

# Arch 684\_01: Architecture of the Islamic world – Historical Phenomena and Contemporary explorations

Winter 2013

Instructor:

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*One of the most striking things about Islamic art is the way in which a completely definite style, a whole repertory of motifs, and a distinct architectural system became, quite early in the era of the Hegira, associated with an idea and a faith. Islamic art is in this respect, quite distinct from Christian, where diversity rather than uniformity was the characteristic. The arts of the various phases of Christendom – Byzantine, Carolingian, Romanesque, Gothic, Renaissance – were wholly different, and there was great diversity between the regions; indeed, variety was the very essence of the art. In the Islamic world, on the other hand, there was much greater uniformity, both with regard to time and to space. In the first place the artists did not seek the new and unfamiliar in the way that the Renaissance artists did, but rather remained attached to the model whose merit had been sanctioned by time and convention. Seeking to renew its appeal rejuvenate its character, by subtle variations of detail. In the second, the adoption over the whole area from India to Spain of a particular script, which also served as a basic form of ornament in art exercised a tremendously unifying effect.*

*Because of these factors Islamic art has, at first glance, a certain degree of sameness for the Western eye; it seems hard to assign its products to a locality, harder still to date them. Closer acquaintance, however, dispels this first impression... for the Islamic world was of vast extent and its population was drawn from virtually all the known races of man.*

David Tabolt Rice, **Islamic Art**

*In the early days, Islam like Christianity, borrowed features from existing buildings associated with local religions and cultures before establishing its own specific architectural identity. Initially such borrowed styles are easily distinguishable but, with the passage of time, they diminish and eventually disappear.*

*Islam's early expansion was quite different from the spread of Christianity, which remained largely suppressed for the first three centuries of its history, and only after this period expanded steadily, but much more slowly. Islam by contrast, quickly spread westwards across North Africa and to Spain and eastwards as far as the coastal areas around the China Sea. In the areas into which it expanded indigenous populations used a wide variety of building material, including mud brick, timber and stone. Each region thus had its own traditional and craft related skills and building methods, and these local factors, combined with extreme differences in climate, gave rise from the beginning to highly disparate styles, many of which were of course influenced by contact with existing local cultures.*

*One may cite the fact that the phrase 'Islamic architecture' continues to be used in a world where it would seem strange to speak of 'Christian architecture'. [Rather than] an umbrella title such as 'Islamic architecture', [terms may be used] such as the Egyptian Mamluk, just as they might think of the German Baroque in a European context.*

Hassan Uddin-Khan and Martin Frishman, **The Mosque**

*It must be a silent place facing toward Mecca. It needs to be spacious so that the heart may feel at ease, and high so that prayers may breathe there. There must be ample diffused light so as to have no shadows; the whole should be perfectly simple; and a kind of immensity must be encompassed by the forms. The floor must be more spacious than a public square, not to contain great crowds but so that the few who come to pray may feel joy and reverence within this great house.*

*Le Corbusier, Journey to the East*

*The mosque today is essentially a man's world and is still a highly gendered entity where women are tolerated rather than integrated by having access to a mezzanine, or a side entrance, or a specific corner.*

*Hayat Salam, Expressions of Islam in Buildings*

## Course Description and Intentions

The study of the architecture of the Islamic world involves the understanding of the complex ordering of people, beliefs, space and worship from the early beginnings in the 7<sup>th</sup> century to various empires and caliphates in the Middle East, North Africa, Europe, Persia and the Far East. The impact of these forces on the architecture of these eras will be studied in terms of societal changes as well as the role and form of architecture. Students are encouraged to critically assess the shifts and difference in the regional development of architecture and question the term 'Islamic Architecture' as a general all-encompassing label.

There is no doubt that the quintessential 'Islamic' building is the mosque. The form, program, development and social role of the mosque will be analyzed throughout the course in its various iterations in each region and time. Other building typologies prominent in Islamic societies will also be discussed including: the *madrassa* (school), *tekkeya* (religious retreat), *birmaristan* (hospital), *hammam* (bath house), *wekala* (commercial-residential structure), *fondue* (hotel), *sabil-kuttab* (charitable water fountain + small school), mortuary complexes, defense structures as well as palaces and homes.

Major moments in the historical development of Islamic rule will be focused on as cusps of directional change including the Umayyad, Abbasid caliphates, the rise and fall of Fatimids, Ayyubids, Mamluks, Andalusia as well as the Ottoman, Safavid and Mughal Empires. Each of these caliphates and empires spanned geography and time, often with physical and temporal overlapping.

