

## HISTORIC CEMETERIES

COMPONENT OF THE URBAN REGENERATION PROJECT FOR HISTORIC CAIRO

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# Urban Regeneration Project for Historic Cairo

## Historic Cemeteries

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Cairo has been a dominant political, cultural, commercial and religious capital throughout history playing a prominent role during Fatimids, reaching its golden age during Mamluks, and sustaining its cosmopolitan significance during Ottoman times. Due to its unique peculiar skyline, it has been known to scholars and historians as “City of the thousand minarets”.

Historic Cairo was inscribed on the World Heritage List in 1979 recognizing its “absolutely unquestionable historical, archaeological and urbanistic importance.” Upon ICOMOS recommendation, the inscription was based on the following criteria:

1. Several of the great monuments of Cairo are incontestable masterpieces;
2. The historic centre of Cairo groups numerous streets and old dwellings and thus maintains, in the heart of the traditional urban fabric, forms of human settlement, which go back to the middle Ages;
3. The historic centre of Cairo constitutes an impressive material witness to the international importance on the political, strategic, intellectual and commercial level of the City during the medieval period.

**URHC Goals and Objectives** In July 2010, UNESCO-WHC launched the Urban Regeneration Project for Historic Cairo (URHC) in the framework of a larger program of technical assistance to the Egyptian Government concerning the management of the World Heritage Site, focusing on the following objectives:

1. The preparation of a Conservation Plan for Historic Cairo’s “Core and Buffer Zones”, which would include the Management Plan required by the WH Operational Guidelines;
  2. The establishment of an institutional framework to undertake and develop a sustainable urban conservation policy, promoting coordination and collaboration amongst different institutions, administrations and agencies concerned with the management of the World Heritage Site;
  3. The creation of an appropriate and shared information platform for urban conservation.
- To achieve these goals, an interdisciplinary team of local and international consultants are collaborating with the concerned bodies to develop a set of protection measures in order to uphold the site’s Outstanding Universal Value, to prevent further decay of the historic urban fabric and to enhance the socio-economic conditions of Historic Cairo.

The study targets the cemeteries in its different urban nature as a built-up multifunctional part of the historic settlement. It addresses the relatively high concentration of monuments, shrines, and buildings of architectural value that suffer from a different set of conservation problems; its importance as religious and touristic destination; and the threats represented by planning and development proposal that could alter the nature and the integrity of the place.

تستهدف هذه الدراسة الجبانات في طبيعتها الحضرية المختلفة كبناء متعدد الوظائف في المدينة التاريخية. وتتناول التركيز العالي نسبياً للآثار، والأضرحة، والمباني ذات القيمة المعمارية والتي تعاني من مشاكل حفاظ مختلفة وأهميتها كمواقع دينية وسياحية؛ وتتناول كذلك التهديدات المتمثلة في مقترحات التخطيط والتنمية والتي يمكن أن تبطل طبيعة وسلامة المكان.



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## INTRODUCTION: SCOPE OF WORK

In the framework of the programme "Management of World Heritage sites in Egypt", the Urban Regeneration of Historic Cairo Project has implemented a basic field study for the assessment of the urban heritage values of the urban fabric. Recognising the special nature of Cairo's multi-functional historic cemeteries, they were not included in this survey. The purpose of this component of the project is to adjust the strategy used to grade the urban heritage values of Historic Cairo to the special nature of the cemeteries while staying as close as possible to the structure and format of the previous field survey and study. The cemetery is not simply different because of its funerary use and different – more open - urban fabric. It is a built-up multifunctional cemetery with a mix of funerary and secular activities, the latter including residential, commercial and small scale industrial activities both in funerary spaces and in independent non-funerary structures. It also contains a relatively high concentration of monuments, shrines, and buildings of architectural value that suffer from a different set of conservation problems. Furthermore, it is an equally important destination for both religious and cultural tourism (local and international) and as such requires a more complex management strategy. Finally, it is at risk as an entire entity due to attempts to make better economic use of its land – which now lies in the middle of the city, or to change its nature, which is deemed un-Islamic by some and unprogressive by others.

Project implementation steps included the following:

1. Define the specific survey criteria (size of the sections, revision of parameters, analysis of special historic and archival sources);
2. Define the survey form as part of as well as other survey/investigation tools required for the study, and develop, with assistance from the URHC project team, base maps for the intended surveys; in case of need of additional elements (i.e. satellite images or cadastral maps) and after consultation and approval by the UNESCO World Heritage Centre.
3. Conduct a basic survey of the cemetery based on the proposed sections and adjusted parameters.
4. Propose a strategy for the protection of the historic cemetery including the sections that lie within the buffer zone.

## SPECIFIC SURVEY CRITERIA

### 1. BORDER ADJUSTMENTS:

The borders proposed by URHC were revised and modifications were proposed.

- No modifications were made to the borders of the Eastern Cemetery of al-Sahra'.
- The borders of the Northern Cemetery of Bab al-Nasr were extended slightly to include a section east of the northern strip of Najm al-Din Street so that its namesake, the mosque and shrine of Najm al-Din, is within the protected area.
- The borders of the Southern Cemetery of al-Qarafa were modified in the following manner:
  - The borders of the cemetery of al-Sayyida Nafisa were extended westward to include the blocks of walled funerary enclosures (*hawshs*) built in the 20<sup>th</sup> century because they

represent the final stage of development of the cemetery (planned blocks along wide streets).

- The eastern border of the Southern Cemetery of al-Qarafa was extended to include the cemetery of 'Umar ibn al-Farid which contains, in addition to the shrine of Ibn al-Farid, the Fatimid shrines of Akhawat Yusuf and the rare Ottoman complex of Sulayman Agha al-Hanafi. Overlooking them are the mosques of al-Juyushi and al-Khalwati. These sections was included, not simply for the historical value of its listed monuments, but to emphasis the important connection between al-Qarafa and al-Muqattam mount which was historically viewed as a sacred mountain with the strip along its foot sought after for burial. The strip of al-Jabal at the foot of the hill (called al-Jabal with reference to al-Muqattam Hill) therefore housed a string of shrines and burials for the cemetery's most sacred figures, al-Sadat al-Wafa'iyya, Ibn 'Ata'illah-al-Sakandari, al-Shatbi, al-Basir, and of course, Ibn al-Farid, the famous sufi saint and poet. This is in addition to the occupation of its caves by ascetics and hermits. This section of al-Jabal was chosen for inclusion because it is the most cohesive and compact of the strip and because of the cognitive continuity between it and the corresponding section west of the Autostrade (which were originally one and are currently called Sayyidi 'Umar (after al-Farid) East, and Sayyidi 'Umar West.
- The southern borders were extended south to include the area from the shrine of al-Layth b. Sa'd to Sayyidi 'Uqba. Al-Layth b. Sa'd is the area's second most important shrine, the second "Imam" in the Ottoman and 19<sup>th</sup> century name for the Southern Cemetery – al-Imamayn or the Two Imams while Sayyidi 'Uqba is the cemetery's only documented *sahabi* (companion of the prophet) burial. The latter is also the only example we have of an Ottoman funerary complex at the scale of the Mamluk ones.
- The eastern strip excluded from the Southern Cemetery in the UHRC borders was included because excluding it would be detrimental to the integrity of the cemetery as an ensemble particularly that it contains a historical structure that represents an integral part of the history of two of the cemetery's most important sites, al-Imam al-Shafi'i and Hawsh al-Pasha. This structure is the Muhammad 'Ali Aqueduct meant to furnish these sites with water and is the city's last aqueduct. This is in addition to a number of examples of Ottoman canopy type tombs, one of which, Ruqayya Dudu, is arguably the best example of its type remaining to us today. Finally, the borders thus proposed follow the logic of the city's topography with Ayn al-Sira Road constituting a clear legible edge.



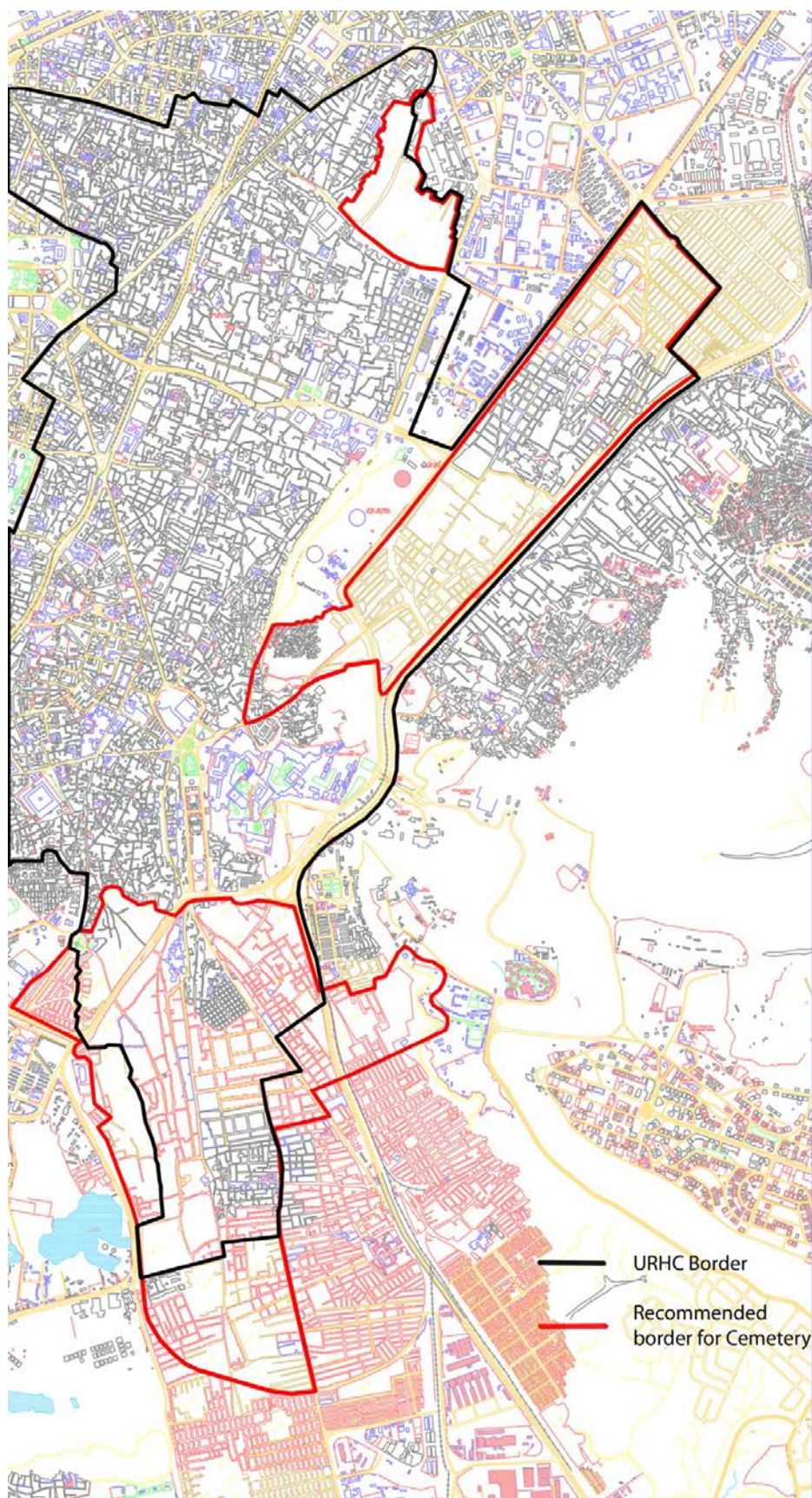


Fig. 1 Recommended border modifications



## 2. SECTION SIZES

The cemeteries were first divided into 3 main areas, the Southern Cemetery of al-Qarafa including al-Sayyida Nafisa Cemetery (SC); the Eastern Cemetery of al-Sahra' including Bab al-Wazir Cemetery (EC) and the Northern Cemetery of Bab al-Nasr (NC). They were then sub-divided into sections according to the following criteria:

- Urban fabric was the main criterion for division into sections. It was also found to be related to the date of inception of the area and also to the type of use (purely funerary, secular / funerary in funerary structure, purely secular pocket) and was thus the most logical basis for grading.
- Administrative zones (and their smaller subdivision into *turabi* areas) were taken more as a general guideline. This is because there is no map documenting the *turabi* areas and to prepare this map was beyond the scope of the project, and furthermore, these areas did not necessarily follow the changes in urban fabric and as such would have confused the grading.
- Size of section.

The average section size is 0.24 sq. km.

The Northern Cemetery of Bab al-Nasr was not divided into sections (Bab al-Nasr section size: 0.25 sq. km).

The Eastern Cemetery of al-Sahra' was divided into 7 sections, the 7<sup>th</sup> being Bab al-Wazir Cemetery (Average section size: 0.22 sq. km).

The Southern Cemetery of al-Qarafa was divided into 10 sections, the 9<sup>th</sup> being al-Sayyida Nafisa Cemetery (Average section size: 0.25 sq. km).

This brings the total number of sections to 18.

When necessary, these sections were further divided into sub-sections, but only if it was felt that there was a variation in grading.

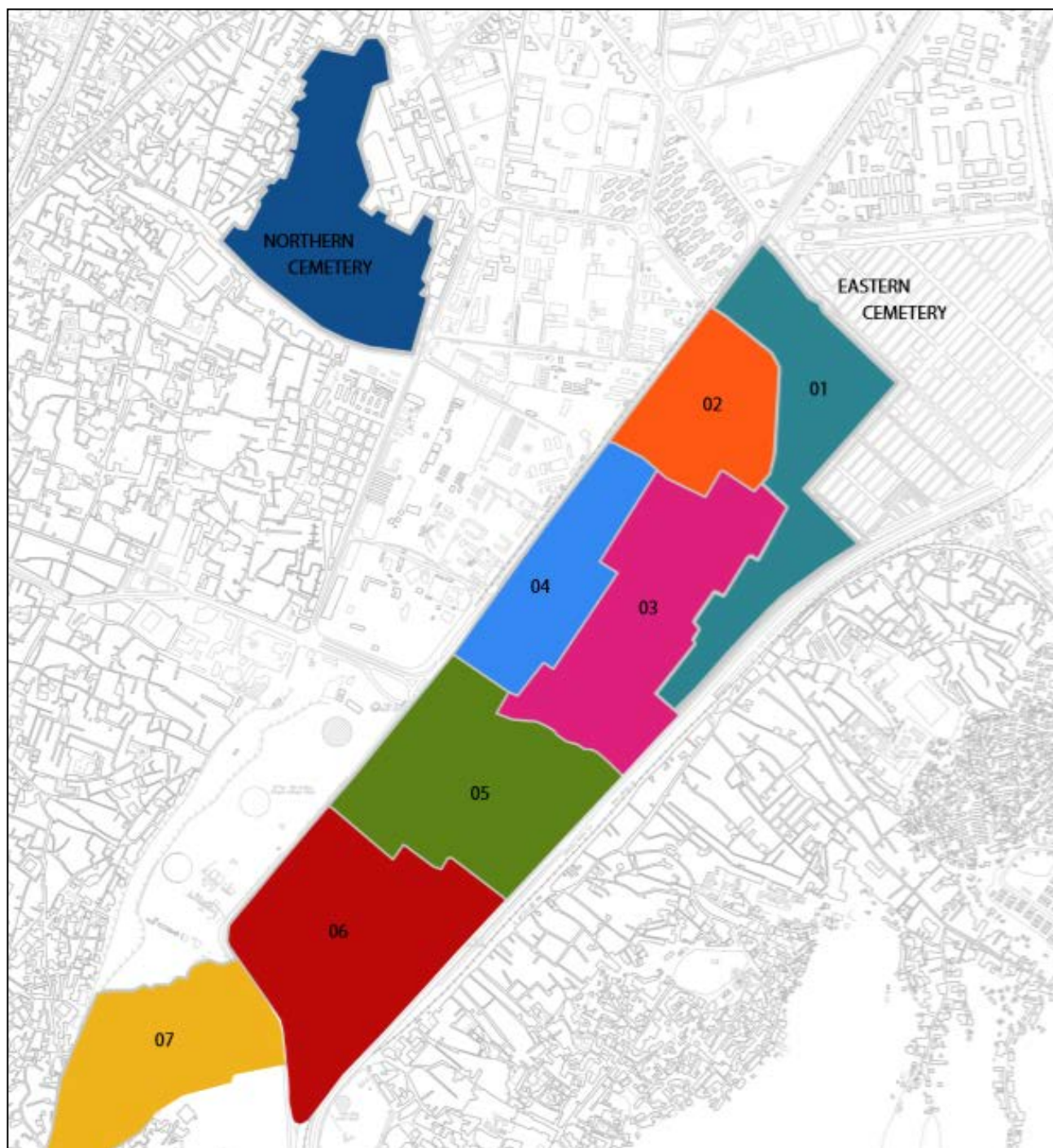


Fig. 2a Cemetery divisions (NC & EC)

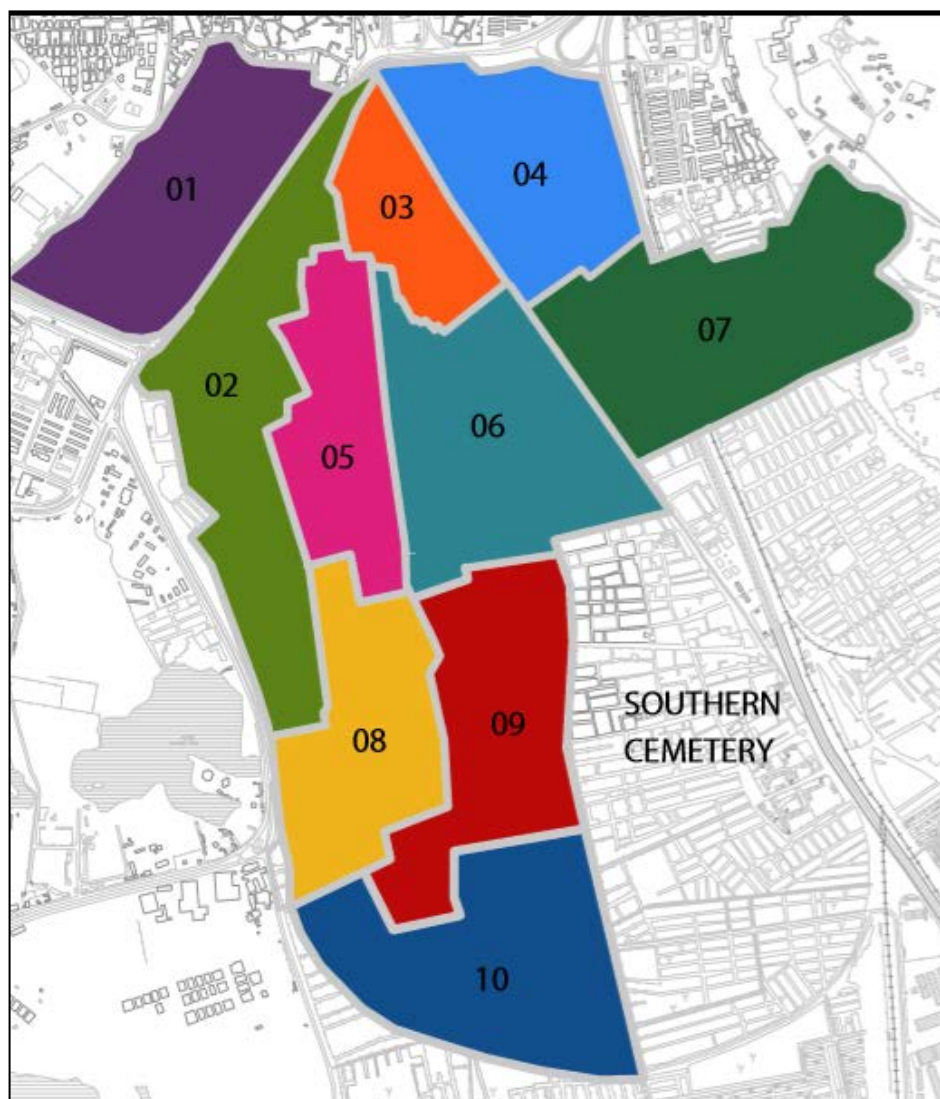


Fig. 2B Cemetery divisions (SC)



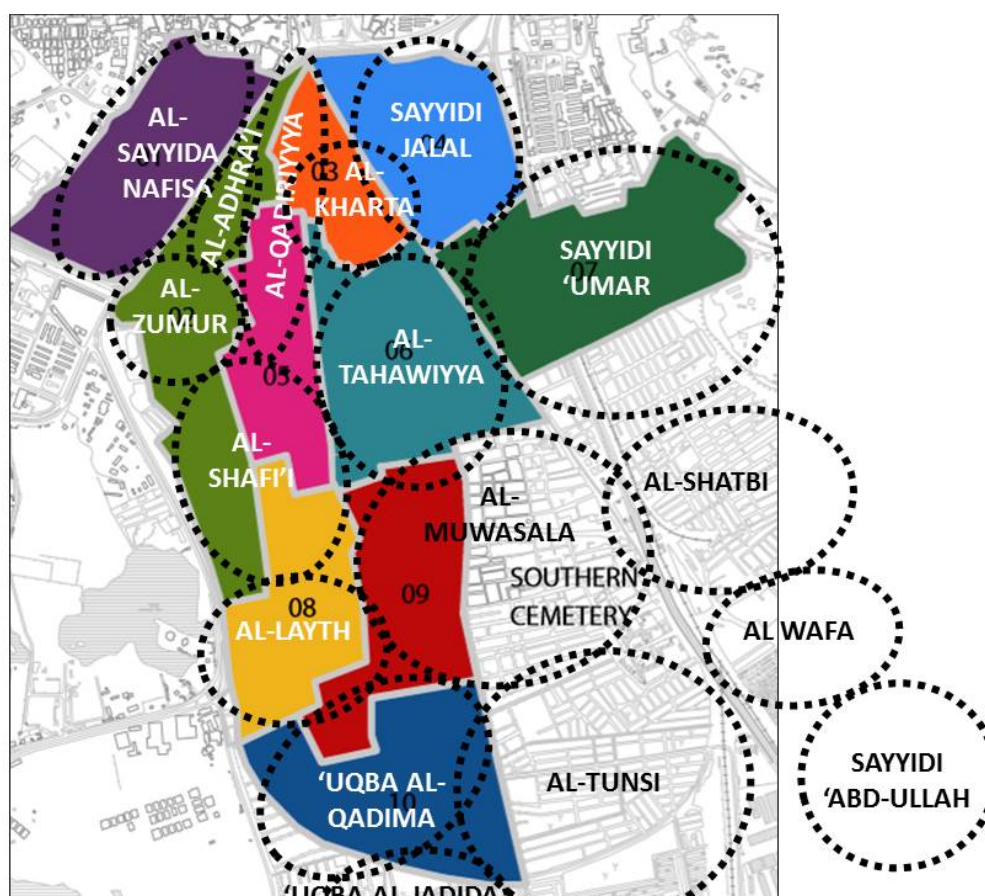
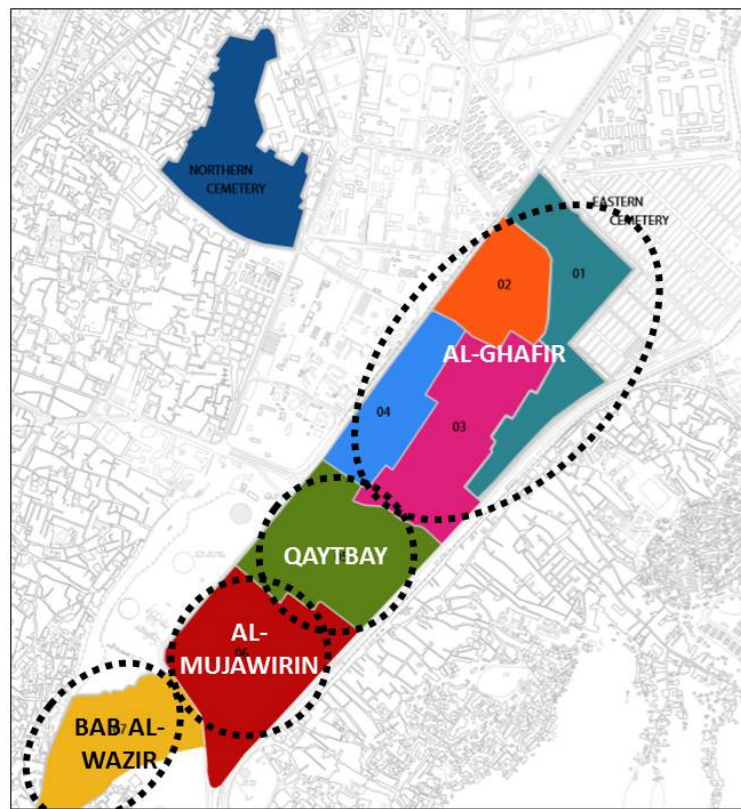


Fig. 3 Administrative Divisions



(top: The Eastern Cemetery of al-Sahra'; above: The Southern Cemetery of al-Qarafa)

### 3. PARAMETER REVISION

The parameters were adjusted to suit the special nature of the cemetery while maintaining the order and logic of the original system as much as possible.

Parameter A (architectural heritage) was not modified in weight or description. Parameters B and C (persistence of street alignment and persistence of plot size) were merged into one parameter (B) (urban fabric and cityscape) and its total weight was brought down to 2. Parameter D (continuity and compactness) became Parameter C but its value and weight were not modified. Parameter E (activities and use of the urban space) was modified with regards to weight (down from 3 to 2) and description, A new parameter (E) was introduced to assess symbolic value which is of primary importance in the cemetery, its weight is 3. This brings the weight of parameters assessing tangible heritage down to 7 with parameters assessing intangible value up to 5.

#### A) Architectural Heritage (out of 3)

Refers to overall architectural riches and merit of the urban fabric taking into account the historic and cultural layering.

- Presence or absence of buildings of heritage interest because of their authenticity. For the cemeteries we have a predominance of three styles: Mamluk, Ottoman and Muhammad 'Ali, with a limited representation of Fatimid and Ayyubid buildings.
- Classified monuments are taken into consideration only as landmarks – or as indicators of the relationship between focal points and urban context.

0-1: absence or rare presence



North Eastern Section of al-Qarafa

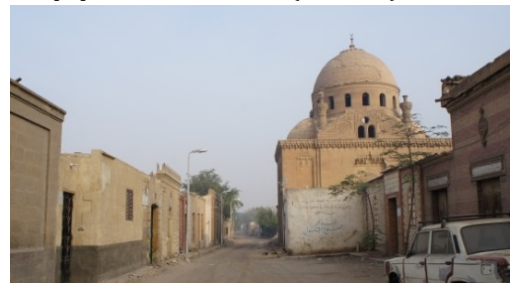


Barquq Residential Cluster (al-Sahra')

1-2: scattered



Sultan Ahmad St. (al-Sahra')



Al-Imam al-Layth St. (al-Qarafa)

2-3:  
persistence of  
continuous  
street fronts –  
presence of  
ensembles



Qurqumas and Amir Kabir in al-Sahra'



Al-Suyuti in al-Qarafa

Fig. 4 Architectural heritage

## B) Persistence of urban fabric (plot pattern and cityscape) (out of 2)

Refers to the persistence of a fabric of unbuilt spaces which could include streets or open spaces with cenotaphs and paths. It should be noted that there is a wide variance in the type of fabric that is related to the date of inception. Therefore the scattered cenotaphs, canopy tombs and walled *hawshs* of the Ottoman period are of equal value to the wide streets lined with continuous *hawsh* facades of the Muhammad 'Ali period – this is in spite of the vast difference in street fabric. Reference to the cityscape is related to the degree of uniformity in the *hawsh* facades in particular – with new additions of secular buildings on or within the cityscape being a factor in decreasing the grade for this parameter.

0-1:  
discontinued  
fabric due to  
the insertion of  
new streets or  
modern secular  
structures.



Barquq Residential Cluster (al-Sahra')



Qansuh Abu Sa'id St. (Al-Sahra')

1-2: continuous  
*hawsh* fronts in  
streets and  
persistent  
fabrics in open  
spaces  
alternating  
with *hawshs*.



