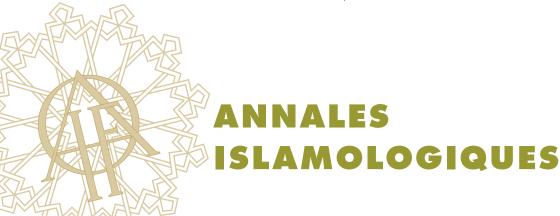
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Doris Behrens-Abouseif

Change in Function and Form of Mamluk Religious Institutions [avec 4 planches].

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CHANGE IN FUNCTION AND FORM OF MAMLUK RELIGIOUS INSTITUTIONS

Doris BEHRENS-ABOUSEIF

The $h\bar{a}nq\bar{a}h$ and the madrasa are two types of religious institutions which, unlike the mosque, were not originally planned for the use of the general public. Rather, they were restricted for the use of a certain community attached and appointed by them. For this reason, the $h\bar{a}nq\bar{a}h$ and madrasa tend to combine the features of both domestic and religious architecture. From the mosque, they borrow the Mecca orientation of the main hall (1) and the presence of a minaret. With domestic architecture they share the inclusion of living units and kitchens. Some $h\bar{a}nq\bar{a}h(s)$ even incorporate $hamm\bar{a}m(s)$ or apartments for the founder and his family.

The subject of our interest is to investigate how the living units of $h\bar{a}nq\bar{a}h(s)$ and madrasa(s) were integrated within the layout of a religious complex. This aspect of Cairene religious architecture, which has not yet been studied, is of interest because it may shed light on the changing living conditions of the institution's residents. As will be seen, the arrangement of living units in the $h\bar{a}nq\bar{a}h$ and madrasa adapted to the functional evolution of both institutions from the Ayyubid (1171-1250) to the end of the Mamluk period (1517). In the earlier phase of this evolution the living units were integrated into the religious building. Later, however, they were detached from it. This development implies more than just an architectural detail. Rather, it reflects a change in the inner organization of such institutions indicating, as will be shown, that the way in which the students or Sufis were affiliated to them had become with time less exclusive and more flexible.

Both the *hānqāh* and the *madrasa* were introduced to Egypt by Ṣalāḥ al-Dīn al-Ayyūbī (1169-93) after their establishment in Saljuk Iran (2). The *hānqāh* was conceived of as an

(1) The only hānqāh (or madrasa) not to be Mecca oriented in Cairo is the foundation of Sanğar al-Ğawli (703/1303) listed by Maqrīzī both as hānqāh and madrasa. Kitāb al-Mawā'iz wa'l-I'tibār bi Dikr al-Ḥiṭaṭ wa'l-Aṭār, Būlāq 1270 H., II, p. 421.

(2) Art. « Masjid » Encyclopaedia of Islam, Leiden 1913-34; Max van Berchem, Matériaux pour un Corpus Inscriptionum Arabicarum, 1. part. Egypte, Mémoires publiés par les Membres de la Mission Archéologique au Caire, Le Caire 1903, p. 253 f. institution that, providing Sufis with a home, a place of worship and their essential needs, would permit them to fully dedicate themselves to their mystic way of life. Egypt's first $h\bar{a}nq\bar{a}h$ was reserved for foreign Sufis and thus had a very exclusive character (1). A certain preference for foreigners was maintained throughout the Bahri Mamluk period. Strict rules regulated the acceptance of newcomers. In early $h\bar{a}nq\bar{a}h$ (s) Sufis were forbidden to engage in any lucrative external activities. If they were married, their families did not live with them, and sometimes celibacy was a prerequisite (2).

Like the *hānqāh*, the *madrasa* was a state-sponsored institution, providing its residents with lodging, food and a monthly stipend. Future religious officials and administrators were taught orthodox Islamic law and theology according to a regular schedule of classes.

Despite similarities, in the early phase of their history both institutions incorporated features reflecting the distinctiveness of purpose in the lives of their communities. The treatment of living units in particular was affected in this way. Differences, however, tended to fade as both institutions gradually lost their original functions.

Unlike the Sufis, who dwelt in a hānqāh on a fairly permanent basis, madrasa students were mobile; a scholar's career was linked to his completion of courses in specific subjects with specialized instructors who were entitled to issue the išāza or academic license for each topic. The madrasa was not generally associated with foreign recruits as was the hānqāh, and its community was thus less closed. In fact, its students were typically members of the local bourgeoisie who formed the class of 'ulamā' and fuqahā'. According to Ibn al-Ḥāǧĕ¸, who wrote in the 14th century, a 'ālim i.e. a scholar had to be available to common people in order to spread knowledge among them. The doors of a madrasa should therefore remain open to everyone (3). The Sufi, on the other hand, was supposed to practice the hulwa (retreat exercise) and zuhd (ascetism). Ibn al-Ḥāǧĕ¸, while objecting to some extreme measures like humiliation of a novice before his admittance to a hānqāh in order to test his humbleness, sees the hānqāh as a « pure place » with an exclusive character (4). Ibn Baṭṭūṭa's account also describes the strict admittance formalities to which a visiting Sufi in Cairo was submitted (5). Al-Zarakšī who wrote at the end of the 14th century, defines the Sufi as a person who should be of good morals,

⁽¹⁾ Maqrīzī, Hitat, II, p. 415.

⁽²⁾ Leonor Fernandes, *The Evolution of the Khānqāh Institution in Egypt*, PhD thesis at Princeton University 1980, pp. 82 f., 92.

⁽³⁾ Ibn al-Ḥāǧǧ, *al-Madḥal*, Cairo 1981, II, p. 104.

⁽h) Ibid. III, pp. 78 ff., 186; Ibn al-Ḥāǧǧ uses

the term *ribāţ* instead of *ḫānqāh*, s. Maqrīzī, *Ḥiṭaṭ*, II, p. 427.

⁽⁵⁾ Ibn Baţţūţa, Riḥlat Ibn Baţţūţa al-Musammātu Tuḥfat al-Nuzzār fī Ġarā'ib al-Amṣār wa 'Ağā'ib al-Asfār, Cairo 1958, p. 20.

dwell with other Sufis, and be dressed like a Sufi; he should not be wealthy nor exercise any profession or trade; he might however do some sewing as common among Sufis, but not sit in a shop. He could also be a *faqih* i.e. a scholar ⁽¹⁾.

A - THE LIVING UNITS IN THE MADRASA.