The course will then survey pre-modern and modern architecture of Islam including colonial and post-colonial orientalist 'styles' and modern resistance with a focus on the written and built work of the late architect Hassan Fathy. The course will conclude with a critical discussion of the directions of contemporary explorations in the Islamic world and the diaspora.

The intention is to cover a broad range of issues and ideas using the readings, lectures, and case studies. Generally, the ordering of material examined in the course is chronological, however, historical development is not linear and the simultaneity of progress of ideas in different parts of the Islamic world resulted in significant overlapping.

## Lectures

This course will be taught simultaneously with ARCH385\_02, students are expected to attend all lectures and to have read the required text prior to the lecture as per the course outline. For ARCH684\_01 there will be additional seminar sessions for further in-depth analysis (times to be agreed upon).

The course structure will be discussion based and student participation is expected, as well it is encouraged that students read beyond the given list and contribute with their personal insights.

## Objectives

Throughout the course, students will gain knowledge of the development of various eras and regions often grouped together as the 'Islamic world'; they will become familiar with important texts and buildings of and about these eras and regions; they will develop an appreciation for the relevance of these texts for architectural discourse; and they will recognize different typologies of 'Islamic' buildings, their origins and transformation. Additionally, students will acquire knowledge of the development and resistance of modern and contemporary design often framed under the umbrella of 'Islamic architecture' and critically assess approaches in contemporary design particularly in the diaspora. Finally, the course encourages analytical inquiry and the development of critical thinking skills, as well as research and communication skills.

## Evaluation

Take-home tests	50% (5 @ 10% each)
Final research paper	50%

There will be five take-home writing tests where students are expected to assimilate and analyze the relevant material **beyond** the readings and lectures. Digital submission will be through LEARN with late policy as outlined below.

LEARN:

<https://cas.uwaterloo.ca/cas/login?service=http%3a%2f%2flearn.uwaterloo.ca%2fd2l%2fforgtools%2fCAS%2fDefault.aspx>

Late Penalties:

Projects or assignments submitted after the due date or due time will be penalized 5% per calendar day of lateness, with no maximum.

## Required Readings

- Cresswell, K.A.C. (1989). **A Short Account of Early Muslim Architecture**. Aldershot: Scolar Press, Gower Publishing company. *\*out of print, on reserve in library\**
- Frishman, M. & H-U Khan. (2002). **The Mosque. History, Architectural Development & Regional Diversity**. Thames and Hudson.
- Fathy, H. (1974). **Architecture for the Poor**. Chicago: University of Chicago Press.
- Hoag, J. (2004). **Islamic Architecture (World Architecture)**. Phaidon Press.
- Said, Edward. (1979). **Orientalism**. Vintage

## Recommended Readings

*There are selected required readings from some of these books (on reserve in the library) and databases, the rest are excellent sources for your tests and research paper.*

- Aga Khan Award for Architecture publications and resource website: [www.archnet.org](http://www.archnet.org)
- Bagby, Ihsan. "The American Mosque -Basic Characteristics of the American Mosque Attitudes of Mosque Leaders", **2011 Report Number 1 from the US Mosque Study 2011**. Washington D.C.: Council on American – Islamic relations (CAIR), 2011.  
<http://faithcommunitiestoday.org/sites/faithcommunitiestoday.org/files/The%20American%20Mosque%202011%20web.pdf>
- Behrens-Abouseif, Doris. (1989). **Islamic Architecture in Cairo: An Introduction**. Leiden; New York: E.J. Brill.
- Bloom, J. & S. Blair. (2008). **Islamic Arts**. London: Phaidon press.
- Erkocu, E. & C. Bugdaci. (2009). **The Mosque: political, architectural and social transformations**. NAI publishers. *\*on reserve in library\**
- Hillenbrand, R. (1998). **Islamic Art and Architecture (The World of Art)**. Thames and Hudson.
- Holod, Renata. Ed. (1983). **Architecture and Community Building in the Islamic World Today**. The Aga Khan Award for Architecture. New York: Aperture Publishing. *\*on reserve in library\**
- Holod, R. & H-U Khan. (1997). **The Mosque and the Modern World**. Thames and Hudson. *\*on reserve in library\**
- Kahera, Ismail. (2002). **Deconstructing the American Mosque: Space, Gender and Aesthetics**. Austin: University of Texas Press. *\*on reserve in library\**
- Metcalf, B. ed. (1996). **Making Muslim space in North America, and Europe**. Berkeley: University of California Press. *\*on reserve in library\**
- Mostafavi, Mohsen. ed. (2011). **Implicate, Explicate. Aga Khan Award for Architecture**. Baden: Lars Muller Publishers. *\*on reserve in library\**
- Nanji, Azim. ed. (1994). **The Aga Khan Award for Architecture. Building for Tomorrow**. London: Academy editions. *\*on reserve in library\**
- Ruggles, D. F. ed. (2000). **Women, Patronage, and Self- Representation in Islamic Societies**. New York: State University of New York. *\*on reserve in library\**