Al-Sayyida Nafisa Cemetery



Bab al-Nasr Cemetery

Fig. 5 Persistence of urban fabric

## C) Continuity and compactness of the urban fabric (out of 2)

Refers to the presence or absence of vacant lots or disused or abandoned structures or ruins in a manner that visually and spatially disrupts the urban fabric.



0-1: presence of vacant lots and abandoned structures or ruins in a manner that visually and spatially disrupts the urban fabric.



Eastern section of al-Qarafa



Bab al-Nasr Cemetery

1-2: no relevant presence of vacant lots or abandoned ruins.



Al-Laythi Street (al-Qarafa)



Bab al-Wazir modern extension

Fig. 6 Continuity and compactness of the urban fabric

#### D) Activities and uses of urban space (out of 2)

Refers to presence or absence of activities and uses of the urban space which may be considered as indicators of socio-economic vitality and identity, while creating community cores or spines. In the cemetery, this is mostly linked to cemetery centres around major shrines (such as al-Shafi'i) or to spillover secular activities from the city or from secular pockets (such as the junk market, animal market, and construction tool markets all in the eastern section of the Southern Cemetery).

0-1: no secular activities – or scattered residential activities within *hawshs* – purely residential activities in residential clusters.



West of al-Qadiriyya Street (al-Qarafa)



Northern section of al-Sayyida Nafisa

1-2: use of public space for activities indicating socio-economic vitality.



Al-Sikka al-Hadid Street (Al-Qarafa)



Al-Imam al-Shafii Square (Al-Qarafa)

Fig. 7 Activities and Uses of Urban Space

**E) Symbolic value (out of 3)**

This indicator is specific to the cemetery and it relates to the presence of structures or spaces of symbolic value. These could be shrines of holy figures or tombs of public figures of political, artistic or social significance. They need not be monumental in scale or historical in value.

0-1: non-  
funerary

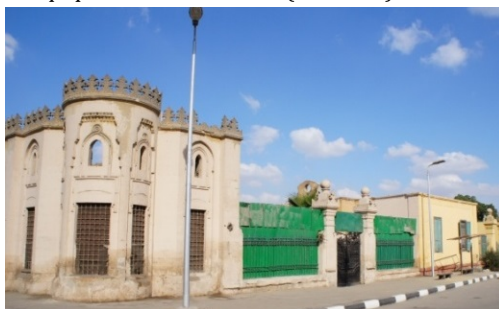


Barquq Residential Cluster (al-Sahra')



Al-Kharta (al-Qarafa)

1-2: scattered  
tombs or  
shrines of  
significance.

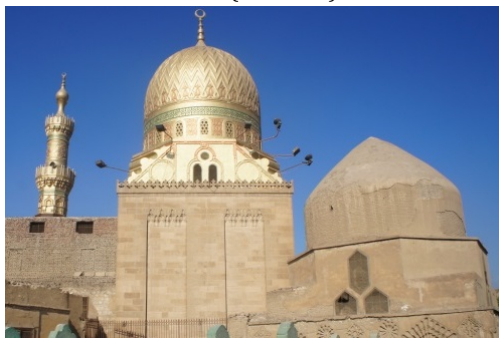


'Umar Makram Tomb (al-Sahra')



Mausoleum of Qazdughli (al-Qarafa)

2-3: major  
cemetery  
centre in which  
the shrine or  
mausoleum is  
the landmark



Al-Sayyida Nafisa



Al-Imam al-Shafi'i (al-Qarafa)

Fig. 8 Symbolic Value



#### 4. HISTORICAL AND ARCHIVAL SOURCES

##### Textual and Visual Records

While the city of Cairo is fairly well documented, whether in a relatively coherent set of historical annals and archives dating from the Mamluk period onwards, or in maps, or visually through photographs and etchings, the case is more complicated for the cemeteries. The problem is not that they are not documented. It is that the corpus of documentation fluctuates radically between the detailed tomb by tomb description of the cemeteries of the Mamluk period found in the *ziyara* literature, to the lack of a single detailed map for the cemetery of the 21<sup>st</sup> century. This short review will summarise bibliographical and archival resources of relevance to this particular study. It will not go into the details of the general problems related to finding resources for the study of the cemeteries if they are of no bearing on this study.

The sources can be divided into two categories. The first category is textual and is the main source of information in the pre-modern period, and continues to be of relevance in the modern period, but it may change in form and content and its importance may recede especially as other, more important genres start to appear. It included *ziyara* literature, *khitat*, *fada'il*, historical annals, biographies, travel literature and *tarajim* and the archival types, *waqfiyyas* and *taqarir nazar*.

*Ziyara* literature, as represented in the writings of Ibn 'Uthman, Ibn al-Nasikh, Ibn al-Zayyat, and al-Sakhawi, is an indispensable source of topographical information for the Mamluk period. These visitor guidebooks describe the Southern Cemetery tomb by tomb and are useful for theoretical reconstructions of the topography of the cemetery that allow us to understand the origin of the urban fabric we have today. They are less informative in the Ottoman period. *Ziyara* literature disappears as a genre in the modern period, but the annotations of Qasim and Abu Bakr in the editions of Al-Sakhawi and Ibn 'Uthman respectively provide vital information on the cemetery in the 20<sup>th</sup> century.

Of the other genres, *khitat*, or topographical descriptions are extremely useful, but again, most so for the Mamluk which gave us al-Maqrizi's *al-Mawa'iz wa'l-i'tibar* in which he dedicates a final section to the cemetery in addition to referring to its buildings in his typological catalogue of the city's important streets and structures. The genre, which exists but is not as informative in the Ottoman period, is revived by 'Ali Mubarak in the 19<sup>th</sup> century. His *Khitat al-Tawfiqiyya* is an indispensable resource. The rest of the genres are only useful for general background information.

While there is a wealth of *waqfiyyas* (endowment deeds) available to us from the Mamluk period, they are more numerous for the Eastern than Southern Cemetery *Waqfiyyas* of the Ottoman period, on the other hand, are an indispensable source of information and a large portion of the fairly hazy idea we have of what the cemetery was like under the Ottomans is derived from them. This genre continues to be of relevance in the Muhammad 'Ali period, although the most important set of *waqfiyyas*, that dealing with the property of the ruling family and the major landowners, is not accessible to scholars. *Taqarir al-Nazar* are reports of the rulings of Qadi Misr that document what happened to these *waqfs* after they were established, in addition to important information of *turabi* zones and how they were organised. The archival group to be found in Dar al-Watha'iq only records the period from 1138/1726 to 1342/1923.

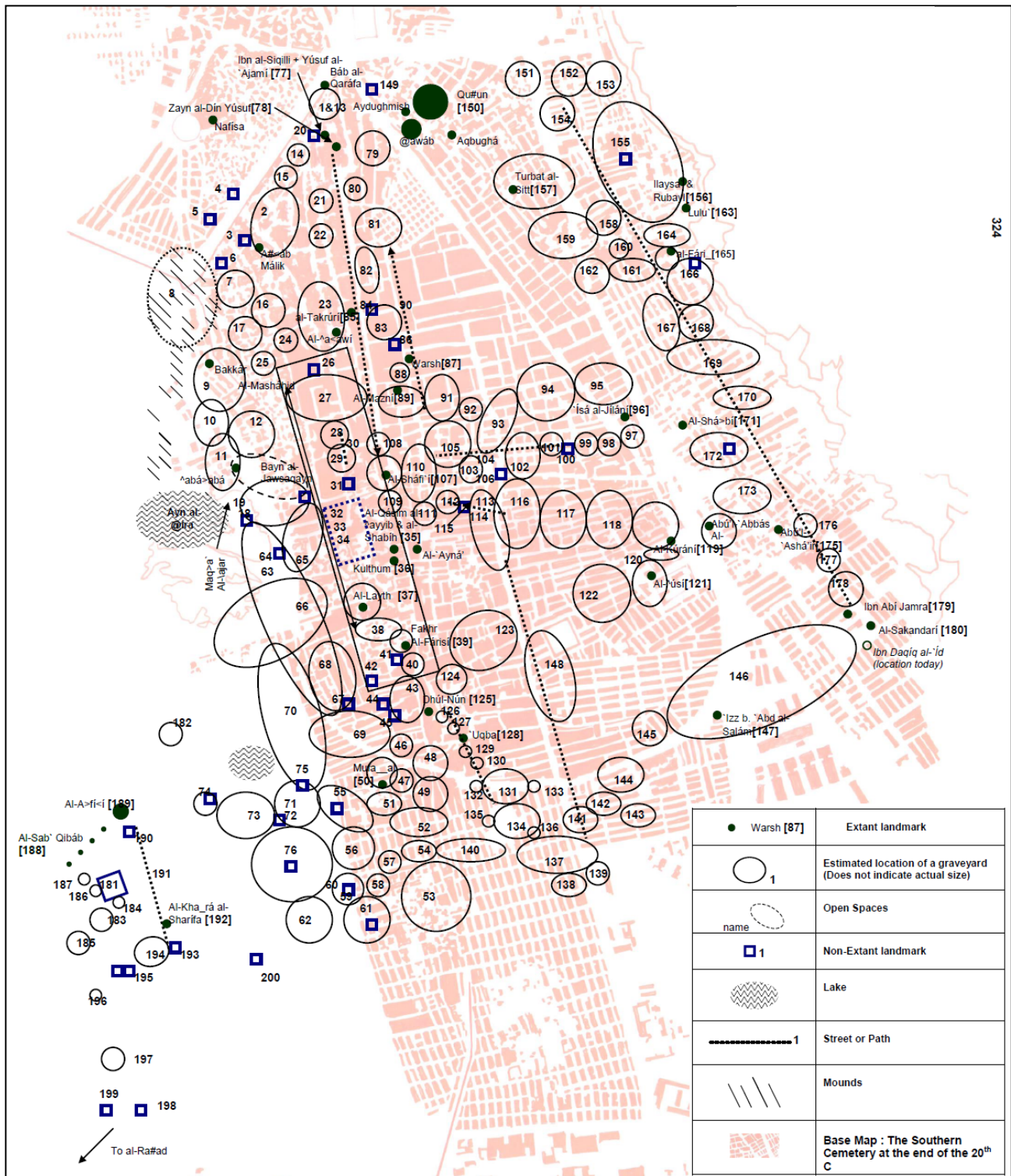


Fig. 9 Topographical reconstruction of the cemetery during the Mamluk period based on Ziyara literature (Al-Ibrashy 2005)

The second category is that of bibliographical genres that only appear in the modern period. They include Dar al-Watha'iq records of state correspondences, the archives and records of government agencies such as the Comité de Conservation, measured maps, visual records, whether drawn or photographed, legislative records of laws and decrees, printed media, and modern studies of the city

and the cemetery from the disciplines of sociology, anthropology, urban studies and architectural history. After a general discussion on the usefulness of these sources, a more detailed analysis of the maps available will follow.

These records provide a more detailed picture of the cemetery but again, are not as comprehensive as would appear at first glance. The problem is related more to how accessible and easy to use these records are, rather than whether or not they exist. The Dar al-Watha'iq records tend to peter off around 1923, probably due to administrative re-shuffling after the constitutional reforms. Furthermore, they are not properly archived and with the exception of the small portion of the archived indexed, it is difficult to know what is actually out there. The current attempts to digitize and archive all records will help, but they are still not complete. Archives of specific government organisations such as the Comité de Conservation are of use, but in the Comité's case for example, the bulletins stop at the year 1964, and while most of the drawings have been digitised, the complete records are not properly indexed and are difficult to access.

### Mapping and Administrative Organisation

Cairo's first measured map - that of the Description d'Egypte - stops at the borders of the cemeteries. They are included in the less detailed map of the "Environs du Caire" but the information to be gleaned from them is limited. This approach continues with later maps which are always less detailed for the cemeteries. For example, while a complete set of cadastral maps (scale 1:500) were prepared for the city in the first half of the 20<sup>th</sup> century; the only maps available for this period for the cemetery are the 1:1000 maps which do not show plot divisions. The only cadastral maps of existence were produced in the 1980s and 1990s for the residential pockets within the Southern Cemetery. This strategy continues in the 21<sup>st</sup> century as can be seen in the inadequate quality of the CAPMAS map (used for this study) in the cemetery areas.

Academic attempts at mapping the cemetery are limited. El-Kady and Bonnamy's seminal study "La cité des morts au Caire" includes a set of maps based on satellite images that are useful as an impressionistic rendition of the cemetery's urban fabric but are not accurate enough to use in a field survey. The only detailed survey of a section of the cemetery was carried out by a Getty-UCLA research team for the cemetery of al-Suyuti headed by Bierman, Hampikian and Ibrashy.

The Cemeteries Department in the Governorate of Cairo (the governmental body responsible for the cemetery) has no maps for the cemetery, relying instead on files based on a numbering system that divides the cemetery into *turabi* or caretaker zones, with each burial unit within the zone getting a sub number. So for example, the cemetery of al-Suyuti has *turabi* zones 1-16 and units in *turabi* zone 16 for example would number 16/1, 16/2 and so forth. These numbers are inscribed on the units and known to the *turabis* but the location and borders of the enclosures are only described verbally in the files and have to be notarized by *turabis* in case of legal disputes or requests for restoration or renovation of tombs. This, of course is a flawed system that contributes to





the deterioration of the cemeteries today.

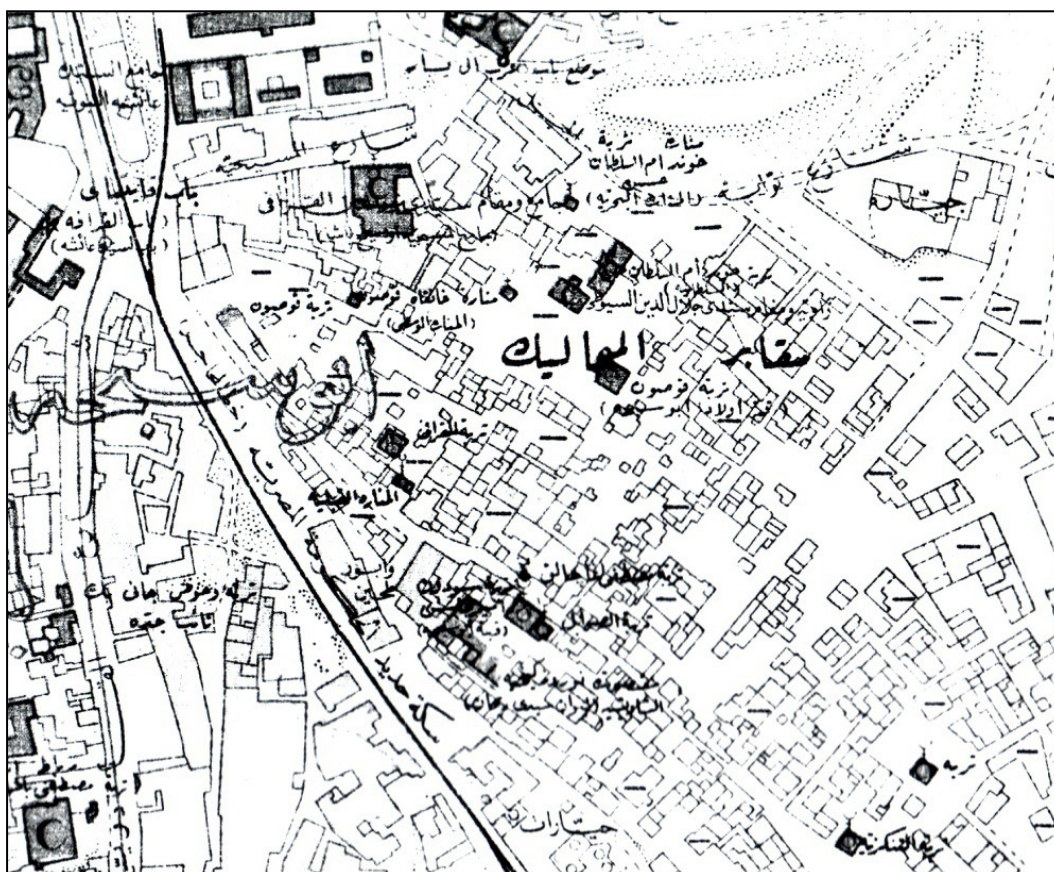
Fig. 10 Numbering system for funerary units



Fig. 11 Comparative maps for al-Suyuti Cemetery

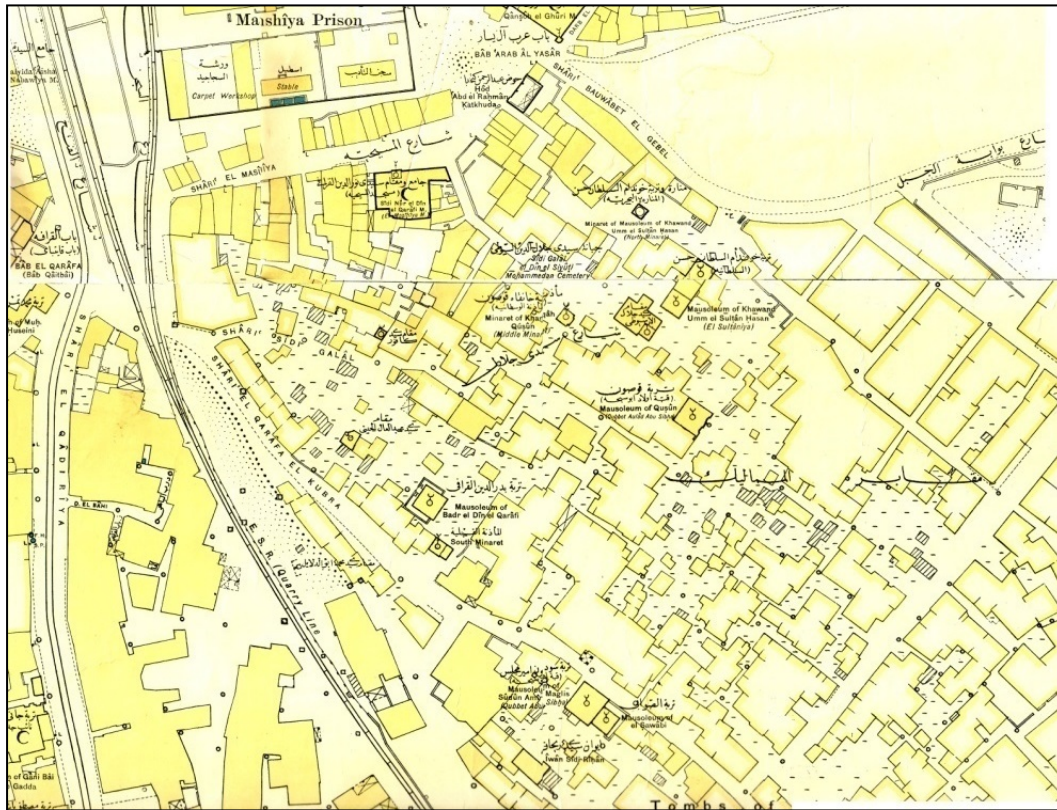


Description de l'Egypte (1822)  
Etat Moderne II, pl. 15



Egyptian Survey Authority  
1:5000 maps of Cairo (c. 1920)





Egyptian Survey Authority  
1:1000 maps of Cairo (c. 1940)



Egyptian Survey Authority  
1:2500 maps of Cairo (c. 1969)





Al-Kadi & Bonnamy (199?)



Satellite map (2000)





Bierman, Hampikian & Ibrashy, 2011

## MAPS

As mentioned above, the CAPMAS map used in the survey sheets is not detailed for the cemetery and further information was required to understand the development of the urban fabric. A complete set of the General Survey of Egypt 1:1000 and 1:500 maps of the cemetery produced c. 1930 was scanned and will be part of the deliverables. **List of Survey 1:1000 and 1:500 Survey of Egypt Maps**

Sheet no.	Survey Date	Revised Date
<b>Bab El-Nasr Cemetery 1:1000</b>		
36-L	1911 August	1931 June
36-M	1911 May	1931 March
37-L	1911 November	1932 August
37-M	1911 November	1931 April
<b>Bab El-Nasr Cemetery 1:500</b>		
360	1937	
361	1939	
452	1939	
453	1939	
454	1939	
455	1939	
<b>Eastern Cemetery 1:1000</b>		
37-N	1930 December	
37-O	1929 May	
37-P	1929 May	
38-M	1929 October	
38-N	1929 October	
38-O	1929 September	
38-P	1929 May	
39-M	1929 November	
39-N	1929 November	
39-O	1930 January	
40-L	1930 January	1930 February
40-M	1930 January	
40-N	?	
40-O	1929 September	
41-L	1929 October	
41-M	1929 November	
41-N	1929 October	
42-M	1929 October	
43-M		

Sheet no.	Survey Date	Revised Date
<b>Southern Cemetery 1:1000</b>		
44-J	1912 April	1930 January
44-K	1912 April	1930 January
44-L	1930 January	
45-J	1930 January	
45-K	1930 January	
45-L	1930 January	
46-J	1930 January	
46-K	1929 November	
46-L	1930 January	
47-J	1930 January	
47-K	1929 September	
47-L	1930 January	
47-M	1930 January	
48-J	1930 January	1950 February
48-K	1929 August	
48-L	1929 September	
48-M	1930 January	
49-J	1929 December	1950 February
49-K	1929 August	
49-L	1929 May	
49-M	1929 November	
50-K	1929 December	1950 February
50-L	1929 November	
50-M	1929 November	
<b>Southern Cemetery Residential 1:500</b>		
1428	1993	
1429	1993	
1430	1995	
1431	1994	
1432	1993	
1433	1993	
1434	1993	
1435	1993	
1436	1993	
1437	1993	
1438	1993	
1439	1993	
1440	1993	
1441	1993	
1442	1993	

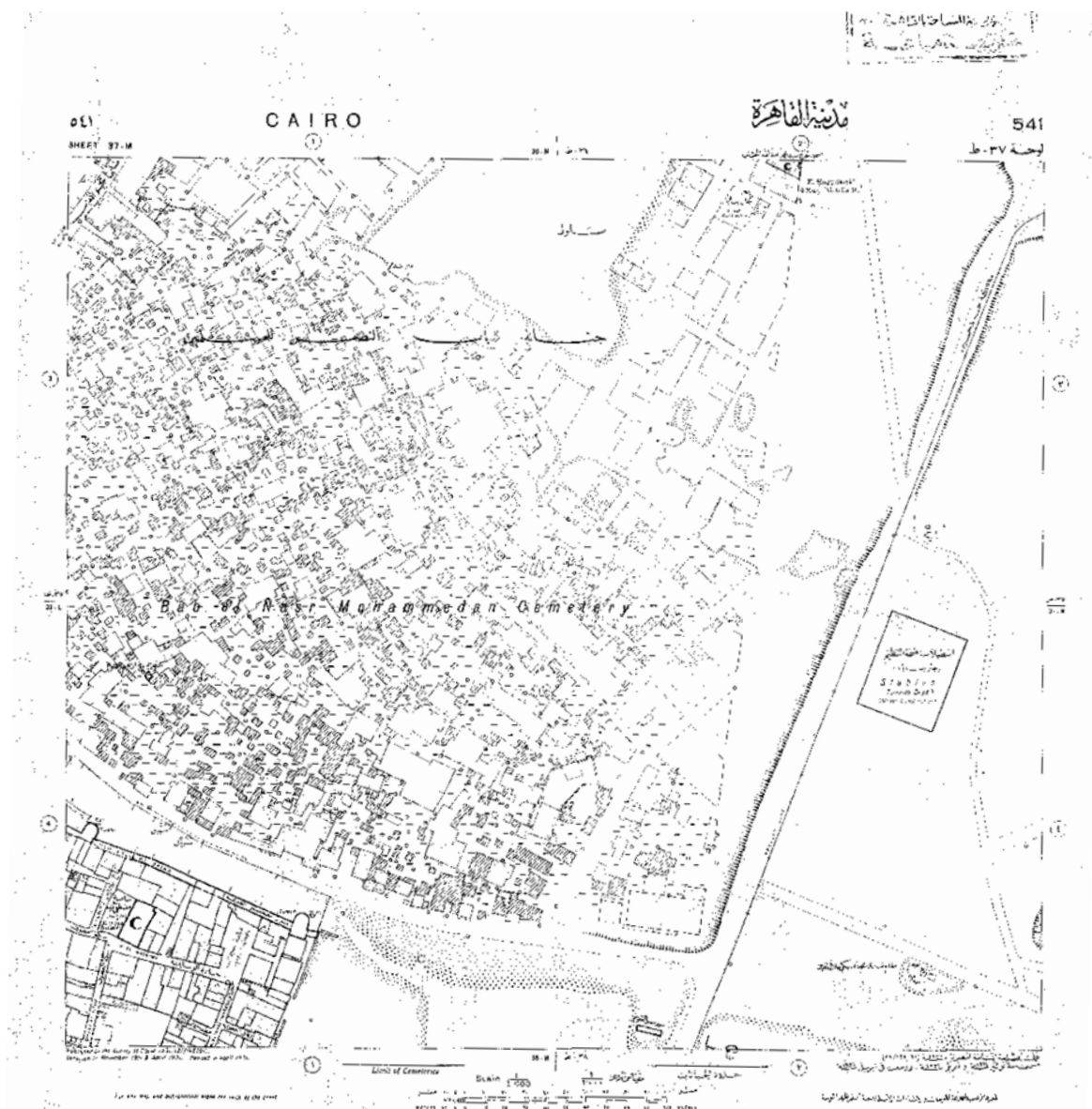


Fig. 12 Sample map for the Northern Cemetery of Bab al-Nasr; scale 1:1000



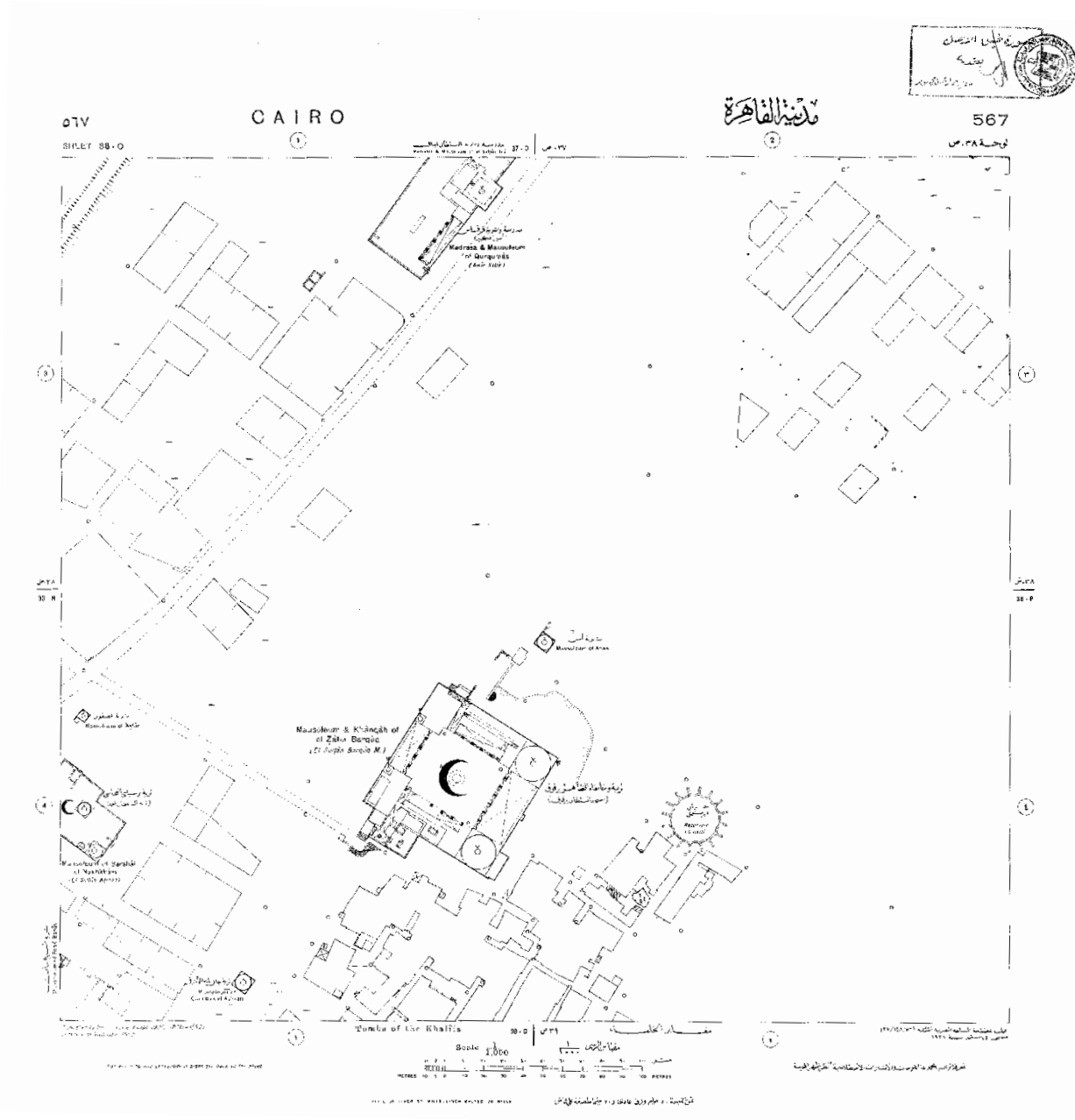


Fig 13 Sample map for the Eastern Cemetery of al-Sahra'; scale 1:1000

This map shows the Area of Qurqumas and Barquq prior to the construction of the Palestine War Cemetery and of the Royal family tombs of the 1940s.

