

and Mihrimah, both in Istanbul (Pl. XXXII).⁵⁹ In the nineteenth century the addition of sultan's apartments to the imperial mosques gave a secular aspect to the appearance of the mosque.

The Ottoman architects were restrained in their use of decoration. Tiled panels were used sparingly, for the dadoes of the walls, around or on the *mihrab*, over the window. The *mihrab* with tiled walls is mostly of the fifteenth century, although there are some exquisite examples from the sixteenth, as in the Rustem Pasha mosque. But in the classical period the *mihrab* and the *minbar* were generally executed in marble. The domes and the upper registers of the walls had stylized floral painted decoration. In the early centuries a *muqarnas* in stucco might be used, but these were abandoned in the classical period. Ottoman decoration, generally speaking, was always subordinated to the architectural line.

The hallmark of Ottoman architecture was the structural clarity of development of a domed space and its crystalline configuration as an exterior. In the history of Islamic architecture the Turkish-Ottoman style was the most Mediterranean and least medieval in conception and spirit.⁶⁰

⁵⁹ Kuban, D., "An Ottoman Building Complex of the Sixteenth Century: The Sokollu Mosque and its dependencies in Istanbul", *Ars Orientalis VII*, 1968, pp. 19-39.

⁶⁰ Akurgal, E., Ed., *Art and Architecture in Turkey*, New York, 1980, pp. 137-147; Atlı, E., Ed., *Turkish Art*, New York, 1980; Gurlitt, C., *Die Baukunst Konstantinopels*, 2 vols., Berlin, 1912; Göknil, U., *Türkische Moscheen*, Zürich, 1953; Göknil, U-Vogt, *Ottoman Architecture*; Goodwin, G., *A History of Ottoman Architecture*, London, 1971.

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II

RELIGIOUS ARCHITECTURE OTHER THAN MOSQUES

The differentiation of buildings other than mosques for religious purposes or with religious connotations—the tomb, the *madrasa*, the "zāwiya"—was a late development in Islamic architecture. Yet in many instances they were to assume as much importance as the mosque itself, and from the architectural standpoint they are no less important. The main problems of typology and vocabulary raised by the tomb, the *madrasa*, and the *zāwiya* are presented in the following pages.

Religious Memorials and Tombs of Holy Men

The worship of saints or even of the Prophet is blasphemy according to Islamic orthodoxy. When Muhammad died, he was buried in Ayesha's dwelling and it was forbidden to visit his corpse.¹ In accordance with this teaching no special treatment was given to the burial places of the four rightly guided Caliphs or the Umayyads or early Abbasids, and no building of any importance was put up over their graves. From the early centuries only two monuments have survived, and these are the two most important relics of early Islam, the Ka'ba at Mecca and the Dome of the Rock (*Qubbat al-Sakhrā*) in Jerusalem. The Ka'ba, the pre-Islamic shrine of which Azraqi gives a detailed description in the ninth century² has little relevance to the history of Islamic architecture,³ so far as its form and later accretions are concerned. But in the history of Muslim commemorative buildings the Dome of the Rock has a special place as a unique monument dedicated to the Prophet's memory, the only memorial not sited on a burial place, and the oldest dated extant building of Islamic architecture.

Furthermore, the area in which the Dome of the Rock was built, the *Haram al-Sharif*, was already accepted as holy in the earliest days of Islam and the first mosque built there, the Aqsa Mosque (*al-Masjid al-Aqṣā*), was second only to *al-Masjid al-Haram* at Mecca.⁴ Ya'qubi relates that after the battle of Karbalā, when Ibn az-Zubayr proclaimed himself caliph, and after the retreat of the Umayyad army from its siege of Mecca, 'Abd-al-Malik, son of Marwān, in order to discourage pilgrimages to Mecca, resolved to build a memorial in Jerusalem as a substitute for the Ka'ba.⁵ The site chosen for the monument, a rock with a cave beneath, was already a sacred place in pre-Islamic times. This rock, to which many Muslim legends came to be attached, was to become the new holy place of pilgrimage. An additional motive, according to Muqaddasi, as in the case also of the Great Mosque at Damascus, was the Caliph's desire to surpass in splendour the Holy Sepulchre, which was

¹ Demombynes, M.G., *Mahomet*, Paris, 1969, second ed., p. 206.

² Azraqi quoted by Creswell, *EMA*, pocket ed. p. 1f.

³ See for a detailed description: Snouck Hugronje, *Mekka*, Leyden, 1931 (English version).

⁴ Grabar, O., *EI*, New Edition, article 'al-Haram al-Sharif'.

⁵ Creswell, *EMA I*, pp. 42f.

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a faint.⁵¹ Abū l-Hudhayl did away with the terminological inconsistencies by assuming that the *nafs* as well as the *rūh* leave the human when he is asleep, and that only life – an accident – remains with him.⁵² Dreams would soon be explained differently.⁵³

If the soul continues to exist after death and is able even during its earthly existence to connect with the supernatural world, the question suggests itself of whether it was already there **before** the body was created? Junayd, as we have seen, believed in its pre-existence (see p. 314 above); mysticism usually proved this with sura 7:172, the so-called *a-last-covenant* (cf. Ritter, *Meer der Seele* 264 and 340). The same idea is also found in the Shī'a, albeit often limited to the prophet and the *imāms* (Amir-Moezzi, *Guide divin* 86f., also vol. II 549 and p. 662 below). Ibn Bābōya embraced it without reference to the primordial covenant but instead applying to all humans (*Fyzee, A Shī'ite Creed* 48ff.). One tradition after Muḥammad al-Bāqir says that the spirits of the blessed were in paradise since its creation, and the spirits of the damned in hell since its creation (*Bihār VIII* 284 no. 10), although of course this is primarily part of the context of predestination. Ibn Bābōya thus had no qualms to say that the souls are strangers in the world and imprisoned in the bodies (*Fyzee* 50). This was the weakness of the model; it was difficult to explain plausibly why the body was still required for the resurrection.

2.2.1.1 The Punishment of the Grave

An important component in this collection of ideas that were not always easy to reconcile was the belief that humans would have to render an account of their life while still in the grave. If that were indeed the case the soul, without which consciousness can hardly be imagined, could not leave the body immediately; at the very least the soul would have to return once.¹ The conclusion was called the punishment of the grave, or the chastisement of the grave (*'adhāb al-qabr*); occasionally also called an interrogation (*musā'ala*). Earthly

51 Ibn Ḥanbal, *Ḥal* 309, 8ff., regarding a woman who was unconscious for seven days. Regarding the usage with reference to death cf. Seidensticker in: *Kashkūl*.

52 Text XXI 120, b–c, referring to the same Quranic verse; cf. vol. III 266 above.

53 Cf. e.g. vol. III 372 regarding Nazzām; in general also Gätje in: ZDMG 109/1959/258f.

1 Cf. Ibn 'Aqīl, *Funūn* 104, –6f.; also the tradition cited by Seidensticker in: *Kashkūl* 144f. Regarding the question see also Text XXIII 16.