We do not know what the *madrasa* built by Ṣalāḥ al-Dīn looked like. An institution for the Shāfi'ī rite, it was erected near the tomb of Imām Shāfi'ī in the southern cemetery (2). Later *madrasa*(s) were mostly built within the urban area, while $h\bar{a}nq\bar{a}h$ (s), unlike Ṣalāḥ al-Dīn's in the heart of the Fatimid city (3), were usually built in cemeteries or suburbs.

Most of the early *madrasa*(s) were established within houses or palaces. In such cases, we may imagine that the reception hall served as place of worship and gathering, while the kitchen functioned as usual and the private apartments lodged the students. The daily prayer would take place in the main hall, but students would have to move to a congregational mosque for the Friday prayers. We do not know whether the early *madrasa*(s) were equipped with minarets. In the Mamluk period they all were.

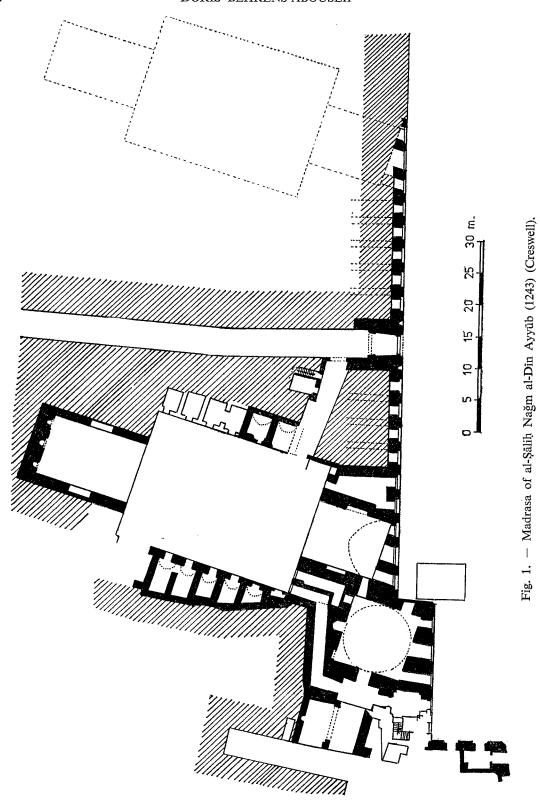
The earliest extant *madrasa* in Cairo, that of al-Ṣāliḥ Nağm al-Dīn Ayyūb (641/1243) stands on the site of the great Fatimid palace in the very center of the old capital. Though its present condition is dilapidated, Creswell's plan clearly reconstructs its original layout ^(h).

The Ṣāliḥiyya madrasa was composed of two wings separated by a public passage, above which the minaret still stands. Each wing has a courtyard with two facing vaulted iwans, while the courtyard's lateral sides were occupied by the living units. The students cells overlooked the courtyard and had no openings onto the street. The four *īwān* plan suited the madrasa's function of teaching, for the first time in Cairo, all four rites of Islamic law.

The main façade of the Ṣāliḥiyya is occupied by an arched portal supporting the minaret, on either side of which extends a row of windows within recessed panels. These give onto the two $\bar{t}w\bar{a}n(s)$ situated on the street side (5) and other unidentified structures.

- (1) al-Zarakšī, Muḥ. Ibn 'Abd Allāh, *I'lām al-Sāğid bi Aḥkām al-Masāğid*. Cairo 1397/1978, p. 405.
 - (2) Maqrizi, *Hitat*, II, p. 363.
 - (3) Ibid. p. 415.
- (4) K.A.C. Creswell, *The Muslim Architecture of Egypt*, Oxford 1954, II, p. 94 ff.
 - (5) Since the mosque of al-Ṣāliḥ Ṭalā'i (555/

1160), all mosques and *madrasa*(s) in Cairo are pierced by large windows with iron grills overlooking the street and placed at a level near the floor. Windows had a function in Cairene religious foundations: *waqf* documents frequently mention the *šayli šubbāk* who was supposed to recite the Koran at the mosque's window for the benefit of the passers-by.



The next extant *madrasa*(s) in Cairo are those of Sultan al-Manṣūr Qalāwūn (683-4/1284-5) and his son al-Nāṣir Muḥammad (703/1304), both located on the site of the

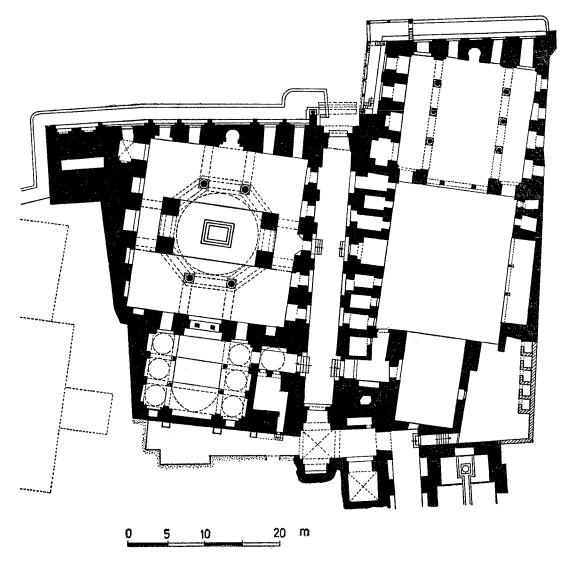


Fig. 2. - Madrasa-mausoleum of Sultan al-Manşūr Qalāwūn (1284-5) (Creswell).

Western Fatimid palace opposite the Ṣāliḥiyya (1). In both cases, as in most of the city's madrasa(s), the living quarters have not survived. It is possible, however, to identify

(1) Creswell, M.A.E., II, p. 190 ff., p. 234 ff.

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their location using Creswell's plan. Both madrasa(s) have two $iw\bar{a}n(s)$ of unequal size facing each other across a courtyard. On each lateral side there is a recess. Student cells raised on several stories were placed in the corners between these and the major $iw\bar{a}n(s)$. The windows of the mausoleum chambers and prayer halls occupy the façades of both buildings, leaving no space for exterior cell windows.

Although Creswell calls this type of *madrasa* plan cruciform, this designation is more appropriate to later *madrasa*(s). In these, Qalāwūn's and al-Nāṣir's lateral recesses are replaced by deeper halls forming true *īwān*(s) which justify the comparison of the ground plan to a cross. This later development tended to reduce the inner space otherwise reserved for the windows of the living units. At the *madrasa* of Ṣarġitmiš on Ṣalība Street (757/1356), therefore only some cells overlook the courtyard while the rest have their windows on the exterior i.e. the street (1).