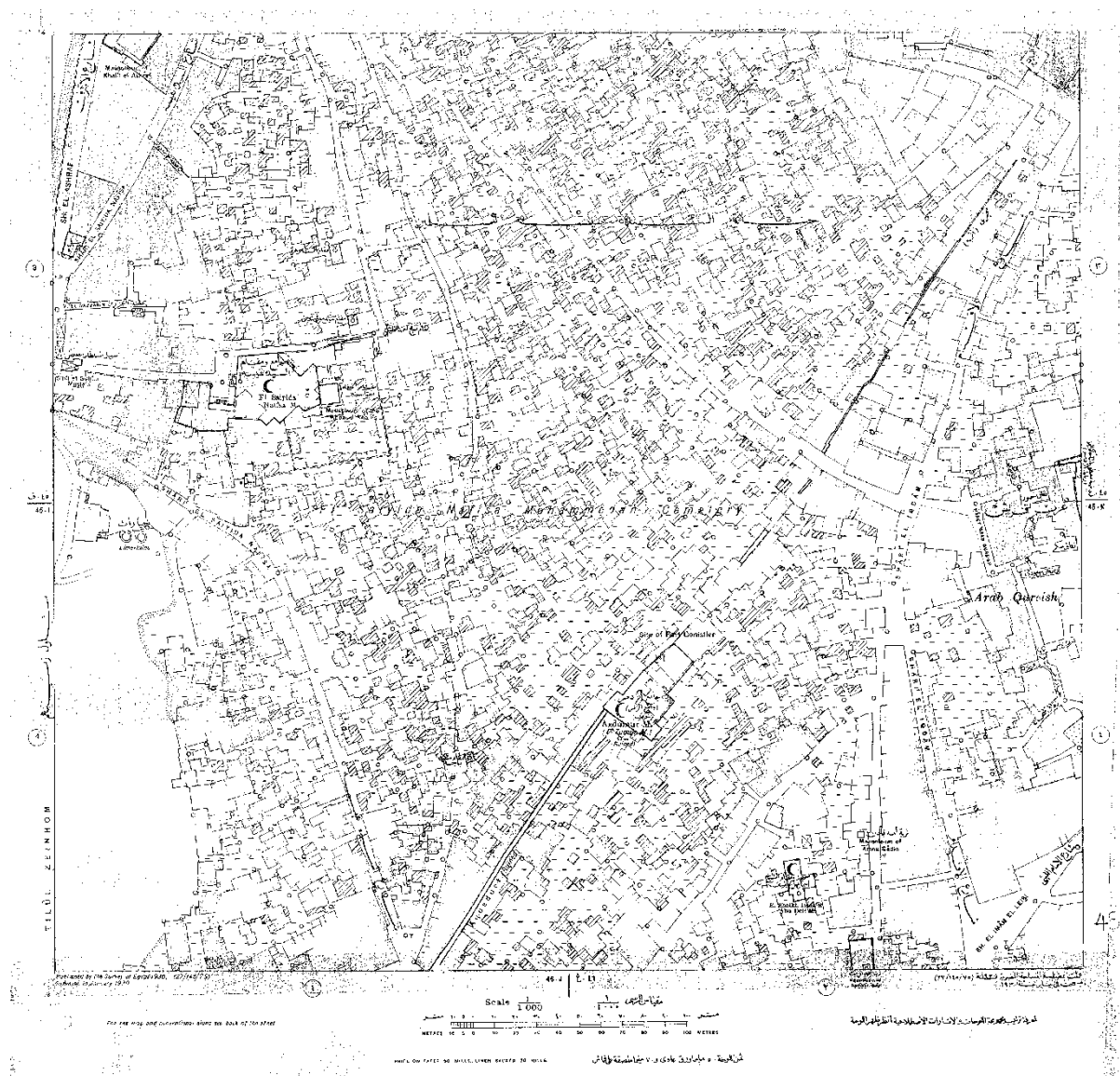
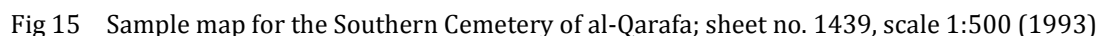


Fig 14 Sample map for the Southern Cemetery of al-Qarafa; sheet no. 46-J; scale 1:1000 (1930)

In the north is the cemetery of al-Sayyida Nafisa prior to the construction of the western extension of blocks of walled *hawsh* along wide streets in the west. The mosque in the map was torn down and re-oriented properly towards Mecca. Salah Salim Street and al-Sayyida 'Aisha square have not been added yet. With the exception of these changes, the urban fabric of the cemetery proper remains the same.



URHC  
Urban Regeneration Project for Historic Cairo  
مشروع الإحياء العمراني للقاهرة التاريخية



HISTORIC CAIRO  
القاهرة التاريخية


*This report was produced in the framework of Urban Regeneration project for Historic Cairo - UNESCO – World Heritage Centre*




## SURVEY

### 1. FIELD SURVEY TEMPLATE

The survey form follows the UHRC format and will be submitted in a separate Arabic/English with each area preceded by a description.






شارع شارع نعيم الدين - East of Najm al-Din - NC.1\_03



شارع شارع نعيم الدين - East of Najm al-Din - NC.1\_03



شارع شارع نعيم الدين - Najm al-Din Street - NC.1\_02



شارع شارع نعيم الدين - Najm al-Din Street - NC.1\_02




شارع شارع نعيم الدين - West of Najm al-Din Street - NC.1\_01



شارع شارع نعيم الدين - West of Najm al-Din Street - NC.1\_01

Section مخطط	Subdivision شعبه	Code رقم	Description الوصف	Grading التصنيف						Average Subdivision متوسط التصنيف	Total المجموع
				A	B	C	D	E			
Bab al-Nasr Cemetery (الشمس)		NC.1_01	West of Najm al-Din Street	1	1	1	1	1	1	1	7
		NC.1_02	Najm al-Din Street	2	2	2	2	2	2		
		NC.1_03	East of Najm al-Din Street	3	3	3	3	3	3		

**Section: BAB AL NASR CEMETERY (NC.1)**  
مخطط: مدافن باب الناصر



Located north of Bab al-Nasr, its main entrance is from Sayyidi Jalal Street which was widened in the 1990s. Its only listed monument (the Fatimid dome of Yusuf al-Sayd) lies along its central spine, Najm al-Din Street. Its *Ansari* are medium to small located within zones of open burial with coriophs and Bab al-Nasr's distinctive wooden burial sheds, which are fast disappearing. Its relatively low number of residents, are concentrated along the periphery which is walled. The total grading is 7.

تقع شمال باب الناصر ومدخلها الرئيسي، من شارع سيدى جلال والذى تم توسعته فى التسعينيات، يقع المبنى الوحيد المسجل (القبة الفاطمية لـ يوسف السعيد) على شارع النجم الدين، الناصر، شارع نعيم الدين، الأهرام الجديدة، والحدود الغربية. مبانى الدفن فى المنطقة متوسطة الحجم، مع شظايا من القباب الخشبية، التى تتناقص بسرعة. عدد السكان المتركز على طول الشارع، هو سكان المنطقة، الذين هم فى الغالب من النصارى.

المساحة: 0.251 sq. km  
عدد السكان: -

Fig. 16 Sample 1: Northern Cemetery of Bab al-Nasr (NC.1)



Section مناطق	Subdivision تقسيم	Code رمز	Description الوصف	Grading التقسيم					Average Sand/decim متوسط الرمل	Total إجمالي
				A	B	C	D	E		
Eastern Cemetery (al-Sabaa)	القبور الشرقية (السبعا)	EC2_01	Armed Forces Cemetery القبريات المسلحة	2	1	2	0	3		
		EC2_02	Hospital A مستشفى أ	1	2	1	0	2		
		EC2_03	Hospital B مستشفى ب	1	2	1	1	2		
		EC2_04	Quitted War and Martyr's Army Burial	3	1	0	0	2	7	

Area: 0.146 sq. km  
Population: -  
التقييم الكلي: 7  
المساحة: 0.146 كم مربع  
عدد السكان: -

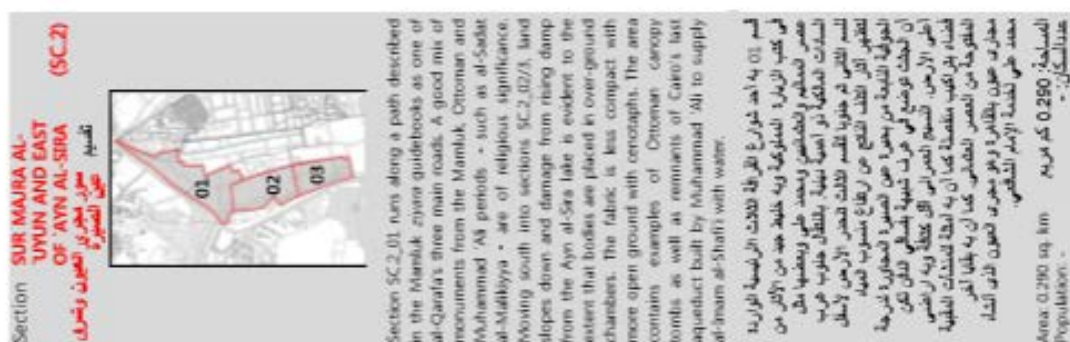


Fig. 18 Sample 3: Southern Cemetery of Al-Qarafa; Al-Qadiriyya and al-Kharta (SC.2)



## 2. FIELD SURVEY RESULTS

The field survey was carried out in four stages:

Stage One: Setting tentative borders and divisions devising parameters.

Stage Two: Pilot surveys to prepare survey sheets and test new parameters – this was included in the interim report delivered on November 15<sup>th</sup> 2012.

Stage Three: Full field survey – finalise sections and borders.

Stage Four: Comparative review of grading, preparation of map with sites of significance. This map is in no way exhaustive and the parameters for including buildings are not very precise (they are based on an assessment of historical, religious and architectural value)

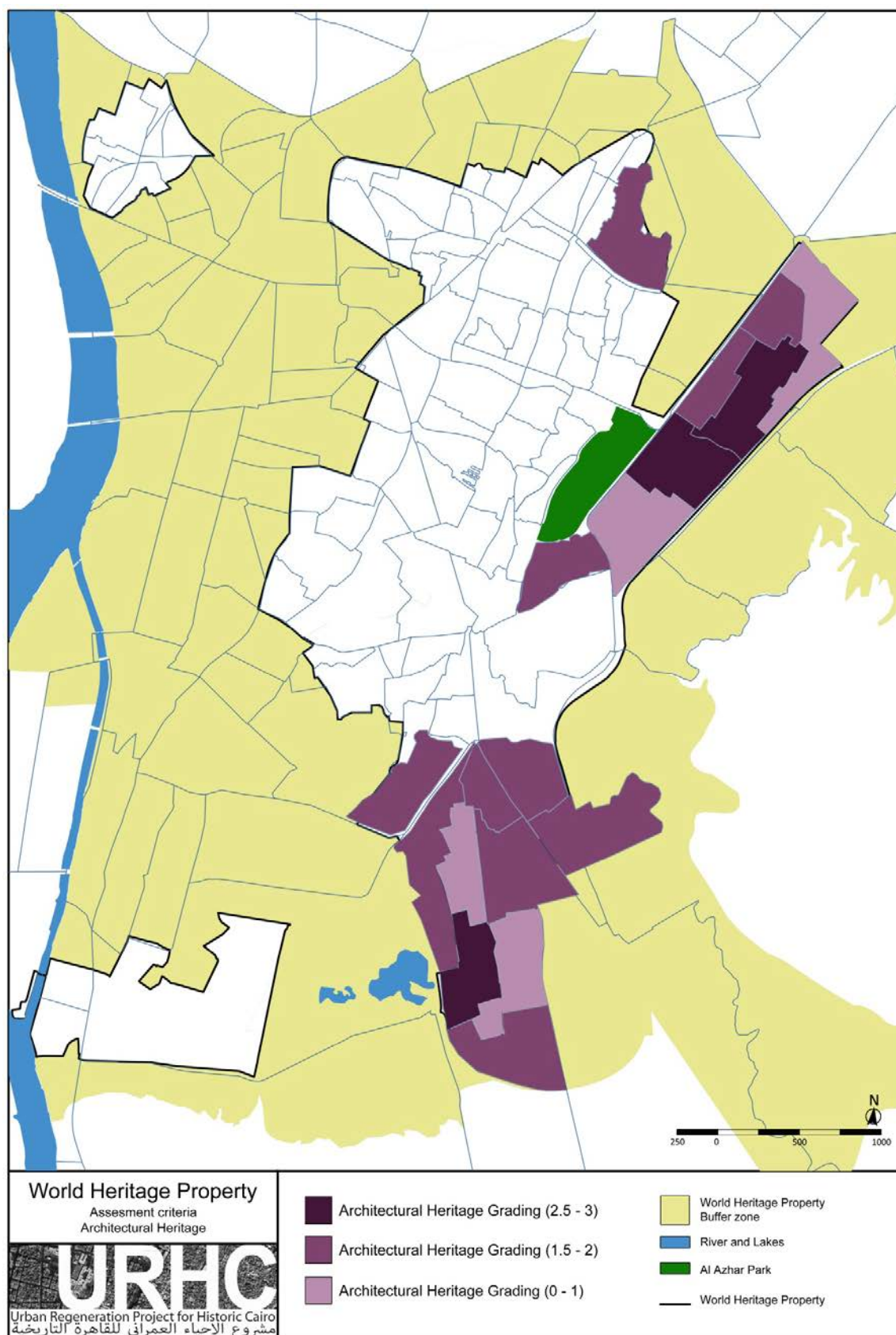
### Results:

The following figures sum up the grading according to the five parameters indicated above:

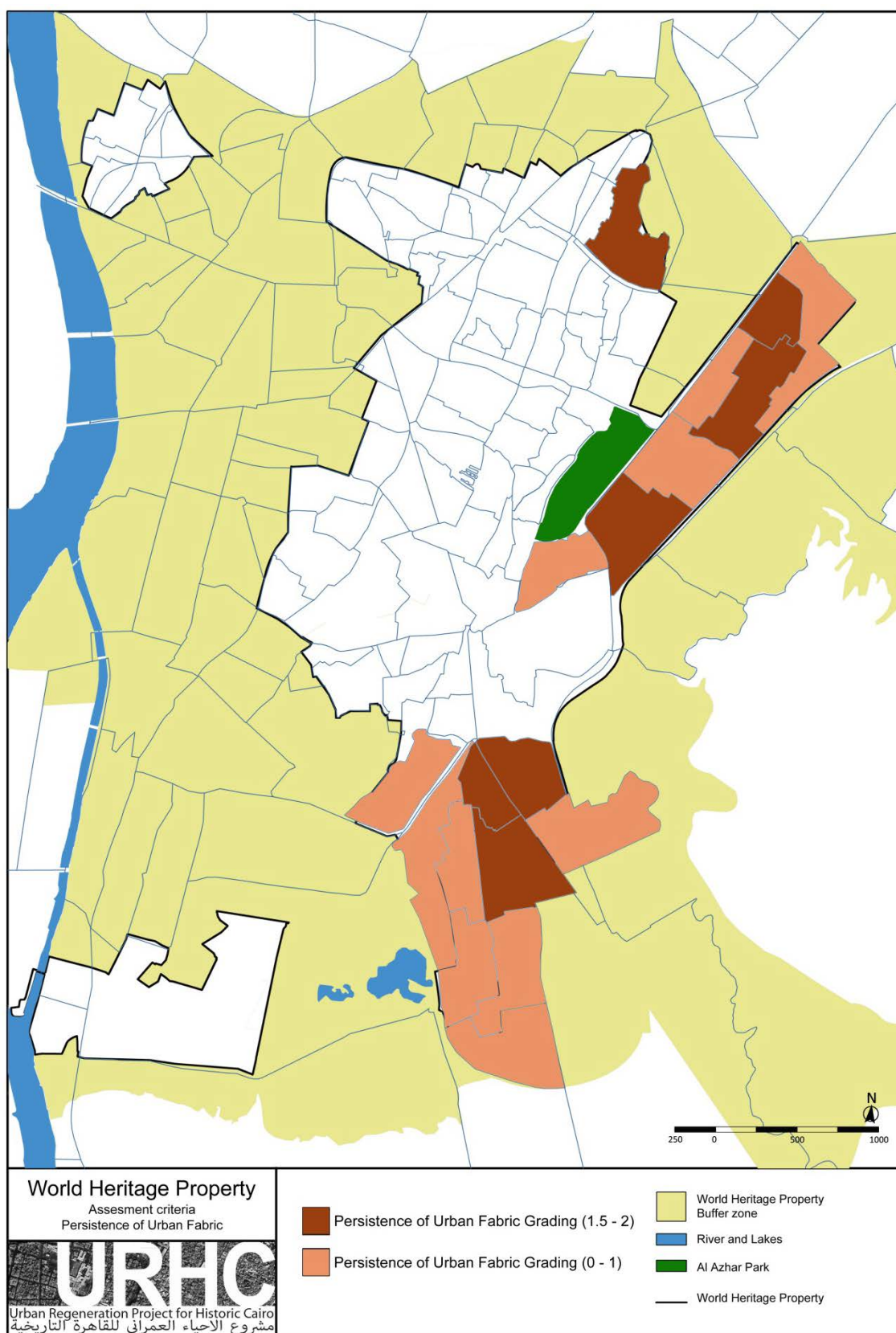
- A. Architectural Heritage
- B. Persistence of Urban Fabric
- C. Continuity and Compactness of Urban Fabric
- D. Activities and Uses of Urban Space
- E. Symbolic Value

The final figure (24) shows the combined general grading.

Parameter A: Architectural Heritage (Fig. 19)

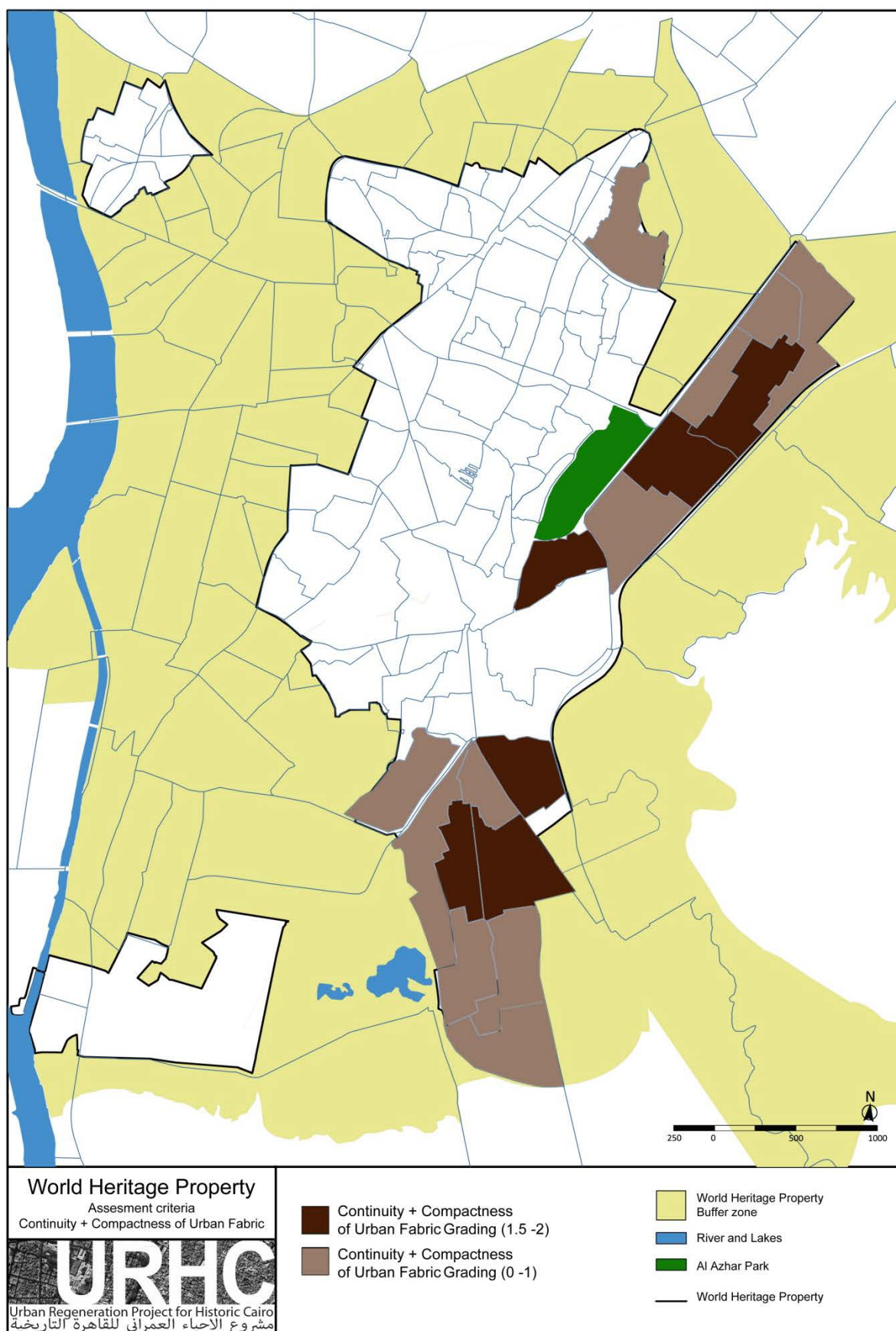


Parameter B: Persistence of Urban Fabric - plot pattern and cityscape (Fig. 20)

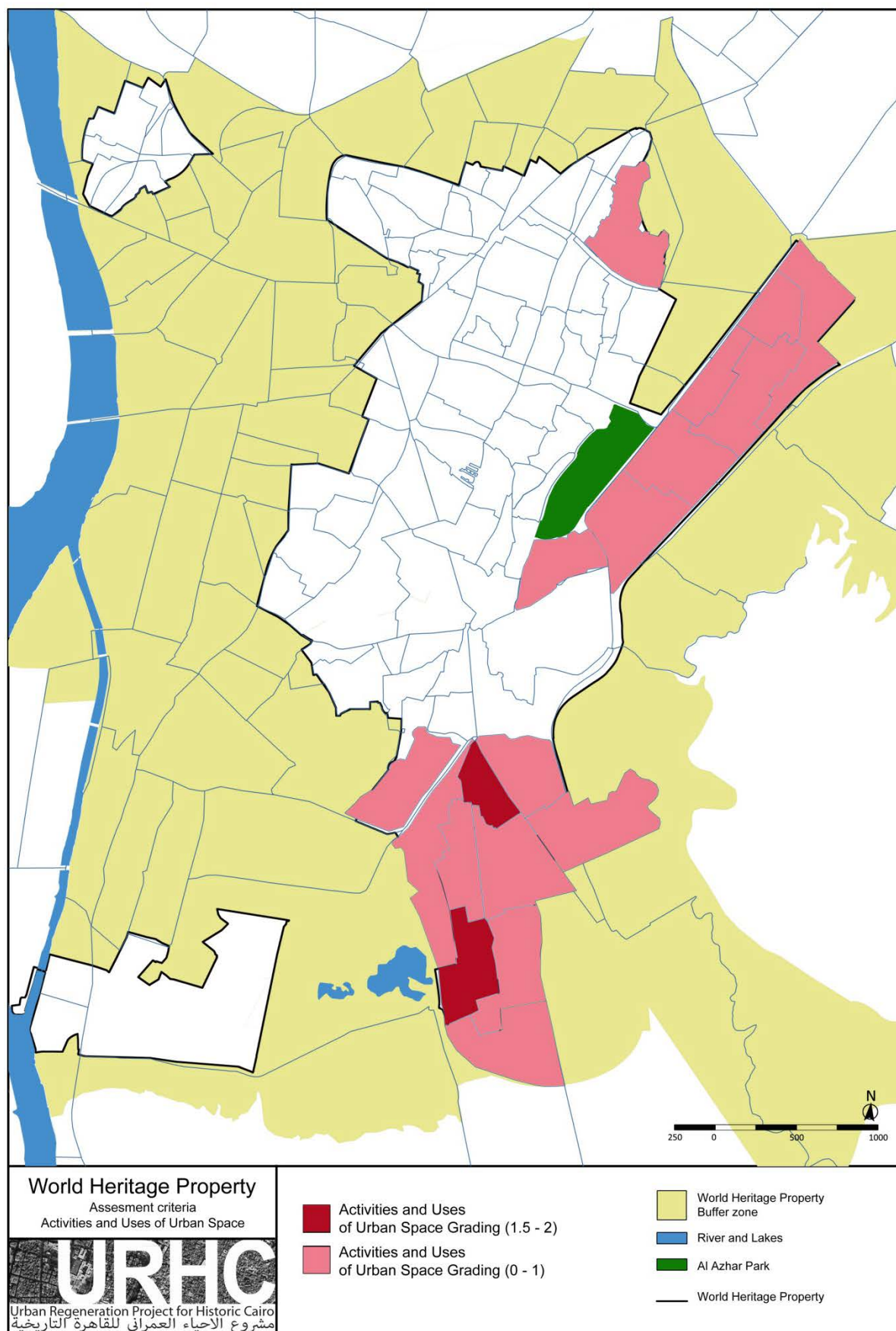




Parameter C: Continuity and Compactness of the Urban Fabric (Fig. 21)

