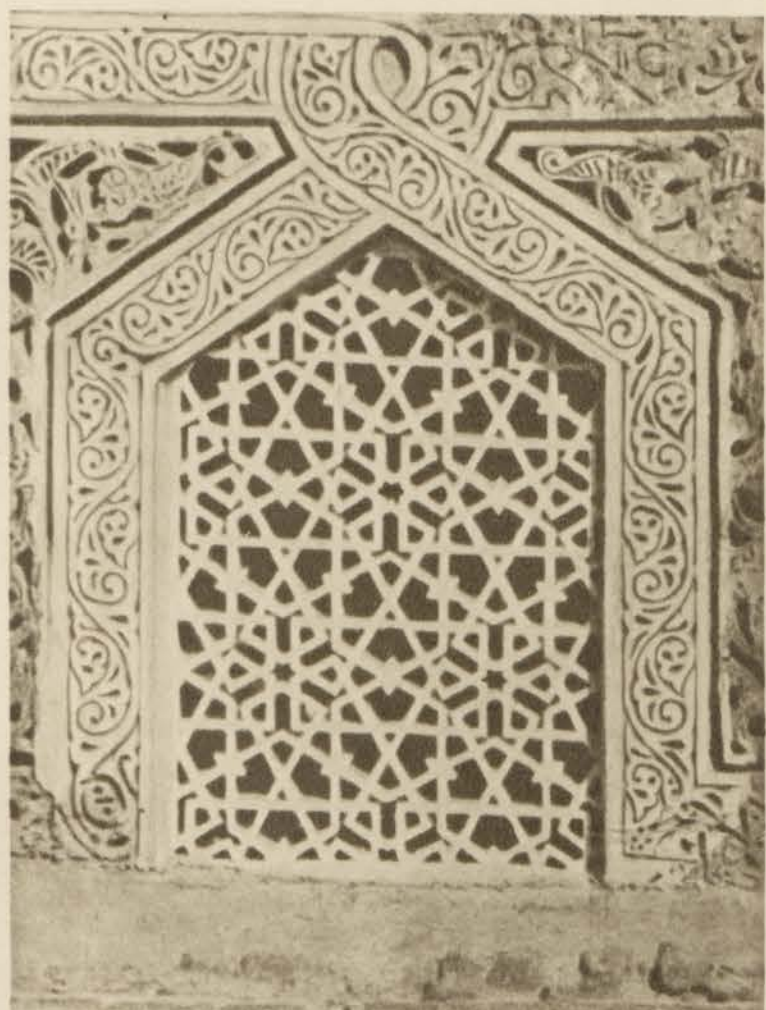
SEQUENCE OF STUCCO WINDOW-GRILLES



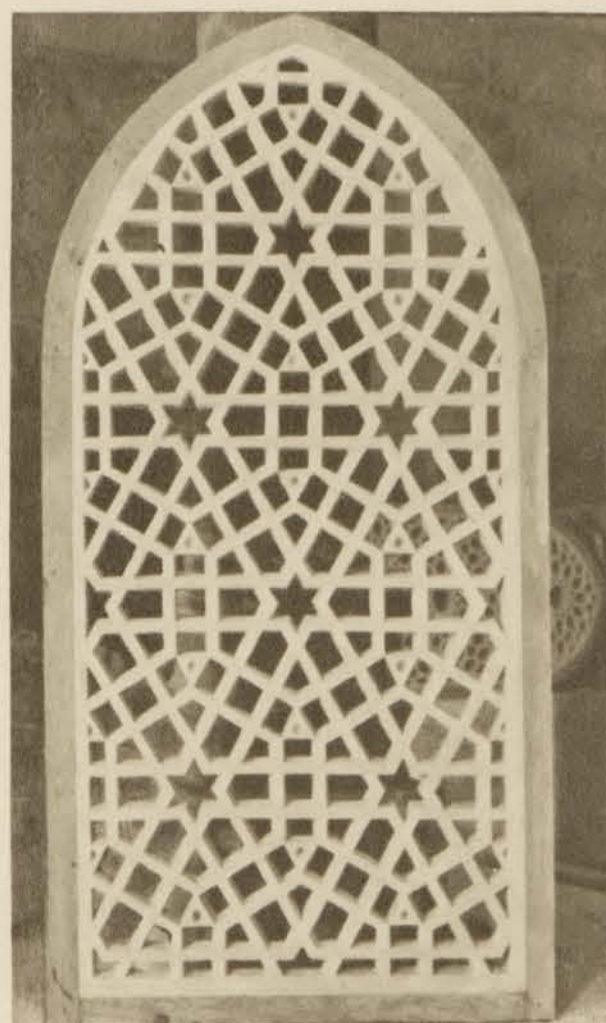
THE MOSQUE OF
SALĀR AND SANGAR AL-GĀWLĪ



THE MOSQUE OF
