The Influence of Adopting the Shi‘ī Creed on Cairo's Religious Architecture under the Fatimids from Tour Guiding Perspective: An Analytic Study

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**Abstract**

Since their successful conquest of Egypt in 969 AD/358 AH, the Fatimids had realized the extreme intricacies that they will eventually encounter in turning Egypt to a secured Shi‘ī base. Egypt was meant to be the primary Fatimid outpost from which the Fatimids can securely launch their potential political/ideological campaigns that will dominate the entire Islamic world. Such expected distress did primarily arise from the robust domination and resistance of the Sunnī stream back then. Accordingly, the Fatimids decided to maximize the exploitation of all potential facilities, whether corporeal or moral, with special focus on the religious architecture, to achieve their political and alien ideological targets inside Egypt and beyond its borders afterwards. Based on this proclivity, the aim of this study is to investigate the impact of introducing the Shi‘ī doctrine to Egypt on Cairo’s religious architecture. In this context, the study will analyze major architectural and artistic outlines that were premiered in chief Fatimid mosques and Mashhads across the city of Cairo and its outskirts. The study will be primarily approached from a Tour-Guiding perspective in terms of propelling the abilities of Egyptian Professional and student Tour guides towards better analyzing and demonstrating the philosophy of the Fatimid religious architecture in Cairo in front of the tourist groups. This analytic criterion is also meant to be understood and carefully used by Tour Guides whilst explaining any archaeological or historical site across Egypt from pre-historic to modern and contemporary.

**Introduction**

Upon seizing the caliphate from the Umayyads in 750 AD/133 AH, the Abbasids exerted their maximum efforts to retain their precious political victory. Expectedly, such official triumph was considered a dramatic loss for the Shi‘ītes whose main political and religious targets were to restore the Islamic caliphate to the progeny of ‘Alī and Fatīma. Accordingly, the Shi‘ītes decided to commence their journey in the Islamic world
through disseminating their creed thoughts and ideology in a secret manner to avoid any expected confrontation with the Abbasids.\(^1\) Simultaneously, they were divided into rival religious orders, each struggling for the Imamate requisition. For instance, the Iṣmā’īli order, to which the later Fatimid Caliphs trace their descent. The followers of the Iṣmā’īli doctrine had always considered their order to be a revolutionary order promising the Islamic world the prospective political and religious salvation. The region of northwest Africa, also known as bilâd Al-mâagrîb Al-‘arabî was chosen by the Iṣmā’īlis to be a homeland of their alien bid due to its remote locality from the Abbasid’s domination.\(^2\) Consequently, the da’ī Abū ʿAbdallāh Al-Shīʿī was in charge of preaching the Iṣmā’īli doctrine in northwest Africa among its residents from the Berbers, especially in Kutâma from the region of Qustanṭīnâ.\(^3\) The 11th Iṣmā’īli Imam, ‘Ubayd Allâh Al-Mahdî, established the first official Fatimid caliphate after his valuable success in defeating the Aghlabids.\(^4\) In the same context, the Fatimids adopted the city of Raqqâada as a temporarily capital before moving their capital to the newly founded city of Al-Mahdiya.\(^5\) Therefore, the Fatimids were able to establish, for the first time, an official political and religious entity based on the Shīʿī creed. That peculiar nascent caliphat jostled with the Abbasid caliphate in spreading their political dominion along with their alien religious doctrine across the Islamic world. Al-Mahdî soon realized that his politicAl-religious structure will not be capable of achieving its goals if he continues stationing in Al-Mahdiya. Thus, he aimed to move his State and its capital eastwards, i.e., Egypt. Such axial move occurred in terms of exploiting its median location along with its economic resources as a strategic base from which he could launch different religious missions and political expedi-tions to control the Islamic world.\(^6\)

Notably, the Egyptians played an axial role in the success of the Fatimid conquest in 969 AD/358 AH under Caliph Al-Muʿizz (953–975 AD), for they were weary of the decadent political, economic and social conditions of Egypt, especially in the last phase

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1. Muhammad Ḥasan, ‘Aydarūs, al-Dawlah al-Islâmiyyâh al-khâmisah: al-khilâfah al-Fâtîmiyyah: usrat al-Imâm Muḥammad al-Maktûm ibn Ismâ’îl al-ʻAlawîyah, al-Qâhirah (2010), p.18
2. Ḥasan Ibrâhîm, H., Al-Fâtîmiyyân fî misr wa-a mûlhum Al-siyâsîyyâh wa-Al-dînîyah bi-wafqîn khâṣṣ, Cairo (1932), p. 50, 51; Al-ʻAydarûs, Al-Khilâfah, p.35
3. ʻAlînâṣr al-Fâtîmiyyân, p.54:55; Heinz V., Halm, The Empire of the Mahdî: the rise of the Fatimid, Leiden ; New York (1996), p.39, 41; Muṣṭâfa, Al-Shī’î, p.218; ‘Abd al-Halîm ‘Uways, Qaḍîyat nasab Al-Faṭîmiyyîn amāma manhaj Al-naqd Al-târîkhî, Cairo (1985), p.16
4. Martin S., Briggs, “The Fatimite Architecture of Cairo (A. D. 969-1171),” The Burlington Magazine for Connoisseurs, Vol.37, No. 210 (Sep., 1920),p.138
5. Muṣṭâfa, Al-Shī’î, p.179; Muhammad A., ‘Uṭmân, Mawsū’a at Al-‘imārah Al-Fâtîmiyyah, Cairo, (2006), pt.1, p.12; Abdullah Kamel M., AbdoH, the Fatimid architecture in Cairo, Cairo (1998.), p.12; Anna, Contadini, Fatimid art at the Victoria and Albert Museum, London (1998), p.3; Shainool, Jiwa, The Fatimids, London (2018), p.7
6. Ḥasan, Al-Fâtîmiyyân, p.111; Ayman Fu’ād Sayyid, Al-Dawlah Al-Fâtîmiyyah fî Misr: taṣfîr jadîḏ, Cairo (2016), p.123,124; ‘Uṭmân, Al-‘imārah, pt.1, p.49; Taqî Al-Dîn Ahmad b.’Alî Al-Maqrîzî’s and JiwaShainool, Towards a Shi’i Mediterranean Empire: Fatimid Egypt and the Founding of Cairo: The Reign of the Imam-Caliph Al-Muʿizz from Taqî Al-Dîn Ahmad b. ‘Alî Al-Maqrîzî’s Ittiʿaż al-hunafâ’a Bi-akhbâr Al-a‘imma Al-Faṭarîmiyyîn Al-Khulafâ’, Vol. 11. New York;London (2009), p.10; Ḥasan Ibrâhîm Ḥasan, Târîkh Al-dawlah Al-Fâtîmiyyah fî Al-Mâagrîb, wa-Misr, wa-Sürfîyah, wa-bilâd Al-ʿArab, Cairo (1958), p.112,117
of the Ikshidids dynasty. During that last phase, Egypt was caught up in a vortex of instability. An unfortunate combination of natural calamities and political struggles between the remnants of the ruling class of the Ikshidids led to a state of lawlessness and anarchy. Consequently, large numbers of Egyptians persisted in corresponding Al-Mu’izz to enter Egypt as savior, regardless the Fatimids’ alien religious streams, especially after promising and assuring the Egyptians a fully free religious life based on the Sunnah of Prophet Muhammad (pbuh). The aman (guarantee of safety) which was carried to the Egyptians by the Fatimids assured that they could continue practicing the Islamic rituals according to their own traditions. Since they conquered Egypt, the Fatimids had realized the extreme difficulty in turning Egypt to a secured Shī‘ī base from which they can conquer the entire Islamic world, especially with the domination of the Sunnī doctrine. Undoubtedly, the Sunnī stream contradicted their alien Shī‘ī Ismā‘īlī religious thoughts which they wanted to disseminate among the Egyptians. For instance, the absolute beliefs in the idea of the divine Imamate, and the general orientation towards precluding any principles adopted by different Sunnī doctrines. Also, they regarded the companions as apostates, faithless, and dissemblers, thus, they deserve to be cursed according to the Shī‘ī beliefs in different public, social and religious occasions.

