

= Fatimid architecture =

The Fatimid architecture that developed in the Fatimid Caliphate (909 ? 1167 CE) of North Africa combined elements of eastern and western architecture , drawing on Abbasid architecture , Byzantine and Coptic architecture and North African traditions ; it bridged early Islamic styles and the medieval architecture of the Mamluks , introducing many innovations .

The wealth of Fatimid architecture was found in the main cities of Mahdia (921 ? 948) , Al @-@ Mansuriya (948 ? 973) and Cairo (973 ? 1169) . The heartland of architectural activity and expression during Fatimid rule was at al @-@ Qahira , the old city of Cairo , on the eastern side of the Nile , where many of the palaces , mosques and other buildings were built . Al @-@ Aziz Billah (ruled 975 ? 996) is generally considered to have been the most extensive of Fatimid builders , credited with at least thirteen major landmarks including the Golden Palace , the Cairo Mosque , a fortress , a belvedere , a bridge and public baths .

The Fatimid Caliphs competed with the rulers of the Abbasid and Byzantine empires , and indulged in luxurious palace building . Their palaces , their greatest architectural achievements , are known only by written descriptions , however . Several surviving tombs , mosques , gates and walls , mainly in Cairo , retain original elements , although they have been extensively modified or rebuilt in later periods . Notable extant examples of Fatimid architecture include the Great Mosque of Mahdiya , and the Al @-@ Azhar Mosque , Al @-@ Hakim Mosque , Juyushi and Lulua of Cairo .

Although heavily influenced by architecture from Mesopotamia and Byzantium , the Fatimids introduced or developed unique features such as the four @-@ centred keel arch and the squinch , connecting square interior volumes to the dome . Their mosques followed the hypostyle plan , where a central courtyard was surrounded by arcades with their roofs usually supported by keel arches , initially resting on columns with leafy Corinthian capitals . They typically had features such as portals that protrude from the wall , domes above mihrabs and qiblas , and façade ornamentation with iconographic inscriptions , and stucco decorations . The woodwork of the doors and interiors of the buildings was often finely carved . The Fatimids also made considerable development towards mausoleum building . The mashad , a shrine that commemorates a descendant of the Prophet Muhammad , was a characteristic type of Fatimid architecture .

Three Fatimid @-@ era gates in Cairo , Bab al @-@ Nasr (1087) , Bab al @-@ Futuh (1087) and Bab Zuweila (1092) , built under the orders of the vizier Badr al @-@ Jamali (r . 1074 ? 1094) , have survived . Though they have been altered over the centuries , they have Byzantine architectural features , with little trace of the eastern Islamic tradition . Recently a " Neo @-@ Fatimid " style has emerged , used in restorations or in modern Shia mosques by the Dawoodi Bohra , which claims continuity from the original Fatimid architecture .

= = Background = =

= = = Origins = = =

The Fatimid Caliphate originated in an Ismaili Shia movement launched in al @-@ Salamiyah , on the western edge of the Syrian Desert , by Abd Allah al @-@ Akbar , a claimed eight generation descendant of the Islamic prophet Muhammad , through the prophet 's daughter Fatimah . In 899 his grandson , to be known as Abd Allah al @-@ Mahdi , became leader of the movement . He fled from his enemies to Sijilmasa in Morocco , where he proselytized under the guise of being a merchant . He was supported by a militant named Abu Abd Allah al @-@ Shi 'i , who organized a Berber uprising that overthrew the Tunisian Aghlabid dynasty , and then invited al @-@ Mahdi to assume the position of imam and caliph . The empire grew to include Sicily and to stretch across North Africa from the Atlantic to Libya . The Fatimid caliphs built three capital cities , which they occupied in sequential order : Mahdia (921 ? 948) and al @-@ Mansuriya (948 ? 973) in Ifriqiya and Cairo (973 ? 1169) in Egypt .