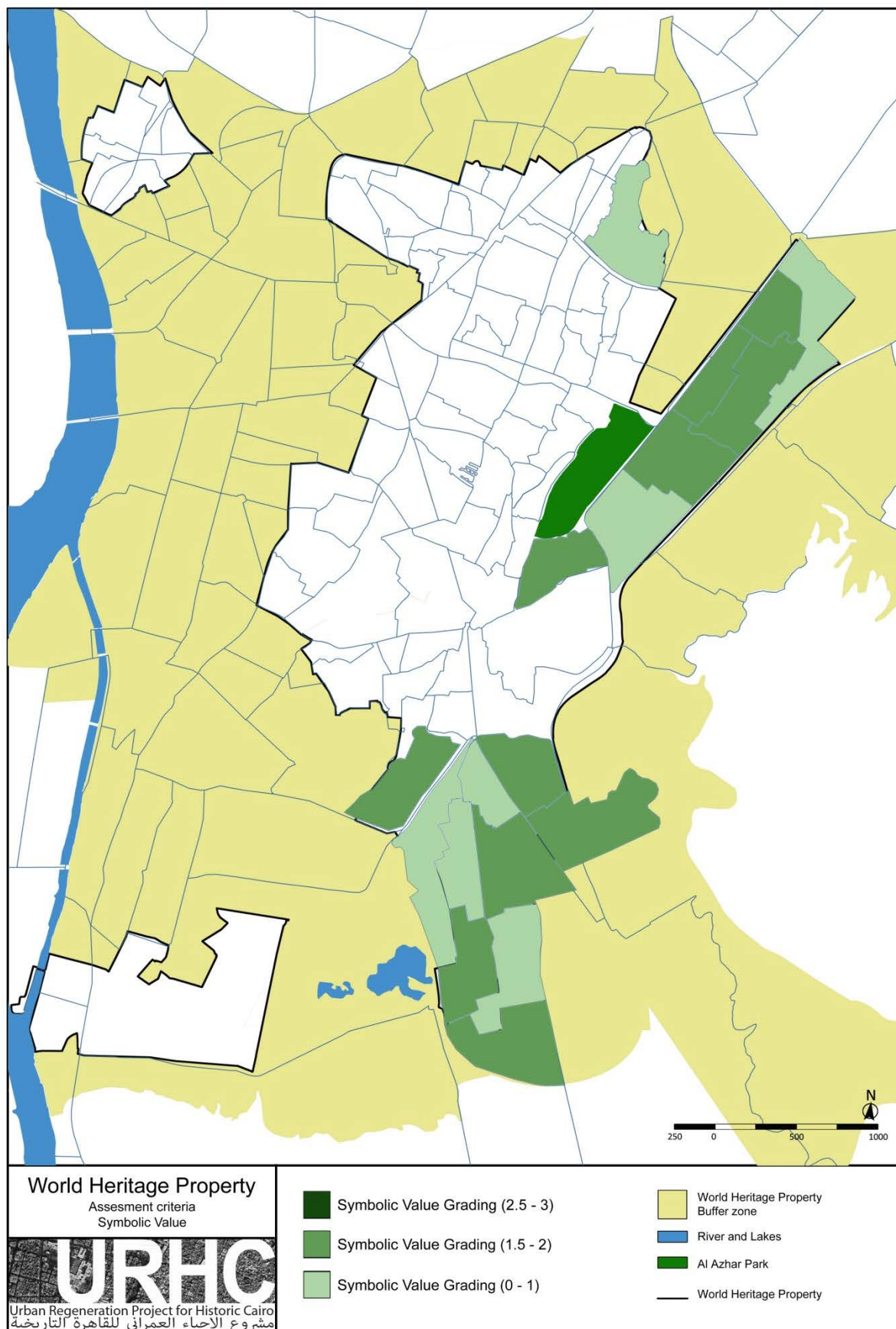


Parameter D: Activities and uses of urban space (Fig. 22)



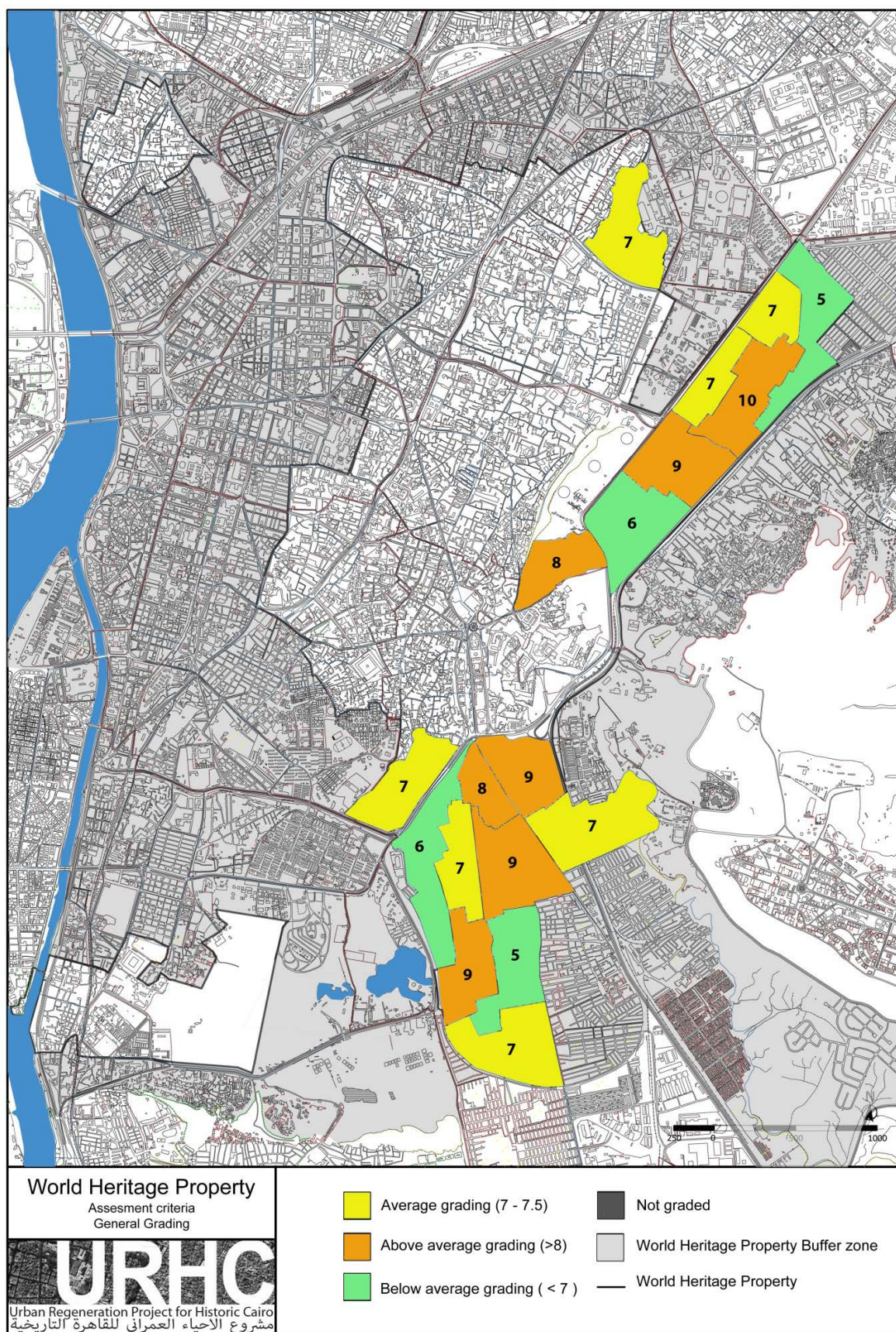


Parameter E: Symbolic Value (Fig. 23)





General Grading (Fig. 24)





### 3. SITES OF SIGNIFICANCE

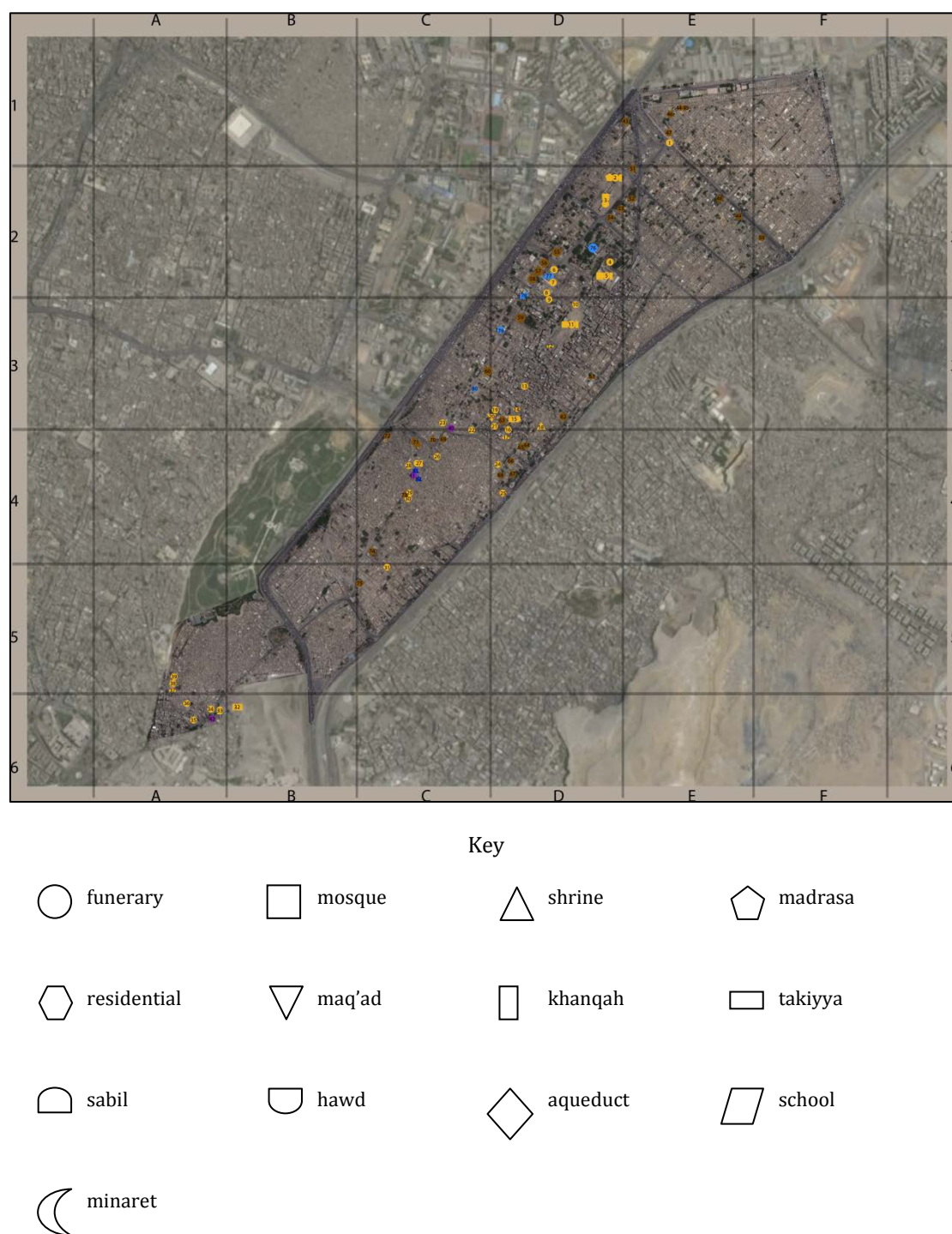


Fig. 25 Sites of Significance for the Eastern Cemetery (combined map)

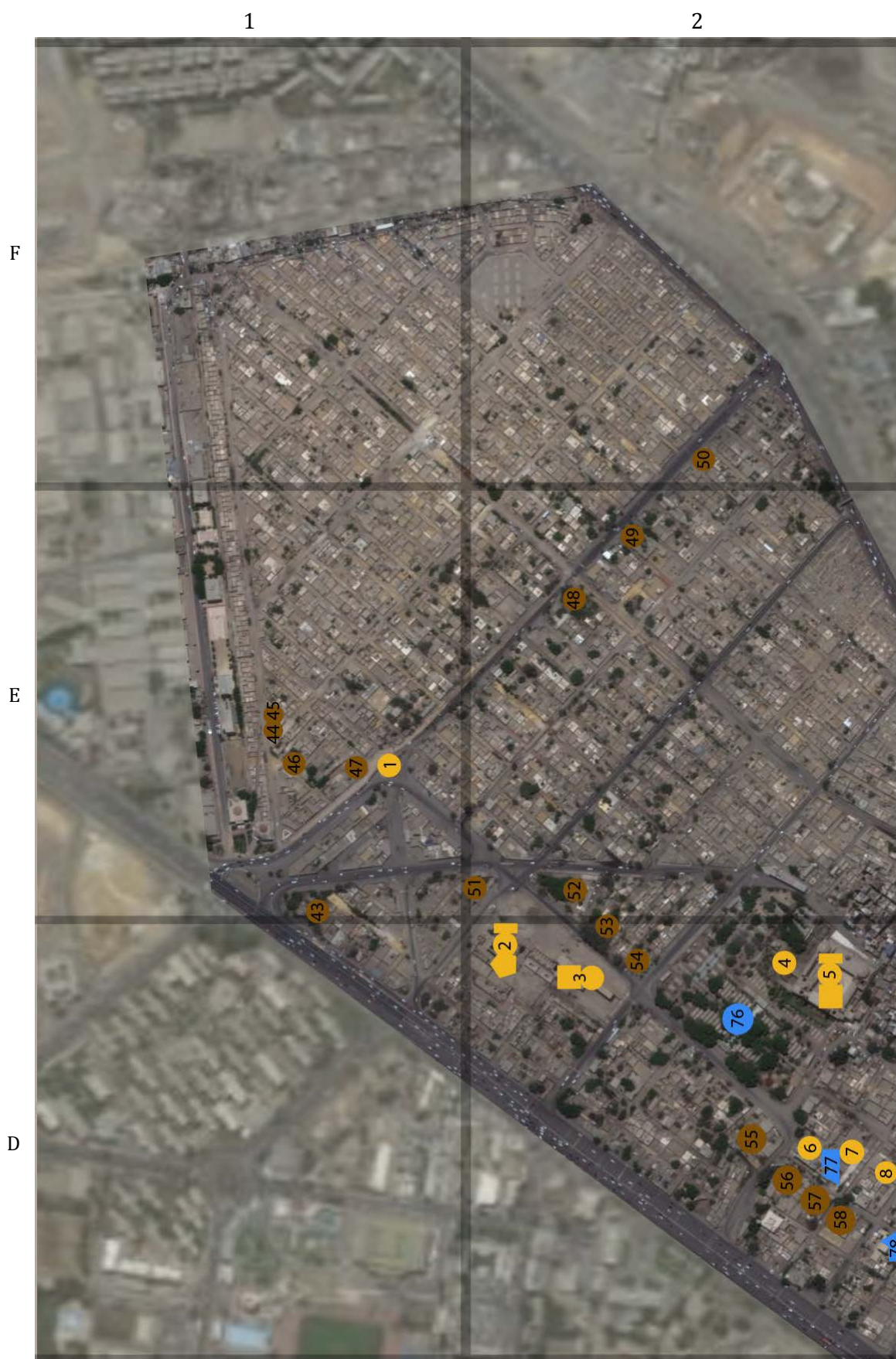


Fig. 26 Sites of Significance for the Eastern Cemetery (D-E-F / 1-2)



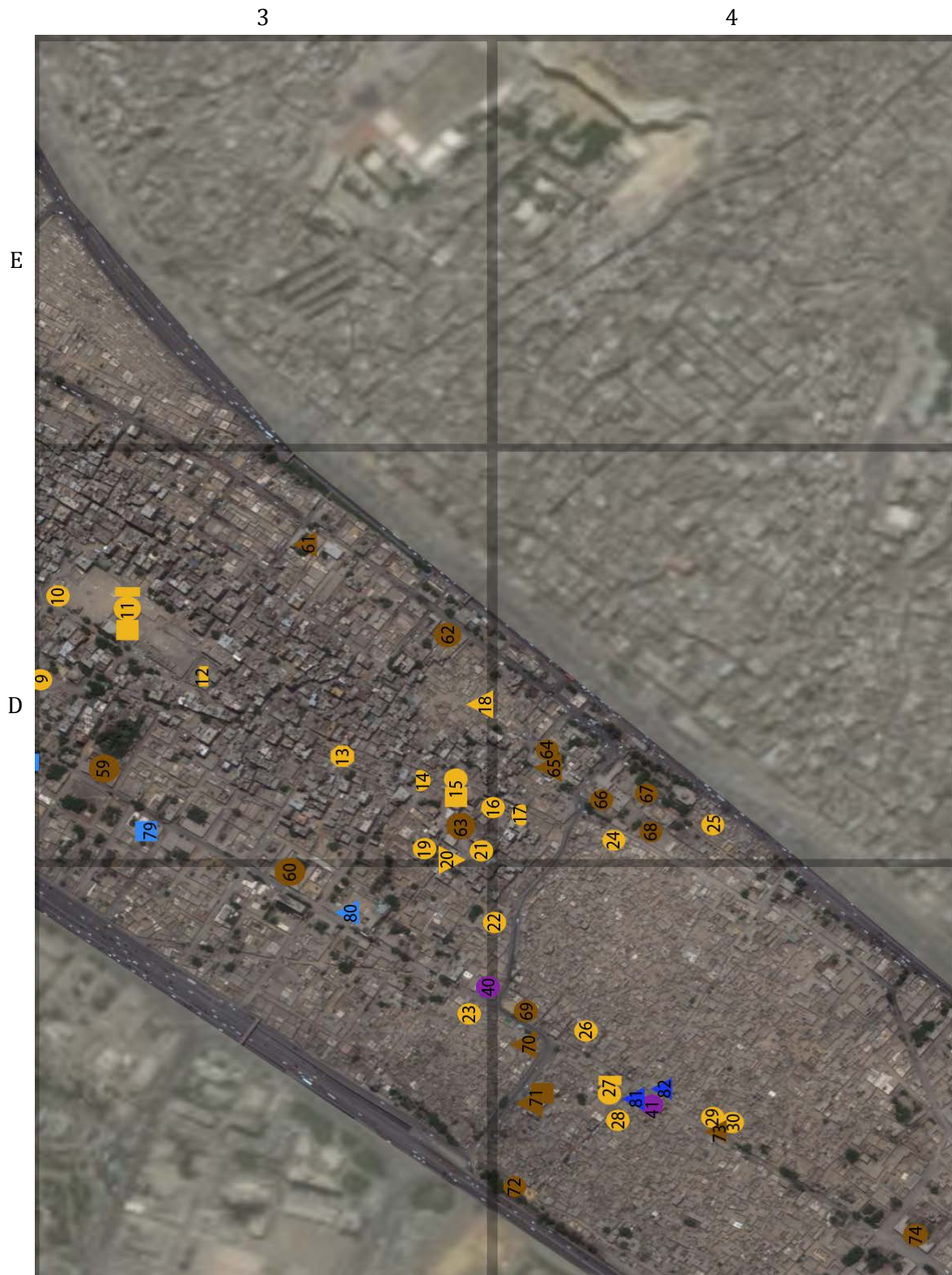


Fig. 27 Sites of Significance for the Eastern Cemetery (C-D-E/ 3-4)

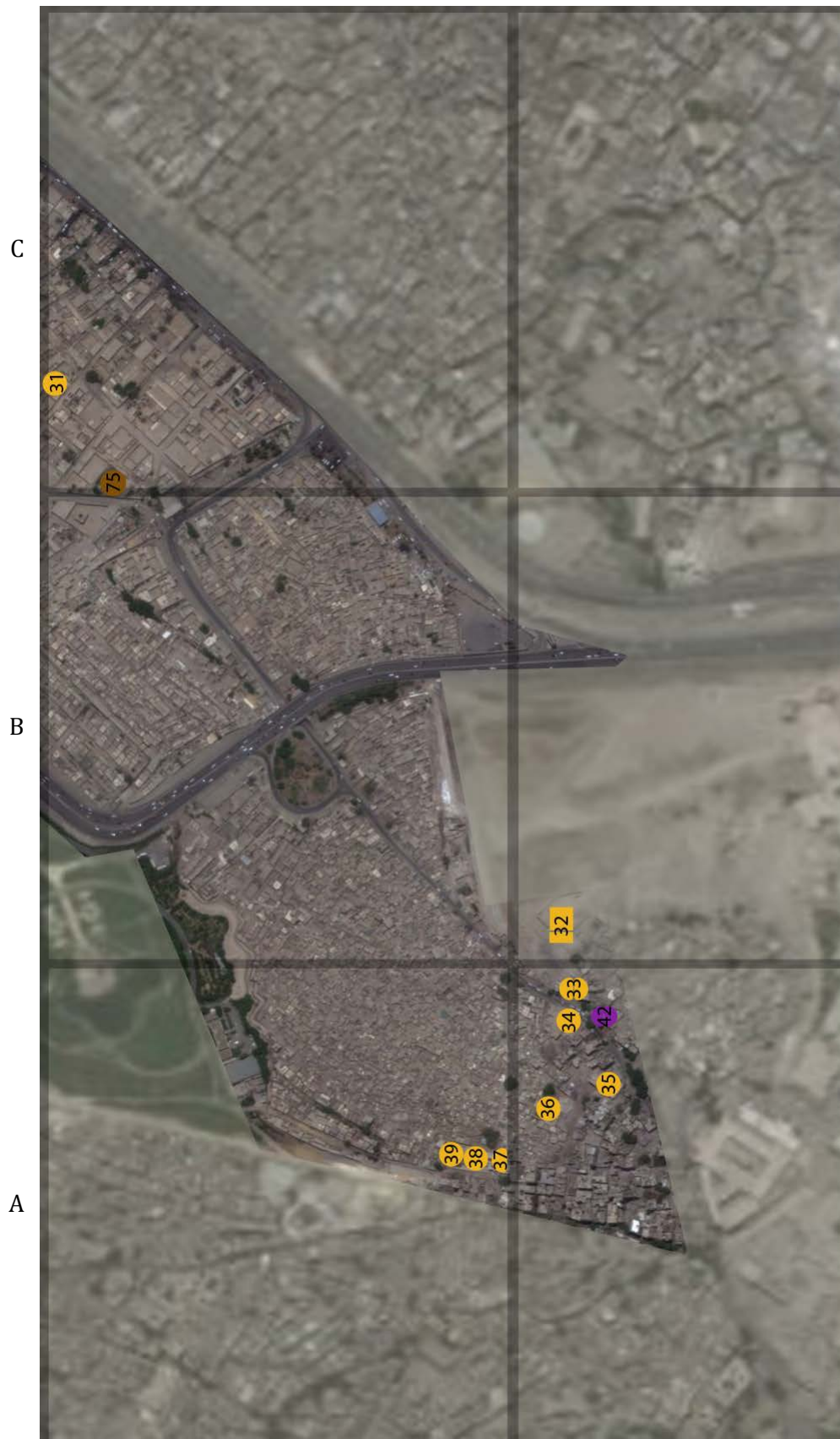


Fig. 28 Sites of Significance for the Eastern Cemetery (A-B-C / 5-6)



EASTERN CEMETERY OF AL-SAHRA'		
MAMLUK PERIOD 1250-1517 AD		
1	Qubbat Sultan Qansuh Abu Sa'id (164)	E1
2	Qubbat & Khanqah & Madrasat al-Sultan al-Ashraf 'Inal (158)	D2
3	Masjid Qurqumas - Amir Kabir (162)	D2
4	Qubbat Yunus al-Dawadar - Anas (157)	D2
5	Khanqat al-Nasir Faraj ibn Barquq (149)	D2
6	Qubbat 'Asfur (132)	D2
7	Qubbat Barsbay & Qubbat al-Amir Sulayman (124)	D2
8	Qubbat al-Saba' Banat (110)	D2
9	Qubbat al-Rifa'i (108)	D3
10	Qubbat Jani Bak al-Ashrafi (122)	D3
11	Khanqat & Masjid Sultan Barsbay (121)	D3
12	Takiyyat Ahmad Abu Yusuf (111)	D3
13	Rab' Qaytbay (104)	D3
14	Hawd al-Sultan Qaytbay (183)	D3
15	Masjid al-Sultan Qaytbay (99)	D3
16	Façade of Madfan Murad Bek (95)	D4
17	Sabil Qaytbay (412)	D4
18	Qubbat Abdullah al-Munufi (168)	D3
19	Qubbat al-Kalshani (100)	D3
20	Maq'ad al-Sultan Qaytbay (101)	D3
21	Qubbat Ibn Ghurab (94)	D3
22	Qubbat Tashtumur - Humus Akhdar (92)	C3
23	Qubbat Azdumur - al-Zumur (90)	C3
24	Amir Taybugha al-Tawil (372)	D4
25	Qubbat Abu al-Khayr Muhammad al-Sufi (373)	D4
26	Qubbat Kuzul - Karkar (89)	C4
27	Khanqat Khawand Umm Anuk (81)	C4
28	Qubbat al-Amira Tulbiyya (80)	C4
29	Qubbat Nasrallah (88)	C4
30	Qubbat al-Amir Azrumuk (87)	C4
31	Qubbat al-Sadat al-Shanahira (86)	C5
32	Masjid & Khanqat Nizam al-Din (140)	B6
33	Sabil al-Amir Shaykhu (144)	A6
34	Qubbat al-Amir Yunus al-Dawadar (139)	A6
35	Masjid Manjak al-Yusufi (138)	A6
36	Qubbat Sandal al-Mirghani (327)	A6
37	Hawd Aytumush al-Bajasi (251)	A5
38	Qubbat & Bawabat al-Amir Tarabay al-Sharifi (255)	A5
39	Qubbat Azdumur (113)	A5
OTTOMAN PERIOD 1517-1805 AD		
40	Tomb of al-Murli Family	C3
41	Hawd & Qubbat al-Qadi Mawahib (456)	C4
42	Hawd & Sabil of 'Abd al-Rahman Katkhudha	A6
MUHAMMAD 'ALI PERIOD 1805-1952 AD		
43	Madfan Princess Nazli 'Alim	E1
44	Madfan Muhammad Fahmi Pasha al-Matini	E1
45	Madfan Zakariyya Pasha Mahran	E1
46	Madfan Salih Pasha 'Inan - 'Abd al-'Alim 'Inan	E1
47	Madfan 'Abd al-Wahhab Pasha	E1
48	Madfan Hasan Pasha Sabri	E2
49	Madfan 'Abbud Pasha Family	E3
50	Madfan Salih Pasha	F2
51	Madfan Isma'il Saray Pasha	E3
52	Madfan Princess Shuwaykar	E3
53	Madfan Princess Ruqayya Halim	D2
54	Madfan Nariman Sadiq	D2
55	Madfan 'Umar Makram	D2
56	Madfan Kazaruni Family	D2



57	Shrine of Shaykh Mustafa al-Babi al-Halabi	D2
58	Madfan Tal'at Pasha Harb	D2
59	Madfan al-Waqqad Family	D3
60	Madfan al-Nuqrashi Pasha	C3
61	Muhammad `Ashur Shrine	D3
62	Madfan al-Mutawalli Family	D3
63	Residential building – adjacent to Qaytbay	D3
64	Muhammad `Ali Family Royal Mausoleum	D4
65	Shaykh Al-'Afifi Shrine	D4
66	Al-Walda Pasha Royal Mausoleum	D4
67	Khedive Tawfiq Mausoleum	D4
68	Hawsh Sulayman Agha al-Silahdar	D4
69	Madfan `Ali Bek al-Turjuman	C4
70	Shaykh al-Haddad Shrine	C4
71	Masjid & Maqam al-Sharqawi	C4
72	Madfan Ahmad Pasha Hasanayn	C4
73	Madfan `Umar Makram	C4
74	Madfan Ibrahim Pasha `Alim Mausoleum	C4
75	Madfan Thaqib Family	C5
REPUBLIC 1952 AD - present		
76	Palestine War Cemetery – Muhammad Najib tomb	D2
77	Al-Tariqa al-Jazuliyya Mosque and Shrine	D2
78	Al-'Ashira al-Muhammadiyya Mosque and Shrine	D2
79	Masjid Amir Kabir	D3
80	Shaykh Muhammad Yusuf al-Marzuqi Shrine	C3
UNKNOWN		
81	Mahrusa Ahmad Hasan `Itman Shrine	C4
82	Isma'il Sadiq al-'Adawi Shrine	C4

