



Splendors of

MOSQUE

Foreword by Prince Ayn Agha Khan
Preface by Leyla Uluhanli

มหาวิทยาลัยเทคโนโลยีราชมงคลพระนคร

ห้องสมุดสาขาชีวิตเวช



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This book is the result of a continuous dialogue between the author, numerous experts, and Rizzoli International Publications, Inc., over the course of four years. The richness and diversity of the mosques around the world have obliged us to select just a few extraordinary examples. In this volume, we have limited our discussion mostly to mosques within the Middle East, Europe, North Africa and the sub-Saharan, the Indian subcontinent, North America, and Russia and the Caucasus. We hope to address their magnificent counterparts in China, the Far East, the Pacific, and South America in the near future.

For the sake of simplicity, dates of buildings, historic events, and personages follow the Gregorian calendar rather than the Muslim calendar (or the *hijra*), which marks the Prophet Muhammad's journey from Mecca to Medina (July 622). However, if an exact date in an inscription or other historical document has been cited in this book's text, then it is the *hijra* date that has been used.

We have transliterated terms adopted from languages including Arabic, Persian, and Urdu without the diacritical marks in most cases and have printed common foreign words in italics on first usage within each essay. Additionally, due to the particularities of printing, we denote both the Arabic letters "ayn" and "hamza" with an apostrophe. Our choice of spelling is largely based on common usage of foreign terms and primarily drawn from *The Grove Encyclopedia of Islamic Art and Architecture*. In the case of frequently used words or proper names that vary widely in English usage, we have opted for Qur'an rather than Koran or Quran, Muhammad rather than Mohammed, and *madrasa* rather than *madrassa* or *madrrasah*. In terms of places, we have preferred forms that have traditionally appeared in English, in accordance with *Merriam-Webster's New World College Dictionary*, such as Mecca rather than Makkah, or Fez rather than Fas. As, over the centuries, many countries and regions have changed or no longer exist, we are situating mosques within the nations where they are currently located.

Below: Brilliantly colored Ottoman tile with floral and saz leaf design manufactured in Iznik, adorning the interior of the Sultan Ahmed Mosque (1609–1616), Istanbul. Made of stonepaste polychrome painted under a transparent glaze, sixteenth century.

Following spread: A so based on the ancient or four-arch system, u brickwork vaulting fr of the Masjid-i Jami', twelfth century.





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