Sultan Ḥasan's madrasa (757-64/1356-62) (2) — the first to be attached to a congregational mosque i.e. to be a madrasa at the same time as a $\S ami'$ — is a special example because of the totally extroverted character of its living quarters. The student cells here have been integrated into the architecture of the façade in a way unique in Cairo. Double rows of super-imposed windows occupy each of four stories, giving the complexe's northern and southern façades a striking resemblance to modern highrise buildings. The exterior orientation of the cells conforms to the ambitious character of the madrasa's interior, where four huge iwan(s) take up the entire height and almost the total width of the wall space framing the courtyard, leaving little room for cell windows. Each of the four corner cell blocks has its own courtyard, onto which some of the cells, not overlooking the street, give.

The plans of later *madrasa*(s), such as that of Umm al-Sulṭān Ša'bān (770/1368) and the *madrasa* of Ilšāy al-Yūsufī (774/1373) show an evolution during the 14th century towards separating the living units from the main body of the *madrasa*. This comes to be almost fully occupied by the four *īwān*(s) and the entrances to the dwelling complex. *Madrasa*(s) which did not offer all four rites, such as that of Ṣarġitmiš, which was purely Ḥanafī, also made use of the cruciform plan. The refinement of this design led to an orientation of the cells either towards the street if enough space was available or else to interior openings.

⁽¹⁾ Maqrīzī, *Hiṭaṭ*, II, p. 403; *waqf* deed: (2) Maqrīzī *Hiṭaṭ*, II, p. 316; Wizārat al-Awqāf, Wizārat al-Awqāf, Daftarḥāna, No. 3195, dated Daft., No. 881, d. 760 H.

${\bf B}$ — The living units of the ${f H}{f A}{f N}{f Q}{f ar A}{f H}.$

The earliest extant $h\bar{a}nq\bar{a}h$ in Cairo is that of Sultan Baybars al-Ğašankīr (707/1306-7)⁽¹⁾. It is the only surviving $h\bar{a}nq\bar{a}h$ with a cruciform plan in Cairo. The dimensions of the

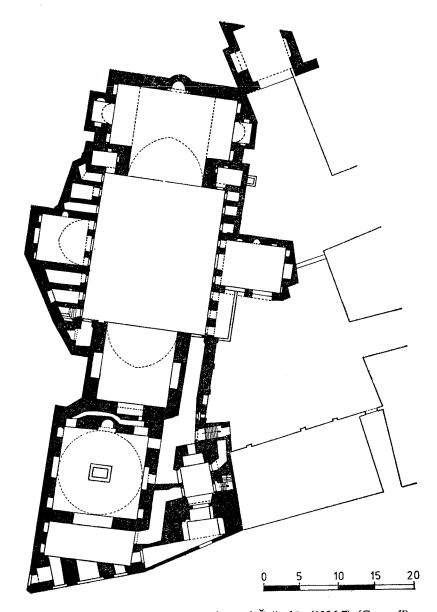


Fig. 3. — Ḥānqāh of Sultan Baybars al-Ğašankir (1306-7) (Creswell).

(1) Maqrīzī, *Hitat*, II, p. 416; Dār al-Waṭā'iq al-Qawmiyya, Citadel, Ḥuǧaǧ al-Mulūk wa'l-

Umarā', No. 22, d. 707 H.; Creswell, *M.A.E.*, II, p. 249 ff.

courtyard allow for several stories of cells to fit into the space between the four disparate $iw\bar{a}n(s)$. According to the waqfiyya, the $b\bar{a}nq\bar{a}h$ housed one hundred Sufis on a permanent basis besides other non-residents. As the quarters overlooking the courtyard did not provide space enough for so many, it is likely that the building contained other cells which no longer remain. These, we can be sure, did not overlook the street, since the façade of the complex leaves no room for them.

Unlike the *hānqāh* of Baybars, that of Amir Šaihū al-'Imarī (756/1355) ⁽¹⁾ has a plan unparalleled in *madrasa* architecture. It is composed of one large *īwān* on the *qibla* side, while the apartments of the Sufis take up two other sides of the courtyard. The fourth side is occupied by a screen wall with a small *īwān* between a few irregularly arranged rooms. The irregularity is due to the ground plan, which is almost triangular on this side of the courtyard because its exterior wall is aligned to the street. Apart from the cells overlooking the central court, others open onto interior passageways.

The $h\bar{a}nq\bar{a}h$ of Amir Tankizbuğā (764/1362), built atop a hill on the southern edge of the Northern Cemetery, has blind facades, the cells surrounding the courtyard on three sides open onto the interior. A prayer hall with the founder's mausoleum occupies the fourth side. This building, whose introverted architecture has a rather austere cast, seems to have been intended for a secluded type of Sufi life.

In the cemetery, the presence of windows overlooking the exterior does not affect the secluded character of a $h\bar{a}nq\bar{a}h$. At the $h\bar{a}nq\bar{a}h$ of Sultan Farağ Ibn Barqūq (803-13/1400-11) the living units overlook the courtyard (on the lateral sides), interior passageways and, on the northern side, an oratory attached to the complex ($muṣall\bar{a}$) as well as other funerary structures (2).

From these examples, we can discern that the madrasa in its early stages was more integrated into urban life than was the contemporary $h\bar{a}nq\bar{a}h$. Built in the denser part of the city, the madrasa's introverted plan, with the living quarters facing inwards, soon evolved towards the extroverted four- $\bar{i}w\bar{a}n$ plan, where the living units were split from the building's main body and faced the street. Street orientation also characterized Cairene domestic architecture; in her study of the rab', Layla Ali Ibrahim has shown that preference was given to apartments overlooking the street (3). This is also true for other types of houses described in waqf documents of the Mamluk and Ottoman

⁽¹⁾ Magrīzī, *Hitat*, II, p. 421

⁽²⁾ This hānqāh has been studied by Saleh Lamei Mostafa, Kloster und Mausoleum des Farağ Ibn Barqūq in Kairo. ADIK Isl. Reihe Band 2 (1968).

^{(3) «} Middle-class living Units in Mamluk Cairo: Architecture and Terminology », AARP 1978 (14), pp. 17-24.

periods, and in particular for the medium-sized houses that traditionally lacked a courtyard (1).

The four-*īwān* plan of the *madrasa* that left no inner space for the cells to overlook the courtyard was not adopted in *hānqāh* architecture, which retained its inward orientation. It was the *madrasa*, moreover, which first broadened its functions to include Friday prayers. This too, reflected its widening role in public life.