In this context, the Fatimids decided to maximize the exploitation of all possible facilities, especially religious architecture, to achieve their political and religious targets inside Egypt and across its borders. Based on this proclivity, the aim of this study is to investigate the impact of introducing the Shī‘ī doctrine to Egypt on Cairo’s religious architecture under the Fatimids through analyzing a group of selective examples of major mosques and Mashhads from the city of Cairo and its outskirts. In the same context, the paper analyzes the worldly-wise architectural orientation that was adopted and deployed by the Fatimid Caliphs, their viziers, and high officials in utilizing extant and newly built religious institutions in propagating the principles of the Shī‘ī Ismā‘īlī doctrine among the Egyptians.

Objective
The peerless architectural legacy that Egypt had featured throughout its long history, since the prehistoric eras, did have a clear impact on materialistically reflecting the unique aspects and personality of the State during each historic phase. In the same context, such heritage mirrored the political and religious orientation of the ruling stratum back then. By contemplating the great archaeological treasures of the Fatimids that de-

7. Briggs, Fatimite, p.138; Jiwa, Fatimid, p.15; Sayyid, Al-Fāṭimīyah, p.131, 132
8. Jiwa, Fatimids, p.124
9. Hasan, Al-Fāṭimīyun, p.111; Sayyid, Al-Fāṭimīyah, p.132,133; Muhammad Jamāl al-Dīn Surūr, Tārīkh Al-Dawlah Al-Fāṭimīyah, Cairo (1994), p.80
10. Jiwa, Fatimids, p.126
11. Contadini, Fatimid, p.3; Sayyid, Al-Fāṭimīyah, p.154
12. Muhammad ‘Imārah, Haqā’iq wa-shubuhāt ḥawla Al-Shī‘ah wa-Al-Sunnah, Cairo, (2010), p.76; Asaf A.A. Fyzee, A Shiite creed: a translation of Risālatu’l-ītṣādāt of Muhammad b. ‘Alī Ibn Bābawayhi Al-Qummi, known as Shaykh Sādūq, London ; New York, (1942), p.139
13. ‘Imārah, Shubuhāt, p.80
14. ‘Imārah, Shubuhāt, pp.80-81, ‘Uways, Qaḍiyat Nasab, pp.43-44
15. Shīhātah ‘Īsā Ibrāhīm, Al-Qahirah, Cairo (1999), p.;79Surūr , Tārīkh, p.80
fine the alleys and streets of historic Cairo, one can imagine how significant and influential the Fatimid dynasty was in Egypt. Certainly, the adoption of the Shi‘ī Creed by the Fatimids, as a ruling class, besides their consistent endeavor in disseminating their novelty across Egypt, resulted in a partial reformation in Cairo’s religious premises from both architectural and decorative perspectives. In consequence, it is believed that the extracted information from analyzing such Shi‘ī oriented architectural changes and innovations, from Tour Guiding perspective, is significant for professional and student Tour Guides. Such significance arises from achieving a better perception and demonstration of the Fatimids architectural and decorative orientation and philosophy in front of various tourist groups. I believe that if this norm is properly adopted by Professional Tour Guides, it will be an axial tool in reducing the traditional descriptive methodology in favor of implementing a correct analytic criterion, especially in cultural tours.

Aims

Accordingly, this study aims in the first place at investigating and analyzing the direct and indirect urban influences of embracing the Shi‘ītes ideology by the Fatimid ruling stratum on Cairo’s existing and innovated religious architecture back then.

The mosque of ‘Amr ibn Al-‘As (641 AD/20 AH) comes on the top of those ex-tant historical mosques back then (fig. 1) (Plate 1).\(^{16}\) Shortly after Jawhar conquered the city of Al-Fusṭaṭ, he re-organized the khutba in its congregational mosque. The Friday sermon was invoked for praising the Fatimid Imam-Caliphs and officially making the du‘a’ for them instead of the Abbasids. Such carefully calculated orientation occurred in the shadow of confirming their political and religious dominance over Egypt.\(^{17}\) Eight months later after the Fatimid conquest, an official order was placed by Al-Mu‘izz to add a Shi‘ī part in the Azan, which was حَيْثُ عَلَى خَيْرِ الْعَمَل.\(^{18}\) Add to that, Jawhar ordered the inner and outer walls of the mosque to be painted in green which was the official slogan of the ‘Alīds.\(^{19}\) The second Fatimid Caliph Al-‘Azīz (957-996 AD/346-386 AH) substituted the original minbar of ‘Amr ibn Al-‘As mosque by a new gilded tribune in terms of following to the Shi‘ī traditions in furnishing their mosques. Also, he dedicated the mosque to the teaching purposes of what is so called “Al-rasā‘il Al-waṣīrīyya” which was delivered by the Vizier Ya‘qūb ibn Kilis about the Shi‘ī jurisprudence.\(^{20}\) Al-Ḥakīm (996-1021 AD/386-412 AH) contribution to Amr mosque was notable, he added a tremendous silver chandelier to the mosque, estimated by 100,000 dirham, in addition to specifying numerous endowments to cover the mosque’s different financial needs and expenses.\(^{21}\) In the same context, he added two naves to the courtyard along with a fine portable

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16. The mosque of ‘Amr ibn Al-‘As. Date: 641/21 AH. Location: Shari’ Sidi Hasan al-Anwar, Midan ‘Amr ibn al-‘As. District: Al-Fustat, Cairo. Archnet.org
17. Hasan, Al-Fātimiyūn, p.120; Jiwa, Fatimids, p.128
18. Surūr, Tārīkh, p.80; Sayyid, Al-Fātimiyah, p.144
19. Hasan, Al-Fātimiyūn, p.121
20. Ibrāhīm, Al-Qahirah, p.107
21. Hasan, Al-Fātimiyūn, p.122; Su‘ād Māhir Muḥammad, Masājid Misr wa-awliyā‘uhā al-sāliḥūn, Cairo (1971-1983), pt.1, p.68; Hasan ‘Abd al-Wahhāb, Tārīkh Al-masājid Al-atharīyyah, Cairo (1994), p.25