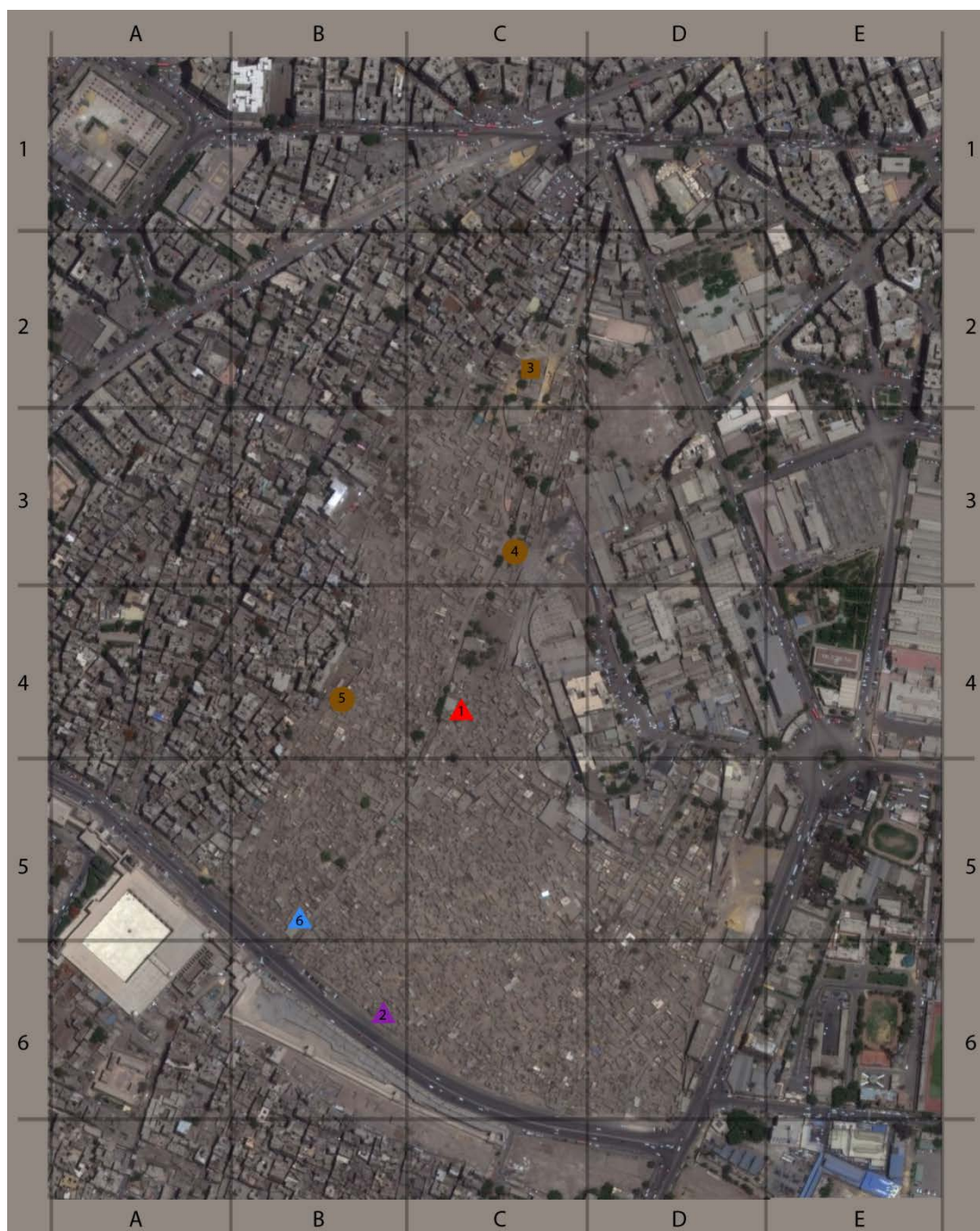


Fig. 29 Sites of Significance for Bab al-Nasr Cemetery

NORTHERN CEMETERY OF BAB AL-NASR	
FATIMID PERIOD 969-1174 AD	
1	Qubbat Yunus al-Sa'di (511)
OTTOMAN PERIOD 1517-1805 AD	
2	QubbatZaynab (not listed)
MUHAMMAD `ALI PERIOD 1805-1952 AD	
3	Masjid Najm al-Din
4	Madfan al-Sahhar Family
5	Tomb of Burkhardt
REPUBLIC 1952 AD - present	
6	Maqam Abu Muhammad `Abdullah

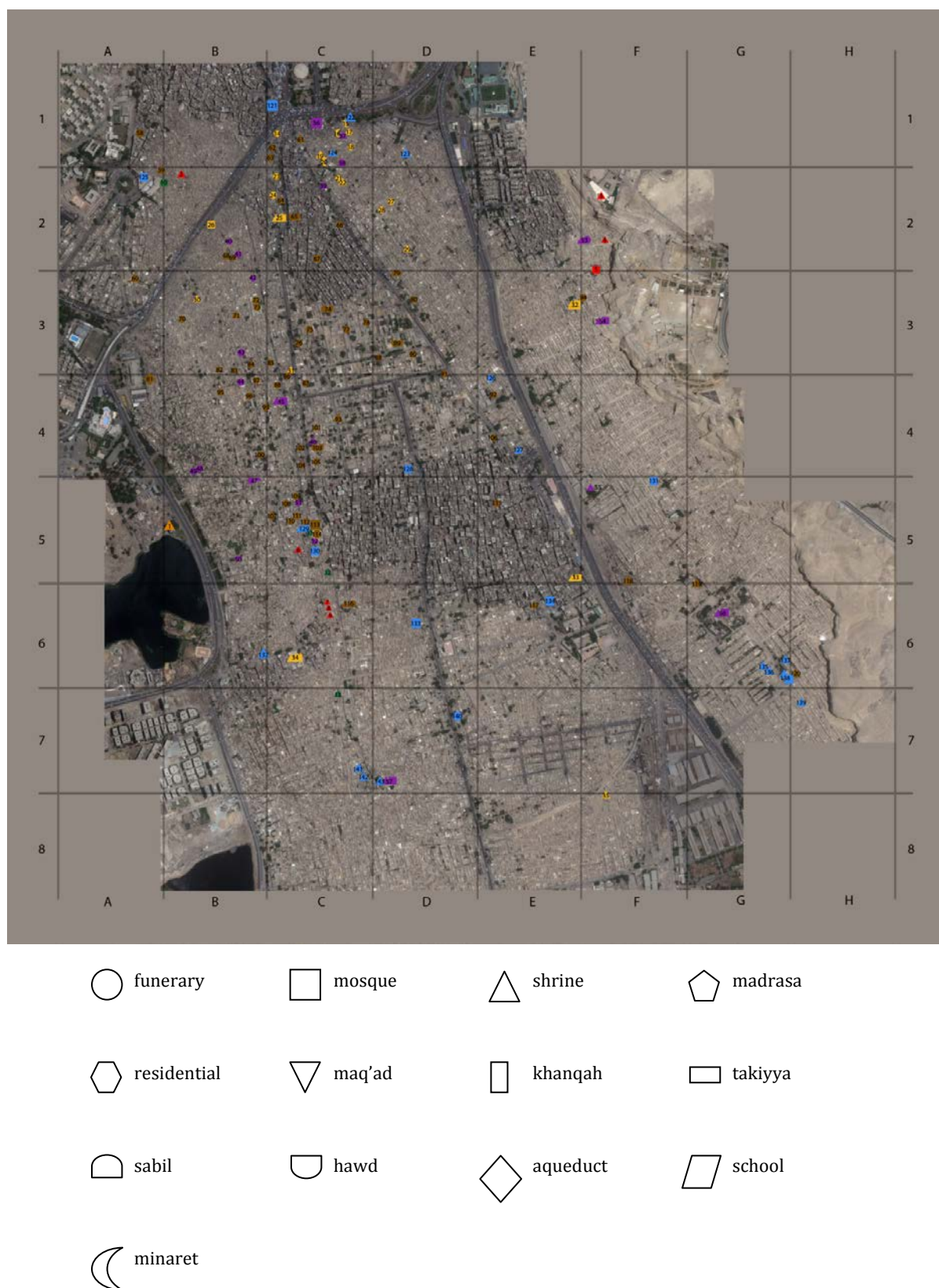


Fig. 30 Sites of significance for the Southern Cemetery (combined map)

1

2





Fig. 31 Sites of significance for the Southern Cemetery (A-B/1-2)



Fig. 32 Sites of significance for the Southern Cemetery (D-E-F/1-2)

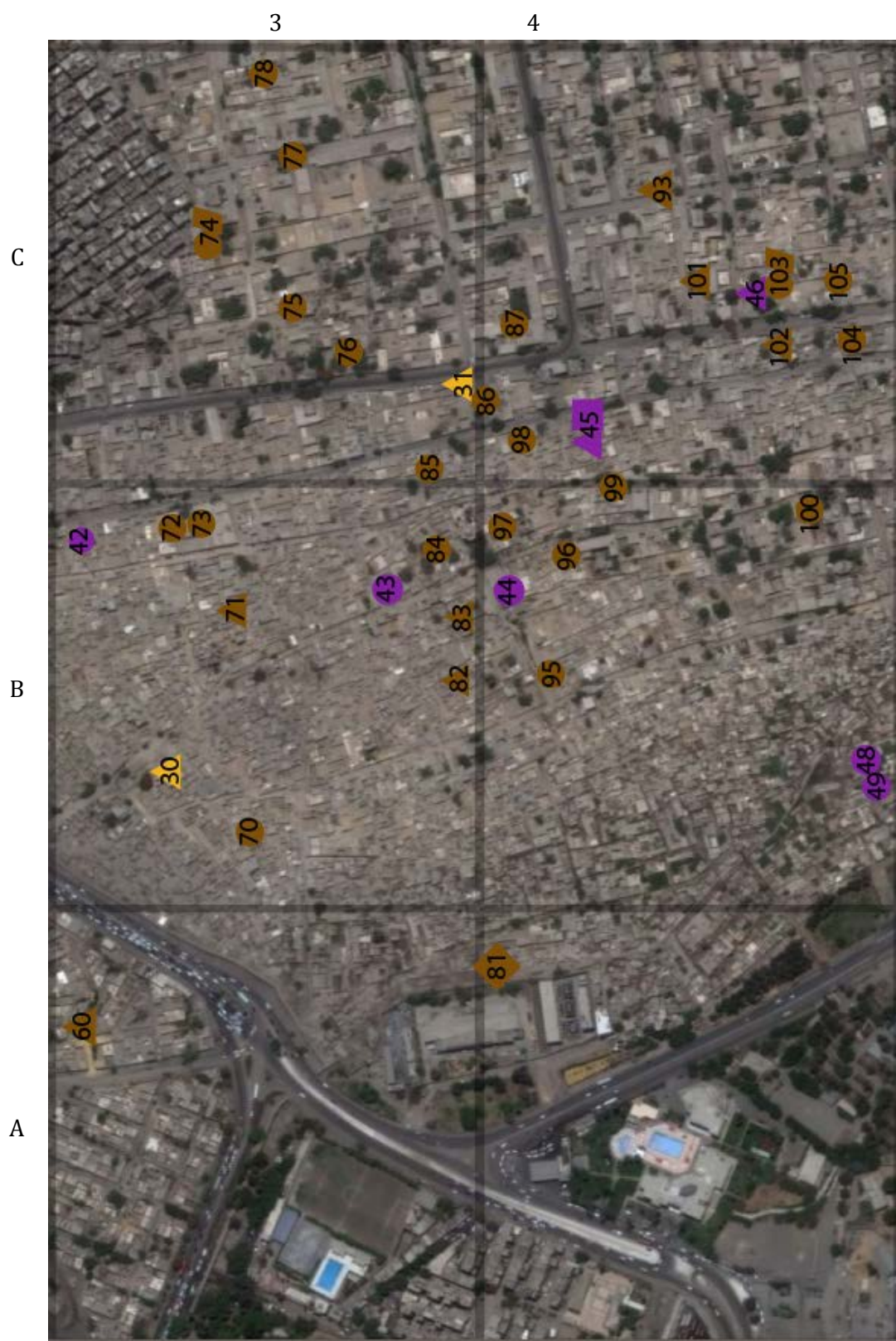


Fig. 33 Sites of significance for the Southern Cemetery (A-B-C/3-4)



F

E

D



Fig. 34 Sites of significance for the Southern Cemetery (D-E-F/3-4)



Fig. 35 Sites of significance for the Southern Cemetery (B-C-D/5-6)



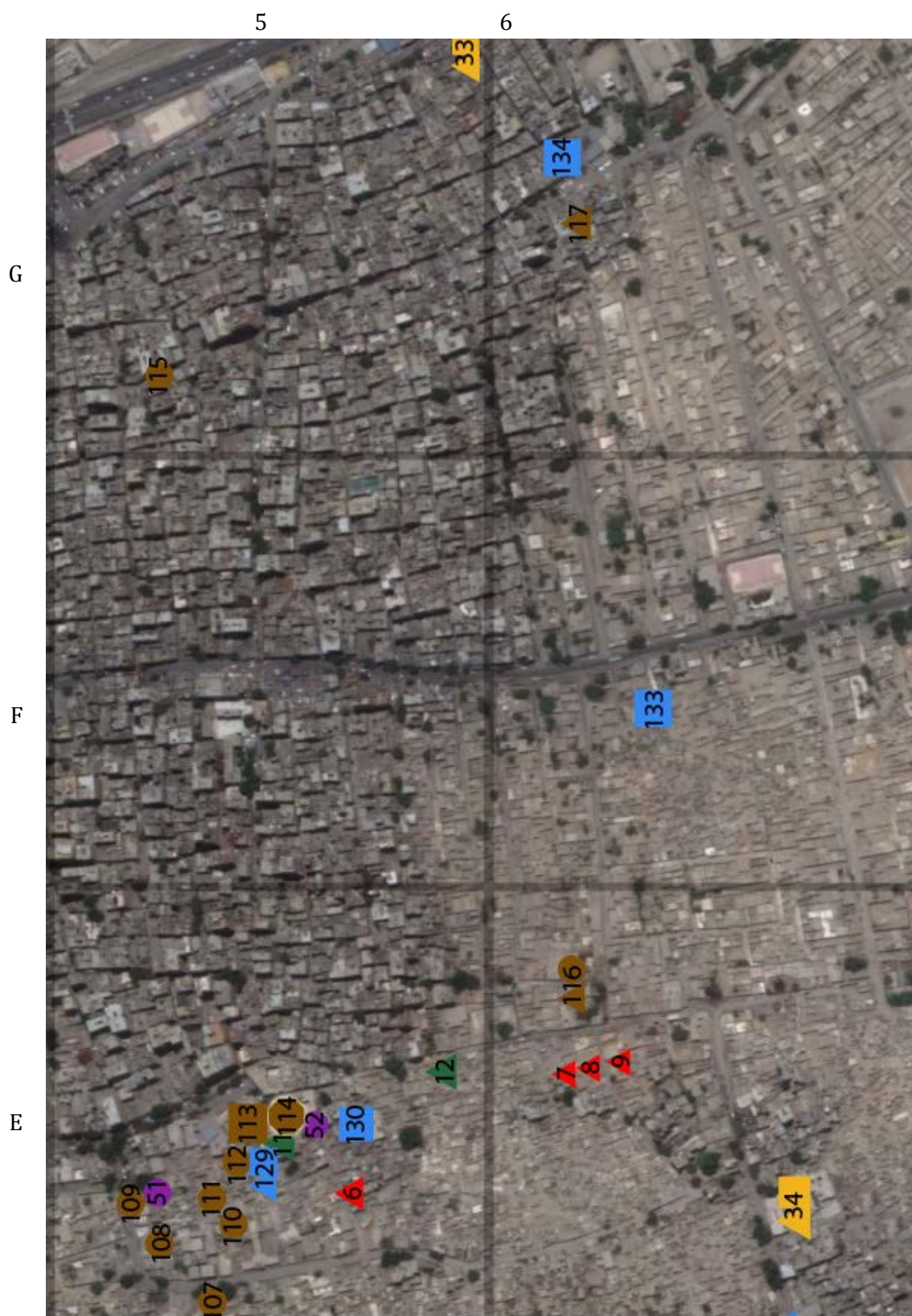


Fig. 36 Sites of significance for the Southern Cemetery (E-F-G/5-6)



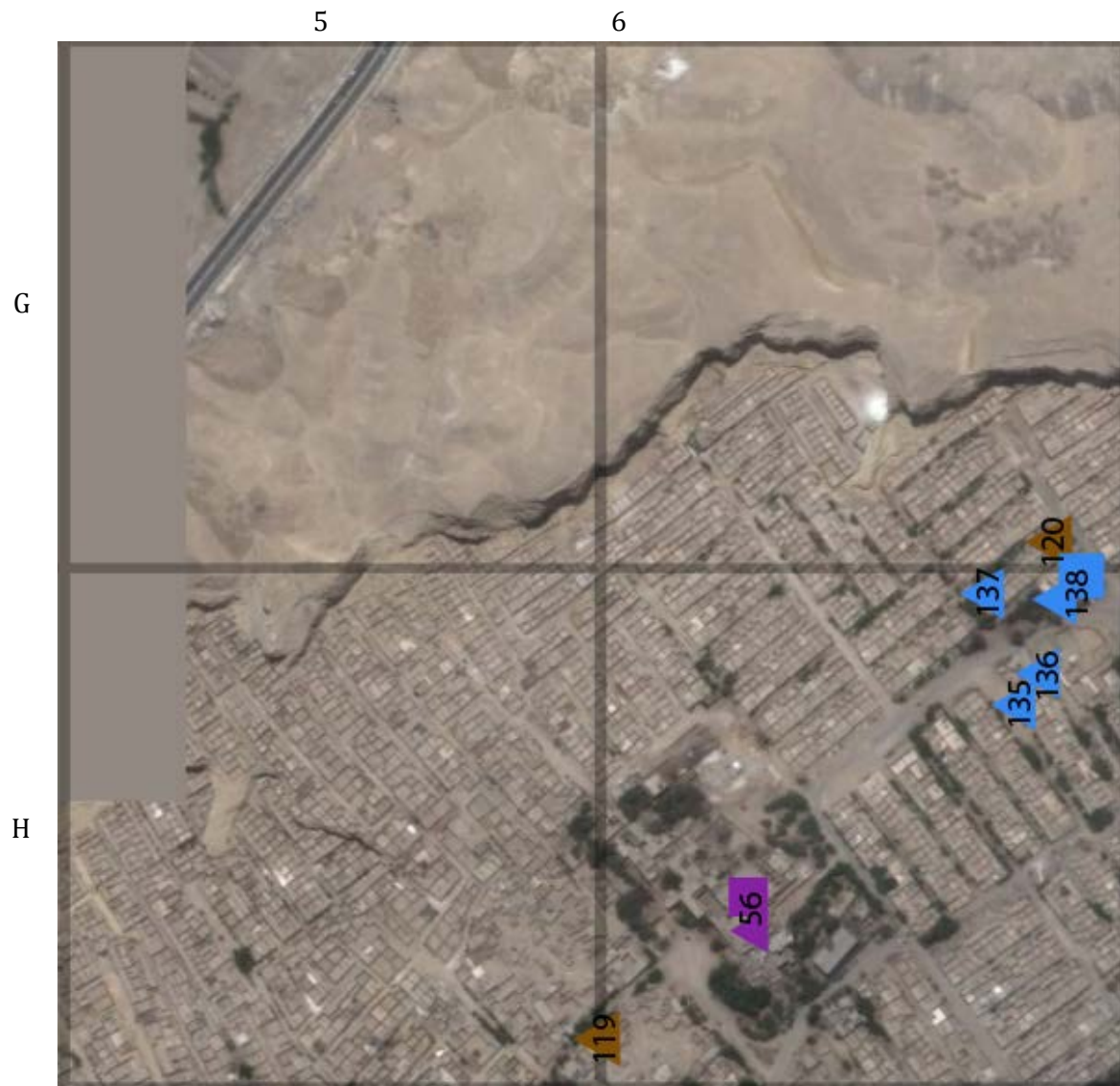


Fig. 37 Sites of significance for the Southern Cemetery (G-H/5-6)



Fig. 38 Sites of significance for the Southern Cemetery (B-C-D/7-8)



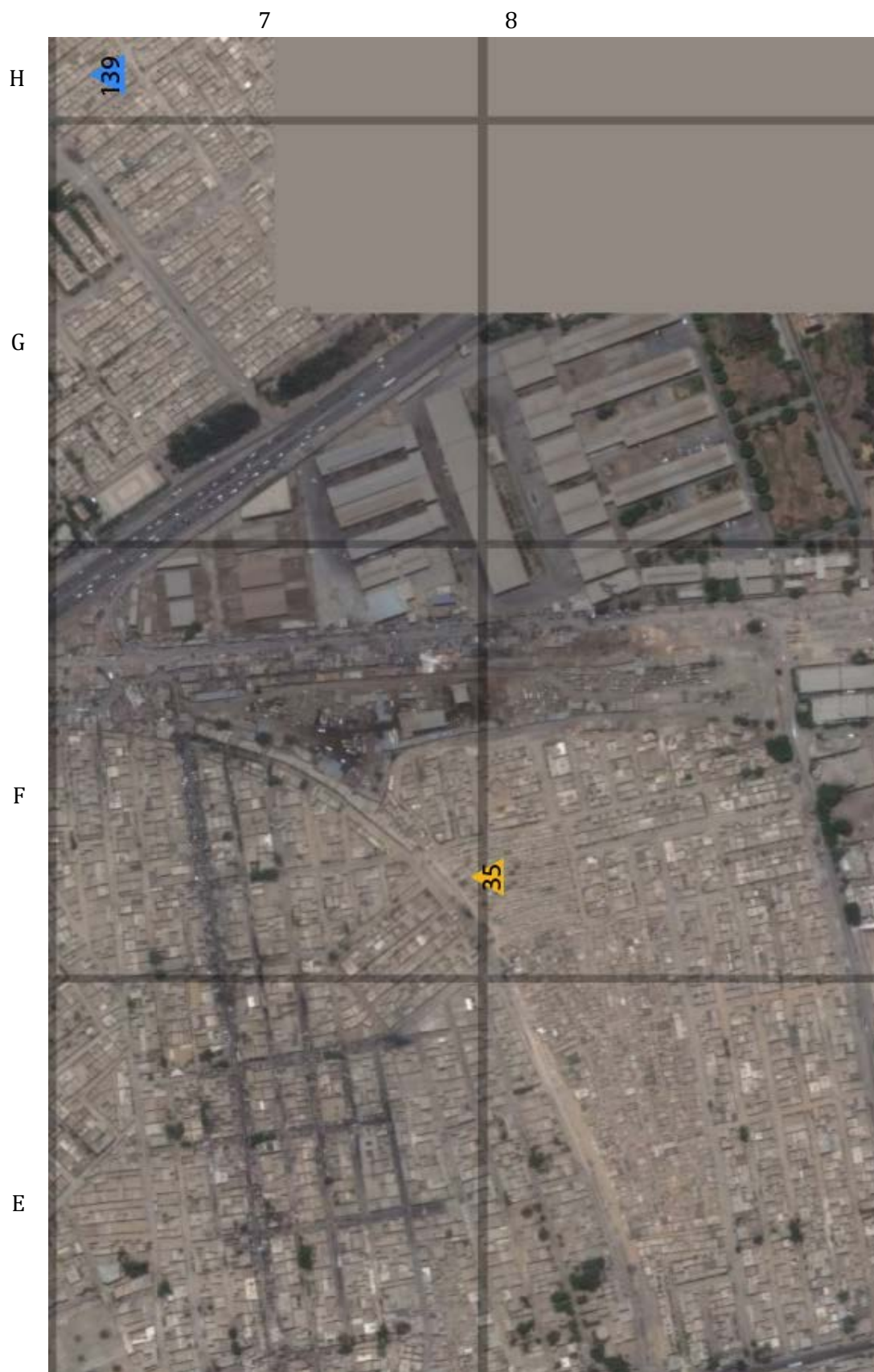


Fig. 39 Sites of significance for the Southern Cemetery (F-G-H/7-8)



SOUTHERN CEMETERY OF AL-QARAFA		
IKHSHIDID PERIOD 935-969 AD		
1	Mashhad al-Sharif al-Tabataba (563)	B5
FATIMID PERIOD 969-1174 AD		
2	Qubbat Mufi al-Dayn (418)	B2
3	Mashhad Al-Juyushi (304)	F2
4	Mashad Akhawat Yusuf – al-Asbat (301)	F2
5	Lu'lu' Mosque (515)	F2
6	Qubbat al-Hasawati (315)	C5
7	Qubbat Yahya al-Shabih (285)	C6
8	Qubbat Abu'l-Qasim al-Tayyib (284)	C6
9	Mashhad Kulthum (516)	C6
AYYUBID PERIOD 1175-1250 AD		
10	Abbasid Caliphs Dome (276)	B2
11	Qubbat al-Imam al-Shafi'i (281)	C5
12	Bab & Iwan al-Tha'aliba (282)	C5
13	Turbat al-Fakhr al-Farisi (316)	C7
MAMLUK PERIOD 1250-1517 AD		
14	Madfan Tamarbay al-Husayni (161)	C1
15	Al-Sultaniyya Minaret (288)	C1
16	Qusun Minaret (290)	C1
17	Al-Turba al-Sultaniyya (289)	C1
18	Qubbat Qusun (291)	C1
19	Qubbat `Ali Badr al-Din al-Qarafi (292)	C1
20	Southern Minaret (293)	C1
21	Qubbat Amir Sudun (294)	C2
22	Qubbat al-Sawabi (296)	C2
23	Madfan Jani Bak (171)	C2
24	Madfan Mustafa Pasha (279)	C2
25	Zawiyat Zayn al-Din Yusuf (172)	C2
26	Mosque of Azdumur (174)	B2
27	Qubbat Bahri Tankizbugha (299)	D2
28	Qubbat Tankizbugha (298)	D2
29	Qubbat & Iwan al-Munufi (300)	D2
30	Madafin al-Sadat al-Malikiyya (560)	B3
31	Qubbat `Abdullah al-Dakruri (280)	C3
32	Qubbat `Umar ibn al-Farid (601)	E1
33	Iwan Yusuf al-`Ajami – Bawwab al-Juha	E5
34	Masjid Imam al-Layth (287)	C6
35	Al-`Izz b. `Abd al-Salam Shrine	F8
OTTOMAN PERIOD 1517-1805 AD		
36	Masjid Nur al-Din – Masih Pasha (160)	C1
37	Shaykh Jalal al-Din al-Suyuti	C1
38	Qubbat Mustafa Agha Jaliq (295)	C1
39	Iwan Rayhan (297)	C2
40	Turbat Amina Qadin (393)	B2
41	Turbat Radwan Bak (383)	B2
42	Turbat `Uthman Bak al-Qazdughli (271)	B3
43	Qubbat Amir Burham (391)	B3
44	Hawsh `Uthman Bak Abu-Yusuf – al-Sinnari (390)	B4
45	Qubbat Abu Ja`far al-Tahawi (384)	C4
46	Turbat al-Mazni (622)	C4
47	Madfan & Sabil Husayn Baz	B5
48	Qubbat Ruqayya Dudu & Bint Badawiyya Jahin (388)	B4
49	Qubbat Mustafa Bak Jahin (389)	B4
50	Sabil al-Ahmar (231)	B5
51	Tombs of `Ali Bak al-Kabir & Isma`il Bak al-Kabir (385)	C5
52	Sabil & Kuttab & Madfan Radwan Agha al-Razzaz (387)	C5
53	Sabil & Madfan Sulayman Agha al-Hanafi (302)	F2
54	Qubbat Jahin al-Khalwati (212)	F3