C — THE MADRASA-ḤĀNQĀH.

The spread of Sufism during the 14th century and its integration into popular religious life led to a gradual abandonment of the *hānqāh*'s role as a place for seclusion and retreat. At the same time, mosques and *madrasa*(s) were also opening their doors to Sufi practices.

During the 14th century many religious foundations combined the functions of both $b\bar{a}nq\bar{a}h$ and madrasa. Maqrīzī's list of religious buildings in Cairo names several foundations under both labels. Sanğar al-Ğawlī's construction (703/1303), for example, is designated as madrasa and $b\bar{a}nq\bar{a}h$ (2). The building's epigraphy gives no further designation. Its plan, with a single $\bar{i}w\bar{a}n$ courtyard surrounded on the other sides by cells, suggests that it may have been a $b\bar{a}nq\bar{a}h$ to which classes in law and theology were introduced. The same was probably true of the $b\bar{a}nq\bar{a}h$ of Mugulṭāy al-Ğamālī (730/1329) (3). The Aqbuġā foundation (740/1340), on the other hand, was originally a madrasa to which the Sufi exercise of $bud\bar{u}r$ was introduced (4), as also happened at the mosque of Šaibū (5).

Ibn al-Ḥāǧǧ writes that at his time — the early 14th century — it was common for Sufi performances including dance and music to be held at mosques as well as $madrasa(s)^{(6)}$. In its waqfiyya, the complex of Sultan Barqūq at the Coppersmiths (786-88/1384-86) is called madrasa-hānqāh. Both curriculae were practiced and both communities, the students and the Sufis, dwelt under the same roof (7). Some religious rites such as Koran recitations

⁽¹⁾ Doris Behrens-Abouseif, « Note sur la fonction de la cour dans la maison du Caire Ottoman », paper presented at the colloque « Habitat Méditerranéen Comparé», Aix-en-Provence 1984; publication in progress by the C.N.R.S.

⁽²⁾ See note 1.

⁽³⁾ L. Fernandes, Hānqāh, p. 85 f.; Maqrīzī, Hiţaţ, II, p. 418.

⁽⁴⁾ Maqrīzī, *Hiṭaṭ*, II, pp. 383, 426.

⁽⁵⁾ *Ibid.*, p. 313.

⁽⁶⁾ al-Madhal, III, p. 99.

⁽⁷⁾ Maqrīzī, *Ḥiṭaṭ*, II, p. 418; Saleh Lamei Mostafa, « Madrasa, Hanqa und Mausoleum des Barquq in Kairo » mit einem Beitrag von Felicitas Jaritz, *Abhandlungen des Deutschen Archaologischen Instituts Kairo*, Islamische Reihe, Band 4, 1982, pp. 118-39, (with waqf text).

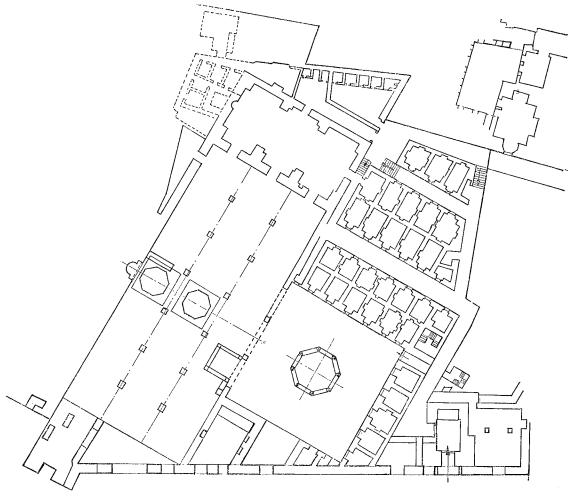
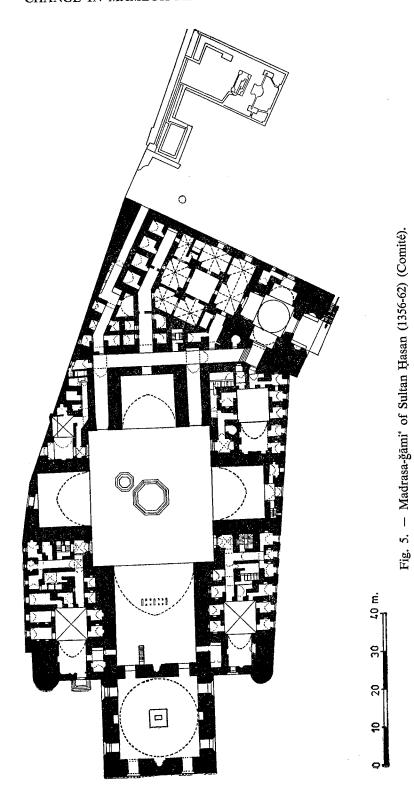


Fig. 4. - The hānqāh of Šaihū (1355) (Comité).

were intended for both groups. The structure also included a Friday mosque and the mausoleum of its founder.

As in the previous examples, the Barqūq complex's living quarters are not situated around the courtyard, but rather at the corners of the building overlooking inner openings or passages. Many cells were without windows and acquired their light through the door. This was perhaps due to the lack of façade space in this very densely populated part of town. Interestingly, the waqf deed describes the dwelling complex as a rab', the term used in domestic architecture for an apartment building. Here, however, instead of the term tabaqa usually applied to the separate units of a rab', the waqf uses the term bayt. In waqf documents the terms bayt and halwa are used interchangeably to denote



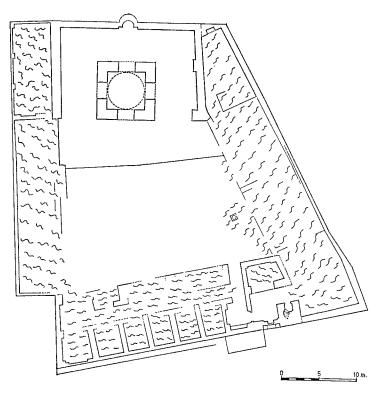


Fig. 6. - Ḥānqāh of Amir Tankizbuģā (1362) (Kessler).

living units in both madrasa(s) and $h\bar{a}nq\bar{a}h(s)$. Besides the cells, apartments of larger size were dedicated to the Barquq foundation's teachers and staff. There were also two stables for their horses.