SALĀR AND SANGAR AL-GĀWLĪ

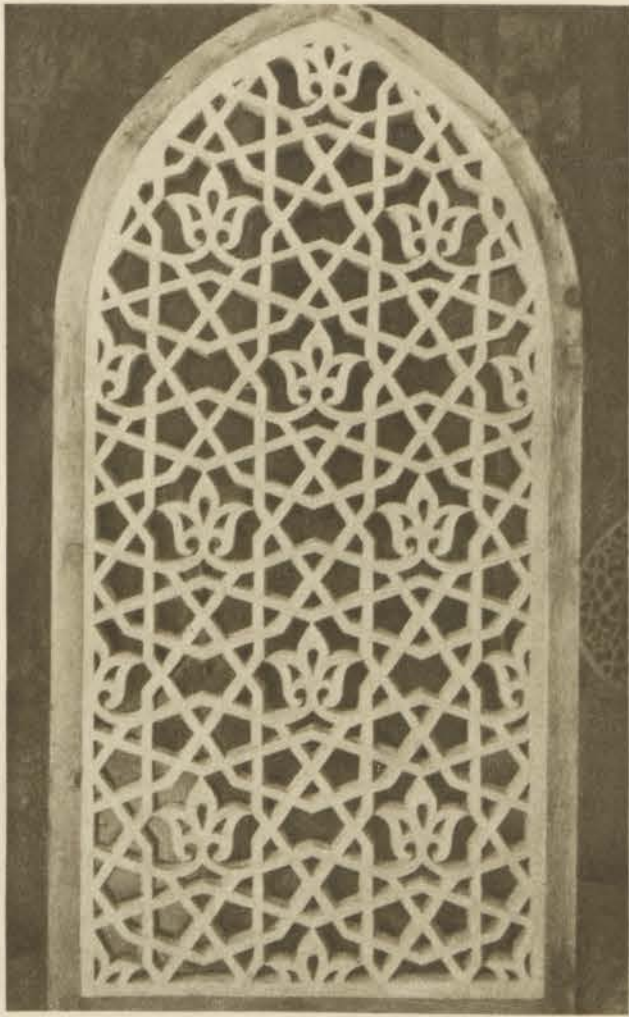


MAUSOLEUM OF ḤASAN ṢADAQA

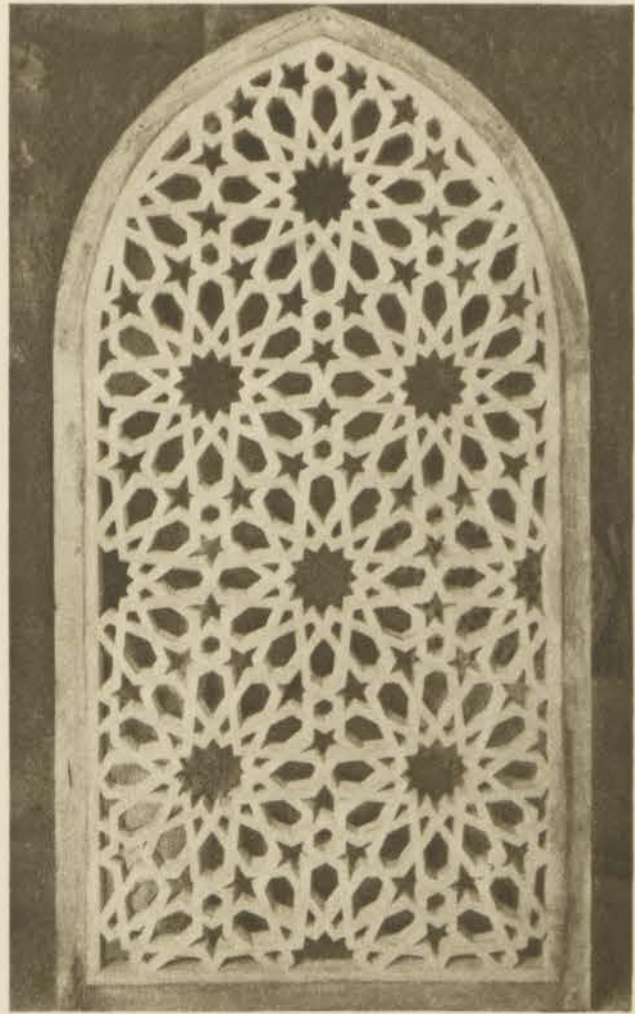


THE MOSQUE OF
AN-NĀSIR MUḤAMMAD