55	Qubbat al-Qadi al-Fadil - al-Shatbi (607)	F5
56	Al-Sadat al-Wafa'iyya Shrine abd Mosque (608)	G6
57	'Uqba b 'Amir al-Juhani Shrine and Mosque (535)	D7
MUHAMMAD 'ALI PERIOD 1805-1952 AD		
58	Mahmud al-Yazji Madfan & Sabil	A1
59	Jawhara Shrine	A2
60	Shaykh Muhammad Rif'at Shrine	A3
61	Mansur al-Baz Shrine	C1
62	Madfan Husayn al-Shamashirki	C1
63	Al-Adhra'i Shrine	C1
64	Madfan Al-Ruznamji	C2
65	Dilibrun Shukri School & Tomb	C2
66	Nasim al-Habashi Mosque	C2
67	Al-Kharta Mosque	C2
68	Shrine of Salih	B2
69	Madfan Shaykh Isma'il Dayf	B2
70	Al-Daftardar	B3
71	Shaykh Hamad al-Samman Shrine	B3
72	Madfan 'Abbas Pasha Yakan	B3
73	Madfan 'Ali Sharif Pasha	B3
74	Khalil Bey Shahin Primary School	C3
75	Madfan Murtada 'Uthman Pasha	C3
76	Madfan 'Abd al-Qadir Fahmi	C3
77	Madfan Mustafa Kamil (family)	C3
78	Madfan Sa'd Zaghlul (family)	C3
79	Mahmud al-Falaki Pasha Madfan & Mosque	D3
80	Madfan Muhammad Mahmud Pasha	D3
81	Muhammad 'Ali Aqueduct	A4
82	Shaykh Danaf Shrine	B3
83	Shaykh Salih Shrine	B3
84	Madfan Sulayman Pasha al-Faransawi	B3
85	Madfan Ibrahim al-Alfi Katkudha Misr	C3
86	Tusun / al-Daramalli Family Madfan	C4
87	Madfan Mustafa Riyad	C4
88	Madfan Mahmud Sami al-Barudi	D3
89	Madfan of Prince Yusuf Kamal & School	D3
90	Madfan Zuhra Hanim Fadil	D3
91	Madfan 'Ali Pasha Fahmi al-Muhandis	D3
92	Madfan Mansur Pasha Yakan	E4
93	Shaykh Warsh Shrine	C4
94	Madfan Jamila Hanim	E3
95	Madfan Ahmad 'Urabi	F3
96	Madfan Kulthum 'Ismat Hanim	B4
97	Madfan Muhammad Bey al-Salankali	B4
98	Madfan Ahmad Tal'at	C4
99	Madfan Isma'il Abu Jabal	B4
100	Madfan Muhammad Fadil al-Daramalli	B4
101	Shaykh Hudhud Shrine	C4
102	Shaykh Waki' Shrine	C4
103	'Abd al-'Alim b. Muhammad 'Ali School	C4
104	Madfan Shahin Pasha King	C4
105	Madfan Ahmad Bey al-Tuwayhi	C4
106	Madfan Hasan Ahmad al-Dakruri	E4
107	Madfan Ahmad al-Manakli	C5
108	Prince Mahmud Hamdi Enclosure	C5
109	Madfan Ahmad Taymur Pasha	C5
110	Hawsh al-Pasha	C5
111	Muhammad Sharif	C5
112	Madfan Muhammad al-Shawarbi	C5
113	Masjid al-Imam al-Shafi'i	C5
114	Muhsin Family Houses	C5

115	Hafiz Family Madfan	E5
116	Fatima al-'Ayna' Shrine & Madfan al-Manistirli	C6
117	Al-Tunsi Shrine	E6
118	Abu'l-'Abbas al-Basir Shrine	F5
119	Abu'l-'Asha'ir Shrine	G6
120	Al-Kamal b. al-Humam Shrine	G6
<b>REPUBLIC 1952 AD - present</b>		
121	Masjid al-Sayidda 'A'isha (378)	C1
122	Al-Barizi Shrine	C1
123	Shrine of Ibrahim Sa'd al-Husayni	D1
124	Muhammad Hasan 'Abata Shrine	C1
125	Masjid al-Sayyida Nafisa	A2
126	Madfan al-Fariq 'Abd al- Mun'im Riyad	E4
127	'Isa al-Jilani Shrine	E4
128	Masjid al-'Amilin bi'l-Kitab wa'l-Sunna	D4
129	Al-Sadat al-Bakriyya Shrine	C7
130	Al-Jam'iyya al-Khayriyya al- Shamila	C5
131	Al-Khalwatiyya Mosque	F5
132	Shrine and Quran School of Sa'd al-Din al-Jabawi	B6
133	Masjid & Quran School of al-Kahlawi	D6
134	Al-Tunsi Mosque	E6
135	Muhammad b. Sayid al-Nas Shrine	G6
136	'Abd Allah b. Abi Jamra Shrine	G6
137	Ibn Daqiq al-'Id Shrine	G6
138	Ibn 'Ata'-Illah al-Sakandari Shrine	G6
139	Ashraf al-Husayni Shrine	H7
140	Madfan Farid al-Atrash & Asmahan	D7
141	Dhu'l-Nun al-Misri Shrine	C7
142	Rabi'a al-'Adawiyya Shrine	C7
143	Fatima al-Bayda' Shrine	D7

Outside Map Borders		
1	Tulunid Aqueduct	Tulunid
2	Istabl 'Antar excavations	Ikhshidid
3	Saba' Banat	Fatimid
4	Al-Khadra al-Sharifa	Fatimid



## PROTECTION STRATEGY

### 1. INTRODUCTION

This section of the report includes preliminary observations on strategies to protect the cemeteries and manage them as heritage sites. It should be noted that this not a management plan – simply some introductory comments concerning the cemetery's specific set of problems and potentials.

### 2. HISTORICAL NOTE

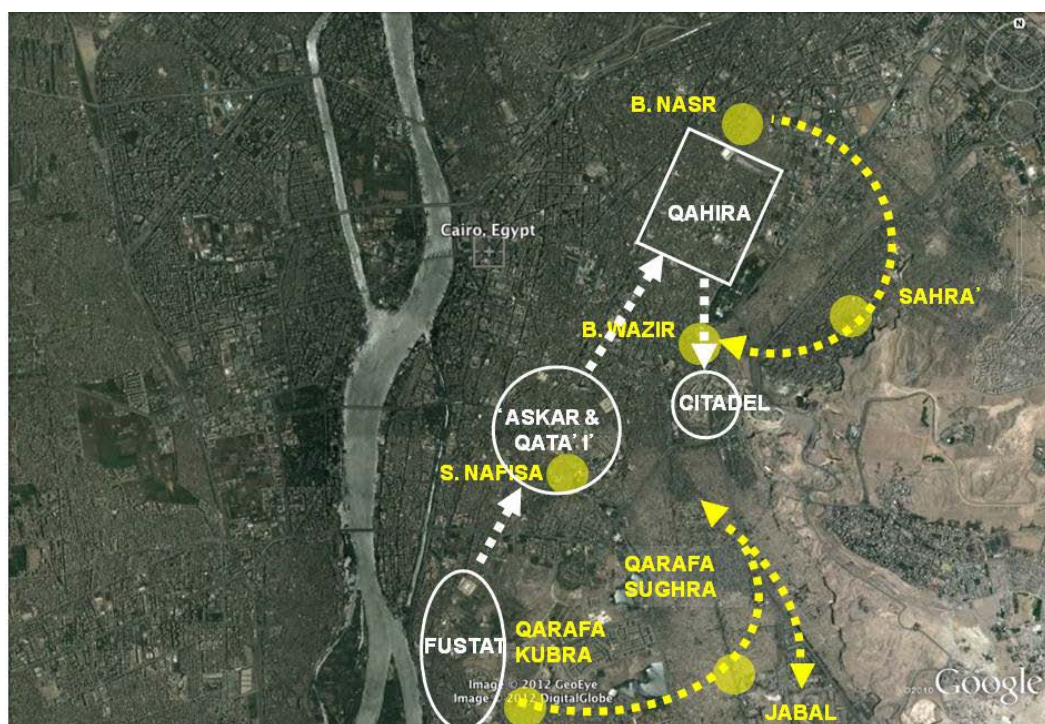


Fig. 40 General overview of the development of the cemeteries of Cairo

The cemeteries of Cairo are an integral part of the history of Cairo. They were born with the inception of the Islamic capital of al-Fustat in 642 and continued to develop with the city taking on a role that went beyond the mere funerary or sacred.

The first cemetery was established east of al-Fustat between the city and al-Muqattam hill. Not much is known of the cemetery in the period of the 7<sup>th</sup> and 8<sup>th</sup> century but one can assume that it was an open ground with the odd funerary marker, *mihrab* or prayer space. The cemetery extended northwards with the city with the cemetery of al-Sayyida Nafisa developing around the tomb of the famous descendant of the prophet and south of the Abbasid capital of al-'Askar in the 9<sup>th</sup> century. When Ibn Tulun established his capital of al-Qata'i' in 868 (around the existing mosque of Ibn Tulun), the cemetery extended northward south and west of the Citadel Mount, the outcrop of al-Muqattam hill where the Citadel stands today. When the Fatimids built their walled city of al-Qahira in 969, two cemeteries grew around it, the first, outside Bab al-Nasr in the north is still extant, while the second, outside Bab Zuwayla in the south, gradually disappeared during the Mamluk period to be replaced by al-Darb al-Ahmar, the road connecting al-Qahira to the new centre of rule, Qal'at Salah al-Din, or the Citadel.



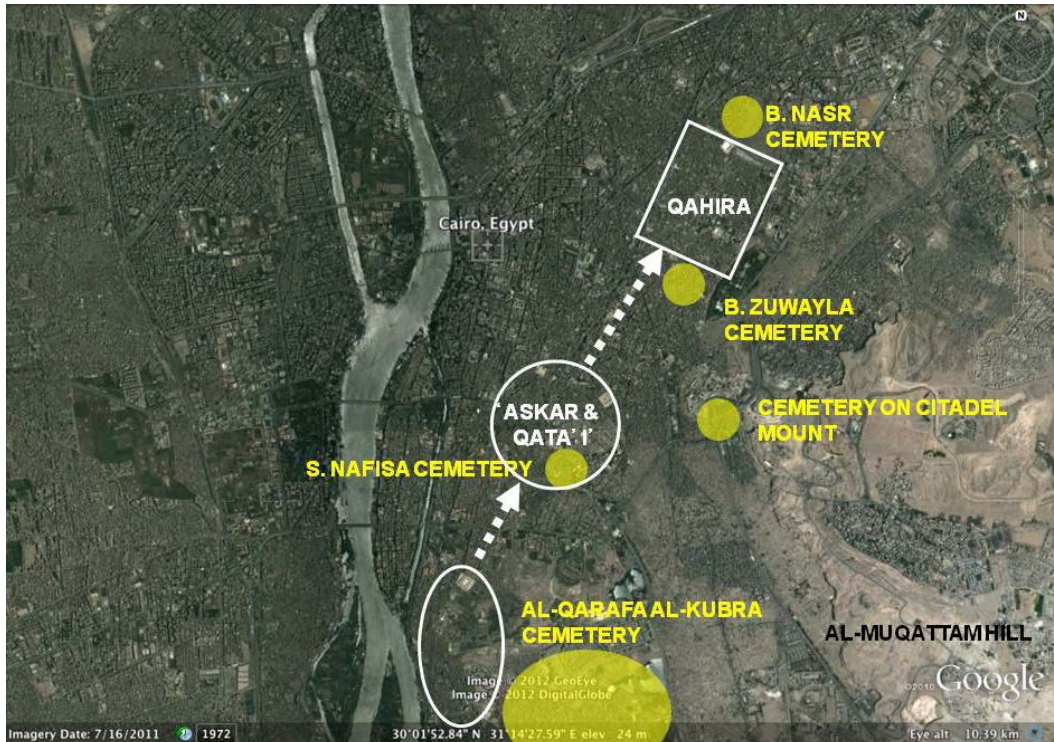


Fig. 41 The development of the cemeteries from until the Fatimid period

This new seat of rule was established by Salah al-Din, the founder of the Ayyubid dynasty (1171-1250), developed by his successors, but truly flowered under the Mamluks as did all of Cairo. Salah al-Din also built a wall north and east of the conglomerate of Cairo bringing together its many capitals within one defensive system.

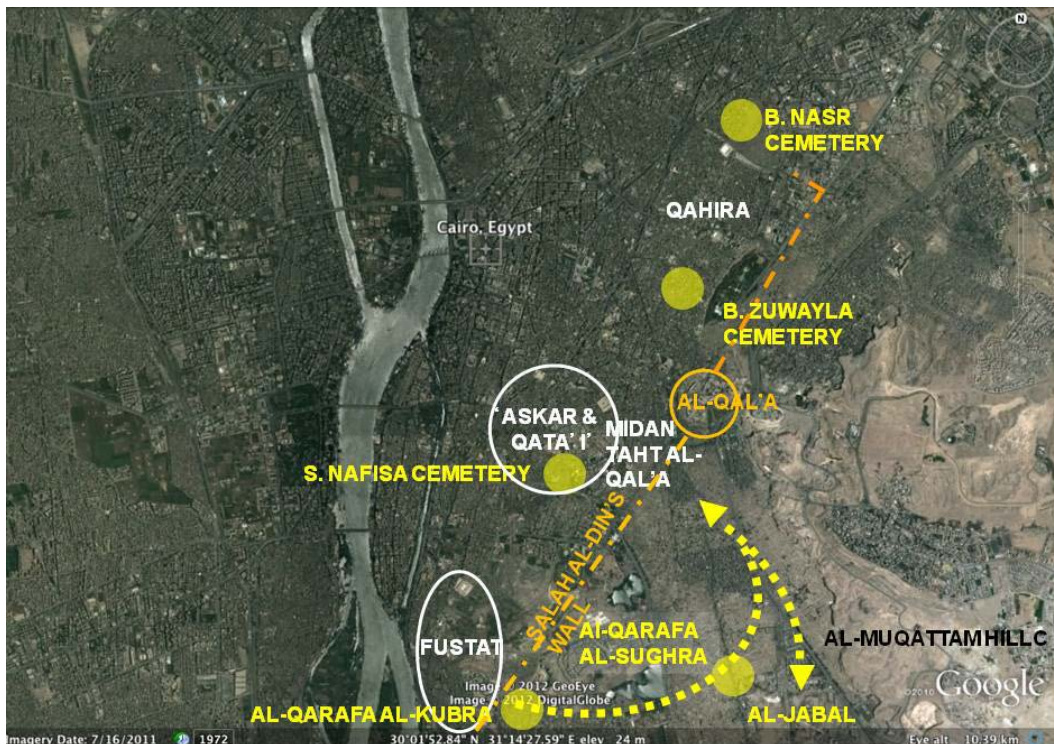


Fig. 42 The development of the cemeteries during the Ayyubid Period



The Mamluks (1250-1517) proceeded to fill in the gaps between one urban section and another. Their cemeteries also grew and extended to form an almost continuous wing that stretched from the north (Bab al-Nasr Cemetery) to the east (al-Sahra' and Bab al-Wazir) down to the south (al-Qarafa al-Sughra south of the Citadel including the two imams, al-Shafi'i and al-Layth) then further west on the eastern borders of al-Fustat (al-Qarafa al-Kubra with the Fatimid Jami' al-Qarafa at its centre). This was in addition to smaller intra-mural cemeteries the most important of which was al-Sayyida Nafisa.

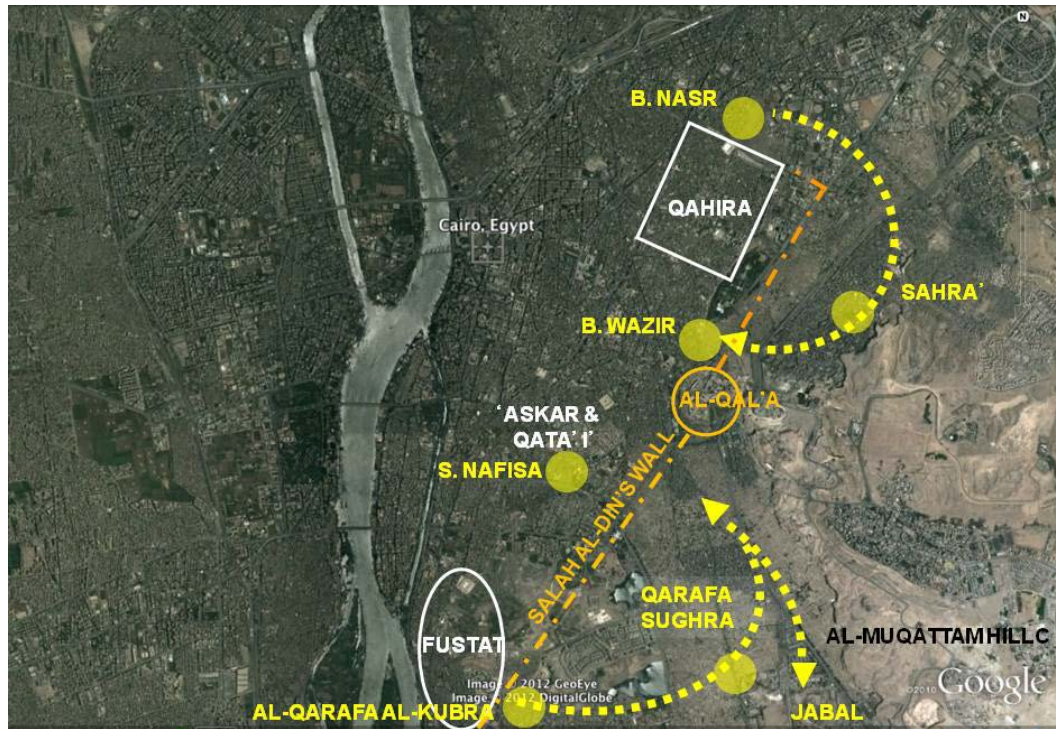


Fig. 43 The cemeteries of Cairo during the Mamluk period

By the beginning of the 15<sup>th</sup> century, all the cemeteries we have today had come to being and they were as follows:

### 1. Al-Qarafa



Fig. 44 The domes and minarets of al-Suyuti cemetery



Fig. 45 The mausoleum of al-Shafi'i

The oldest cemetery, now known to academics as the Southern Cemetery and to lay persons as al-Imam, the origin of the name is not known, nor do we know when exactly the name came to be used.



This cemetery stretched between al-Fustat in the east and al-Muqattam hill in the west with the outcrop where the Citadel is located marking its northern border and the alluvial lake of al-Habash (where current al-Basatin is) marking its southern border. In the Ayyubid period, with the construction of a dome on the shrine of al-Imam al-Shafi'i, the founder of one of the rites of Sunni Islam in the eastern section of al-Qarafa, it came to be known as al-Qarafa al-Sughra with the older western section whose centre was the Fatimid Jami' al-Qarafa named al-Qarafa al-Kubra. Al-Qarafa al-Sughra then became more developed and rose in importance due to its proximity to Qal'at al-Jabal (the Citadel), the new seat of rule, and its most important development was the area known as Kharij (Outside) Bab al-Qarafa in which over ten Mamluk *amirs*, mostly linked to the Sultan al-Nasir Muhammad, built their tombs in the 14<sup>th</sup> century.

This cemetery came to be known as al-Imamayn in the Ottoman and Muhammad 'Ali period after the two *imams* al-Shafi'i and al-Layth, then with the wane of the popularity of al-Layth it came to be known as al-Imam after al-Shafi'i. At the turn of the 20<sup>th</sup> century, the construction of the quarry railroad resulted in new site restrictions as well as new magnets for settlement - particularly of quarrymen and stone masons - around the rail stations which led to the development of residential pockets around them. This period also saw the densification of the cemetery and the division of its land into plots where walled funerary structures with spaces for accommodation (*hawshs*) were built.

In the 20<sup>th</sup> century, the most important developments were the extension of the city sprawl south of the cemetery so that the cemetery came to lie within the city border and the development of the two highways of Salah Salim and the Autostrade which cut through the cemetery disconnecting the zone of al-Jabal at the foot of al-Muqattam and the scattered remnants of al-Qarafa al-Kubra and the cemetery of al-Sayyida Nafisa from the main cemetery. This was coupled with a rise in the number of inhabitants, many of whom were rural immigrants who came to the city in search of a living at times of economic hardship, sought refuge in the cemetery's tombs and never left them.

## 2. Al-Sayyida Nafisa



Fig. 46 Al-Sayyida Nafisa mosque and shrine and the dome of the 'Abbasid Caliphs

Al-Sayyida Nafisa is located north of al-Qarafa and west of the Citadel. As mentioned above, it grew around the shrine of al-Sayyida Nafisa, the granddaughter of al-Hasan, who in turn was the grandson of the prophet. While it can be seen as the northern gateway of al-Qarafa, it was partially disconnected from it with the construction of the Ayyubid city wall (although medieval visitors continued to start their visit at al-Sayyida Nafisa and walk south into al-Qarafa) and more so with

the establishment of Salah Salim Highway in the 1960s, then the Sayyida 'Ai'sha overpass in the 1970s, then finally a wall along its southern border hiding it from view in the 1990s. Although the mosque and shrine are mostly modern, the site is arguably Cairo's most visited shrine. The area is not very rich with monuments although it includes important sites such as the Ayyubid tomb of the 'Abbasid Caliphs. Immediately north of al-Sayyida Nafisa, the street of al-Khalifa houses a large number of shrines of *ahl al-bayt*, some of which date to the Fatimid period. This street (historically called *al-mashahid* after the shrines) was the gateway to al-Sayyida Nafisa and consequently to al-Qarafa. The western section of the cemetery is a later mid-20<sup>th</sup> century extension.

### 3. Al-Sahra'



Fig. 47 The Eastern Cemetery with al-Azhar Area in the background

This cemetery is referred to academically as the Northern Cemetery, the Eastern Cemetery or Sahra' al-Mamalik. Relatively younger than al-Qarafa, it came to being in the 14<sup>th</sup> century, but soon grew in both size and stature as six Mamluk sultans built their tombs there in the course of the 14<sup>th</sup> and 15<sup>th</sup> centuries. Although, it is not as high in religious and cultic value as the Southern Cemetery, it is better preserved and has a more legible urban fabric with more impressive *hawshs* particularly from the Muhammad 'Ali period (1805-1952). Originally organized in a linear manner along the *hajj* road (to the Hijaz by way of the Levant), it is now bound by Salah Salim Highway in the west and the Autostrade in the east. The former disconnected it from its gateways from the city and also from the Bab al-Nasr and Bab al-Wazir cemeteries which were originally the starting point for visitation to the cemetery. This cemetery too has residential pockets mostly around the Mamluk complexes of Barquq and Qaytbay, with some of its tombs inhabited both by the community of caretakers and gravediggers that have lived in the cemetery for centuries as well as rural immigrants.

This cemetery is the only one regularly visited by cultural tourists. This is due to the impressive grandeur of Mamluk funerary structures such as Qurqumas, Inal, Barquq, Barsbay, and the most impressive of all, al-Ashraf Qaytbay. Furthermore, they are set within a fairly compact fabric of historic *hawshs* and the linear logic of their organization makes this, unlike the Southern Cemetery, an easier terrain to read.

#### 4. Taht al-Qal'a (Bab al-Wazir)



Fig. 47 Bab al-Wazir Cemetery with al-Nizamiyya and the Citadel in the background

Bab al-Wazir, located north of the Citadel mount, can be seen both as an independent cemetery that developed in conjunction with the rise in importance of the area around the Citadel and as a south-eastern extension of al-Sahra'. Like its predecessor, Kharij Bab al-Qarafa in the Southern Cemetery, it witnessed the construction of a number of Mamluk funerary establishments in a short span of time at the turn of the 15<sup>th</sup> century. It also lay along the road of the *mahmal* (ka'ba drape) and *hajj* procession with the result that many of the structures built had measures for the charitable dispensation of water. This cemetery was cut off from the eastern al-Sahra' when Salah Salim highway was established in the 1970s.

#### 5. Bab al-Nasr



Fig. 48 The Bab al-Nasr Cemetery: Wooden structures, Yunus al-Sa'di; Deteriorated 2 storey structure

This Fatimid cemetery lies north of the gate of Bab al-Nasr. It originally had a number of important burials such as that of the historian al-Maqrizi and the famous sufi burial enclosure which lay further east, closer to the northern section of al-Sahra'. It currently has only one listed monument (the Fatimid dome known as Yunus al-Sa'di, believed to be the mausoleum of Fatimid commander Badr al-Jamali) and most of its famous decorated wood funerary structures have disappeared. This cemetery used to stretch all the way south to the northern city wall of al-Qahira, but its southern structures were eradicated first to create a monument buffer zones for the wall, then to widen the road of Sayyidi Jalal twice, first in the mid 20<sup>th</sup> century then in the 1990s.



### 3. VALUES



Fig. 49 20<sup>th</sup> century tombstones and *hawsh*

The cemeteries of Cairo are not simply important for their listed monuments and for the architectural splendor of their unlisted historic *hawshs* and mausolea. The religious value of their many shrines and sites of cultic visitation is unparalleled in Egypt. Shrines range from historically documented burials of major historical - religious figures such as al-Imam al-Shafi'i and al-Sayyida Nafisa, to sufi masters such as 'Umar ibn al-Farid, to minor religious figures of local importance such as 'Abata or Dayf, both in the Southern Cemetery of al-Qarafa. It also houses the mausolea of important political rulers from the Mamluk and Muhammad 'Ali period such as Qaytbay and Khedive Tawfiq, both in the eastern cemetery of al-Sahra'. Furthermore, many of its later tombs are linked to political figures such as Tal'at Harb and Sa'd Zaghlul or to members of the intelligentsia and icons of cultural life such as the poet Mahmud Sami al-Barudi and the singer Umm Kulthum. Finally, and most importantly, they continue to act as a setting for a mix of funerary and secular activities unique to Cairo. As early as the 9<sup>th</sup> century, the cemetery housed spaces for the accommodation of overnight stays for visitors and for the long term accommodation of scholars and sufis who lived and studied in its *madrasas*, *zawiyas*, *khanqahs* and *takiyyas*. Religious endowments set up for funerary complexes with institutions attached to them paid for the upkeep of these scholars, as well as salaries for the staff of these establishments. Furthermore, a permanent - though limited - population worked in the cemetery as caretakers of tombs, and gravediggers, in addition to running limited commercial establishments that served cemetery centres such as al-Imam al-Shafi'i which had a thriving market. Others worked in the construction and maintenance of its tombs, or in the neighbouring quarries particularly after the establishment of the quarry railway at the turn of the 20<sup>th</sup> century. The cemetery also took in refugees and immigrants who

are recorded to have been settled there as early as the Fatimid period. It also had a history of accommodating the city's fringe, whether political exiles, ascetics and eccentrics, or outlaws and miscreants. The cemetery continues to serve the city as a zone of liminality. In the 20<sup>th</sup> century it was the first port of call for migrant villagers who sought refuge in the capital during times of economic and political strife particularly during and after wars such as WWI, WWII, and the Arab-Israeli conflict.



Fig. 50 The rich and contradictory meanings and values of the cemetery

The popular shrine of Isma'il Dayf (Southern Cemetery)

Services to the city (car repair in the Eastern Cemetery) and to the cemetery (selling flowers in the Southern Cemetery)

Mamluk tomb and modern residential multi-storey building (Eastern Cemetery)

It is thus important when planning for their conservation and management or looking into developing them as a tourist destination to take into account the cemetery's multitude of meanings, values and functions and to look into modes of reconciling the varying needs of its users and the demands of the present and the past.

#### 4. THREATS AND RISKS

The cemetery now faces a number of threats.

1. With the expansion of Cairo, it now finds itself in the heart of the city occupying prime property and as such the target of continued attempts to remove it and replace it with development projects. These attempts could succeed due to the neo-liberal policies and laws adopted by the ancient regime and embraced by the current one. The Cairo 2050 strategic plan (currently being revived as Egypt 2052) originally proposed the complete eradication of the cemetery (with the exception of the listed monuments) and its replacement with tourist oriented projects such as hotels, and even a marina at the Ayn al-Sira lake in the south. While the GOPP (the organization behind Cairo 2050) later retracted some of its proposals and reduced the area it proposed to remove to 25%, the threat is still very real.





Fig. 51 Cairo 2050 plan for the Eastern Cemetery (currently being reviewed and on hold)

2. Poor maintenance and security, in addition to an inadequate system of administration have led to the dilapidation of the cemetery's buildings and the disappearance of many of its elements through vandalism and theft. Furthermore, the fact that not all of it is perceived by the government as being an integral part of 'Historic Cairo' (in the 1993 presidential decree, the Eastern Cemetery and al-Sayyida Nafisa are included in the borders but the Southern Cemetery and Bab al-Nasr are not) has led to it being excluded from conservation projects administered by the Government (such as HCDP) or even those run by foreign institutes. The beginning of the problem was of course the breakdown of the traditional *waqf* (endowments) system of maintenance, a process that started historically with the disintegration of the *waqf* in the Ottoman period, then its gradual centralisation under the Muhammad 'Ali regime, then its complete takeover by the government under the 1952 republic with *waqf* revenue being directed away from its original purpose of maintenance to national projects or to proselytizing activities or the construction of new mosques.