It is clear that this $madrasa-h\bar{a}nq\bar{a}h$, where students outnumbered Sufis two to one (125 students, 60 Sufis), was conceived of more as a madrasa with Sufi services available as an added program. As in all other madrasa(s) and $h\bar{a}nq\bar{a}h(s)$ lodging was provided for only a portion of those attached to the foundation. Those for whom no space could be found had to be lodged elsewhere at their own expense. Priority was granted to unmarried Sufis. The community was provided with food and clothing. Besides this and their stipend, Sufis were given the opportunity to earn additional income from various activities in the service of the $h\bar{a}nq\bar{a}h$. This was not the case for the students.

This complex clearly indicates an integration of Sufism into urban life: The Sufi began to follow the *madrasa* regime, acquiring in the process a worldly education which enabled him to advance his career. At the same time the *madrasa* students gained exposure to the Sufi approach to religion. Evidently, with the evolution of this type of foundation Sufism was bound to partially abandon its exclusive nature.

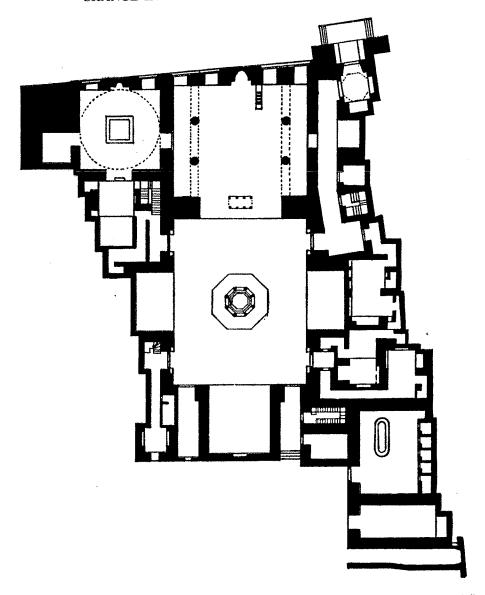


Fig. 7. - Madrasa-ḥānqāh of Sultan Barqūq at the Coppersmiths' (1384-6) (Comité).

The foundation of Sultan al-Mu'ayyad Šaih $(818-23/1415-20)^{(1)}$ is similarly located in the city's center. A further step is taken here towards the integration of Sufism into official religion. Instead of a $h\bar{a}nq\bar{a}h$ and madrasa under the same roof as at the Barqūq complex, we have a madrasa with the four rites specifically dedicated to Sufi students. Although the building centers on a courtyard surrounded by the arcades of the mosque,

(1) Maqrīzī, Hiṭaṭ, II, p. 328; Wizārat al-Awqāf, Daft., No. 938, d. 823 H.

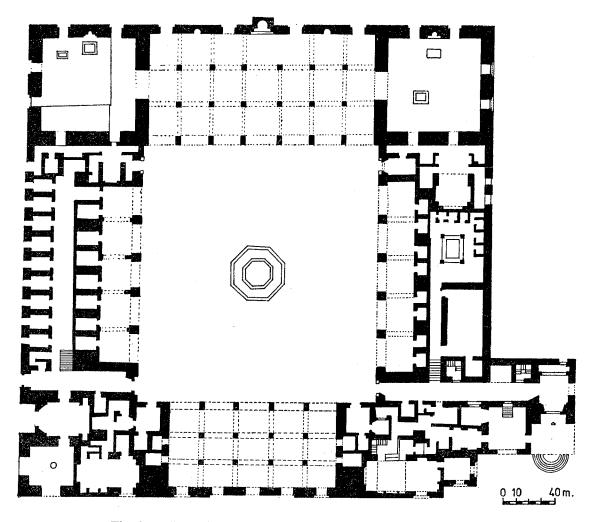


Fig. 8. - Ḥānqāh of Sultan Farağ Ibn Barqūq (1400-11) (Comité).

the two hundred cells were planned to be located elsewhere in a separate structure. The waqfiyya indicates that they were built around a courtyard and took up several stories.

Sultan Barsbāy built a great *madrasa* in the city center (829/1425) ⁽¹⁾ resembling Sultan Barqūq's in design but more similar in function to the foundation of Sultan al-Mu'ayyad. Again, its students were Sufis who were taught the four rites of Islamic law. The *waqf* does not use the term *madrasa*, but rather *ğāmi*; the building's own inscriptions, however, make use of the term *madrasa*.

(1) v. Berchem, C.I.A., p. 350.

Small in comparison, the $h\bar{a}nq\bar{a}h$ of Barsbāy in the cemetery (1) lodged only four — as opposite to sixty five — Sufi students who had to adhere, as well as their shaikh, to the Ḥanafī rite. This number apparently justified the use of the term madrasa in the waqf to designate the prayer hall of the complex which also played the role of a congregational mosque with $hud\bar{u}r$ performed daily in the afternoon by seventeen Sufis.

Sultan Barsbāy's $h\bar{a}nq\bar{a}h$ in the cemetery introduced an innovation to the royal Mamluk religious complex: in addition to the $h\bar{a}nq\bar{a}h$, two $z\bar{a}wiya(s)$ were attached to the foundation which also included the mausoleums of the founder and his family. One of these $z\bar{a}wiya(s)$ was dedicated to the Rifā'iyya order. Each $z\bar{a}wiya$ provided lodging for its shaikh and rooms for visiting Sufis. The reduced size of the $h\bar{a}nq\bar{a}h$ seems to have been related to the addition of the two $z\bar{a}wiya(s)$. This feature reflected a significant development: while monasticism was on the decline, a new $z\bar{a}wiya$ -centered Sufism was emerging. $Z\bar{a}wiya(s)$ were Sufi foundations of a more informal and sectarian type, which attracted a large audience by propagating the ideology of a particular order or shaikh $^{(2)}$.

Architecturally, the $h\bar{a}nq\bar{a}h$ of Barsbāy introduces two innovations: the inclusion of an entirely covered mosque and the adoption of rab architecture for the living quarters. Each Sufi here had an apartment on two stories with its own latrine, a considerable improvement on the single rooms and common latrines which had hitherto prevailed in $h\bar{a}nq\bar{a}h$ and madrasa architecture. This type of living units is referred to in the waqf as tabaqa which is also the term used to describe rab apartments rented on a monthly basis. Since the waqf does not, as at the madrasa of Barqūq, dictate the condition of celibacy for the dwellers, it is likely that these quarters were used by married Sufis and their families. This would certainly account for their size $^{(3)}$. As in the Barqūq complex, Sufis here could earn an income by providing services within the foundation. It should be pointed out that this was not the case in early $h\bar{a}nq\bar{a}h(s)$.