== Ifriqiya ==

Mahdia was a walled city located on a peninsula that projected into the Mediterranean from the coast of what is now Tunisia , then part of Ifriqiya . The Carthaginian port of Zella had once occupied the site . Mahdia was founded in 913 by Abdullah al @-@ Mahdi Billah , the first Fatimid imam , and later was the port from which the Fatimid invasion of Egypt was launched. al @-@ Mahdi built the Great Mosque of Mahdiya , the earliest Fatimid mosque , in the new city . The other buildings erected nearby at that time have since disappeared , but the monumental access gate and portico in the north of the mosque are preserved from the original structure .

Al @-@ Mansuriya , near Kairouan , Tunisia , was the capital of Fatimid Caliphate during the rules of the Imams Al @-@ Mansur Billah (r . 946 ? 953) and Al @-@ Mu 'izz li @-@ Din Allah (r . 953 ? 975) . Built between 946 and 972 , it was a circular walled city holding elaborate palaces surrounded by gardens , artificial pools and water channels . The caliph Al @-@ Mu 'izz moved from the city to the new city of al @-@ Q?hira (Cairo) in 973 , but Al @-@ Mansuriya continued to serve as the provincial capital . In 1057 it was abandoned and destroyed . Any useful objects or materials were scavenged during the centuries that followed . Today only faint traces remain .

== Egypt ==

The Fatimid general , Jawhar al @-@ Siqilli built a new palace city near to Fus??t upon conquering Egypt in 969 , which he at first called al @-@ Man??riyya after the capital in Tunisia . When Al @-@ Mu 'izz arrived in 973 , the name was changed to al @-@ Q?hira (Cairo) . The new city incorporated elements of the design of Al @-@ Mansuriya , although it was rectangular rather than circular in plan . Both cities had mosques named al @-@ Azhar after the Prophet 's daughter , Fatima al @-@ Azhar , and both had gates named Bab al @-@ Futuh and Bab Zuwaila . Both cities had two palaces , for the caliph and for his heir , opposite and facing each other .

Al @-@ Aziz Billah (955 ? 996) is generally considered to have been the most extensive of Fatimid builders . Aided in part by funds generated through his father al @-@ Mu 'izz 's tax reforms , Al @-@ Aziz is credited with at least 13 major building works during this reign from 975 until his death , including the Golden Palace , the Cairo Mosque , a fortress , a belvedere , a bridge and public baths . His mother , Durzan , widow of al @-@ Mu 'izz , was also responsible for ordering the commencement of building projects , mainly in the Qarafa area , ordering construction of the second mosque in Cairo , Jami al @-@ Qarafa Mosque , in 975 . Similar to the first mosque , Al @-@ Azhar Mosque , it had some fourteen gates but was later destroyed by fire , leaving only its " green mihrab " . Durzan is also credited with ordering construction of the Qarafa Palace , a public bath , cistern , or pool , and a royal garden and hydraulic pump for the Abu ' l @-@ Ma 'lum fortress . She also ordered a well to be built in the courtyard of Ibn Tulun Mosque in 995 , a pavilion overlooking the Nile called Manazil al @-@ izz , and her own mausoleum in Qarafa .

Badr al @-@ Jamali was also a noted builder , sponsoring numerous state architectural projects and restoration works during his rule from 1074 ? 1094 , particularly with mosques , restoring minarets in Upper Egypt and building mosques in Lower Egypt . He also built many of the gates and fortifications in Cairo .

