



AET2 and MLT2

Asian and Middle Eastern Studies Tripos, Part II, and Modern and Medieval Languages Tripos, Part II

Easter 2021

Paper MES39 (AET2) and Paper 162 (MLT2)

Special subject in the pre-modern Middle East: Islamic Cities and Muslim Kings? Monarchy, Legitimacy and Urbanism in the Medieval Islamic World

All candidates **MUST** answer **Question 1** and **two questions** chosen from **Questions 2-9**.

All questions carry **equal** marks.

The **word limit** for each question is **1500** words.

SPECIAL REQUIREMENTS TO BE SUPPLIED FOR THIS EXAMINATION

Student declaration form

SUBMISSION REQUIREMENTS

Answers may be written by hand in **black ink** or typed.

If written by hand, upload your answers as a scan or image file.

If typed, upload them in a document, such as a Word document or PDF.

Files should be saved as MES39_[your number].

Write your number **not** your name as well as the paper code (MES39) on each page of your submission.

Upload a completed student declaration form as a separate file.

RESOURCES PERMITTED FOR THIS EXAMINATION

Your exam answers must be entirely your own new and original work, with any quotations clearly marked as such. You may use your own notes and any primary or secondary sources in preparing your answers if you wish to do so.

The exam will begin as soon as you open the file containing the questions. Once begun you will have six hours to complete the exam.

All candidates MUST answer Question 1 and two questions chosen from Questions 2-9. All questions carry equal marks.

1. **All candidates must answer this question.** Choose **three** from the following eight text extracts and images and write a historical commentary on **each** of your **three** chosen images and/or extracts.
 - a. They encompassed the Rock with a balustrade made of the Indian Teak(?) tree in which jades were inlaid. Behind the balustrade there were curtains made of variegated and decorated silk, hanging down among the pillars. Every Monday and Thursday the gatekeepers used to melt musk, ambergris, rose water and saffron ...Each [Monday and Thursday] morning the attendants enter the bathhouse and wash and purify themselves. Then they enter the storeroom in which there is a kind of perfume *khalūq*, they take off their clothes and put on a garment made of decorated silk brocade and tightly fasten the girdle embellished with gold around their waists, and they rub the rock over with the perfume. Then the incense is put in censers of gold and silver, inside which there is an Indian odiferous wood which is rubbed over with musk ...the gatekeepers lower the curtain so that the incense encircles the Rock entirely and the odour clings to it. Then the curtains were raised so that this odour went out until it fills the entire city. Then a herald called, "Now surely the Rock has been opened. Whoever wants to perform a visit (*ziyāra*), let him come."

Sibṭ b. al-Jawzī (1186–1256), *Mir'āt al-zamān*, tr. Amikam Elad, *Medieval Jerusalem and Islamic worship: holy places, ceremonies, pilgrimage*. Leiden: Brill, 1995, 54–55.

b.



- c. The following morning al-Mu'izz went along with his troops for the 'Īd al-Naḥr prayers. He prayed as he had for the 'Īd al-Fiṭr prayers as regarded the recitation: the *takbir*, the long duration of the *rak'a* and the prostration. He then gave the sermon and departed wearing his robe. When he arrived at the palace, he permitted everyone to enter the hall (*iwān*) where the *shamsa* was displayed. No one was refused admittance, whether from Egypt, Syria, or Iraq. The people of Iraq and Khurāsān, and those who were proceeding to the pilgrimage, remarked that they had never seen a *shamsa* like it. The jewellers and prominent merchants stated that the *shamsa* was invaluable and that [in comparison] the Abbasids' was in the main crafted from semi-precious stones. It was also a quarter the size of this one.

Al-Maqrīzī (d. 1442), *Itti'āz al-ḥunafā'*, ed. Jamāl al-Dīn al-Shayyāl. Cairo: Lajnat Iḥyā' al-Turāth al-Islāmī, 1967-1971, 1:140-41; tr. Shainool Jiwa.

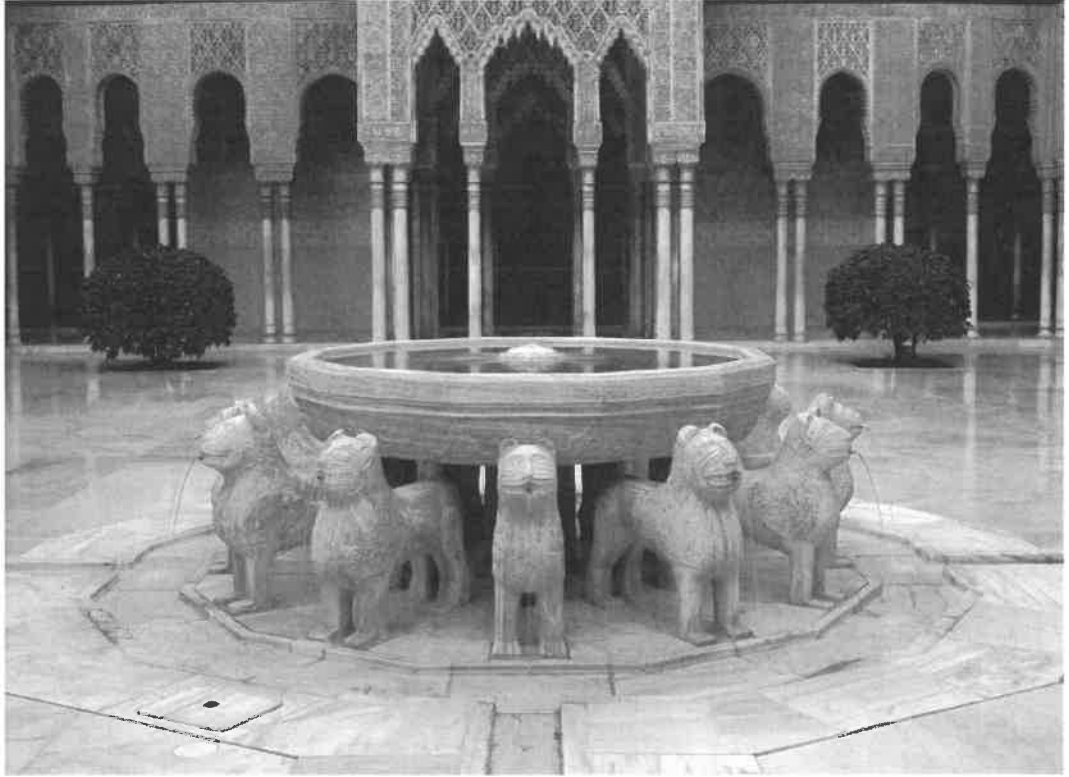
d.