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mihrab executed in teak. Al-Ḥakim hostile attitude towards the Sunnī doctrine and its adherents was quite illustrated in cursing the companions of Prophet Muhammad on both inner and outer walls of mosque. When he decided to leave his personal imprint on the mosque, Al-Mustansir (1036-1094) decorated the middle part of the main mihrab with a precious broad silver band engraved with the Caliph’s name. For those reasons, we can conclude that many Fatimid Caliphs aimed at exploiting the significance of Jami‘ ʿAmr and its popularity in Egypt in propagandizing and disseminating the Shi‘ī Jurisprudence through overriding the religious activities that took place within the mosque. In the same context, the Fatimids demonstrated their dominance over the mosque, in front of the Sunnī Egyptians, through restoring different parts of the mosque along with adding multiple Fatimid-style architectural elements. The mosque reached its architectural peak during the Fatimid era.

Similarly, the mosque of Ahmad Ibn Ṭūlūn (876-79 AD/263-265 AH), was of a great interest to the Fatimids (fig. 2) (Plate 2). Eight months later after delivering the first official khutba at Jami‘ ʿAmr, the minbar of Ibn Ṭūlūn mosque was used in favor of the Fatimid caliphate. Sheikh ʿAbdelsamī‘, orator of Ibn Ṭūlūn mosque, was obviously following the Shi‘ī traditions of Al-khuṭba when he praised ʿAhl Al-Bayt’ in the Friday prayer. In the same vein, he praised the commander Jawhar in an absolute hint that Ibn Ṭūlūn mosque became officially under the Fatimid control and was geared to deliver the Shi‘ī rites and thoughts. In the year 1077 the Fatimid vizier Badr Al-Jamālī restored the mosque on behalf of Caliph Al-Mustansir, that restoration was recorded in a marble panel which was placed above a door in the northern Zīyāda. Al-miḥrab Al-Mustansirī could be used as a notable evidence of imposing the Shi‘ī spirit over the mosque. The original mihrab is now preserved in the museum of Islamic arts in Cairo. It was commissioned in 1097 by the vizier Al-Afdal Shāhanshāh in the reign of the Fatimid Caliph Al-Mustansir. It is executed in fine stucco engraved with various vegetal and geometric patterns. The mihrab’s upper register is famous for its inscription which is considered a strict Shi‘ī slogan. Right after the shahādā phrase we can observe an additional part, that is to say, ʿAllahu ʿalaihi wasallam which was a traditional Fatimid device in tracing their descent to Ahl Al-Bayt (fig. 3). It seems possible that when the Fatimids exploited the already extant major mosques in Cairo’s outskirts back then, they were keen not to waste any time in targeting and achieving their specified Shi‘ī ideological aims. However, this phenomenon was merely an initial step towards creating a revolutionary religious architectural

22. Muḥammād, Masājid, pt.1, p.67
23. Ḥasan, Al-Fāṭimīyān, p.125
24. Muḥammād, Masājid, pt.1, p.68; ʿAbd Al-Wāḥhāb, Al- Masājid, p.25
25. ʿAbd Al-Wāḥhāb, Al- Masājid, p.26
26. The mosque of Ahmad Ibn Ṭūlūn. Date: 876-879/263-65 AH. Location: El-Sayedah Zainab. District: Al-Saidah Zainab, Archnet.org
27. Ḥasan, Al-Fāṭimīyān, p.123
28. ʿAbd Al-Wāḥhāb, Al- Masājid, p.44
29. Bernard O’kane, The illustrated guide to the Museum of Islamic Art in Cairo, Cairo; New York (2012), p.83
30. Kamil, Ismā‘īl, Dirāsāt atharīyah, masjid Ahmad ibn Ṭūlūn, Cairo (1963), p.11
network across Cairo. That theme was clearly demonstrated later in their various religious buildings and institutions in Cairo and its environs.

Al-Azhar mosque (970-972 AD/359-361) has always been regarded as the jewel of the Fatimid religious architecture (fig. 4) (Plate 3).\(^{31}\) Shortly after Jawhar laid the foundations of Cairo, the future capital city of the Fatimids, he commenced the building activities of Al-Azhar which was meant to be a place of worship and the seat of learning the Ismāʿīlī jurisprudence.\(^{32}\) Its name, Al-Azhar, “the radiant,” is one of the Fatimid related-epithets connected with light that they favorably applied to their mosques.\(^{33}\) It is believed according to the Shīʿī doctrine that Allah Almighty created from the light of Fatima a lantern which was hung to the Throne. The earth and heavens were flourished by that light. Thus, Fatima was called Al-Zahrāʾ.\(^{34}\) Jawhar smartly realized the potential threats and dangers that will be enclosed within the planned enforcement tendency of the Shīʿī doctrine in Egypt. As a result, he preferred to utilize Al-Azhar in achieving that gradual required ideological transformation within the Egyptian society. In a short period of time, Al-Azhar became one of the most illustrious centers of learning and education in the Islamic world.\(^{35}\) Jawhar started off the plan by adopting the Shīʿī oriented azan and khutba which had already been in use in the mosques of Al-Fuṣṭāṭ and Al-Qataʿīʾ.\(^{36}\) Simultaneously, Al-Azhar played an axial scholastic role as a primary educational institute and theological college.\(^{37}\) It was responsible for religious teachings alongside spreading the Shīʿī creed.\(^{38}\) For instance, the teachings of the famous ḥalaqa of Al-Qadi Abu Al-Hassan Ibn Al-Nuʿmān that were held there.\(^{39}\) Notably, the surviving Fatimid inscriptions at Al-Azhar are entirely Quranic. However, the selection of the verses was, most probably, made for propaganda purposes, that is to say, to support the claims to religious orthodoxy of the Shīʿī Fatimids versus of the Sunni majority of Egypt back then.\(^{40}\)

Starting from the reign of Al-Ḥakim, Al-Azhar turned to be the beacon of the Shīʿī bid. Accordingly, he did devote numerous personal properties as endowments to cover the financial needs of Al-Azhar, especially its architectonic restoration and general upkeep operations, in terms of assuring the continuity of its religious role.\(^{41}\)