== Architectural style ==

According to Ira M. Lapidus , public architecture under the Fatimids was an " extension of the ceremonial aspects of the royal court " , and was also intricately made . Fatimid architecture drew together decorative and architectural elements from the east and west , and spanned from the early Islamic period to the Middle Ages , making it difficult to categorize . The architecture that developed as an indigenous form under the Fatimids incorporated elements from Samarra , the seat of the Abbasids , as well as Coptic and Byzantine features . Most early buildings of the Fatimid period were of brick , although from the 12th century onward stone gradually became the chief building material . The Fatimids combined elements of eastern and western architecture , drawing on

Abbasid , North African , Greek and indigenous Coptic traditions , and bridged between the early Islamic styles and medieval architecture of the Mamluks . The Fatimids were unusually tolerant of people with different ethnic origins and religious views , and were adept at exploiting their abilities . Thus many of the works of Fatimid architecture reflect architectural details imported from Northern Syria and Mesopotamia , probably in part due to the fact that they often employed architects from these places to construct their buildings . Fatimid architecture in Egypt drew from earlier Tulunid styles and techniques , and used similar types of material . While also consciously adhering to Abbasid architectural concepts , the architecture is more influenced by Mediterranean cultures and less by Iranian .

While Fatimid architecture followed traditional plans and aesthetics , it differed in architectural details such as the massive portals of some mosques and their elaborate façades . Scholars such as Doʻan Kuban describe Fatimid architecture as " inventive more in decoration than in broad architectural concept " , although he acknowledges that the Fatimids contributed to a distinct style of mosque . The Fatimids introduced or developed the usage of the four @-@ centreed keel arch and the muqarnas squinch , a feature connecting the square to the dome . The muqarnas squinch was a complex innovation . In it a niche was placed between two niche segments , over which there was another niche . It is possible that this design had Iranian inspiration . A similar system was applied to window building . According to De Lacy O 'Leary , the horse @-@ shoe arch was developed in Egypt under Fatimid rule and is not of Persian origin as is commonly thought .

= = Palaces = =

The palaces of the Caliphs , their greatest architectural achievements , have been destroyed and are known only from written descriptions . The heartland of architectural activity and expression during Fatimid rule was at al @-@ Qahira , on the outskirts of Cairo on the eastern side of the Nile , where many of the palaces , mosques and other buildings were built . The Caliphs competed with their rivals of the Abbasid and Byzantine empires , and were known to indulge in furnishing their palaces with " extraordinary splendor " . The palaces had gold rafters to support the ceilings and Caliphs typically asked for a golden throne encased with a curtain similar to those of the rulers of the Abbasids and Byzantines . Furniture and ceramics were elegantly adorned with motifs of birds and animals which were said to bring good luck , and depictions of hunters , and musicians and dancers of the court which reflected the exuberance of Fatimid palace life . Fountains were installed in the palaces to cool the atmosphere .

= = Mausoleums = =

The mashad is a characteristic type of Fatimid building , a shrine that commemorates a descendant of the Prophet Muhammad . The tombs of the Fatimid caliphs were also treated as shrines . Most of the mashhads were straightforward square structures with a dome , but a few of the mausoleums at Aswan were more complex and included side rooms . During the rule of al @-@ Hafiz (r . 1130 ? 1149) several mausoleums and mosques were rebuilt to honour notable female figures in Shi 'i history . The caliphs also built tombs for their wives and daughters .

Most of the Fatimid mausoleums have either been destroyed or have been greatly altered through later renovations . The Mashad al @-@ Juyushi , also called Mashad Badr al @-@ Jamali , is an exception . This building has a prayer hall covered with cross @-@ vaults , with a dome resting on squinches over the area in front of the mihrab . It has a courtyard with a tall square minaret . It is not clear whom the mashhad commemorates . Two other important mashhads from the Fatimid era in Cairo are those of Sayyida Ruqayya and Yayha al @-@ Shabib , in the Fustat cemetery . Sayyida Ruqayya , a descendant of Ali , never visited Egypt , but the mashhad was built to commemorate her . It is similar to al @-@ Juyushi , but with a larger , fluted dome and with an elegantly decorated mihrab .