(CITADEL)

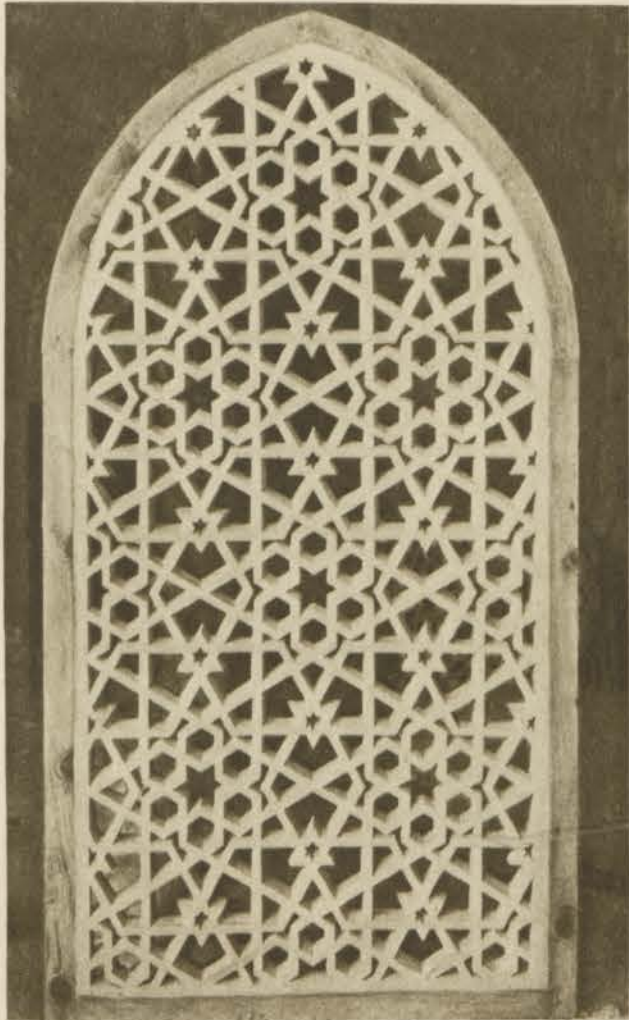
SEQUENCE OF STUCCO WINDOW-GRILLES



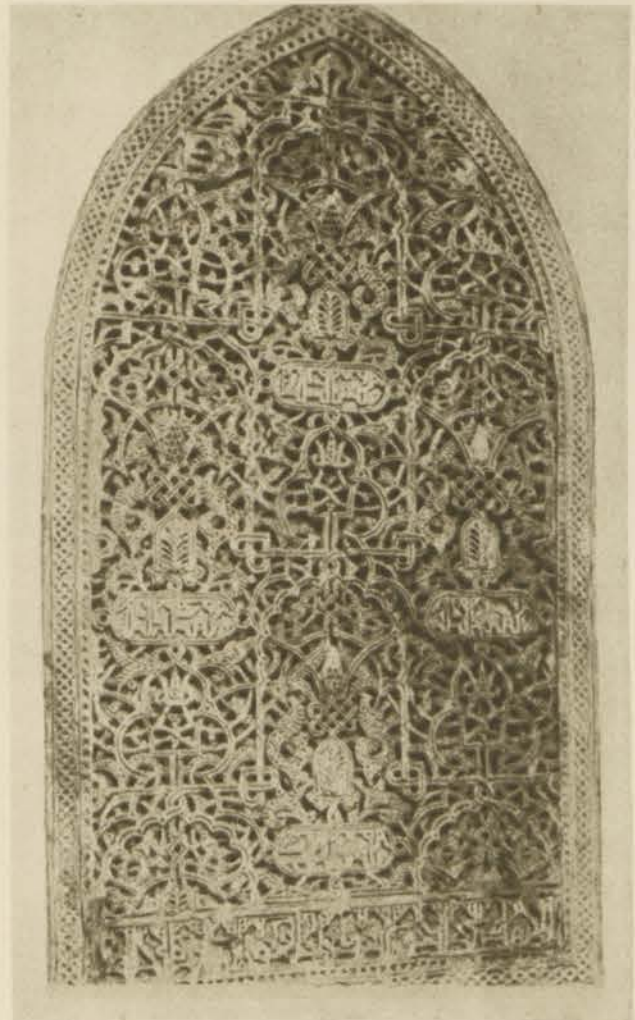
THE MOSQUE OF
AN-NĀSIR MUHAMMAD
(CITADEL)