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31. Al-Azhar mosque. Date: 970-972/359-361 AH. Location: Al-Azhar Street. District: Al-Darb al-Ahmār, Cairo. Archnet.org
32. Richard Yeomans, the Art and architecture of Islamic Cairo, Reading (2006), p.51
33. Bernard O’Kane, The Mosques of Egypt, Cairo (2016), p.11
34. Idrīs I. Al -Qurashi, Kitāb Zahr Al- Maʿānī. Beirut (1991), p.177
35. Jiwa, Fatimids, p.131
36. Hasan, Al-Fāṭimiyyūn, p.124
37. R.A. Jairazbhoy, An outline of Islamic architecture, London (1972), p.153
38. Richard Ettinghausen, Oleg Grabar, et al, Islamic Art and Architecture 650-1250, New Haven (2001), p.192
39. Ibrāhīm, Al-Qahirah, p.79,107; Paul E. Walker, Fatimid history and Isma’ili doctrine, Aldershot, Burlington (2008), p.10
40. O’Kane, Mosques, p.14
41. ‘Āṣim Muḥammad Rizq, Atlas Al-‘imārah Al-Islāmīyah wa-Al-Qibtīyah bil-Qāhirah, Cairo (2003), pt.1, p.150; ‘Abd Al-Wahhāb, Al- Masājid, p.48; Doris Behrens-Abouseif, Islamic archi-
The 11th Fatimid Caliph Al-Hafiz established a unique wooden kiosk right next to the western door at the front of the mosque. This kiosk was named “the kiosk of Fatima,” for it was believed that an anonymous Imam had a dream that Fatima, the daughter of Prophet Muhammad, appeared in this spot. Therefore, Al-Hafiz built that kiosk under her name as a way of confirming the trace of Fatimids to Fatima and the credibility of the Shi‘i creed.42

Upon succeeding his father, the Fatimid Caliph Al-‘Aziz showed practically his ultimate enthusiasm towards fortifying the foundations of spreading the Shi‘i bid through the religious architecture to attract the Egyptians peacefully and willingly to the new doctrine.43 He chose a unique plot outside Bab Al-Futuh to establish a Shi‘i mosque, which was known later as Al-Ḥakim mosque (990-1013/379-404 AH) (fig. 5) (Plate 4).44 The construction work took place under the supervision of his favorite vizier Ya‘qūb Ibn Killis in 989 AD/378 AH.45 It was intended for Al-Ḥakim, along with both Al-Azhar and Ibn Ẓul‘ūn mosques, to accommodate the whole population of Cairo on Friday congregational prayers.46 Al-‘Aziz aimed, as well, beyond establishing this mosque, to emphasize the secular and religious presence of the Caliph and to serve as a setting for the ceremonial pageantry of the Fatimid dynasty.47 Like Al-Azhar, this mosque had an epithet, that is to say, Al-Anwar which translates as “the illuminated”.48 His successor, Al-Ḥakim, accomplished the construction task after spending almost 40,000 dinars.49 In this context, we could speculate that Al-Ḥakim managed to turn his mosque to an ideal Shi‘i religious-educational center. In turn, he placed four massive silver chandeliers and furnished the ground with fine mats and rugs. Also, he was keen to dedicate many buildings as endowments to finance the mosque on continuous basis.50

Important to realize, during the reigns of both Al-Aziz and Al-Ḥakim, a weekly majlis, led by a Shi‘i dā‘ī for the Ismā‘īlīs, was held on both Thursdays and Fridays at Al-Azhar mosque with different assemblies for men and women. Moreover, the number of the learning sessions increased the ruling time of Al-Ḥakim to reach five sessions a week, each designated for a different type of audience: commoners in one, women of the palace in another, the elite men and outsiders in yet two others, and so on.51 Al-Ḥakim mosque is also characterized by few other architectural and decorative elements which helped, in turn, in demonstrating the Fatimid Shi‘i spirit. For instance, the fine decoration that articulates the upper story of the southern minaret of Al-Ḥakim mosque. It is adorned with lavish interlaced geometric pat-

tecture in Cairo: an introduction, Leiden ;New York (1989), p.58; Muḥammad, Masājid, pt.1, p.199
42. Ḥāǧa Tibā‘ī, Al-ʿimārah, pt.1, p.278
43. Muḥammad, Masājid, pt.1, p.228, 230, 231; Ḥāǧa Tibā‘ī, Al-ʿimārah, pt.1, p.296
44. Al-Ḥakim mosque. Date: 990-1013/379-404 AH. Location: Shariʿ al-Muʿizz li-Din Allah. District: Al-Jamalia, Cairo. Archnet.org
45. Abouseif, Architecture, p.63
46. Briggs, Fatimite, p.146
47. Grabar, et al, Islamic, p.193
48. Muṣṭafā ʿAbd Allāh Shīhā, Al-ʿĀthār Al-Islāmīyah fi Miṣr: min Al-fath Al-ʿArabī ḥāṭṭa nihāyat Al-ʿasar Al-Ayyūbī, 20-748 Ḥ/641-1250 M, Caire (1992), p.117
49. Shīhā, Al-Āthār, p.117; O’Kane, Mosques, p.17
50. ʿAbd Allāh Shīhā, Al-Fāṭmīyūn, p.129
51. Walker, Fatimid, p.11

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terns in stucco that imitate the traditional decorative designs that crown Fatimid prayer niches (fig. 6). Additionally, the same minaret exhibits an unusual architectural feature, i.e., the presence of an interior private oratory, at the roof level, with carved niches, entrance, and ceiling. Doris Abouseif assumes that the roof was most probably used in performing special religious activities under the umbrella of the Shiī practices. It could also be permissible to assume that the lavish inscriptions which adorn the mosque’s façade were meant to proclaim an ideological related-message to the subjects in respect of demonstrating the power of the Fatimid caliphate in front of the by passers.

The Caliph Al-Mustanṣir had visibly demonstrated his appreciation to the mosque and its religious role through executing some remarkable renovations in different parts of the mosque, especially the northern minaret in terms of preserving the mosque and its sacred role within the Shiī context.

Despite the fact of being nowadays an unvisited property of an Egyptian air-force base, the Mashhad of Badr Al-Jāmālī still stands and shines as a masterpiece in the skyline of the Fatimid religious architecture in Egypt (fig. 7) (Plate 5). Also, it is considered as one of Egypt’s most enigmatic religious monuments. In 1085 AD/477 AH, the Fatimid Caliph Al-Mustanṣir instructed his Vizier and Military Commander in chief, amir Al-juyūṣ, Badr Al-Jamālī to build this multi function foundation. The strategic locality of this mosque on the edge of the Muqattam cliffs along with its architectural outlines, that resembles a fort, could easily fulfill the planned core functions of the place such as the ᵘᵃˡᵃ’h, which is according to the Fatimid philosophy the root of Islam, also, the Jihad which preserves this root for the sake of making Al-da’wah towards Allāh’s religion. As a consequence, Al-Jamālī could had possibly meant to portray the Fatimid Imams, in front of the Sunnī populace of Egypt, as heroic Caliphs who are responsible for protecting Islam and making the required da’wah. The dimensions of this concept could be determined from the inscription lines of the foundation panel above the entrance. It begins by two Verses from the Qur’ān “The places of worship belong to God; so call not along with God, upon anyone, and A mosque that was founded upon God-fearing from the first day is worthier for thee to stand in; therein are men who love to cleanse themselves; and God loves those who cleanse themselves.” The inscription then continues: “this blessed Mashhad was built by the servant of the Imam Al-Mustanṣir …