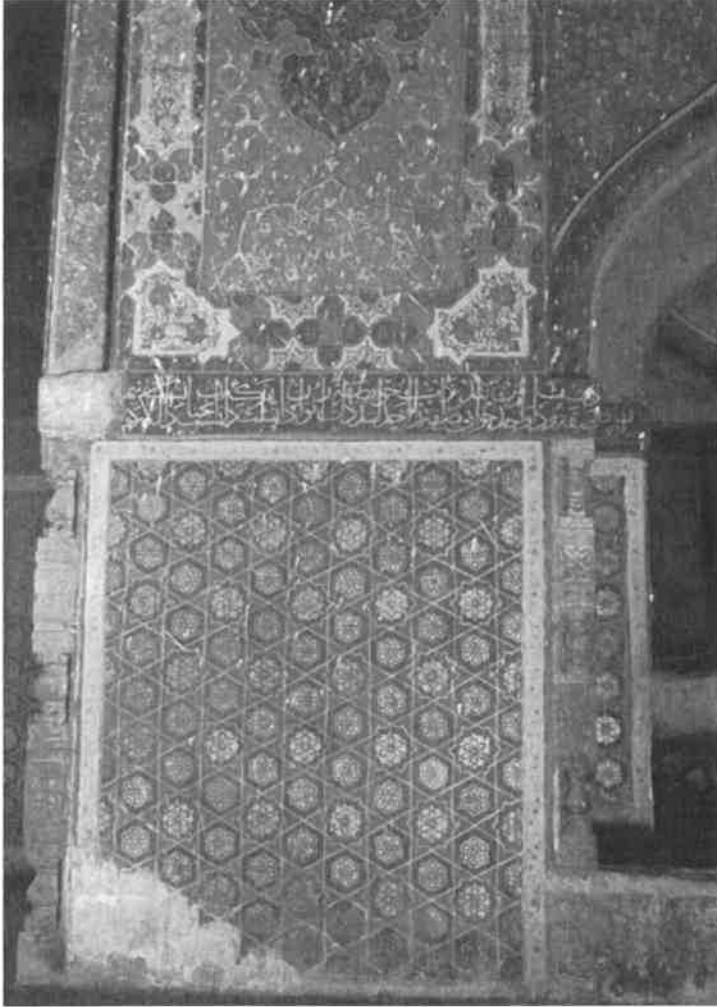
- e. In the court [of the Great Mosque] between the two domes we have mentioned, are two columns that stand a little apart from each other. Their capitals are deep and of brass, fretted and beautifully engraved, and on the middle night of Sha'bān they are hung with lamps so that they appear as lighted chandeliers. The people of this town gather together on this night of the twenty-seventh (and last day) of the venerated Ramadan. In this venerated mosque, after the morning prayers, there daily assembles a great congregation for the reading of one of the seven sections of the Quran. This is unailing, and it is the same after the evening prayers for the reading of what is called the Kawthariyya, when they read from the sura al-Kawthar until the end of the book. To this assembly of the Kawthar come all who do not well know the Quran by heart; and all such participants receive a daily allowance, more than five hundred persons being able to live from it. This is one of the virtues of this venerated mosque, in which from morning until evening the Quran is read unceasingly. In it lectures are delivered to students, and the teachers receive a liberal stipend. The Mālikīs have a *zawiya* for study in the west side, and there the students from the Maghrib, who receive a fixed allowance, assemble.

Ibn Jubayr (d. 1217), *Al-Rihla*, ed. William Wright. [Leiden]: E.J. Brill, 1907, 271–2, tr. after Broadhurst.

f.



g.



h.



Answer **two** questions from questions 2-9 below.

2. How far did caliphal ritual before c.770 CE mark a departure from Roman and Sasanian royal precedents?
3. How does the evidence limit our understanding of royal ritual in the Abbasid caliphate before c.900 CE?
4. To what extent was Cairo a ceremonial city?
5. Explain the importance of the *waqf* in Zangid and Ayyubid cities.
6. Compare and contrast the architecture, decoration and functions of Madīnat al-Zahrā' with those of the Alhambra.
7. Account for the character and extent of the impact of Timurid International Style in art and architecture outside of Greater Iran and Central Asia.
8. To what extent is the 'Gunpowder empires' paradigm appropriate for the early-modern cities and architecture of the Ottoman, Safavid and Mughal empires?
9. 'The idea of the "Islamic city" is a now redundant legacy of colonialism.' Discuss.

END OF PAPER

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