THE MOSQUE OF
AN-NĀSIR MUHAMMAD
(CITADEL)

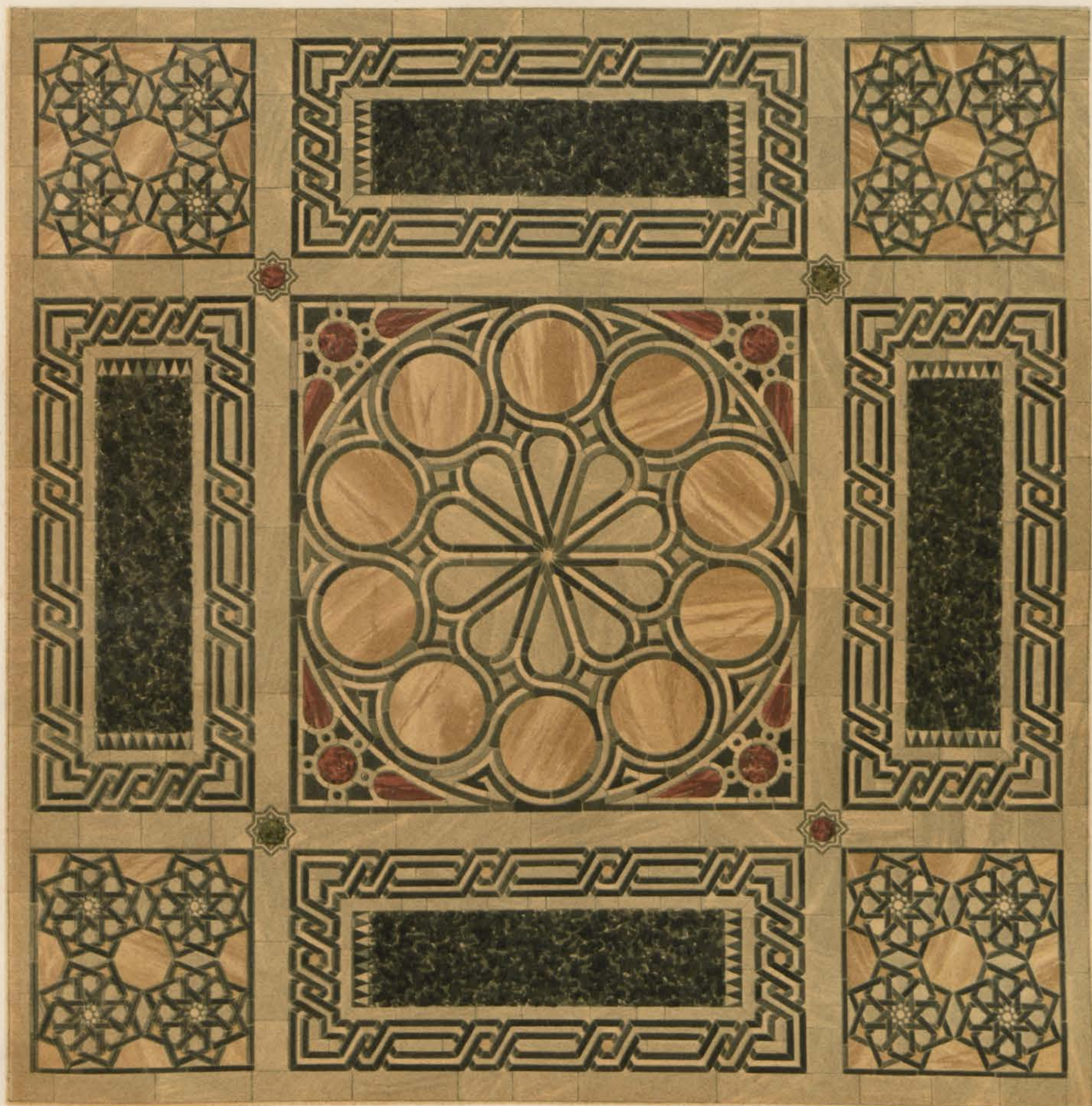


THE MOSQUE OF
AN-NĀSIR MUHAMMAD
(CITADEL)