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52. Abouseif, Architecture, p.64
53. Grabar, et al, Islamic, p.193
54. Abouseif, Architecture, p.65
55. Grabar, et al, Islamic, p.195
56. Muhammad, Masājid, pt.1, p.236
57. The Mashhad of Badr Al-Jamālī. Date: 1085/477-478 AH. Location: Southern Cemetery, Plateau of the Muqattam. District: Al-Muqattam, Cairo. Archnet.org
58. O’Kane, Mosques, p.22
59. Ja’far us Sadiq M. Saifuddin, Al Juyushi : a vision of the Fatemiyeen, Surrey (2002), p.14; Shiḥa, Al-Athār, p.124
60. Caroline Williams, “The Cult of ‘Allīd Saints in the Fatimid Monuments of Cairo Part II: The Mausolea” Muqarnas 3 (1985): 39-60. p.40; Saifuddin, Al-Juyshi, p.23, 24
61. Quran 9:108
may God prolongs his power and elevates his word outwit his enemies and those envious of him according to his pleasures… in the month of Muḥarram 478/1085.\textsuperscript{62} Therefore, Al-Jamālī combined Salat and jihad in terms of achieving successive victories in the cause of Allah and the Imam.\textsuperscript{63} The exact function of this building has been obscure and fervently debated between scholars. However, its architectural elements and inscriptions had ostensibly helped in determining that function. For example, the Qur’\textsuperscript{anic} inscriptions over the entrance allude to the premises as a \textit{masjid}, however, its strange location crowning a spur of the Muqāṭṭam would not for real attract the people to pray.\textsuperscript{64} Furthermore, the inscription refers to it as a Mashhad, but nobody is known to be buried there.\textsuperscript{65} Another scholastic stream placed a plausible hypothesis, i.e., the main reason beyond the foundation of that historic building was to commemorate the victories of \textit{Badr Al-Jamālī} against the rebels after the crisis of 1060.\textsuperscript{66} Famous archaeologists Farid Shafi’ī and Ahmad Fekri have argued that this so-called mosque had camouflaged a military watchtower that tended to alert the Cairenes through its minaret and dome, from any expected attack from the \textit{Sunnī} seljuks who were threatening Egypt back then.\textsuperscript{67} In other words, the minaret and possibly the dome could had acted as lookout points to report any suspicious military movement by a specific signal from the minaret to the guards on the city gates.\textsuperscript{68} The Arabic term “Mashhad” means “place of witnessing.” Therefore, it could be also regarded as a commemorative monument for those \textit{Shī’ī} martyrs who had died fighting for faith and creed. In some cases, the Mashhad could possibly signify a shrine for the ‘\textit{Alīds} or ‘\textit{Alawī} saints.\textsuperscript{69} Certainly, the richly decorated stucco miḥrab is considered \textit{par excellence} a chief piece of art in the interior of the Mashhad. It is a simple concave recess which is remarkably notable for its carved designs of names which once embellished the bosses. We could notice from the remaining traces that it displayed the names of Muhammad and ‘\textit{Alī} in an intertwining fashion.\textsuperscript{70} It is strongly believed that demonstrating the names of Muhammad and ‘\textit{Alī} together was habitually executed in the decorative arts of the Fatimid State in respect of affirming their descent to ahl Al-bayt along with articulating their Imam’s spiritual authority. The dome chamber annexed to the building is of great interest. The stucco medallion at the dome’s apex displays a Qur’\textsuperscript{anic} inscription that contains a six-pointed star formed by the names of Muhammad and ‘\textit{Alī}, each repeated three times. As a consequence, the Fatimids in this unique monument did, most probably, exploit the religious architecture, because of its significance to the populace, in serving their alien targets which rotate around the nucleus of the \textit{Shī’ī} doctrine.

\textsuperscript{62} Caroline Williams, “The Cult of ‘\textit{Alī} Saints in the Fatimid Monuments of Cairo Part I: The Mosque of al-Aqmar” \textit{Muqarnas} 1 (1983): 37-52, p.39; Rizq, \textit{Aṭlas}, pt.1, p.457.
\textsuperscript{63} Saifuddin, \textit{Al-Juṣṣārī}, p.26
\textsuperscript{64} Abdouh, \textit{Fatimid}, p.25
\textsuperscript{65} Williams, \textit{Al-Aqmar}, p.37
\textsuperscript{66} Countandine, \textit{Fatimid}, p.9
\textsuperscript{67} Williams, \textit{Al-Aqmar}, p.37; Shīḥa, \textit{Al-Aṭḥār}, p.124
\textsuperscript{68} Jaroslav Dobrowolski, \textit{The living stones of Cairo}, Cairo (2001), p.14
\textsuperscript{69} Williams, \textit{Al-Aqmar}, p.38
\textsuperscript{70} Williams, \textit{Al-Aqmar}, p.39
Al-Āqmar mosque is a moon in the skyline of the Fatimid religious architecture in Cairo.\(^71\) This neighborhood mosque was constructed on Al-Muʿizz St., in Al-Jamālya district, in 1125 AD/518 AH by the Vizier Maʾmūn Al-BAṭṭāʾīhī on behalf of the Fatimid Caliph Al-Āmir Bīḥkām Allāh (1101-1130 AD/494-524 AH).\(^72\) The epithet of “Al-Āqmar,” which means luminous like the moon, was chosen for this mosque.\(^73\) According to the Shiʿī beliefs, he light of the moon was created from the light of Al-Hasan.\(^74\) It is distinguished in the history of Islamic architecture in Egypt by being the first mosque with an absolute alignment of its main façade with the main street while the interior of the mosque is properly oriented toward Mecca.\(^75\) Additionally, the façade is amongst the very first facades in Islamic Egypt to enjoy unique lavish decorative elements from inscriptions to different floral and geometric patterns engraved in stones with versatility (fig. 8) (Plate 6).\(^76\) From the architectural point of view, this facade is notable for exhibiting a tripartite division formed by a group of three keel arched niches.\(^77\) From the decorative perspective, the façade displays multiple Shiʿī related-decorative elements that instantly trigger the viewer’s expectation that it was planned, by the patron, from the beginning that the façade would be a masterpiece in this historical edifice. It could be assumed that the displayed decorative components were intentionally and carefully chosen to confirm and deliver specific Shiʿī ideology related messages even starting from the name of the mosque. Most likely, the general theme of the applied decorative units to the facade could be connected to the following Qurʾanic verse: “Among His signs are the night and the day and the sun and the moon.”\(^78\) The previous hypothesis is placed because according to the Fatimid doctrine the Imams Ṭāhirīn are considered as Ayaāt Allāh. In this context, the Imams represent the shining sun in the day and the moon which spreads its light at night over the believers.\(^79\) This thought seems to be affirmed by the presence of the circle representing the sun with emanated rays in the center of the arch above the entrance. The radiating sun could illustrate another Qurʾanic verse strictly adhered to the divine role of the Fatimid Imams.\(^80\) The Qurʾanic verse connected to that notion recites as follows: “It is he who made the sun to be a shining glory and the moon to be a light of beauty.”\(^81\) Upon taking a closer look at the discussed sun disc, the viewer will notice that it takes the form of a pierced medallion encircling pierced names of Muhammad and ʿAlī as if it is the axis of the globe around which everything must necessari-