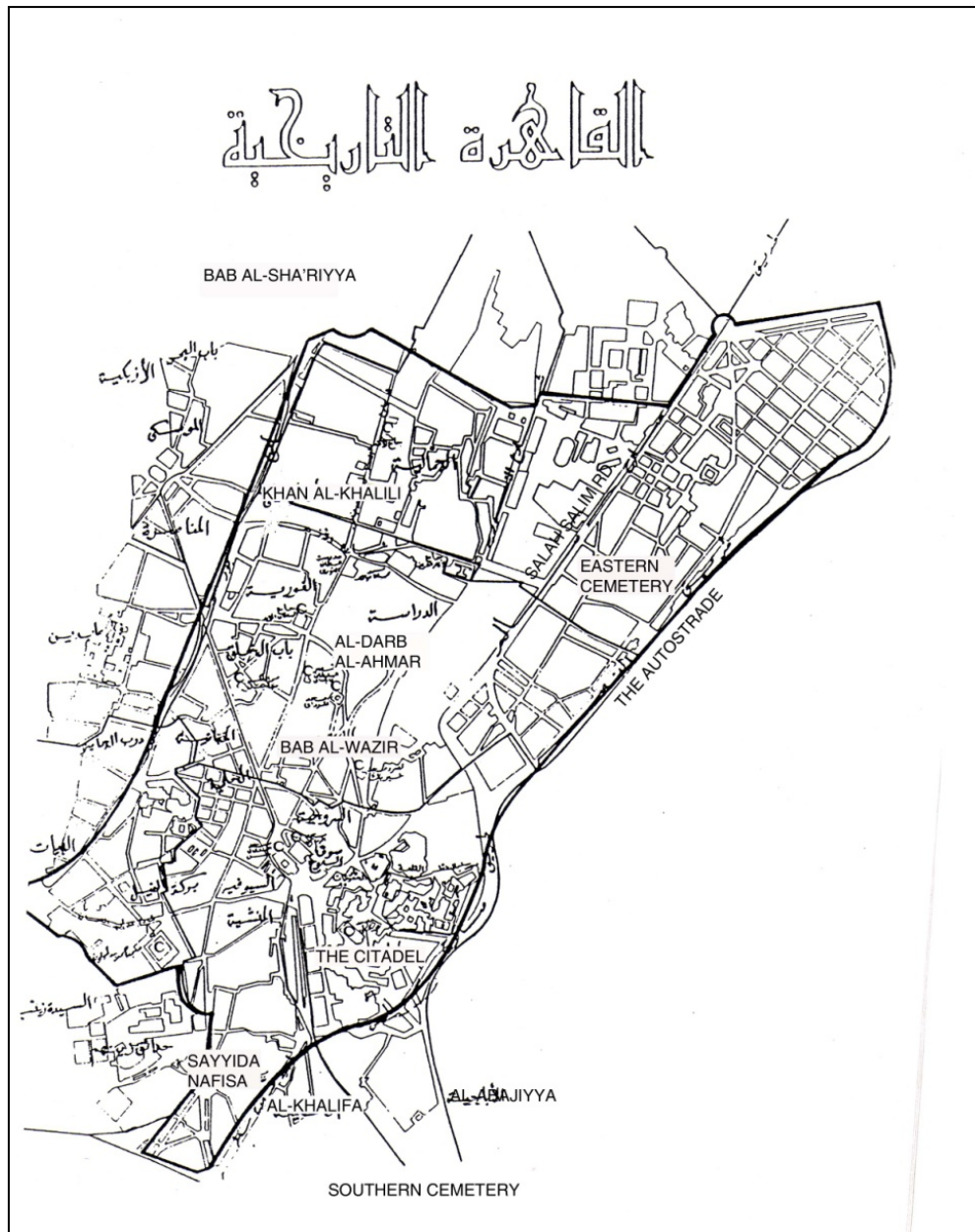


Fig. 52 The borders of Historic Cairo as defined by the 1993 presidential decree (Al-Shal)

3. The rejection of the cemetery's buildings and activities from a religious perspective. Fundamentalist Islam bans funerary structures and prayer on tombs, and views residential activities in proximity to graves as a desecration of the dead. In spite of continued attempts to ban the construction of domes and even tear down existing ones which are documented to have happened as early as the Ayyubid period, the people of Cairo continued to build domes, fund and maintain non-funerary religious activities, and patronise the cemetery's commercial spaces. Fundamentalist Islam also frowns upon shrine veneration, belief in the intercession of saints, *mawlid* (saint's days) celebrations and sufi rituals such as *dhikr* and *hadras* - all activities that flourished in the cemetery and contributed to its economic life. Furthermore, while it allows visitation of the dead, it bans overnight stays, especially for women, and frowns upon many of the funerary rituals practiced by Egyptians such as slaughter of animals for charity, ritualized regular visits, and even with some extreme fundamentalists, the recital of Quran at graves. Even the traditional way of burial in Cairo's cemeteries- underground

vaulted chambers in which cadavers are deposited with males and females segregated – is not the Islamic way of burial. This has led to a wane in the popularity of the cemeteries and their acquiring a checkered reputation with their proponents rising and supporters falling in numbers.



Fig. 53 Islamic Backlash against the cemetery

Left: The modern shrine of Ashraf al-Husayni famous for miraculously resisting many attempts by Islamists to destroy it (Southern Cemetery – Buffer zone)

Right: Burial ground with no markers following Islamic rulings (Southern Cemetery–Buffer zone)

4. The stigma attached to the cemetery due to its perception as a place of shame and as a manifestation of Cairo's economic and urban problems. The popular discourse is that the tomb-dwellers of the 'city of the dead' are an indication of our degeneration and decline. It has been described as a cancerous growth in the body of the city and its residents are stigmatised as outlaws and degenerates. Nowhere in this rhetoric is any reference to the fact that this is a historic phenomenon, that as living environment it is more benign than many informal settlements or even public housing in the desert or that its degeneration and overcrowding is simply a version of the deterioration and overcrowding of the city of Cairo as a whole. This stigma is further exacerbated by the over-dramatisation of the media, whether foreign or local, and is not helped by names such as city of the dead or tomb dwellers nor by the inaccurate classification of certain sections of the cemetery as informal settlements by the government.





Fig. 54 Negative perceptions of the cemetery  
Above: A magazine article critical of the Friday Market in the Southern Cemetery (Ákhir Sá'a, 16 May 2001)

Right: Screenshot of the website of the Informal Settlements Development Fund classifying al-Abajiyya as a slum (<http://www.isdf.gov.eg/>)



5. While living in the cemetery is a historical practice dating back to the 9<sup>th</sup> century, many of the residential pockets that exist within the cemeteries today are not. The origins of some quarters are historical. For example, that around Qaytbay in the Eastern Cemetery is originally Mamluk while that along al-Qadiriyya Street in the northern section of the Southern Cemetery is mentioned by Ottoman travelers. Others such as the area around Barquq and al-Kharta originated in the late 19<sup>th</sup> century, while areas such as al-Muwasala and al-Abajiyya developed in the 20<sup>th</sup> century. The problem is that even the historical residential pockets now mostly contain modern buildings, with some- such as the residential buildings overlooking al-Shafi'i or running along al-Suq Street in the Eastern Cemetery - towering over monuments. The situation worsened during the last two years with many new structures being built at a height of up to 12 storeys high, in contravention of the current laws that ban the construction of new buildings higher than adjacent monuments. This is a general problem that needs to be addressed in the city as a whole but the fact that the law was not clear on whether certain sections of the cemetery fall within the borders of Historic Cairo (and as such could not go above 4 storeys) did not help even before the current security vacuum.



Fig. 55 Secular activities threatening the historic character of the cemetery

Above: High-rise residential buildings opposite al-Imam al-Shafi'i Mosque

Right: Al-Shafi'i Friday Market selling junk, construction material, animals, furniture, cloth, sanitary ware





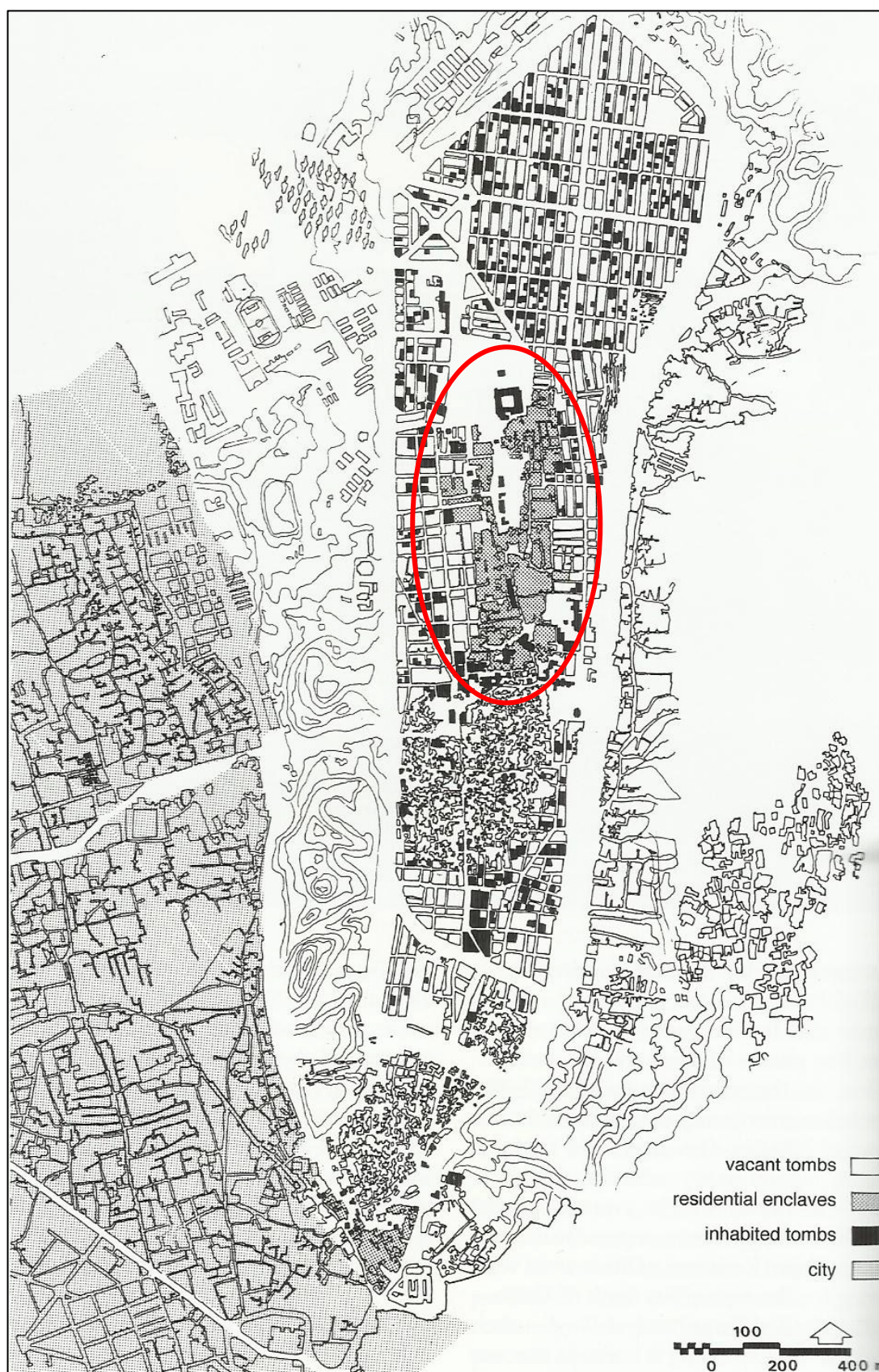


Fig. 56 Borders of the residential cluster in the Eastern Cemetery (From Barquq to Qaytbay) in the 1990s (El-Kadi & Bonnamy, 1993, p. 260)



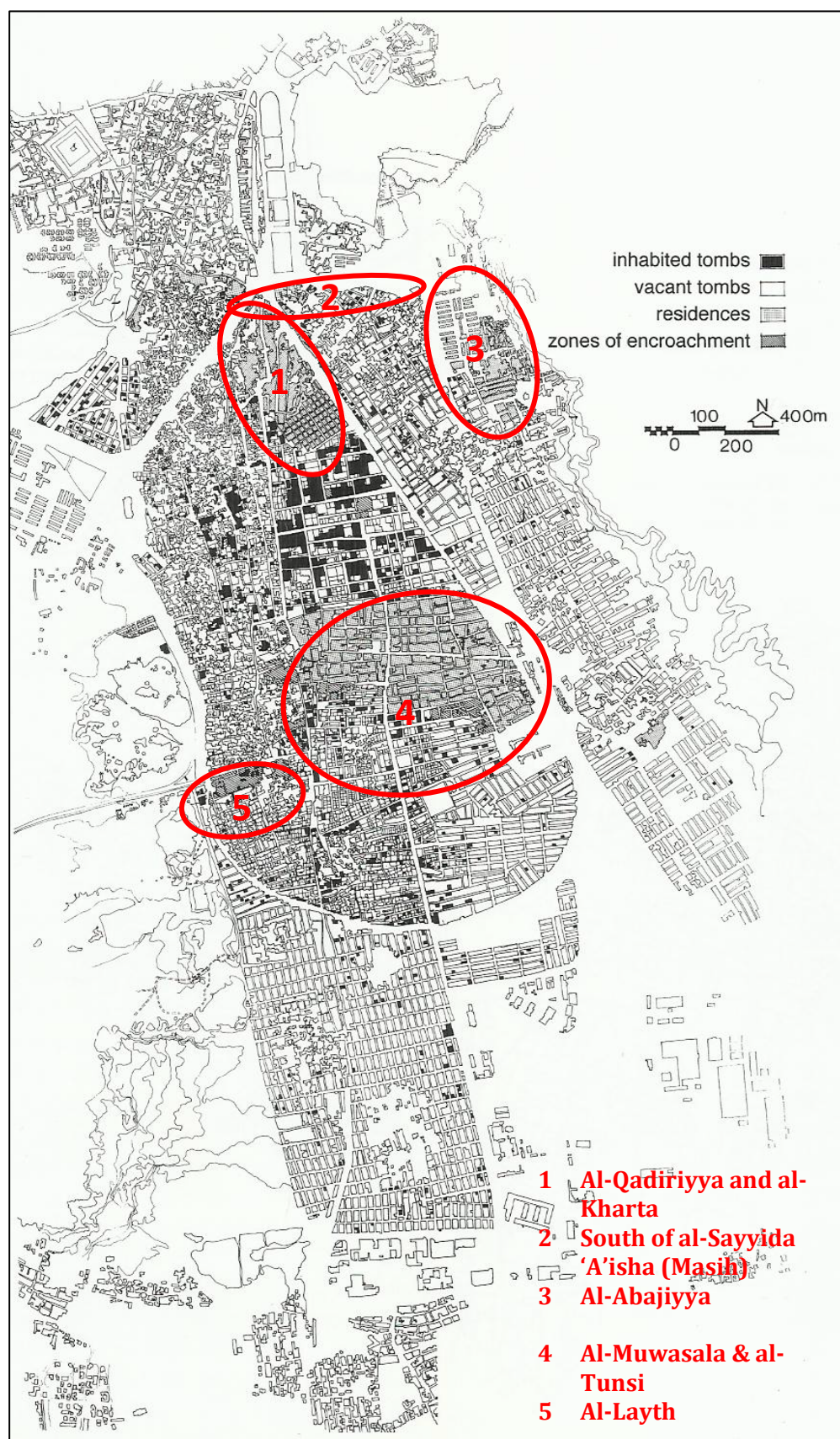


Fig. 57 Borders of the residential clusters in the Southern Cemetery in the 1990s (in grey) (El-Kadi & Bonnamy, 1993, p. 260)



6. Environment causes for deterioration are not as severe as in the city proper as air pollution is less as is damage from traffic vibration or over-crowding or subsurface sewerage water. But, as mentioned above, its relatively secluded location allows for vandalism and theft to go unnoticed. This is in addition to the special case of the rising sub-surface water from Ain al-Sira lake which threatens the western section of the Eastern Cemetery.



Fig. 57 Conservation problems specific to the cemetery  
Damage from 'Ayn al-Sira Lake in the western section of the Southern Cemetery

Dumping building debris in the cemetery's streets and spaces

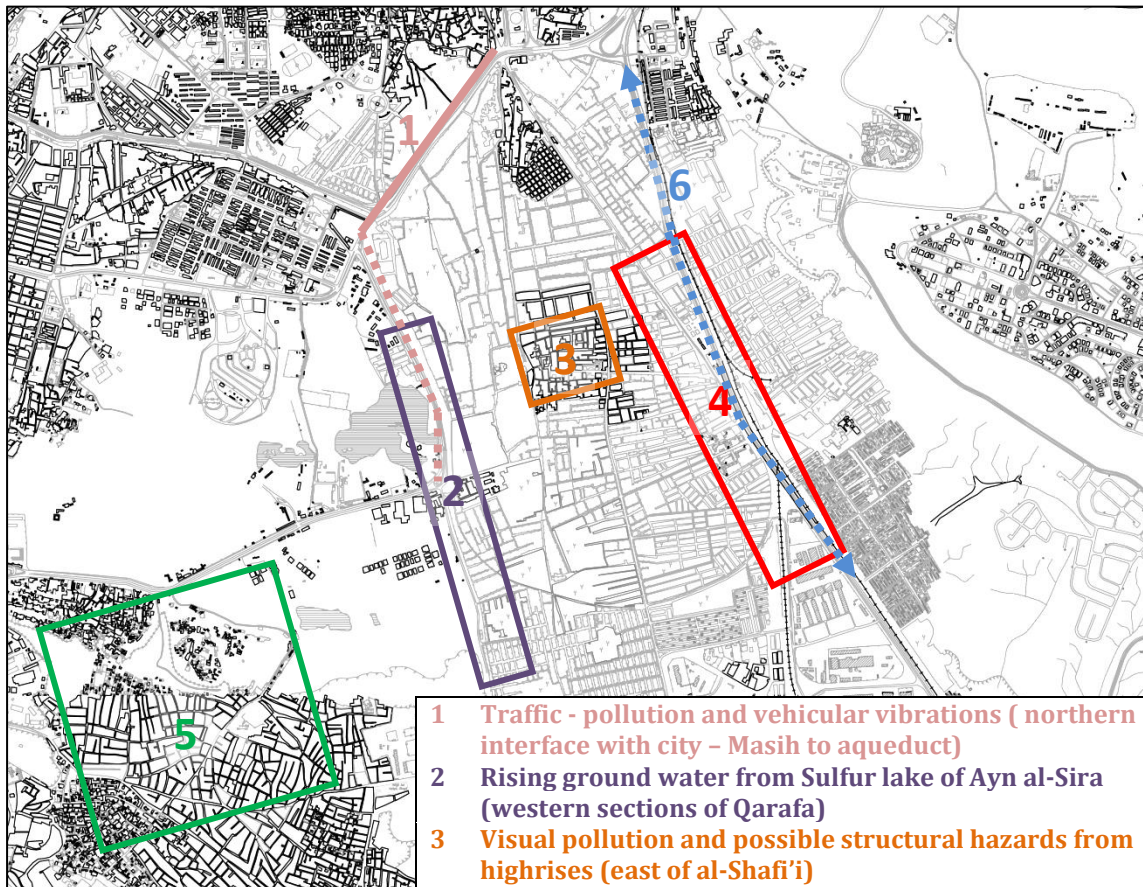


Fig 58 Conservation hazards specific to the Southern Cemetery

- 1 Traffic - pollution and vehicular vibrations ( northern interface with city - Masih to aqueduct)
- 2 Rising ground water from Sulfur lake of Ayn al-Sira (western sections of Qarafa)
- 3 Visual pollution and possible structural hazards from highrises (east of al-Shafi'i)
- 4 Encroachment of commercial activities on tombs (Market of Suq al-Jum'a)
- 5 Encroachment of informal settlement ('Izbat Khayralla on Fatimid monuments and Istabl 'Antar excavations)
- 6 Through traffic (pollution - visual disconnection - threat of widening street in future)



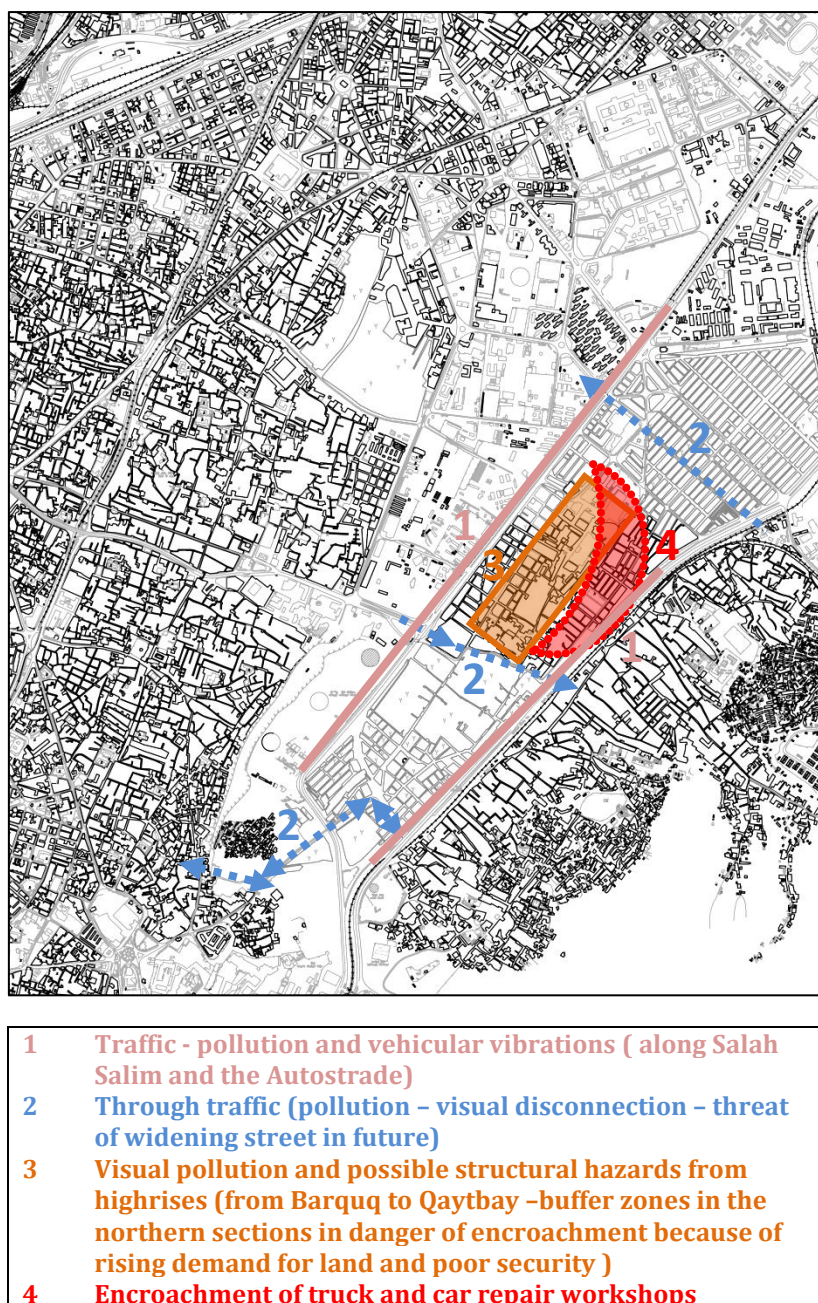


Fig. 59 Conservation Hazards specific to the Eastern Cemetery and Bab al-Nasr Cemetery

## 5. OPPORTUNITIES AND CHALLENGES

The cemetery currently houses around 1/6<sup>th</sup> of the city's listed monuments. This is in addition to its wealth of historic buildings, some of which are currently being registered as buildings of value by NOUH. Furthermore, they continue to be a repository of religious and sacred meaning, as many of their shrines are visited. They are also the setting for a wealth of intangible heritage ranging from rituals of visitation and shrine veneration, to stories and myths, to sufi rituals and *mawlid* celebrations. Even their controversial secular functions, whether residential or commercial are unique phenomena, although it can certainly be argued that living in such close proximity to the dead cannot be conducive to the mental health of small children and that some markets, such as the mammoth Suq al-Jum'a along



the Autostrade in the eastern strip of the Southern Cemetery have been detrimental to the original funerary function of the cemetery. It is, in its totality, a complicated, vital, contradictory and indispensable part of Cairo that if developed can be a major destination both for religious and cultural tourists whether local or international. Before this happens the cemeteries need to be studied further and questions such as these need to be answered especially with respect to the mandate of any heritage management or tourist development plan:

1. How do we balance between the 'antiquarian' need to preserve the cemetery's dual funerary – secular role and the social and psychological objections to families living in such close proximity to death?
2. How do we balance between respect for the changing religious rhetoric that now calls for reduced rituals of visitation, different types and bans grave markers and the need to preserve or older rituals and customs?
3. How do we encourage tourism without turning the site into tourist bubble?
4. How do we balance between the potentially contradictory requirements of requirements of cultural tourism and religious tourism?
5. How do we balance between market forces that view the cemetery land as a lost opportunity for economic development and the insistence of preservationists to keep everything, even peripheral zones that may not be of high cultural or historical value?
6. How do we, in the midst of all this, maintain the basic respect or the dead and the atmosphere conducive to continued burial and private rites of remembrance that is necessary for the cemetery to function?

## 6. RECOMMENDATIONS

Many of the cemetery's problems are the general problems that the historic city suffers from – poor maintenance and conservation due to lack of funds and/or technical expertise– misuse due to lack of awareness – theft and vandalism – poor tourism - social, economic and political problems as a general retardant to development, etc. However, as has been shown above, it also suffers from its own specific set of challenges. We will focus here on recommendations specific to the cemetery that, of course, would have to be implemented within the framework of the management of the historic city as a whole.

### A. Administrative Reform

As with the rest of Historic Cairo, it is vital that the management of the cemeteries is unified under one administrative entity in which all other governmental bodies are represented. This entity would lie within the larger body that administers Historic Cairo.

The cemeteries are currently administered by the Cemeteries Administration (Idarat al-Jabbanat) in the Governorate. The listed monuments lie within administrative sections (*idasas*) in the Islamic and Coptic Antiquities Sector that include both city and cemetery, this in spite of the variance between conservational and administrative requirements for city and cemetery. The Ministry of Endowments has a special administration for tombs and shrines (*madafin wa adriha*). It also administers the endowments (*waqfs*) of the cemetery's buildings within the same administrative body for the city as a whole, Idarat al-Tawliya. Other governmental bodies

involved in running the cemetery include the Ministry of Health (to monitor correct burial practice), the Ministry of Interior (to control and register deaths and for general security) and of course the normal administrative bodies in charge of running the residential pockets (*shiyakh*s) within the cemetery. Cemetery land is not owned by citizens, simply controlled through usufruct rights which fall through discontinued use of the land for burial.

It, of course, is no easy step to put the administration of the cemetery under one body. In the meantime, there are urgent steps to be taken to better understand and maintain the status quo:

- Mapping current administrative divisions into sectors (see fig. 3) then the smaller *turabi* zones (see fig. 11). These are currently indicated in unit files in the Cemeteries Administration but are not mapped. The files should then be organized by geographical location, not by some antiquated numbering system, which is currently the case.
- Redefining the role and salary of the *turabis* so that they are guaranteed a more stable income. The control they currently have over burial unit owners – who have to rely on the *turabi*'s testimonial for proof of ownership – needs to be rethought.
- Creating separate administrative entities for the cemetery within the administrative structure of MSA and NOUH.
- Creating zones within the cemetery with different zoning laws and regulations with regards to height of modern constructions, buffer zones (only if necessary and without disruption of burial), new burials, new funerary structures, etc.

## B. Documentation and Listing

- Updating and fine tuning the CAPMAS map so that is at least as detailed for the cemetery as it is for the city (which is not saying much) and developing a more cemetery-specific set of building and land-use functions.
- Developing a cemetery-specific set of guidelines for listing for NOUH that includes a wider range of values or meanings that stress intangible values – particularly shrines, burials and spaces of myth that are not necessarily marked with architecturally or historically significant structures.
- Developing an inclusive heritage map that includes all sites of significance (whether listed monuments which are not all marked on the 1948 monument map – or sites of architectural value, or intangible value). The maps included above are simply a start (figs. 25-39). This exercise needs to be fine-tuned and based on clear categories of inclusion.
- Photo-documentation of these sites and their inclusion in a GIS system that is easily accessible online – students, academics, and even tourists, can be encouraged to contribute to this system using smart phones. This could later be linked to a citizen monitoring system.