THE MOSQUE OF AL-MU'AIYAD

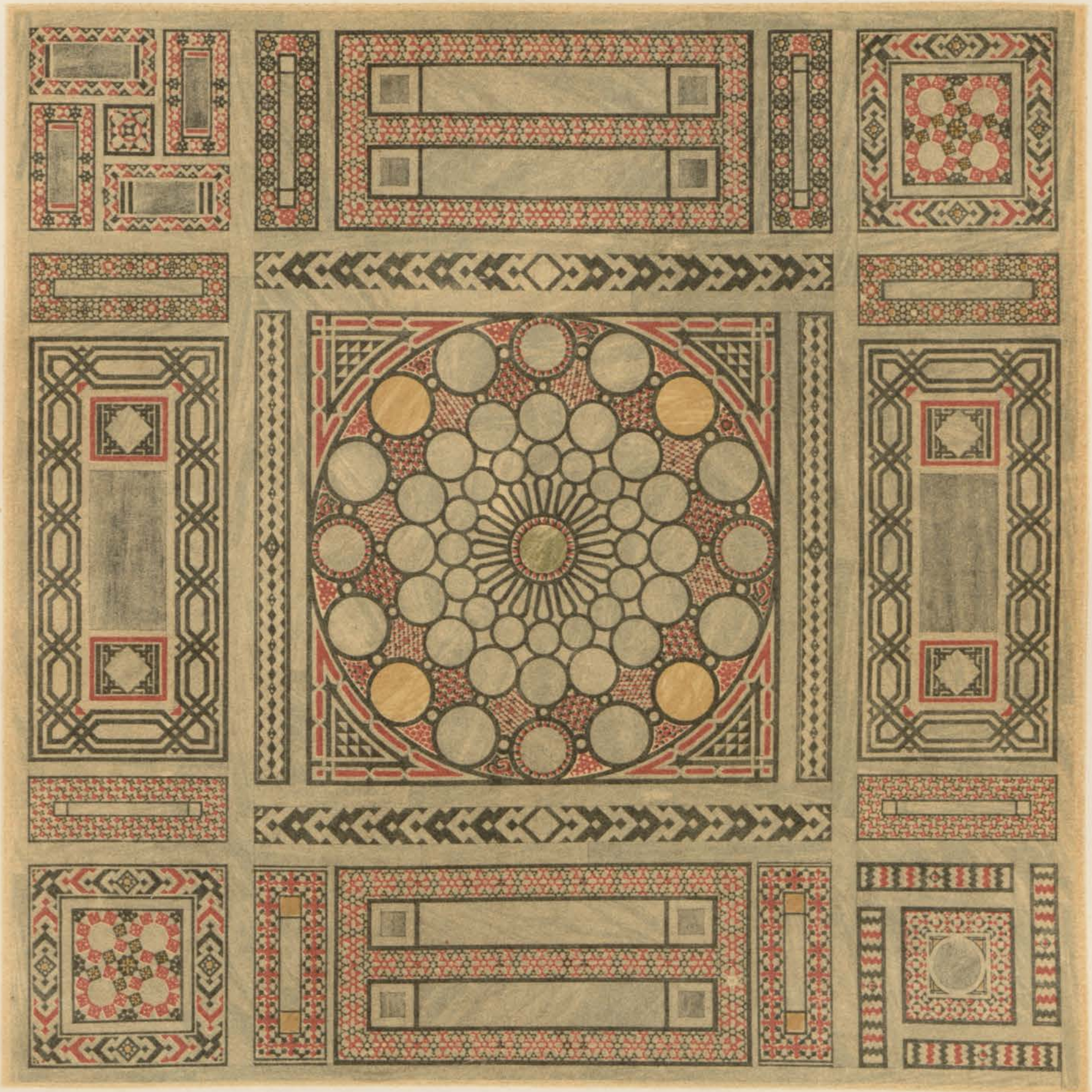
SEQUENCE OF STUCCO WINDOW-GRILLES



Marble floor

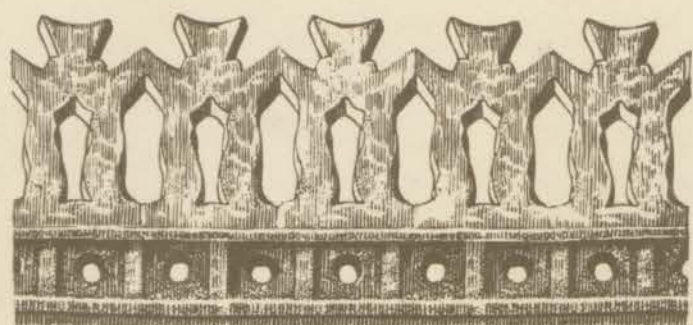
Survey of Egypt

THE MOSQUE OF THE AMĪR UZBAK AL-YŪSUFĪ
900 H. (1494/95)

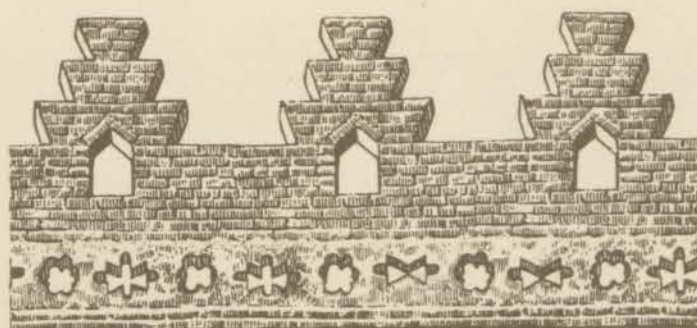


Marble floor

THE MOSQUE OF AL-MA'INI
(DAMIETTA)