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71 Al-Āqmar mosque. Date: 1125/518-519 AH. Location: Shariʿ al-Muʿizz li-Din Allah. District: Al-Jamalia, Cairo. Archnet.org
72 Rizq. Atlas, pt.1, p.642
73Jaʿfar us Sadiq M. Sаifuddin, Al Aqmar: a living testimony to the Fatemiyeen, Surrey (2000), p.20
74 Al-Qurashi, Kitāb Zahr Al- Maʾānī, p.177
75 Muhammad, Masājid, pt.1, p.322; Abouseif, Architecture, p.72; Grabar, et al, Islamic, p.197
76 Muhammad, Masājid, pt.1,p.323; Shīḥa, Al-Athār, p.130; Sayyid, Al-Fāṭimiyah, pp.615-616
77 Yeomans, Islamic, p.63
78 Quran 41:37; masājid, pt.1, p.102
79 Sаifuddin, Al-Aqmar, p.20,21
80 Sаifuddin, Al-Aqmar, p.39; Ahmad Fikrī, Masājid Al-Qāhirah wa-madārisuhā, (Cairo), 1965, pt.1, p.102
81 Quran,10:5
ly rotate.\textsuperscript{82} Most probably, it is the first of its kind in the Fatimid art history of Cairo (fig. 9).\textsuperscript{83} Notably, Qur’anic verses of purification, i.e., Ayāt Al-Taṭhīr, which adorn and articulate the discussed medallion, in a circular fashion, is of a great interest.\textsuperscript{84} Those Ayāt were broadly used by the Fatimids in their calligraphy and inscriptions as conceptual refreshment to whoever sees those Ayāt in terms of tracing their descent back to Ahl Al-Bayt and in turn legitimizing their political position and their Shī‘ī doctrine.\textsuperscript{85} Carved on the upper right side is a very unusual decorative motif that triggers the necessity for a Shī‘ī related-symbolic interpretation. The discussed decorative unit displays a cupboard door. A credible religious exegesis has been proposed. It refers this decoration to a well-known Shī‘ī hadith that says “I am the city of knowledge and ‘Ali is its gate.”\textsuperscript{86} The foundation inscription which lies directly under the cornice of the façade mentions the name of Al-Musta‘ī, the father of the reigning Caliph, back then, Al-Āmir (fig. 10). This is the only surviving Fatimid inscription of its type in Egypt. Most probably, Al-Āmir aimed to exploit the façade through the inscriptions in legitimizing his rule through succeeding his father Al-Imam Al-Musta‘ī (1094-1101 AD/486-494).\textsuperscript{87} A second foundation inscription bisects the façade at midpoint. It features a very specific Qur’anic verse that underscores the value of Ahl Al-Bayt. This verse occupies the large medallion of the main hood. It recites as follows: “O people of the House (Ahl Al-Bayt), God only desires to put away from you abomination and with cleansing to cleanse you.”\textsuperscript{88} Thus, the Shī‘ī always regard this verse as evidence for their claims to the Imamate of ‘Ali who lost the visible caliphate to win another invisible one.\textsuperscript{89} It could be permissible to state that the presence of this verse was used a religious device and a reminder for those who oppose the Shī‘ī doctrine. The Corners of Al-Aqmar façades are peculiar from architectural, decorative, and conceptual perspectives. Each corner was described by Al-Maqrīzī as Al-rukn Al-Mukhallaq or the perfumed corner. Also, Al-Maqrizi mentioned the corner as Al-rukn Al-Mukhawwaq or the wide corner.\textsuperscript{90} These beveled corners are distinguished by 3 niches on which an important verse is engraved, “Verily God is with (top niche) those who are God fearing (bottom right niche) and with those who are good-doers (bottom left niche).”\textsuperscript{91} Also, the presence of two roundels flanking the upper niche on either side is observable. Those roundels contain both names of Muhammad and ‘Ali. From the symbolic perspective, a religious message could be delivered to the façade viewer in connection with emphasizing the Shī‘ī doctrine if it is read as follows “Verily God is with Muhammad and ‘Ali” (fig. 11).\textsuperscript{92} Additionally, the left wing of the building is characterized by the presence of a recessed panel covered by a very shallow fluted hood with

\textsuperscript{82} Saifuddin, Al-Aqmar, p.39
\textsuperscript{83} Saifuddin, Al-Aqmar, p.42; Fikrī, masājid, pt.1, p.101
\textsuperscript{84} Shī‘a, Al-Āthār, p.130
\textsuperscript{85} ‘Uthmān, Al-‘imārah, pt.1, p.339
\textsuperscript{86} O’Kane, Mosques, p.30
\textsuperscript{87} Williams, Al-Aqmar, p.43; ‘Uthmān, Al-‘imārah, pt.1, p.34
\textsuperscript{88} Quran, 33:33
\textsuperscript{89} Williams, Al-Aqmar, p.44
\textsuperscript{90} Saifuddine, Al-Aqmar, p.50; ‘Uthmān, Al-‘imārah, pt.1, p.344
\textsuperscript{91} Quran, 16:128
\textsuperscript{92} Williams, Al-Aqmar, p.44

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a medallion in its center. The medallion has the name of Muhammad repeated in a circular interlacing pattern with the name ‘Alī in the middle (fig. 12). This piece of decoration is another evidence of the Shīʿī slogan combining both names of “Muhammad and ‘Alī”. The left wing is also unique for the presence to two lozenges flanking on either side the main shallow niche. One is engaged with geometric carving and the other with a vase and plant motif. Caroline Williams has suggested that the two plants standing in the vase symbolize Al-Ḥasan and Al-Ḥusayn, sons of Caliph ‘Alī and Fatima (fig. 13). In the same context, those two plants could possibly represent Abdullah ibn Abd Al-Muttalib, father of the Prophet Muhammad, and Abu Ṭalib ibn Abd Al-Muttalib, father of ‘Alī. This hypothesis is based on a Shīʿī stream that considers both men to be the primordial light. Considering the validity of this hypothesis, we can appraise this unit as another evidence the Fatimids were keenness at implementing symbolic decorative arts in delivering specific meanings within the Shīʿī context.