= = Mosques = =

The plan and decoration of Fatimid mosques reflect Shiite doctrine and that the mosques were often used for royal ceremonial purposes . The characteristic architectural styles of Fatimid mosques include portals that protrude from the wall , domes above mihrabs and qiblas , porches and arcades with keel @-@ shaped arches supported by a series of columns , façade ornamentation with iconographic inscriptions and stucco decorations . The mosques followed the hypostyle plan , where a central courtyard was surrounded by arcades with their roofs usually supported by keel arches , initially resting on columns with Corinthian capitals . The arches held inscription bands , a style that is unique to Fatimid architecture . The later columns often had a bell @-@ shaped capital with the same shape mirrored to form the base . The prayer niche was architecturally more elaborate , with features such as a dome or transept . The Fatimid architects built modified versions of Coptic keel @-@ arched niches with radiating fluted hoods , and later extended the concept to fluted domes . The woodwork of the doors and interiors of the buildings was often finely carved .

Early Fatimid mosques such as the mosque of the Qarafa did not have a minaret . Later mosques built in Egypt and in Ifriqiya incorporated brick minarets , which were probably part of their original designs . These were derived from early Abbasid forms of minaret . Minarets later evolved to the characteristic mabkhara (incense burner) shape , where a lower rectangular shaft supported an octagon section that was capped by a ribbed helmet . Almost all of Cairo 's Fatimid minarets were destroyed by an earthquake in 1303 .

Some " floating " mosques were located above shops . For the first time , the façade of the mosque was aligned with the street and was elaborately decorated . The decorations were in wood , stucco and stone , including marble , with geometrical and floral patterns and arabesques with Samarran and Byzantine origins . The decorations were more complex than the earlier Islamic forms and more carefully adapted to structural constraints . The imposing architecture and decoration of Fatimid buildings such as the al @-@ Hakim mosque provided a backdrop that supported the dual role of the Fatimid caliph as both religious and political leader .

= = = Great Mosque of Mahdiya = = =

The Great Mosque of Mahdiya was built in Mahdia , Tunisia , in 916 CE (303 ? 304 in the Islamic calendar) , on an artificial platform " reclaimed from the sea " as mentioned by the Andalusian geographer Al @-@ Bakri , after the founding of the city in 909 by the first Fatimid imam , Abdullah al @-@ Mahdi Billah . Internally , the Great Mosque had a layout similar to other mosques in the region . A transverse aisle paralleled the qibla wall , with nine aisles at right angles to the transverse . The original qibla wall was destroyed by sea erosion and had to be rebuilt , reducing the size of the prayer hall . Like other mosques in the region , the orientation of the qibla differs significantly from the " true " great circle route to Mecca .

Unlike other North African mosques , the Great Mosque did not have minarets , and had a single imposing entrance . This is the first known example of a projecting monumental porch in a mosque , which may have been derived from the architecture of secular buildings . The mosque at Ajdabiya in Libya had a similar plan , although it did not have the same monumental entrance . Like the Mahdiya mosque , for the same ideological reasons , the Ajdabiya mosque did not have a minaret .

= = = Al @-@ Azhar Mosque = = =

The Al @-@ Azhar Mosque was commissioned by the Caliph Al @-@ Mu 'izz li @-@ Din Allah for the newly established capital city of Cairo . Its name is a tribute to the name of Fatima Al @-@ Azhar , the daughter of the Prophet Mohammed . Jawhar al @-@ Siqilli , commander of the Fatimid army started construction of the mosque in 970 . It was the first mosque established in the city . The first prayers were held there in 972 , and in 989 the mosque authorities hired 35 scholars , making it a teaching centre for Shia theology . A waqf for the mosque was established in 1009 by Caliph al @-@ Hakim .

The Al @-@ Azhar Mosque in Cairo seems to have had a similar projecting entrance to the Great

Mosque of Mahdiya . The original building had an open central courtyard with three arcades . Its layout was similar to the Kairouan and Samarra mosques . These had round arches on pre-Islamic columns with Corinthian capitals . There were three domes (indicative of the location of the prayer hall) , two at the corners of the qibla wall and one over the prayer niche , and a small brick minaret over the main entrance . The gallery around the courtyard had series of columns and the prayer hall , which had the domes built over it , had five more rows of five pillars .