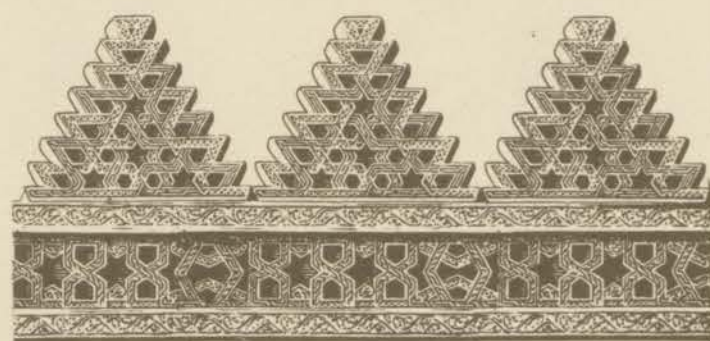
MOSQUE OF IBN TŪLŪN



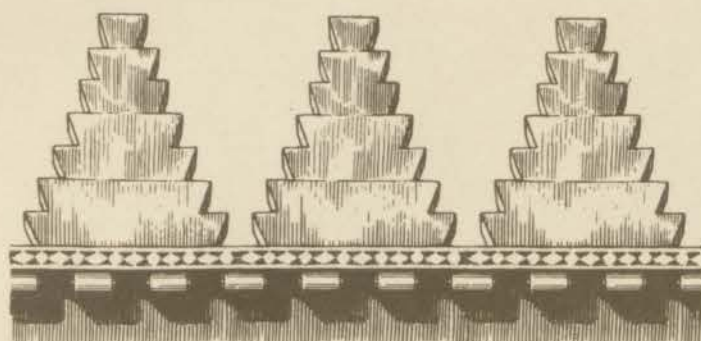
MOSQUE OF AL-HĀKIM



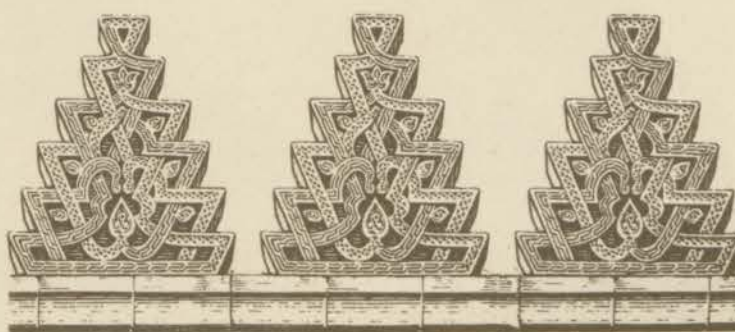
MAUSOLEUM OF GĀFARI AND 'ĀTIKA



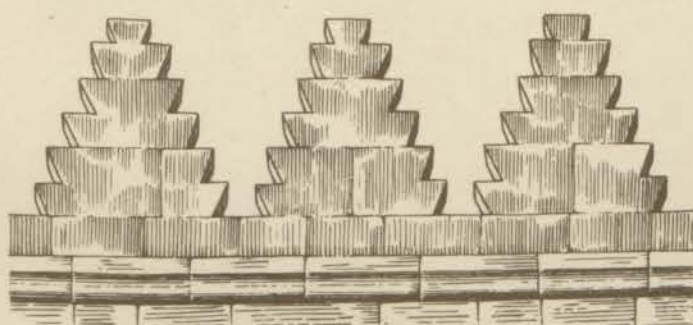
MAUSOLEUM OF IMĀM ASH-SHĀFI'Ī



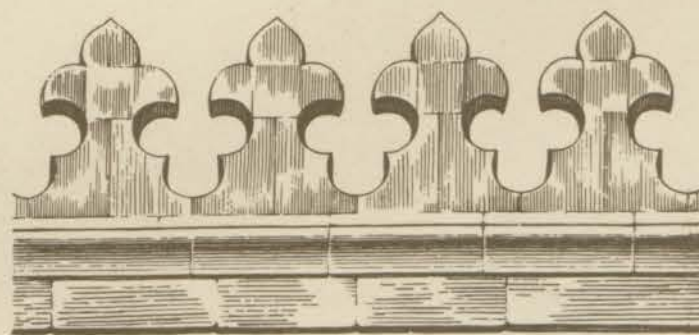
MAUSOLEUM OF
SULTAN AṢ-ṢĀLIḤ NEGM AD-DĪN