Shading some light of information on Mashhad Al-Juyūshī could be a starting point toward achieving a broader understanding of “Al-Mashhad” as a prime religious foundation during the Fatimid era. Al-Mashhad or the holy shrine, according to the Fatimids, was one of the magic architectural tools to effectively use in the executive process of disseminating the Shīʿī doctrine in Egypt. The Mashhad significance arises from its coherence with Ahl Al-Bayt who were, along with their relics, deeply admired and appreciated by the Egyptians. From the linguistic perspective, the term Mashhad is derived from the verb “Shahd” which translates as saw or witnessed. Consequently, the term Mashhad does mean “being seen or witnessed.” Additionally, Al-Mashhad could stand for the location of the 'shahada,” especially when referring to the sacred mausolea of the Shīʿī Imams. This stream is supported by the fact that many of the precedent Imams were killed or poisoned, thus, they were considered as martyrs. Egypt, especially Cairo witnessed tangible activities, during the Fatimid period, in establishing Mashhads for Ahl Al-Bayt. Those Mashhads are called the “Fatimid Mashhads.” Taking into account that the special religious cult of the ziyārah, or visiting the tombs of the holy dead, had obviously prevailed throughout the middle ages, it could be admissible to hypothesize that the Fatimids were keen at utilizing the Mashhad architecture in actively drawing the attention of the Egyptians towards Shiʿism. For instance, the Mashhad of Yahyā Al-Shabīḥ which was established in 1150 AD/545 AH during the reign of the Fatimid Caliph Al-Ẓafir bi-Allāh (1149-1154 AD/543-548 AH) (fig. 14). It is located in the southern cemetery, about 250 m to the south of the mausoleum of Imam Al-Shāfiʿī. It is at-

93. Abouseif, Architecture, p.73; ‘Uthmān, Al-‘Imārah, pt.1, p.342
94. Abouseif, Architecture, p.73
95. Al-Qurashi, Kitāb Zahr Al-Maʿānī, p.178
96. ‘Uthmān, Al-‘Imārah, pt.1,p.17; Grabar, et al, Islamic, p.197
97. ‘Uthmān, Al-‘Imārah, pt.1, p.19
98. Christopher S. Taylor, "Reevaluating the Shiʿi Role in the Development of Monumental Islamic Funerary Architecture: The Case of Egypt." Muqarnas 9 (1992), 1-10, p.8
99. The Mashhad of Yahyā Al-Shabīḥ. Date: 1150/545 AH. Location: Southern Cemetery, District: Mṣr al-Qadīmah, Cairo. archnet.org; Rizq, Atlas, pt.1, p.745
100. K.A.C. Creswell, Early Muslim architecture, New York (1979, c.1969), vol.1, p.264; ‘Uthmān, Al-‘Imārah, pt.1, p.91
tributed to Yahyā Ibn Al-Qāsim Ibn Muḥammad Al-Maʿmūn ibn Jaʿfar Al-Sadiq Ibn ‘Alī Zayn Al-ʿAbdīn Ibn Al-Ḥusayn Ibn ‘Alī Ibn Abī Ṭālib. He was called Yahyā Al-Shabīḥ (likeness or resemblance) because the resemblance of his facial features to those of the Prophet Muhammad. He was invited to live in Egypt by Ahmad Ibn Ṭalūn in terms of blessing the country by a man from Ahl Al-Bayt. The dome of this Mashhad plays a notable role in its attribution to Ahl Al-Bayt due to the presence of five large cenotaphs and two smaller ones. Embedded in the two ends of the second cenotaph, there are two expressive epitaphs in the name of ‘Abd Allāh Ibn Qāsim Ibn ‘Alī Ibn Abī Ṭālib. The third cenotaph is remarkable for other epitaphs in the name of Yahyā Ibn Al-Qāsim, while another epitaph, in the name of salve mother of the children of ‘Abd Allah Ibn Qāsim is embedded in one end of the fifth cenotaph. The Mashhad encloses 3 mihrabs, one in each bay of the south-eastern ambulatory. The central mihrab is considered the main one, it could be compared in size to that of Al-Sayyida Ruqayya, but it is inferior in Quality. The middle part of its conch is engaged by a medallion encircling the name ‘Alī. Accordingly, it confirms the descent of the deceased to Ahl Al-Bayt through ‘Alī ibn Abī Ṭālib.

The discussed hypothesis is supported by the Mashhad of Muḥammad Al-Jaʿfarī which most likely dates back to 1122-1125 AD/515-518 AH (fig. 15). Al-Jaʿfarī was, most probably, the son of Jaʿfar Al-Sadiq Ibn Muḥammad Al-Al-Bāqır Ibn ‘Alī Zayn Al-ʿAbdīn Ibn Al-Ḥusayn Ibn ‘Alī Ibn Abī Ṭālib. The important feature to notice in the interior of this Mashhad is few traces of a Qur’ānic inscription of which we can still read few words. This Qur’ānic verse reads as follows: "Surely your lord is God, who created the heavens and the earth in six days — then sat Himself upon the throne, covering the day with the night it pursues urgently — and the sun, and the moon, and the stars subser-vient, by His command. Verily, His are the creation and the command. Blessed be God, the lord of All Being. Call on your lord, humbly and secretly; He loves not transgressors” (fig. 16). In the Fatimid Shīʿī traditions, the sun and the moon are of a special significance in connection with delivering symbolic messages. The moon bears testimony to the existence of the sun. Consequently, the Fatimid Duʿāt are like the moon which reflects the sacred light emanating from the Aʿimāt who represent the sun. The Qur’ānic inscriptions were used here in an indirect way in affirming the role of the Duʿāt and Imams in disseminating the Shīʿī creed.

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101. ‘Uthmān, Al-ʿImārah, pt.1, p.90
102. Creswell, Muslim, vol.1, p.265
103. Shīḥa, al-ṭhār, p.149; Rizk, Aṭlas, pt.1, p.754
104. ‘Uthmān, Al-ʿImārah, pt.2, p.97
105. Creswell, Muslim, vol.1, p.266
106. Creswell, Muslim, vol.1, p.266
107. The Mashhad of Muhammad Al-Jaʿfarī. Date: 1122-1125/493-516 AH. Location: Shariʿ al-Kahlīfah. District: Al-Kahlīfah. Archnet.org; Cairo; Williams, Mausolea, p.42
108. Williams, Mausolea, p.42
109. Quran, 7:54; Williams, Mausolea, p.42
110. Saifuddin, Al-Aqmar, p.25
Adjacent to this Mashhad is that of Sayyida ʿAtika, an aunt of the Prophet Muhammad. It dates back to the period between the years 1120-1125 AD/513-518 AH.111 The interior of this Mashhad is remarkable for the presence of Ayet Al-Kursī “the throne verse“ which begins in the corner of the West wall under the transition zone (fig. 17). Despite the fact that the presence of this verse is not an unusual quotation to find in different Islamic foundations, especially religious and funerary, its presence here is rooted in the power of symbolism. According to the Shiʿī creed the mention of “those who intercede with Him by His leave “would have meant the Prophet himself and Ahl Al-Bayt to whom the Fatimids trace their descent.112

Correspondingly, the Mashhad of Umm Kulthūm is another concrete evidence of the Fatimid orientation towards exploiting the descendants of Ahl Al-Bayt and their final resting places, in Cairo and its environs, in pleasing the Egyptians and affirming the veracity of their doctrine (fig. 18). This Mashhad is located on Shariʿ Al-Imam Al-Shāfiʿī some hundred yards to the south of the mausoleum of Abū Maṣūr Ismāʿīl.113 The foundation of this Mashhad was ordered in 1122 AD/515-16 AH by the Fatimid Caliph Al-Āmir for Umm Kulthūm, the daughter of Al-Qāsim Ibn Muḥammad Ibn Jaʿfar as-Sādiq Ibn Muḥammad Al-Baqīr Ibn ʿAlī Zayn Al-ʿĀdbīn Ibn Al-Ḥusayn Ibn ʿAlī Ibn Abī Ṭālib.114 The most interesting feature in this Mashhad is its beautiful and unusual middle mihrab which is executed in stucco on a background of brick.115 The lower part of its middle register is engaged by two rows of eight pointed stars and hexagons outlined by pearled borders. There are five stars in each row, and each star contains either the name of ʿAlī or Muhammad. Although it is not the first time for the name ʿAlī to appear in a Fatimid Mashhad, it is the first surviving instance of its appearance as a part of the decorative embellishment of a mihrab.116 On this account, this Mashhad follows the traditional theme of the Fatimid religious institutions in terms of affirming the presence of the name of ʿAlī as the head of the Fatimid genealogy according to the Shiʿī doctrine.