The new architectural layout, with a covered prayer hall and a detached *rab*, indicates an intent to segregate the functions of the institution. The *ǧāmi* was open to the public. The living units, overlooking the street of the cemetery, form an independent block, while Sufi gatherings were held in a further separate hall. In early *ḫānqāh*(s), living space and prayer halls centered on a common courtyard. No architectural effort was made to

⁽¹⁾ This foundation has been studied by L. Fernandes, see note 2 p. 74 above; Wizārat al-Awqāf, Daft., No. 880 copy dated 1030 H.

⁽²⁾ L. Fernandes, «Three Ṣūfī Foundations in a 15th Century Waqfiyya», Annales Islamologiques

XVII (1981), pp. 141-56; p. 149 f.

⁽³⁾ The *hānqāh* of Sultan al-Nāṣir Muḥammad at Siryāqūs included living quarters for married Sufis with their families; Dār al-Waṭā'iq al-Qawmiyya, Citadel, Ḥuǧaǧ, No. 25, d. 717/1307 H.

differenciate between private and communal space, and in this way the Sufi community was provided with a climate of unified seclusion. Once the exclusive character of the prayer hall was abandoned in favor of the congregational mosque, (this by the late 14th century being considered an integral part of any madrasa or $h\bar{a}nq\bar{a}h$), the climate of seclusion was no longer provided and the living quarters were followingly separated from the main part of the building. This led to the creation of separate living quarters where the secular form of the rab was adopted. This architectural development echoes the transformation of the $h\bar{a}nq\bar{a}h$'s inner nature. The institutional Sufi now looked much the same as the madrasa student; involved with worldly concerns, he was integrated in the urban milieu.

In the next phase, the prayer hall of the mosque itself borrows a feature from domestic architecture: the $q\bar{a}^{c}a$ or main reception room of the Mamluk house. The complex of Sultan Ināl in the northern cemetery (855-60/1451-6) has a mosque — termed madrasa by its inscription — with a $q\bar{a}^{c}a$ plan. Here the living units of the $h\bar{a}nq\bar{a}h$ are also built as separate « duplex » apartments.

D — RELIGIOUS FOUNDATIONS OF THE LATE MAMLUK PERIOD.

Later Mamluk religious foundations show an obvious abandonment of the original strict discipline of $h\bar{a}nq\bar{a}h$ and madrasa life. The waqfiyya(s) of the later foundations such as those of Qāytbāy, Qānibāy, Qurqumās, Azdumur, al-Ġūrī and Ḥāyrbak, describe their functions in a different manner than in the previous examples. Details concerning specific regulations are omitted altogether. At the same time, the value of grants for the communities' upkeep tends to diminish. Sultan Qāytbāy's religious funerary complex in the cemetery (877-79/1472-4) contains a mosque, again identified by the epigraphy as madrasa, built on a $q\bar{a}^*a$ plan. The waqfiyya, however, describes its function as only that of a $g\bar{a}mi^*$ (1). No teaching and no specific rite of Islamic law is mentioned in connection with the duties of the appointed shaikhs. A number of Sufis with their shaikh were, however, expected to attend the daily Sufi exercise of $hud\bar{u}r$ in the mosque. A rab^* located near the mosque was reserved for the Sufis and other members of the staff according to the estimation of the $n\bar{a}zir$ or chief administrator of the foundation.

Sultan Qāytbāy's foundation was not intended to be a hānqāh; hudūr sessions, i.e. Sufi performances, no longer exclusive to Sufi institutions, were common in most of the mosques of the period. No kitchen was included in the complex, to which the mausoleum

(1) Wizārat al-Awqāf, Daft., No. 888, d. 879 H.; van Berchem, C.I.A., p. 431.

of the founder, a fountain (sabil) and a primary school for orphans (maktab or kuttab) also belonged. The Sufis attached to the mosque were thus ordinary people, paid only to attend the $hud\bar{u}r$. They could marry and engage in the occupation of their choice, since the waqf made no stipulations concerning their status. Their dwelling in the rab° together with other staff members indicates that they probably had their families living with them.

The waqfiyya(s) of the foundations of Amir Qānibāy al-Rammāḥ near the Citadel ⁽¹⁾ (908/1503) and Amir Qurqumās in the cemetery (911-13/1506-7) ⁽²⁾ present similar features. Both include a prayer hall designated in the waqf as madrasa although its functions are described as those of a $\check{g}\bar{a}mi$. A number of Sufis with their shaikh are appointed to make the $hud\bar{u}r$ every afternoon, and a rab is set aside to lodge those attached to the foundation, Sufis or other employees.

As at the Qāytbāy establishment, no kitchen was attached to either building.

The funerary complex of Amir Azdumur in the cemetery which is no more extant has a foundation deed dated 912/1507 which mentions a mosque (madrasa) with Sufi performances (3). Lodging was provided only for a certain shaikh, whose name is mentioned in the waqf, and his descendants, like in zāwiya foundations. The Sufis appointed to the usual afternoon hudūr received besides their stipend bread and meat which the foundation also provided to the poor who came searching food. No lodging, however, was included in the complex for the Sufis. Distribution of bread was often part of the charitable deeds carried by religious foundation of any kind.

Flexibility in the use of terms designating religious institutions is particularly obvious in the case of Sultan al-Gūrī's foundation (909/1504) (4). It is a complex built on both sides of the main street of Cairo. The western block includes a prayer hall designated as madrasa with the function of a congregational mosque. Its seventeen cells are dedicated to students and other members of the staff attached to the foundation. No teaching, however, is referred to in the waqf stipulations. The only reference to scholarly activity mentions the library, whose theological and legal books were to be read within the premises and not lent outside.

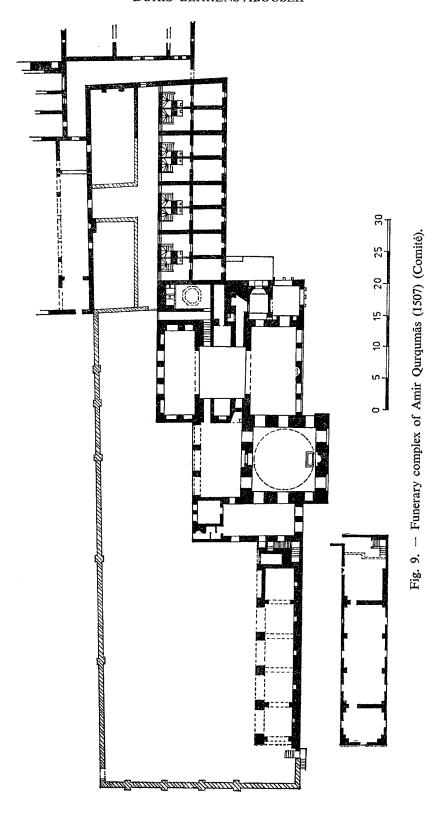
The building across the street includes funerary structures, a sabil, a kuttāb and a structure described in the waqfiyya as hānqāh. This hānqāh is no more than a large hall, with no living quarters attached, where Sufi gatherings were held. In this foundation the huḍūr was to take place twice daily, performed by two different groups under different shaikhs.