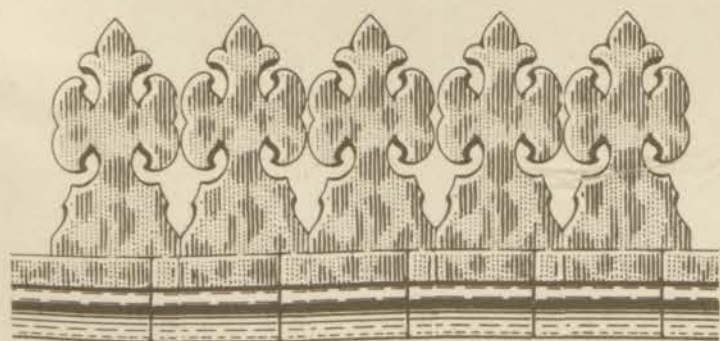
MOSQUE OF SULTAN QALĀ'ŪN



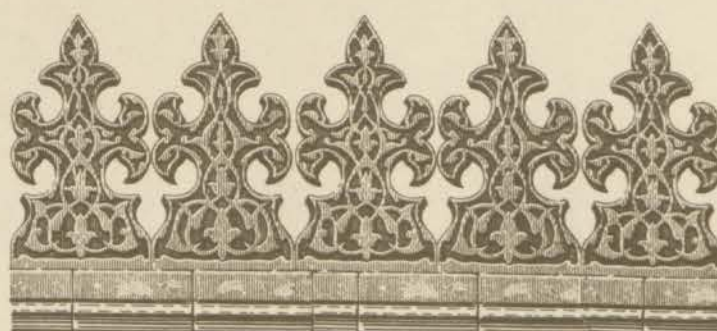
KHĀNQĀ OF BAYBARS AL-GĀSHANKĪR