Minor alterations were made by the Caliphs Al Hakim bi Amr Allah in 1009 and Al Amir bi Ahkami Lah in 1125 . The Caliph al Hafiz (1129 ? 1149) made significant further changes , adding a fourth arcade with keel arches , and a dome with elaborate carved stucco decorations in front of the transept . Since then , the mosque has been greatly enlarged and modified over the years . Of the original building little remains other than the arcades and some of the stucco decoration .

== Mosque of the Qarafa ==

An unusually detailed description of the mosque of the Qarafa in Cairo , built by two noblewomen in 976 , has been left by the historian al Quda 'i , who died around 1062 ? 1065 . He said ,

This mosque had a lovely garden to its west , and a cistern . The door by which one enters has large mastabas . The middle [of the mosque] is under the high manar , which has iron sheets on it . [It runs] from the door right up to the mihrab and the maqsurah . It has fourteen square doors of baked brick . In front of all the doors is a row of arches ; each arch rests on two marble columns . There are three . [The interior] is carved in relief and decorated in blue , red , green and other colors , and in certain places , painted in a uniform tone . The ceilings are entirely painted in polychrome ; the intrados and the extrados of the arcades supported by columns are covered with paintings of all different colors .

It seems probable from this description that the mosque had a portal that projected from the wall , as did the earlier Great Mosque of Mahdiya . In other respects it seems to have resembled the al Azhar mosque in layout , architecture and decoration . Although the geographers al Muqaddasi and Ibn Hawqal both praised this mosque , neither left specific descriptions of this or any other mosque . Thus Ibn Hawqal says of it only that , " It is one of the mosques distinguished by the spaciousness of its court , elegance of construction , and the fineness of its ceilings . "

== Al Hakim Mosque ==

The Al Hakim Mosque is named after Imam Al Hakim bi Amr Allah (985 ? 1021) , the third Fatimid caliph to rule in Egypt . Construction of the mosque started in 990 . In 1002 ? 3 Caliph al Hakim ordered completion of the building . The southern minaret has an inscription with his name and the date of 393 (1003) . Significant changes were made to the minarets in 1010 . At first the mosque was outside the city walls , but when Badr al Jamali rebuilt the walls he enclosed a larger area , and the north wall of the mosque became part of the new stone city wall . The mosque was badly damaged in the 1303 earthquake , and suffered further damage in later years . By the nineteenth century it was ruined , but has since been reconstructed .

The mosque is an irregular rectangle with four arcades that surround the courtyard . As with the Ibn Tulun mosque , the arches are pointed and rest on brick piers . It resembles the al Azhar mosque in having three domes along the qibla wall , one at each corner and one over the mihrab . Also like al Azhar , the prayer hall is crossed by a transept at right angles to the qibla . This wide and tall central aisle leading to the prayer niche borrows from the Mahdiya mosque 's design . The al Hakim mosque differs from the al Azhar and Ibn Tulun mosques in having two stone minarets at the corners of the stone façade , which has a monumental projecting portal like the Mosque of Mahdiya .

== Other Cairo mosques ==

The Lulua Mosque , located in the southern cemetery of the Moqattam hills , was built in 1015 ? 16 during the reign of the third Caliph al @-@ Hakim . The mosque was built on a promontory of limestone and consisted originally of a three @-@ storey tower @-@ like structure built over a rectangular plan . It exhibited typical aspects of the Fatimid architectural style , with portals with slight protrusions , mihrabs and qibla walls , several domes , and columned porches with triple arches or keel @-@ shaped arches. The mosque partially collapsed in 1919 , but was later refurbished in 1998 by the Dawoodi Bohras .