- Salam, Hayat. Ed. (1990). **Expressions of Islam in Buildings**. Singapore: Concept Media/The Aga Khan Award for Architecture.
- Serageldin, Ismail. (1989). **Space for Freedom. The Search for Architectural Excellence in Muslim Societies**. The Aga Khan Award for Architecture. London: Butterworth Architecture. *\*on reserve in library\**
- Serageldin, I. & J. Steele (1996). **Architecture of the Contemporary Mosque**. Academy Editions. *\*on reserve in library\**
- Steele, James. ed. (1994). **Architecture for Islamic Societies Today**. The Aga Khan Award for Architecture. London: Academy Editions. *\*on reserve in library\**
- Steele, James. (1988). **Hassan Fathy Architectural Monographs**. Academy Editions.

## Schedule\*

1	Jan 11, 2013	Introduction – In the heart of the Desert	<p>Introduction, terms of reference, early Caliphates</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆Creswell - 'Primitive Islam' in <b>A Short Account of Early Muslim Architecture</b> (p.3-8)</li> <li>◆Uddin-Khan – <b>The Mosque</b> (p. 17-41)</li> <li>◆Hillenbrand, Robert. 1985. The Mosque in the Medieval Islamic World. In <b>Architecture in Continuity</b>. (PDF on LEARN)</li> </ul>	
2	Jan 18, 2013	Palimpsests of the East	<p>Byzantine influences and Umayyad amalgamations; Shifts of power: Abbasid rule</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆Kuban 'Central Arab Lands' in <b>The Mosque</b> (p.77-96)</li> <li>◆Hoag – <b>Islamic Architecture</b> (p.11-37)</li> <li>◆Creswell- 'Conclusion to Part One [Umayyad]' &amp; 'Conclusion to Part Two [Abbasid]'. In <b>A Short Account of Early Muslim Architecture</b> (p.225-226; 415-418)</li> </ul>	
3	Jan 25, 2013	Expansions	<p>Fatimid and Ayyubid rule</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆Hoag – <b>Islamic Architecture</b> (p.67-78)</li> <li>◆Behrens-Abouseif, Doris. 1989. 'Architecture of the Fatimid Period.' In <b>Islamic Architecture in Cairo: An Introduction</b>. (PDF on LEARN)</li> <li>◆Behrens-Abouseif, Doris. 1989. 'Architecture of the Ayyubid Period.' In <b>Islamic Architecture in Cairo: An Introduction</b>. (PDF on LEARN)</li> <li>◆Bloom, Jonathan M. 1985. 'The Origins of Fatimid Art.' In <b>Muqarnas III: An Annual on Islamic Art and Architecture</b>. (PDF on LEARN)</li> </ul>	Test 1 due
4	Feb 1, 2012	Philosophers and conquerors	<p>Andalusia</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆Fernandez-Puertas 'Spain and North Africa' in <b>The Mosque</b> (p. 101-117)</li> <li>◆Hoag – <b>Islamic Architecture</b> (p.38-65)</li> <li>◆Grabar, Oleg. 'Two Paradoxes in the Islamic Art of the Spanish Peninsula.' In <b>Early Islamic Art, 650-1100, volume I, Constructing the Study of Islamic Art</b>. (PDF on LEARN)</li> <li>◆Dickie, James. 'Gardens in Muslim Spain.' <b>Environmental Design: Journal of the Islamic Environmental Design Research Centre 1</b> (1986): 78-83. (PDF on LEARN)</li> </ul>	