⁽¹⁾ Wizārat al-Awqāf, Daft., No. 1019, d. 910 H.

⁽²⁾ Wizārat al-Awqāf, Daft., No. 901, d. 898 H.

⁽³⁾ Dār al-Watā'iq al-Qawmiyya, Citadel, Hugag, No. 240-241, d. 912 H.

⁽⁴⁾ Wizārat al-Awqāf, Daft., No. 883, d. 907 H.



The *madrasa* of Hāyrbak at Tabbāna, completed after the Ottoman conquest, $(927/1520)^{(1)}$ was also a congregational mosque with $hud\bar{u}r$; it had only 5 cells located underneath the floor of the mosque.

The foundations of Qāytbāy (1474), Qānibāy (1503), al-Ġūrī (1504), Qurqumās (1507), Azdumur (1507), Ḥāyrbak (1520), are merely congregational mosques with ḥuḍūr sessions; they are neither madrasa(s) nor ḥānqāh(s) in the original sense. None of their waqfiyya(s) dictates any schedule except ḥuḍūr sessions and the traditional Koran reading which takes place in all mosques. None of them is linked to a specific rite of Islamic law. They do not stipulate that the Sufis engaged should live without their families or that they should refrain from any lucrative activities. On the other hand, the Sufis received only a stipend. No further obligations such as clothes, food (except at Azdumur's) or lodging are carried by the founder. The rab' is not exclusively dedicated to the use of the Sufis but to any person working in the foundation according to the nāzir's estimation. Thus the Sufi has no right a priori to be lodged.

Comparing these later foundations with the mosque of Amir Azbak min Ţuṭuḥ (890/1476), the terminological free-handness of the period becomes even more obvious.

Amir Azbak's mosque did not survive, its waqfiyya, however, remains (2). The foundation in question was a \check{gami} — its plan was that of a hypostyle mosque. A sabil and a $kutt\bar{a}b$ were attached to it as well as a library. Aside from its normal functions, this mosque sponsored $hud\bar{u}r$ sessions every afternoon to be performed by twenty Sufis and their shaikh. The foundation provided lodging only for the $im\bar{a}m$ and the $hat\bar{i}b$. There is no functional difference between this mosque, properly termed \check{gami} by the waqf, and the six above mentioned late Mamluk foundations, which went by the name madrasa. Interestingly, the waqf of Azbak states that the $hud\bar{u}r$ of the Sufis should take place in the mosque in the same manner as in all the madrasa(s) of Cairo. On the other hand religious foundations sponsored by sufi shaikhs of the type originally known as $z\bar{a}wiya$ came also to be designated as madrasa (3).

(1) Dār al-Waṭā'iq al-Qawmiyya, Citadel, Huǧaǧ, No. 292, d. 927 H.

(2) Dār al-Waṭā'iq al-Qawmiyya, Citadel, Ḥuǧaǧ, No. 198, d. 890 H.

(3) Ibn Iyās calls Šayh Dašţūţi's foundation a madrasa, Badā'i al-Zuhūr fī Waqā'i al-Duhūr, ed. M. Mostafa, Cairo 1961, V, p. 316; Šayh Ša rānī

calls his own a *madrasa*, *al-Ṭabaqāt al-Kubrā*, Cairo 1954, II, p. 140; s. also p. 121 on Šayḥ al-Ġamri's foundations; the mosque of the sufi shaikh Abū'l-'Ilā called by Šaʿrānī *zāwiya* (II, p. 87) designated by its inscriptions as *madrasa*, Ḥasan 'Abd al-Wahhāb, *Tārīḥ al-Masāğid al-Aṭariyya*, Cairo 1946, p. 277.

* *

Religious institutions of the late Mamluk period differ to a great extent from the madrasa and $h\bar{a}nq\bar{a}h$ of the earlier period. Teaching of Islamic law (fiqh) is no longer included in the waqf stipulations of later Mamluk madrasa(s). At the same time the monastic $h\bar{a}nq\bar{a}h$ — in fact the $h\bar{a}nq\bar{a}h$ altogether — disappears.

With education provided in the 14th century $h\bar{a}nq\bar{a}h$ and Sufism practiced in madrasa(s) and mosques of the same period, a Sufi sponsored by such organizations could gain access to any public or official position. He could be anybody from any origin or profession. No doubt the fusion of madrasa and $h\bar{a}nq\bar{a}h$ led to the assimilation of their Sufis into practical life and contributed decisively to their abandonment of such ideals as hulwa and zuhd which Ibn al-Hāǧǧ associates with classic Sufi training (1). (This practical-minded attitude only characterized official institutions not, however, the $z\bar{a}wiya$). With assimilation replacing seclusion, monasticism lost its meaning and gradually disappeared.

On the other hand, the absence of *dars* or classes for the study of *fiqh* in the later so-called madrasa(s) does not necessarily imply that teaching as such declined. Saḥāwi's biographies of the 15th century scholars (2) show very clearly that the education of a faqih or scholar was more associated with individual teachers than with institutions. It has always been the teacher and not the madrasa who issued the $i\check{g}aza$.

The situation was similar for Sufis. The official $h\bar{a}nq\bar{a}h$ and mosque were not the only places where Sufism was practiced. Charismatic shaikhs attracted masses of disciples around their $z\bar{a}wiya(s)$ which gradually acquired the status of madrasa and $g\bar{a}mi^s$. By building a $h\bar{a}nq\bar{a}h$ of small size and adding two $z\bar{a}wiya(s)$ to his complex, Sultan Barsbāy was probably responding to the needs of his time. This means that the rulers of the 15th century no longer controlled all aspects of religious life as did those of the 12th and 13th centuries.

With these final developments, the Cairene mosque has returned full circle to its original pluralistic function where prayer, teaching and Sufi rituals took place within the public frame of its premises. An important evolution is, however, the transfer of this function from one main mosque within an urban agglomeration to a multitude of smaller mosques all over the city.