The Juyushi Mosque was built by Badr al @-@ Jamali , the " Amir al Juyush " (Commander of Forces) of the Fatimids . The mosque was completed in 1085 under the patronage of the then Caliph and Imam Ma 'ad al @-@ Mustansir Billah . It was built on an end of the Mokattam Hills which would ensure a view of the Cairo city .

The Aqmar Mosque was built in the under vizier al @-@ Ma 'mun al @-@ Bata 'ihi during the caliphate of Imam Al @-@ Amir bi @-@ Ahkami I @-@ Lah . The mosque is located on north Muizz Street . It is notable for its façade , which is elaborately decorated with inscriptions and geometric carving . It is both the first mosque in Cairo to have such decoration , and also the first to have a façade which follows the line of the street , built at an angle to the rectangular hypostyle hall whose orientation is dictated by the qibla direction .

= = Cairo fortifications = =

A new city wall was built around Cairo on the orders of the vizier Badr al @-@ Jamali (r . 1074 ? 1094) . Cairo had expanded beyond the original city walls , and the city faced threats from the east , notably by the Turkoman Atsiz ibn Uvaq , commander of the Seljuk army . In fact , the fortifications were never put to the test . Three of the gates in the new walls have survived : Bab al @-@ Nasr (1087) , Bab al @-@ Futuh (1087) and Bab Zuweila (1092) . Bab al @-@ Futuh and Bab Zuweila were built at the northern and southern ends of Muizz Street , the main axis of Fatimid Cairo .

Al @-@ Jamali , an Armenian in origin , is said to have employed Armenians from the north of Mesopotamia as well as Syrians in his extensive building works . Each gate was said to have been built by a different architect . The gates have Byzantine architectural features , with little trace of the Islamic tradition . According to Maqr?z? , the gates were built by three Christian monks from Edessa , who had fled from the Salj?qs . There are no surviving structures similar to the gates near Edessa or in Armenia , but stylistic evidence indicates that Byzantine origins for the design are entirely plausible .

Al @-@ Jamali preferred stone as the medium for his building works , introducing a new style into Cairo architecture . All three gates have massive towers linked by curtain walls above the passageways . They introduced architectural features new to Egypt including the pendentives that support the domes above the passageways of the Bab al @-@ Futuh and Bab Zuweila gates , and intersecting barrel vaults . Use of semi @-@ circular and horizontal arches , and lack of pointed arches , represented a departure from normal Fatimid architecture , probably taken from Syrian examples , and were never widely used during the Fatimid period . The use of stone also reflects Syrian tastes .

The passageways through each of the gates are 20 metres (66 ft) long , and have vaulted ceilings with hidden machicolation openings in their ceilings . The lower part of each tower is of solid stone , while the upper third has a vaulted room with arrowslits . An unusual feature of the wall near Bab al @-@ Nasr is a stone latrine which appears like a balcony . The wall between Bab al @-@ Nasr and Bab al @-@ Futuh contains an inscription of Quranic texts in Kufic characters .

= = Bab al @-@ Futuh = = =

Bab al @-@ Futuh is a gate in the north wall of the old city , built in 1087 . It stands at the northern end of Muizz Street . The name " Futuh " means " conquest " . the gate had rounded towers , with both of their façades incorporating a design of two parallel carved lines with loops between them . No earlier use of this decorative style is known , although it became common in the Mamluk period .

There are carved brackets above the entrance arch , two of which have the head of a ram . This appears to be a survival of pre @-@ Islamic symbolism . However , Fatimid arabesques decorate the brackets .

= = = Bab al @-@ Nasr = = =

Bab al @-@ Nasr is a massive fortified gate built in 1087 with rectangular stone towers . The name means " Gate of Victory " . The entrance vestibule is cross @-@ vaulted . There are two shallow domes over the upper levels of the towers . The walls are decorated with shields and swords , possibly Byzantine in design . Many French inscriptions on the Bab al @-@ Nasr indicate use of the fort by Napoleon 's soldiers , including " Tour Courbin " and " Tour Julien " .