5	Feb 8, 2013	Polymaths and Urban Centers	<p>Slave warriors to rulers: The Mamluks</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆ Hoag – <i>Islamic Architecture</i> (p.78-89)</li> <li>◆ Behrens-Abouseif, Doris. 1989. 'Architecture of the Bahri Mamluks.' In <i>Islamic Architecture in Cairo: An Introduction</i>. (PDF on LEARN)</li> <li>◆ Behrens-Abouseif, Doris. 1989. 'Architecture of the Circassian Mamluks.' In <i>Islamic Architecture in Cairo: An Introduction</i>. (PDF on LEARN)</li> </ul>	Test 2 due
6	Feb 15, 2013	Rise and Decline	<p>Ottoman empire in Turkey and beyond</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆ Necipoglu, Gulru 'Anatolia and the Ottoman Legacy' in <i>The Mosque</i> (p.141-157)</li> <li>◆ Hoag – <i>Islamic Architecture</i> (154-167)</li> <li>◆ Kuran, Aptullah. 'Ottoman Classical Mosques in Istanbul and in the Provinces.' In <i>Theories and Principles of Design in the Architecture of Islamic Societies</i>. (PDF on LEARN)</li> <li>◆ Kuban, Dogan. 'The Style of Sinan's Domed Structures.' In <i>Muqarnas IV: An Annual on Islamic Art and Architecture</i>. (PDF on LEARN)</li> <li>◆ Kuban, Dogan. 'Süleymaniye and Sixteenth-century Istanbul.' <i>Environmental Design: Journal of the Islamic Environmental Design Research Centre 1-2</i> (PDF on LEARN)</li> </ul>	
7	Feb 22, 2012	Study Week		
8	March 1, 2013	Polymaths and Urban Centers	<p>Early, Classic and Late Classic architecture of Persia</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆ O'Kane, Bernard 'Iran and Central Asia' in <i>The Mosque</i> (p.119-139)</li> <li>◆ Hoag- <i>Islamic Architecture</i> (p.89-99; 125-140; 168-175)</li> <li>◆ Kleiss, Wolfram. 1993. 'Safavid Palaces'. In <i>Ars Orientalis</i>, Vol. 23. (PDF on LEARN)</li> <li>◆ Alemi, Mahvash. 'Urban Spaces as the Scene for the Ceremonies and Pastimes of the Safavid Court.' <i>Environmental Design: Journal of the Islamic Environmental Design Research Centre 1-2</i> (1991): 98-107. (PDF on LEARN)</li> </ul>	Test 3 due
9	March 8, 2013	Expansions in the Far East	<p>Classic Islamic architecture and Mughal empire in India</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆ Hasan, Perween 'The Indian Subcontinent' in <i>The Mosque</i> (159-179)</li> <li>◆ Hoag – <i>Islamic Architecture</i> (p.142-153; 176-188)</li> <li>◆ Iizuka, Kiyo. 'The Shah Jahan's Concept of Town Planning in Delhi.' <i>Environmental Design: Journal of the Islamic Environmental Design Research Centre 1-2</i> (1991): 30-35. (PDF on LEARN)</li> <li>◆ Bernardini, Michele. 'The Ceremonial Function of Markets in the Timurid City.' <i>Environmental Design: Journal of the Islamic Environmental Design Research Centre 1-2</i> (1991): 90-97. (PDF on LEARN)</li> </ul>	
10	March 15, 2013	Fantasies of space	<p>Pre-Modern and Modern pastiche</p> <p><b>Readings:</b></p> <ul style="list-style-type: none"> <li>◆ Said – 'The Scope of Orientalism', 'Orientalism Now', 'Afterward to 1995 printing'. <i>Orientalism</i>. (p. 31-110; 201-328; 329-354).</li> <li>◆ Haider, Gulzar. 'Muslim Space and the Practice of Architecture A Personal Odyssey'. In <i>Making Muslim space in North America and Europe</i>. (p31-44).</li> <li>◆ Uddin-Khan &amp; Holod. 'Introduction, The mosque in Muslim society: past, present and future' &amp; 'Representative Islamic Centres in the West'. <i>The</i></li> </ul>	Test 4 due