MOSQUE OF SULTAN HASAN

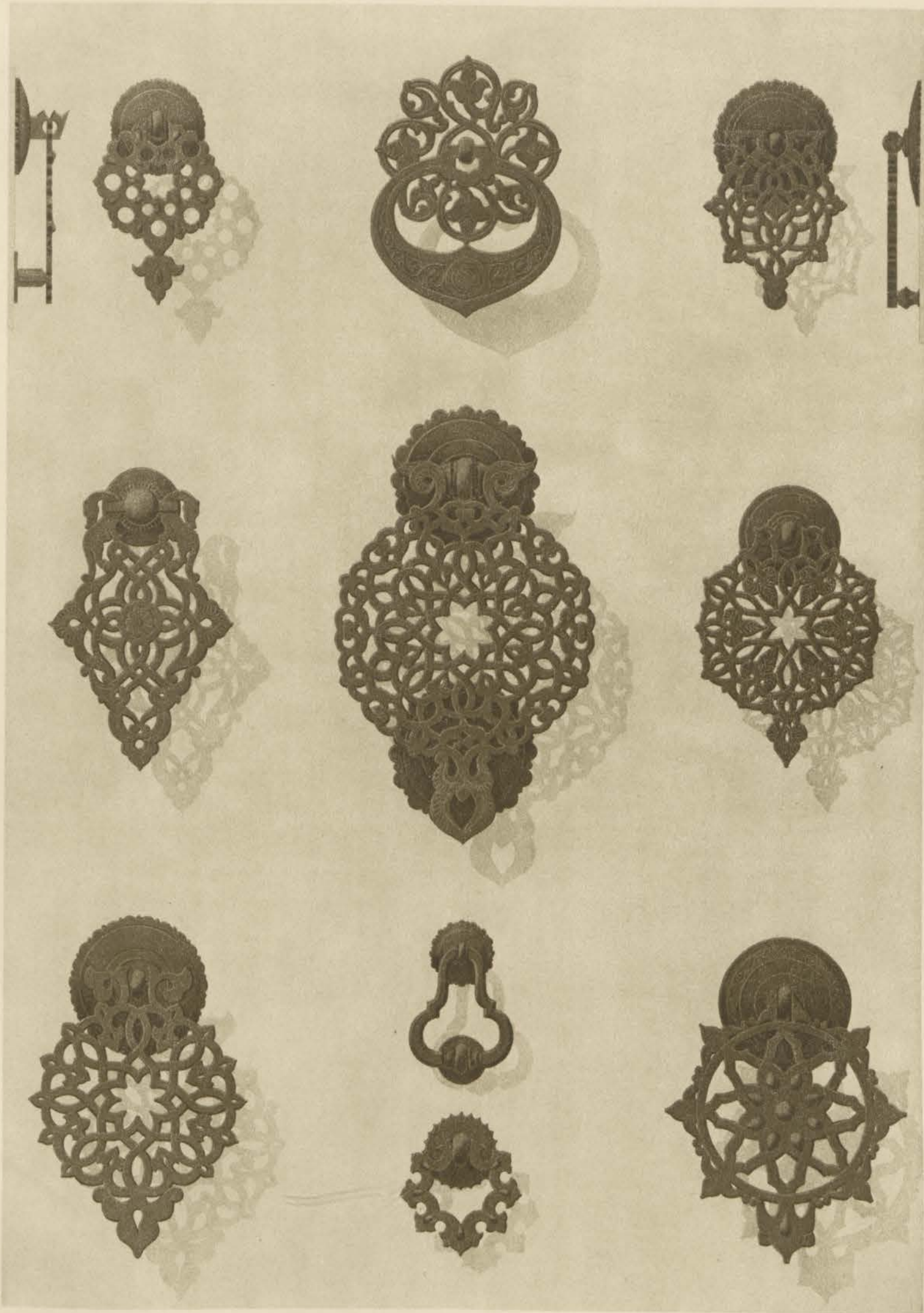


MOSQUE OF QĀNĪ-BĀY AMĪR ĀKHŪR



MAUSOLEUM OF SULTAN AL-GHŪRĪ

TYPES OF CRESTING



DOOR KNOCKERS