= = = Bab Zuweila = = =

Bab Zuweila (or Zuwayla) is a medieval gate built in 1092 . It is the last remaining southern gate from the walls of Fatimid Cairo . The gate is today commonly called Bawabet El Metwalli . Its name comes from bab , meaning " door " , and Zuwayla , the name of a North African tribe . The towers are semi @-@ circular . Their inner flanks have lobed arches as decorations , a North African motif introduced to Egypt by the Fatimids . The vestibule to the right contains a half @-@ domed recess with elegantly carved arches at each corner . The gates were massive , weighing four tons . The gates today have two minarets , open to visitors , from which the area may be viewed . Additions were made during the 15th century .

= = Restorations and modern mosques = =

The Fatimid buildings have gone through many renovations and restructurings in different styles from the early Mamluk period to modern times . The Fakahani Mosque exemplifies this process . It was built in the Fatimid period , either as a suspended mosque (one with shops underneath it) or with a high basement . After the earthquake of 1302 it was rebuilt . In 1440 an ablution basin was added , and early in the Ottoman period a minaret was built . The amir Ahmad Katkhuda Mustahfazan al @-@ Kharbutli in 1735 ordered a major reconstruction , almost all of the original building being replaced apart from two doors . These finely carved doors were registered as a historical monument in 1908 by the committee of conservation , and the building itself was registered in 1937 .

The Dawoodi Bohra , a group of around one million Ismaili Shi 'ites who trace their faith back to converts from the Hindu faith during the time of the Fatimid caliph Al @-@ Mustansir Billah (1029 ? 1094) , have been engaged in restorations of the Cairo mosques since the 1970s . Aside from respecting their heritage , the purpose of the campaign to restore Fatimid architecture in Cairo is to encourage ziyaret , a pilgrimage which aims to increase the cohesion of the Bohra community internationally . These activities have drawn negative comments from critics in Europe and America who believe that the mosques should be preserved in their current state . In November 1979 the first newsletter of the Society for the Preservation of the Architectural Resources of Egypt wrote a scathing report of the Bohras ' renovation of the al @-@ Hakim mosque , saying " Though their method of financing the project is intriguing , their concrete arcades can only be deplored . " However , when the mosque was re @-@ opened a year later the Egyptian Gazette was complimentary about the transformation of the run @-@ down building , achieved without resort to public aid .

The restorations have significantly changed the buildings from their prior state . Helwan marble has been used extensively on both interior and exterior surfaces , and inscriptions in the interior have been gilded . Motifs and designs have been copied from one mosque to another . The qibla bay of the al @-@ Hakim mosque , which had been irreparably damaged , was replaced by a version in marble and gilt of the mihrab of al @-@ Azhar mosque . The Lu 'lu 'a Mosque , formerly a ruin , has been rebuilt as a three @-@ story building somewhat like Bab al @-@ Nasr , with decorative

elements from al Aqmar and al Hakim . Silver and gold grilles now enclose tombs in mosques and mausoleums . Arches , particularly in groups of three , are considered " Fatimid " , regardless of their shape . The result is what could be termed " Neo Fatimid " architecture , now found in new Bohra mosques around the world . The Aga Sir Sultan Muhammad Shah , leader of the Ismaili sect , was buried in 1957 in a mausoleum built in this neo Fatimid style . In some cases this style incorporates elements that are clearly from a different period . All but one of the Fatimid minarets were destroyed by an earthquake in 1303 , and later rebuilt by the Mamluks , but replicas of these minarets are used in Neo Fatimid mosques .

= = To Read = =

Al Aqmar Living Testimony Fatemiyeen [1]
al Juyushi : A Vision of the Fatemiyeen [2]

= = Gallery = =