Regarding our initial question on the architectural development of living units in $h\bar{a}nq\bar{a}h(s)$ and madrasa(s), investigation has indeed revealed the extent to which religious

⁽¹⁾ See note 4 p. 74 above.

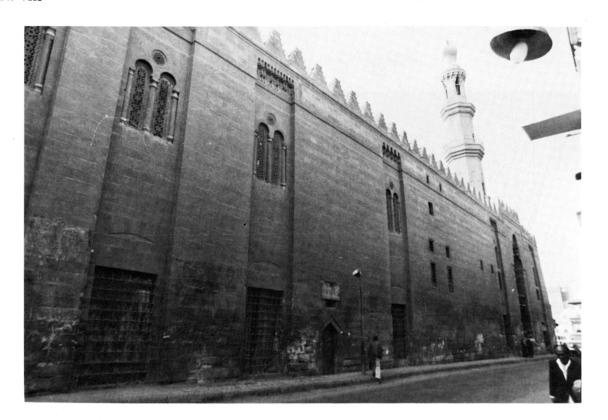
⁽²⁾ al-Daw' al-Lāmi' li Ahl al-Qarn al-Tāsi', Cairo 1354 H.

and social change was reflected in these buildings. The living quarters of early foundations were rows of cells built around a courtyard and a gathering hall, the ensemble forming a closed space dedicated to a select community and its activities. At the end of the Mamluk period, we find a religious foundation annexed to a congregational mosque, next to which stands an apartment building vaguely dedicated to the community associated with the foundation. Both the mosque and the dwellings appear in the forms of secular architecture: the $q\bar{a}^c$ and the rab^c . This change of form reflects the change in the meaning of the institutions they represent. The $q\bar{a}^c$ plan symbolizes a less formal approach to the mosque; every district of the crowded city by then had its own $g\bar{a}mi^c$. The rab^c reflects the loose relation of the Sufi to the foundation that sponsores him.

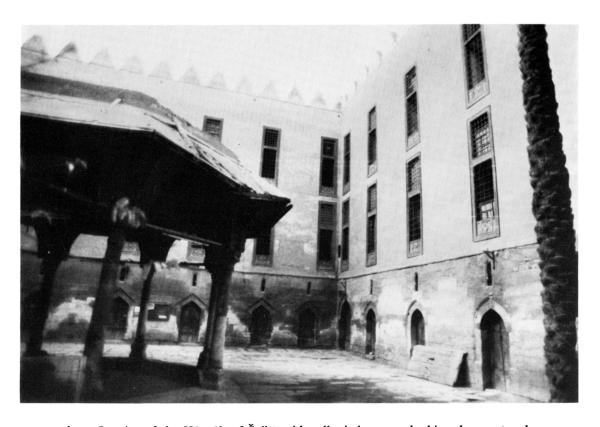
Flexibility in the design and function of these buildings is mirrored in the terminology used to describe them. The use of the term madrasa on inscriptions and in waqfiyya(s) of mosques which did not have a definite scholarly role, like the application of the term bānqāh to the hall in al-Gūrī's complex, which has no living quarters, does not necessarily indicate a lack of precision. Architectural epigraphy was a matter of protocol, and waqf were legal documents that could not have been treated with carelessness. Rather, the persistance in the use of these terms shows that the functions they describe had evolved in such a natural and gradual manner — from the 12th century when they were introduced by Şalāḥ al-Dīn to the early 16th century — that the change was not registered by the society around them.



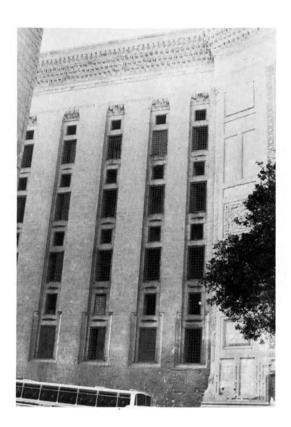
AnIsl 21 (1985), p. 73-93 Doris Behrens-Abouseif Change in Function and Form of Mamluk Religious Institutions [avec 4 planches]. © IFAO 2025 AnIsl en ligne



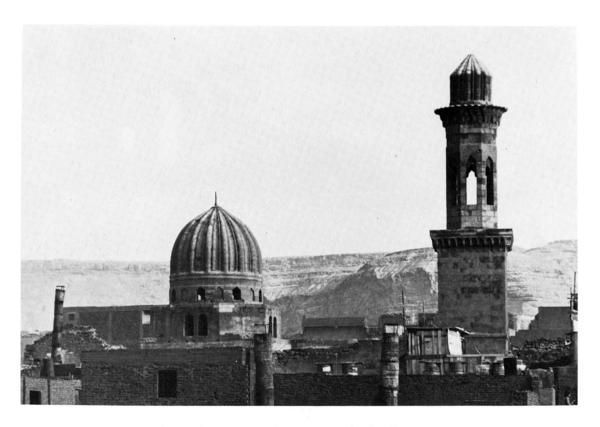
a. - Façade of the Ḥānqāh of Šaiḥū.



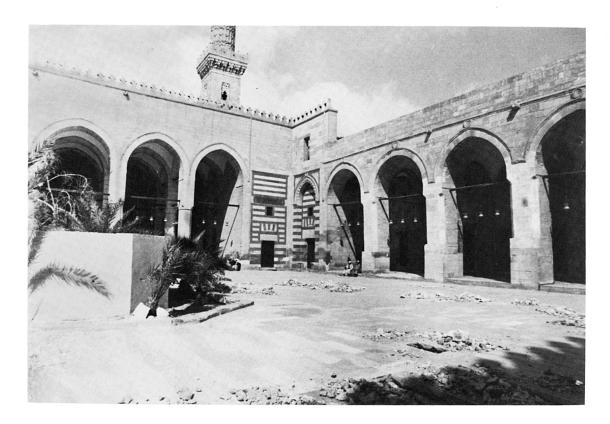
b. - Interior of the Hānqāh of Šaihū with cell windows overlooking the courtyard.



a. — Façade of the Madrasa of Sultan Ḥasan with living units overlooking the street.



b. - The Ḥānqāh of Tankizbuģā in the Cemetery.



a. — Interior of the Ḥānqāh of Farağ Ibn Barqūq in the Northern Cemetery.

The lateral (to the right) used to be surmounted by cells.



 $b. - Rab^c$ attached to the Hangah of Barsbay in the Northern Cemetery.