			<p><b><i>Mosque and the Modern World.</i></b> (p.10-21; 227-253)</p> <p>♦Khalidi, Omar. 2004. 'Fantasy, Faith, And Fraternity: American Architecture of Moorish Inspiration.' Unpublished Essay. (PDF on LEARN)</p> <p>♦Ihsan, Fethi. 'The Mosque Today.' In <b><i>Architecture in Continuity.</i></b> Aga Khan Award for Architecture 1985 (PDF on LEARN)</p>	
11	March 22, 2013	Modern resistance, dialogue and initiation	<p>Hassan Fathy &amp; the Aga Khan Award for Architecture</p> <p><b><u>Readings:</u></b></p> <p>♦Fathy – <b><i>Architecture for the Poor</i></b></p> <p>♦Serageldin, Ismail. 'The Aga Khan Award for Architecture, The Anatomy of an Approach to Promoting Architectural Excellence'. In <b><i>The Aga Khan Award for Architecture, Building for Tomorrow.</i></b> 1994.</p> <p>♦Mostafavi, Mohsen. 'The Implicate Order of Architecture'. <b><i>Implicate and Explicate, The Aga Khan Award for Architecture.</i></b> 2011</p> <p><b><u>Recommended Reading:</u></b></p> <p>♦Steel, James. <b><i>Hassan Fathy Architectural Monographs.</i></b> Academy Editions.</p>	Test 5 due
12	March 29, 2013	Good Friday Holiday		
13	April 5, 2013	Contemporary Design	<p>Diaspora and relevant design</p> <p><b><u>Readings:</u></b></p> <p>♦Grabar, Oleg 'The Mosque in Islamic Society Today' in <b><i>The Mosque</i></b> (p.242-245)</p> <p>♦Roose, Eric. 'Mosque Design and Muslim Patrons in the Netherlands, The Quest for the Ultimate Islamic Construction'. <b><i>The Mosque. Political, Architectural and Social Transformations.</i></b> (p.114-126). (Book on reserve in library)</p> <p>♦Omar Khalidi, 'Import, Adapt, Innovate: Mosque Design in the United States'. <b><i>Saudi Aramco World.</i></b> (PDF on LEARN)</p> <p><b><u>Recommended Readings:</u></b></p> <p>♦Avcioglu, Nebahat. 'The Contemporary Mosque, In what style should we build?' in <b><i>The Mosque. Political, Architectural and Social Transformations.</i></b>(p.61-68)</p> <p>♦Van Toorn, Roemer. 'Counteracting the Clash of cultures Mosque Architecture as an Emancipating Factor'. <b><i>The Mosque. Political, Architectural and Social Transformations.</i></b> (p.107-112). (Book on reserve in library)</p>	Outline of Final paper due
	April 14, 2013	Final Paper submission (digital submission on LEARN by midnight)		

*\*some lecture/assignment content and/or dates may be changed depending on the addition of relevant field trips, any changes will be posted on LEARN*

## Avoidance of Academic Offences

**Academic Integrity:** To create and promote a culture of academic integrity, the behaviour of all members of the University of Waterloo is based on honesty, trust, fairness, respect and responsibility. [check [www.uwaterloo.ca/academicintegrity/](http://www.uwaterloo.ca/academicintegrity/) for more information]

**Grievance:** A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read Policy 70 - Student Petitions and Grievances, Section 4, <http://www.adm.uwaterloo.ca/infosec/Policies/policy70.htm>

**Discipline:** A student is expected to know what constitutes academic integrity, to avoid committing academic offenses, and to take responsibility for his/her actions. A student who is unsure whether an action constitutes an offense, or who needs help in learning how to avoid offenses (e.g., plagiarism, cheating) or about “rules” for group work/collaboration should seek guidance from the course professor, academic advisor, or the Undergraduate Associate Dean. When misconduct has been found to have occurred, disciplinary penalties will be imposed under Policy 71 – Student Discipline. For information on categories of offenses and types of penalties, students should refer to Policy 71 - Student Discipline, <http://www.adm.uwaterloo.ca/infosec/Policies/policy71.htm> . For typical penalties check Guidelines for the Assessment of Penalties, [www.adm.uwaterloo.ca/infosec/guidelines/penaltyguidelines.htm](http://www.adm.uwaterloo.ca/infosec/guidelines/penaltyguidelines.htm).

**Appeals:** A decision made or penalty imposed under Policy 70 (Student Petitions and Grievances), (other than regarding a petition) or Policy 71 (Student Discipline) if a ground for an appeal can be established. Read Policy 72 (Student Appeals), <http://www.adm.uwaterloo.ca/infosec/Policies/policy72.htm>

**Note for students with disabilities:** The Office for Persons with Disabilities (OPD), located in Needles Hall, Room 1132, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the OPD at the beginning of each academic term. Once registered with OPD, please meet with the professor, in confidence, to discuss your needs.