Conclusion
In the final analysis, this paper resulted in two prime illations. First, from the architectural perspective, this research proved that the major Fatimid religious buildings that were established, within Cairo and its suburbs, had purposely transcended the borders of their architectural functionality to enclose and indirectly express a significant series of unprecedented symbolic ideological meanings, especially with regard to tracing the descent of the Fatimids to Ahl Al-Bayt. Those symbolic notions were carefully demonstrated to the Sunnī Egyptian population, by means of a chain of architectural units and allegory elements, in respect of gradually propagandizing and disseminating the principles of the Shiʿī doctrine amongst the Egyptian society. Accordingly, the Fatimid religious architec-

111. The Mashhad of Umm Kulthūm. Date: 1120-1125/493-516 AH. Location: Shariʿ al-Kahlīfah, District: Al-Kahlīfah Cairo; Williams, Mausolea, p.45
112. Williams, Mausolea, p.44
113. Creswell, Muslim, vol.1, p.239; Rizq, Atlas, pt.1, p.630
114. Date:1122/515-516 AH. Location: Qaraṣa al-Sughra, Cairo. Archnet.org; Williams, Mausolea, p.46; Rizq, Atlas, pt.1, p.630
115. Creswell, Muslim, vol.1, p.239
116. Williams, Mausolea, p.47

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ture, along with multiple elements of its rich decorative art, could be strongly accredited with being the one Shīʿī, nonmilitary, dynamic tool in bolstering the foundations of the Fatimid sovereignty in Egypt.

Secondly, from the Tour Guiding perspective, this paper demonstrated, through analyzing the philosophical orientation of the Fatimids’ religious architecture and decorative arts in Cairo, a suggested Tour Guiding criterion that is expected, if properly implemented, to improve the Tour Guides explanation skills. This criterion is primarily based on showing the Tour Guides how to master different effective ways in successfully underscoring, analyzing, and mingling the needed historical and archaeological information from primary, modern, and contemporary sources. Subsequently, how to represent the extracted philosophical notions in a convenient language that is properly perceived and understood by most clients regardless their ages and cultural levels. Within the same context of affirming the significance of implementing the analytic methodology while tour guiding the different sites, nowadays, Tour Guides in Egypt are facing unprecedented challenges due to the astounding spread and usage of modern technology, especially in the communication field. Realistically, any tourist can now acquire any needed information, during their visit to Egypt, about any monument or archaeological site, by the tip of his/her finger, through utilizing smartphones and other communication technologies. Therefore, it is now extremely crucial for all currently licensed and future Tour Guides to prove that the human factor is irreplaceable in the Egyptian Tour Guiding field. This target could be effectually achieved through focusing more on the analytic methodology while demonstrating any monument or site. This methodology has proved its effectiveness in soundly capturing the minds of the tourists and directing their sights to visualize the deep meanings and aesthetic symbols that settle beyond the stone surface of the monument.

Ultimately, for the good and prosperity of the Egyptian cultural tourism, Tour Guides have to consistently improve their learning and reading skills to be properly capable of analyzing the previously mentioned philosophy of the visited monument, especially from the historical, architectural, aesthetic, and artistic perspectives.

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**Figures and Plates**

*The photographs are taken by the author.*
*Floor plans by Archnet.org*
Fig. 2. The mosque of Ahmad Ibn Ṭūlūn

Plate 2. Plan of the mosque of Ahmad Ibn Ṭūlūn

Fig. 3. Al-mihrab al-Mustanṣirî (by Bernard O'kane)
Fig. 4. Al-Azhar mosque

Plate 3. Plan of Al-Azhar mosque

Fig. 5. Al-Ḥakim mosque

Plate 4. Plan of Al-Ḥakim mosque

Fig. 6. The southern minaret of al-Ḥakim mosque
Fig. 7. Mashad al-Juyūshī

Plate 5. Plan of Mashad al-Juyūshī

Fig. 8. The façade of al-Aqmar mosque

Plate 6. Plan of al-Aqmar mosque
Fig. 9. The roundel enclosing Ayāt al-Taṭhīr and the names of Muḥammad and ʿAlī

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Fig. 16. Traces of the Qur’anic inscriptions in the interior of the Mashad of Muḥammad al-Jaʿfarī
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Fig. 18. The Mashad of Umm Kulthūm
تأثير اعتناق المذهب الشيعي على عمارة القاهرة الدينية تحت الحكم الفاطميين من منظور الإرشاد السياحي: دراسة تحليلية

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المملص:

يدع المنهج التحليلي من أهم الأدوية التوضيحية التي يلجأ إليها المرشد السياحي المحترف أثناء تناوله بشرح لأحد المواقع التاريخية أو الأثرية خاصة فيما يتعلق بجولات السياحة الثقافية. لذا فإن التطبيق العملي الصحيح لهذه المنهجية التحليلية يُعد من أهم الأسباب التي تشجع السائح دوما على الاستعانة بالمرشد السياحي المصري حيال زيارته للمواقع التاريخية والأثرية بدلاً من الاعتماد على مواقع الإنترنت أو الكتب الإرشادية المختلفة في تقديم المعلومات المطلوبة والشاملة الصحيحة. من هنا جاءت فكرة البحث الذي يهدف في الأساس إلى تحليل آثار اعتناق الفاطميين للمذهب الشيعي على العمارة الدينية في القاهرة ومسقط رأس الفاطميين، سواء الدومن أو المستحدث وذلك من منظور الإرشاد السياحي. هذه المنهجية التحليلية تُعد نموذجاً عملياً للمرشد السياحي المحترف وطالب الإرشاد السياحي في كيفية الوقوف على آليات مرح المنهج التحليلي بالمواقع الأثرية عن تقديم وتوضيح المعلومة وذلك على أساس علمي وم<algorithm وثب يمكن تطبيق هذا النموذج على كافة المواقع الأثرية الأخرى في إطار المشاركة في تطوير آليات الإرشاد السياحي في مصر.

المفتاحية الكلمات

المسجد; العمارة; المشهد; آلة; البيت; عقيدة الشيعة; الرشاد; الإرشاد السياحي.

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