- Architectural documentation of listed sites and buildings and the collection of previous documentation efforts in one database.

### C. Maintenance and Conservation

- Better security measures in the cemetery to limit theft and vandalism. This means a more intensive representation of all governmental bodies (Ministries of Antiquities, Endowment and Interior, the Cemeteries Administration in the Governorate) in the cemetery.
- A more complex conservation policy that includes intangible values within its scope. These values and meanings could be stories and myths related to shrines and sites of manifestation or could be practices of visitation and remembrance, or practices of saint veneration such as *dhikr* and *mawlid*s.
- Issuing a blanket ban on remodeling of *hawsh* facades and cenotaphs while encouraging conservation. This is not as difficult a task as it may appear to be because most renovation work is carried out by the *turabis*. It will, however, require concentrated efforts to educate and train the *turabis* in simple principles and techniques of conservation. This should be done in conjunction with the development of a grading system and guidelines for conservation of non-listed historic buildings and sites of significance.
- Enlarging the team within the Coptic and Islamic Sector responsible for monitoring and inspecting the cemeteries' monuments. This team is currently understaffed and being assigned to the cemetery is viewed as a form of punishment or exile. Incentives (as simple as the provision of means of transportation to and in the cemetery) have to be introduced to encourage inspectors to work there and no inspector should be responsible for buildings within more than a ½ km radius.
- Directing the efforts of international teams and institutes towards the listed buildings of the cemetery.
- Re-thinking conservation practice in the cemetery so that it accounts for the different needs of the different users of its structures. The following ideas are simply potential directions and are in no way exhaustive:
  - o Emergency measures for simple protection of endangered buildings and sites could mean the construction of higher walls around monuments, the transfer of movable objects or easily removable fixtures to safer storage spaces, walling up doors, etc. These measures should in no way be permanent. They are simply fast response measures to the current situation of political unrest and low security.
  - o Reconciling the needs of religious and cultural users especially when it comes to restoring the cemetery's popular mosques and shrines. The overly populist and modernising tendencies of the renovation efforts of citizens and the Ministry of Endowment should not be allowed, but purist and orthodox conservation policies

that seek to categorically restore the building to its original appearance are also not acceptable. The aesthetics of users should be accommodated but only to a certain extent and restoration of the original appearance of buildings is necessary only after it is justified as an indispensable value. This is no easy job and can only take place through participatory modes of intervention that involve all stakeholders.

- Maintenance through adaptive re-use and rehabilitation. Because the cemetery is relatively under-occupied, and because almost all of its buildings are religious, this is no easy task. But certain buildings can be adapted for communal functions that serve the neighbourhood (education – health – religion) and others will be maintained if the frequency of tourists rises and they are reopened to the public.
- While the cemetery's environment is less aggressive to monuments than that of the city due to lower levels of pollution and less population density, the rising level of the Lake of Ayn al-Sira in the west needs to be addressed. This problem endangers the western section of the Southern Cemetery as the level of subsurface water has risen to centimeters below the ground level, of not above it. One plausible theory is that the natural underground conduits that connect this lake to the River Nile were blocked by underground foundations for high rises and for the Underground Metro system. The project for the construction of the Museum of Civilisation (west of the lake) is said to have included an item of works to lower the level of the lake. This should be top priority.

#### D. Education and Awareness

This is one of the most vital fields for reform and development, if only to counter the negative image of the cemetery and the historical fallacies that surround it. These include historical fallacies that view the phenomenon of living in the cemetery as modern, academic and governmental fallacies that view sections of the cemetery as slums, and social fallacies that see them as places of crime and deviance and fundamentalist religious fallacies that view the cemetery's structures, rituals of visitation, remembrance and piety and even its underground burial vaults, as non-Islamic. This should be done through addressing the media, encouraging accurate academic studies, discouraging dramatic names such as "City of the Dead", encouraging tourism and not just to historical sites but also to sites of memory and ritual, increasing security to counter crime, and even talking to the cemetery dwellers so that they view themselves in a more positive light.

#### E. Religious and Cultural Tourism

As mentioned above, religious and cultural tourism have the potential of becoming a major source of income for this underprivileged area. Yet, this can only happen if security is tightened, negative images of the cemetery are countered through awareness and education, rites and rituals such as *mawlid*s and *dhikr* are encouraged, and for cultural tourism, linking these visits to existing itineraries. For example, the stretch from Faraj ibn Barquq to Qaytbay in the Eastern Cemetery can become part of the Khan al-Khalili itinerary, while al-Suyuti (Tombs of the Mamluks) and al-Shafi'i could be part of the Citadel/Sultan Hasan and Rifa'i itinerary.



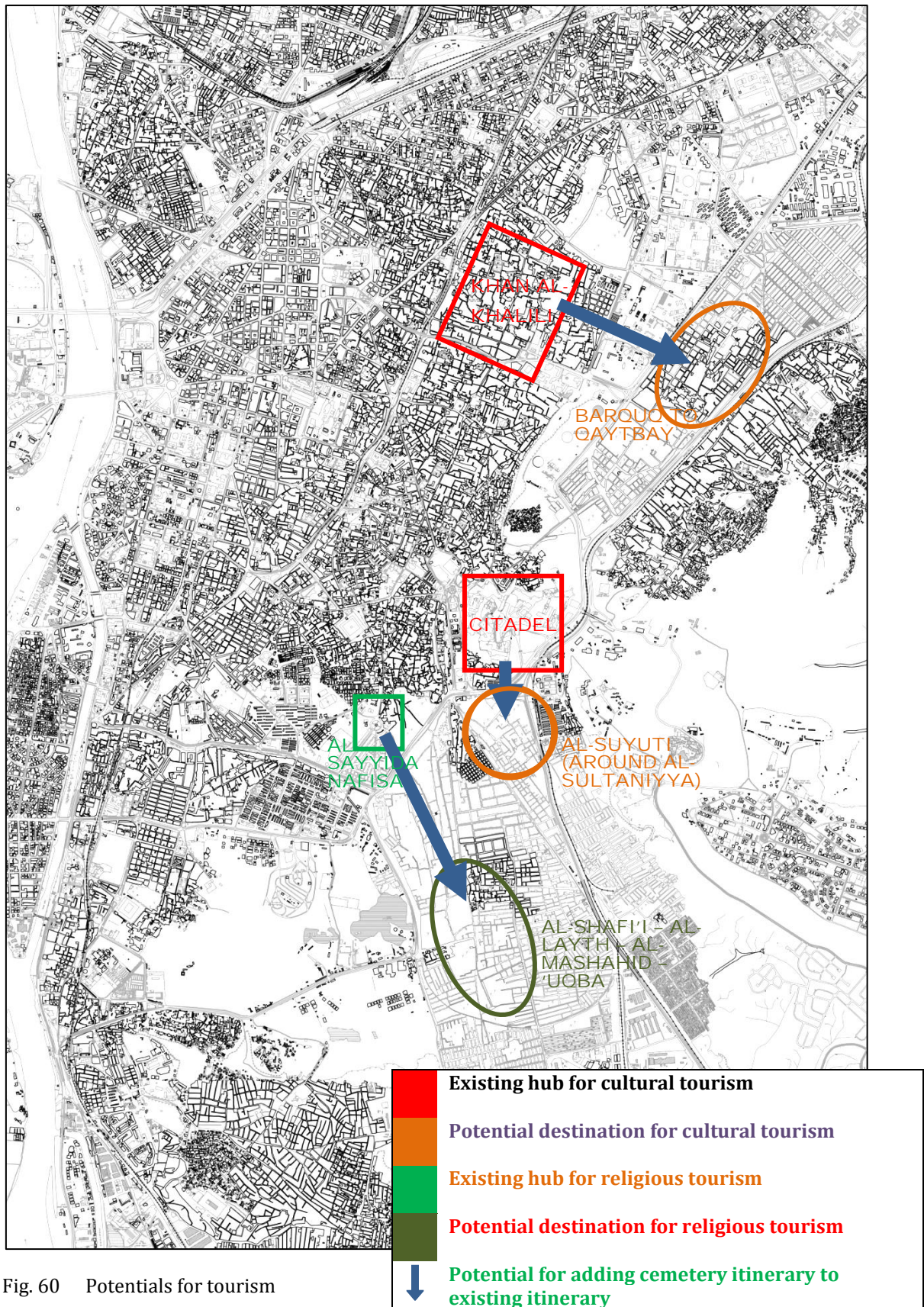


Fig. 60 Potentials for tourism

## F. Special Zones

### – City – Cemetery Traffic Interface

Within the borders of Historic Cairo, the cemetery interfaces with the city in different manners, some of which are benign, others potentially harmful to the historic fabric.

- Highways: The Autostrade currently runs along the eastern borders of both the Eastern and Southern Cemetery with Salah Salim Highway defining the Eastern Cemetery's western border disconnecting it from Bab al-Wazir, than veering westwards to run along the northern border of al-Qarafa disconnecting it from al-Sayyida Nafisa. Strips of the cemetery were removed in the 1970s and 80s to establish these highways – that damage is done. What is now important to counteract is the effect of the heavy traffic (pollution and vibration) on listed buildings in the vicinity of these roads in addition to the double-edged effects of certain activities linked to these roads such as truck repair along the Autostrade in the Eastern Cemetery or the massive Friday market for the sale of construction material, furniture and junk, also along the Autostrade in the Southern Cemetery. These activities are positive because they are income generating but are also potentially harmful to the historic fabric.
- Traffic corridors (*mihwar mururi*): The Eastern Cemetery in particular has a number of vital traffic routes within it linking areas east of the Autostrade to those west of Salah Salim. Again, special measures have to be taken for the protection of monuments lying along these arteries from pollution and vibrations, but more importantly, vigilance is key to resist attempts at widening these arteries to allow more traffic through. The most recent example of this practice was the removal of a southern strip from the Northern Cemetery of Bab al-Nast to create widen Sayyidi Jalal Street to create what is called the Jamaliyya corridor. Another so-called corridor was slated to be introduced by widening Bab al-Wazir Road. This cannot be allowed.

### – Residential Pockets

The cemeteries currently contain the following residential pockets:

- In the Northern Cemetery of al-Sahra': Around Barquq then along al-Suq Road to connect to Qaytbay.
- In the Southern Cemetery of al-Qarafa: Along al-Qadiriyya and in al-Kharta (within Historic Cairo borders), al-Abajiyya, al-Tunsi, al-Muwasala, and finally the southern quarter of al-Basatin (outside Historic Cairo Borders).

These residential clusters have been the concern of the Antiquities Authorities since the early 20<sup>th</sup> century. This concern was expressed in the 1930s study by Edmund Pauty, then head of the Comite de Conservation, which divided the cemeteries into zones based on the degree of endangerment from urban sprawl. The problems with these residential pockets are numerous:

- They are a source of environmental problems such as pollution to subsurface sewerage water.



- The current condition of uncontrolled growth (both horizontally and vertically) has resulted in visual eyesores towering over the historic fabric.
- Historic funerary fabric is removed to expand the residential cluster. This practice is now spreading to obscure unmonitored monuments such as the Tulunid Aqueduct (within the buffer zone).

It is vital to freeze the situation until the current state is documented and new borders for these residential clusters (corresponding to *shiyaka* borders) are set. The current law prohibiting construction of residential structures outside these borders (except for *turabis*) needs to be revitalised.

#### – **Buffer Zone**

Not all the cemetery is included within the borders of Historic Cairo but what lies outside the borders is still within the buffer zone for which special conservation measures have to be established by NOUH.

- Almost all the Eastern Cemetery is included with the exception of the northern extension which was mostly built in the second half of the 20th century. Yet even this extension has a handful of interesting structures from the 1940s and 1950s, mostly domed tombs belonging to members of the aristocracy.
- The minor cemetery of Zayn al-'Abidin is excluded.
- The southern-most and eastern sections of the Southern Cemetery of al-Qarafa are excluded. This is in addition to areas west of the current borders of the cemetery that are no longer used for burial but used to be part of the older al-Qarafa al-Kubra (in the south west).
- The southern sections contain the remains of the Tulunid Aqueduct and its intake tower (located under the Ring Road overpass and known locally as Bir Umm Sultan). This is Cairo's oldest aqueduct and it is under extreme threat with whole sections of it being removed almost daily. Yet it is notoriously hard to protect even more so practically because of the growing needs of the burgeoning residential quarter of al-Basatin for land to build on and legally after it is excluded from the Historic Cairo Borders.
- The eastern sections contain the rest of the string of burial clusters running along the foot of al-Muqattam (al-Jabal) of which only that around al-Farid lies within the recommended borders of Historic Cairo. The others, those around Wafa and ibn 'Ata'illah al-Sakandari are now within the buffer zone.
- The section in the west is currently under threat because it lies within the borders of the growing modern settlement of 'Izbat Khayrallah and contains Fatimid treasures such as al-Sab' Banat and al-Khadra al-Sharifa in addition to open excavation plots that such as those conducted by the French in the 1990s (Istabl 'Antar) or Cairo University in the 1970s (Jami' al-Qarafa).

It has still not been possible to meet NOUH to discuss these zones, but they are not the responsibility of NOUH alone. Within them, MSA has to set conservation clusters around monuments that conserve not only the monuments but also maintain visual and spatial harmony within a certain radius of urban fabric around.

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**GLOSSARY** (source: Bierman et.al. 2012)

<i>Ahl al-Bayt</i>	Literally means 'family of the house' and refers to the family of the Prophet.
<i>Amir</i>	Prince or dignitary. – Army commander
<i>Ashraf</i>	See sharif
<i>Awliya'</i>	See wali
<i>Awqaf</i>	See waqf
<i>'Ayn</i>	Underground burial unit (see also <i>rawh &amp; fasqiyya</i> )
<i>Ayyubids (1171-1250 A.D.)</i>	The dynasty was founded by the Kurdish general Salah al-Din al-Ayyubi (d.1193 A.D.), also known as Saladin, who was celebrated for his recovery of Jerusalem. In the name of Sunni Islam, Salah al-Din established the Ayyubid dynasty (1169 A.D.) and eradicated the Shi'i influences of the previous Fatimid rule in Egypt and Syria. Despite building the walls and enormous citadel of Cairo, he actually only spent eight years in his capital. As well as his victory in Jerusalem, Salah al-Din also conquered parts of Yemen and Diyarbakir. The last Ayyubid Sultan was Salih Najm al-Din Ayyub who built a huge corpus of slave soldiers and stationed them on the island of Roda (Bahri Mamluks). Most Ayyubid building activity concentrated on two main aspects, military architecture, including walls and citadels, to combat Crusade invasions, and <i>madrasas</i> .
<i>'Aza'</i>	the offering of condolence after death. People gather to present their condolence to the bereaved in gatherings that may involve Quran recital or the charitable dispensation of food or alms.
<i>Bab</i>	Gate or door.
<i>Bahri Mamluks (1250 – 1382 A.D.)</i>	The corpus of slave soldiers built by al-Salih Najm al-Din Ayyub, the last Ayyubid Sultan, and stationed in barracks on the island of Roda during the 13th century A.D. They were Turks bought at a very young age from the various areas in Central Asia, converted to Islam and highly trained in all military sciences. They rose to power in 1250 A.D. when Shajar al-Durr, widow of al-Malik al-Salih Najm al-Din Ayyub claimed herself <i>sultana</i> and married the Mamluk <i>amir</i> 'Izz al-Din Aybak. Although Aybak (r. 1250-1257 A.D.) became the first Bahri Mamluk sultan, the proper Mamluk state started with Sultan al-Zahir Baybars al-Bunduqdari (r. 1260-1277 A.D.). His rule extended for seventeen years, throughout which he protected the Mamluk territories from both the Mongols and the Crusaders. He was also a patron of arts and his mosque in al-Zahir is a living proof. In general the Mamluks were great patrons of the arts and architecture. The epitome of Mamluk architecture can be seen in the buildings of Sultan Qalawun (r.1279-1290 A.D.) and his descendants; the mosque of Sultan Hasan, the complex of Qalawun and the mosque of al-Nasir Muhammad in the Citadel. <i>Amirs</i> , especially those of al-Nasir Muhammad, were encouraged to build.
<i>Baraka</i>	Blessing, or effusion of grace. ; " <i>Baraka</i> is the secret essence ( <i>sirr</i> ) of Allah, his prophets and his <i>walis</i> in things ( <i>'ashya'</i> )" (Amin 1999)
<i>Bay, Bey , Bek. Bak</i>	Turkish for 'gentleman'. It is a general title of rank and is equivalent to the Arabic title <i>amir</i> .
<i>Bid'a</i>	Innovation, a heretical deviation from Islamic law, and the practices of the forebears.
<i>Birka</i>	Pond.
<i>Burji Mamluks (1382 – 1517 A.D.)</i>	Also referred to as Circassian Mamluks. These were the slave soldiers who ruled Egypt from 1382 A.D. until the Ottoman invasion in 1517 A.D. Ethnically they were Turks but unlike the Bahri Mamluks who were from Central Asia, the Burji Mamluks were from the areas around the north and the west of the Caspian littoral. They were named so because they were lodged in the towers of the Citadel. The first Burji Mamluk to rule was al-Zahir Sayf al-Din Barquq (r. 1382-1399 A.D.). He protected Egypt from the danger of the Timurids by slaying all their emissaries. Their artistic patronage reached its zenith during the reign of al-Ashraf Qaytbay (r. 1468-1496 A.D). Arcitectural masterpieces from his period include his funerary complex in the Northern Cemetery, his mosque in Qal'at al-Kabsh and the mosque of Qijmas al-Ishaqi in Darb al-Ahmar.
<i>Caliph</i>	Arabic for successor. The Qur'an (II: 30) describes Adam as the primordial norm and as Caliph,



	the representative of God on earth. Man in this sense is the vicegerent of God on earth. In a historical context however, the word Caliph referred first to the four rightly guided caliphs after the death of the Prophet Muhammad (Abu Bakr, 'Umar, 'Uthman and 'Ali) and subsequently to any Muslim ruler, in various dynasties.
<i>Circassian Mamluks</i>	See <i>Burji Mamluks</i> .
<i>Dafn</i>	burial <i>madfan</i> : literally, site of burial, used more in the modern period to denote a built-up structure over a grave.
<i>Darih</i>	shrine (mostly Ottoman to Modern).
<i>Darwish</i>	Dervish. Persian for poor and means a Sufi. The Arabic equivalent is <i>faqir</i> . Mendicant mystic
<i>Dhikr</i>	'Mentioning' or 'remembering', a Sufi ritual involving the repetition of the names of God or of a certain religious formula as a means of contemplating God. (Taylor 1999) Literally means remembering or reminding. In general religious practice this denotes ways of reminding oneself of God, be it through prayer, praise, supplication, etc. It can also refer to the actual litanies and prayers of remembering, as well as the regular activity of remembrance, particularly in a Sufi context.
<i>Du'a'</i>	religious invocation or supplicatory prayer.
<i>Faqih</i> (pl. <i>fuqaha'</i> )	Expert in Islamic law. Until the twentieth century A.D., a <i>faqih</i> could function as a <i>qadi</i> , judge, and <i>mufti</i> , jurisprudent. As a judge he would be responsible for supervision of charitable trusts, acting as a trustee of orphans' property, and other similar tasks in addition to regular court duties. The <i>faqihs</i> represented an important and powerful segment of the community, and were considered protectors of the community and religion. With the advent of modern legal forms, the role of the <i>faqih</i> has been decreased in power and importance, where his duties have been taken over by modern judges, jurists and lawyers. A <i>faqih</i> is now restricted to the function of jurisprudent. See also <i>fiqh</i>
<i>Fasqiyyat al-mawta</i>	Underground burial crypt.
<i>Al-Fatiha</i>	The 1 <sup>st</sup> chapter of the Quran, normally recited to invoke blessing on the souls of the dead.
<i>Fatimids</i> (969-1171 A.D.)	One of the most important Shi'i dynasties that ruled in the Muslim world. They were prominent patrons of festivities, art and architecture. Their history can be divided into two periods. First the Ifriqiyya period, when they ruled between 908-973 A.D. from Tunisia. Despite the ambiguity of their origin we know that their founder started in Salamiyya in Syria, where he alleged descent from 'Ali and Fatima and claimed to be the only rightful ruler of Islam. He had many followers, all Isma'ilis (Seven-Imam Shi'i), and helped build a strong military base from which he ousted the Aghlabids from Tunisia. Egypt was conquered by the Fatimids under Caliph al-Mu'iz li-Din illah in February 969 A.D. when the commander of the armies Jawhar al-Siqilli marched into the country removing the Ikhshidids with very little effort. This marks the second period of the Fatimid history, which ended in 1171 A.D. After marching into Egypt Jawhar al-Siqilli built the city of al-Qahira and from there they ruled Greater Syria and were the guardians of the Holy Places in Hijaz. Fatimid caliphs claimed themselves the true caliphs as opposed to the Abbasids in Baghdad. Their <i>da'is</i> for Isma'ili ideology were sent by the Fatimids as far as Yemen and Sind. Despite all their efforts the people directly under their rule remained Sunni. The economy of Egypt witnessed a boost with Fatimid administration and trade links were well maintained and supported with the main centers in the world.
<i>Fatwa</i>	Religious ruling
<i>Fiqh</i>	Islamic jurisprudence. See also <i>faqih</i>
<i>Fasqiyya</i>	In architecture the word has several meanings. It means either a basin for ablutions, a fountain or a small grave. Underground burial unit (see also <i>rawh</i> & <i>ayn</i> )
<i>Fuqaha</i> (pl. of <i>faqih</i> )	Learned men. See <i>faqih</i>

<i>Hadith</i>	The sayings of the Prophet Muhammad. Any <i>hadith</i> is of two parts the <i>matn</i> (subject) and the <i>isnad</i> (chain of transmission).
<i>Hadra</i>	Literally means presence and is used by Sufis to denote an act of devotion.
<i>Haffar</i>	Gravedigger
<i>Hajj</i>	The Pilgrimage to Mecca. It can also be used as a title for someone who has gone on pilgrimage. In the latter context, <i>Hajj</i> refers to a man and <i>Hajjah</i> is used for women.
<i>Hawd</i>	Water basin.
<i>Hawsh</i>	A large enclosed open area that could be a courtyard of a house or in the cemetery as an open air burial yard. Medieval – Ottoman: Funerary enclosure. Modern: Walled graveyard, generally belonging to one family, with sheltered area, possibly with a building that provides for overnight accommodation.
<i>Hazira</i>	Enclosure with unroofed tomb; Funerary enclosure that is unroofed and often includes a mosque, found particularly in the Iranian regions.
<i>'Idara</i>	Administration
<i>Ikhshidids</i>	A dynasty that ruled Egypt right before the Fatimid conquest. The founder was the Army Commander Muhammad ibn Tughdj al-Ikhshid. However the figure that played an important role in shaping the empire was Kafur, a black eunuch who impressed ibn Tughdj greatly and was thence promoted. After the death of Ali al-Ikhshid in 966 A.D. Kafur declared himself ruler of Egypt. He was able to prevent the Fatimid expansion in Egypt until his death. He is known to have sponsored scholars and writers, the most important of which was al-Mutanabbi. It is also known from the sources that he constructed a number of sumptuous palaces, two mosques, a hospital and the Kafuriyya gardens none of which are now extant.
<i>Imam</i>	A religious leader; the preacher of the Friday ceremony or leader of the Muslim community.
<i>Jabbana</i>	Cemetery
<i>Jabal</i>	Mountain
<i>Jami'</i>	From the Arabic root <i>jam'</i> , which means to 'gather things' and literally means congregational mosque. This is why it is used to denote the mosque where the Friday noon prayer is celebrated. It is the principal religious building of Islam.
<i>Janaza</i>	Funeral, (pl. <i>jana'iz</i> ): section in religious treatises related to funerary practices (rites or burial and remembrance)
<i>Jiwar</i>	Vicinity; the idea that it is preferable to be buried in the vicinity of good Muslims.
<i>Kafan</i>	Shroud of the dead; <i>takfin</i> : the ritual shrouding of the dead.
<i>Karama</i>	Miracle performed by a Muslim <i>wali</i> as a sign of the grace God has bestowed upon him or her
<i>Khanqah</i>	Sufi hospice.
<i>Khatima</i>	Complete reading of the Quran.
<i>Khus</i>	Palm frond, traditionally put on graves.
<i>Khedive</i>	The title given to the sovereign ruling Egypt from 1867 until 1914 A.D. under the command of the Ottoman Sultan. The first Khedive was Isma'il, son of Muhammad Ali.
<i>Kiswa</i>	Fabric draperies on religious structure. Can range from importance from the <i>kiswa</i> of the Ka'ba to the pieces of green cloth placed on the cenotaph shrines of minor religious figures.
<i>Kuttab</i>	A primary school where children learn how to read, write and recite the Qur'an, and is usually a charitable foundation. (see <i>maktab</i> )
<i>Lahd</i>	Type of grave: salafi way of burial directly in the ground with basic mud brick sides retaining the burial space temporarily; unlike the traditional Egyptian burial crypt with its elaborate rooms and multiple burials.
<i>Madfan</i>	See <i>dafn</i>
<i>Madhhab</i>	Four legal schools of Sunni Islam, viz., Shafi'i, Hanafi, Hanbali, Maliki (pl. <i>madhahib</i> ).
<i>Madrasa</i>	Ayyubid – Ottoman: religious college. An institute for higher education, in which religious sciences were taught. The <i>madrasa</i> usually consisted of the teaching halls and the dorms. Students there studied Islamic jurisprudence



	( <i>fiqh</i> ), traditional system of mathematics ( <i>abjad</i> ), literature, history, higher grammar, etc. Modern: school.
<i>Mahmal</i>	Processional caravan carrying the <i>kiswa</i> to Mecca (see <i>kiswa</i> )
<i>Maktab aytam/kuttab</i>	Small space for teaching Quran to orphans, normally linked to a <i>sabil</i> . (see <i>kuttab</i> )
<i>Mamluk</i>	See Bahri Mamluk – Burji Mamluk
<i>Manama</i>	Literally; location of sleeping; the place where cadavers are placed on their right side facing Mecca in a position akin to sleeping
<i>Manqaba</i>	Achievement or good deed (pl. <i>manaqib</i> )
<i>Mantiqa</i>	Zone or area
<i>Manzal</i>	Steep steps going down to burial crypt.
<i>Maqam</i>	Shrine; place of burial of a religious figure
<i>Maqbara</i>	See <i>qabr</i>
<i>Maqra'a</i>	Session for Quran recital.
<i>Maqsura</i>	Prayer area, usually part of the <i>qibla</i> , separated from the rest by means of a wooden screen. It was reserved for the ruler or the governor.
<i>Mashhad</i>	Literally means 'scene of witness', and is used to refer to a shrine or sanctuary.
<i>Mashhad Ru'ya</i>	Place of commemoration of a holy figure based on a dream vision. The shrine does not indicate a burial, simply a manifestation of the holy figure in a vision.
<i>Maslaha</i>	Department
<i>Masjid</i>	Mosque, literally space of prostration.
<i>Mastaba</i>	Elevated theatre; flat mound marking a grave. A bench. <i>Mastabas</i> were found in vestibules of houses for the guard or doorman, or in marketplaces for the merchants to display their goods. They were carved of stone and in some cases encased with marble.
<i>Mathara</i>	Pronounced 'mat-hara'; place for ablution.
<i>Mawlid</i>	Celebration of a saint's day. <i>al-Mawlid al-Nabawi</i> / <i>Mawlid al-Nabi</i> : the birthday of the Prophet.
<i>Mayda</i>	Ablution area usually found next to religious buildings.
<i>Maydan</i>	Open urban space, i.e., a kind of piazza or square. In some cases, such as that of Qaramaydan in the late medieval period, it could be walled.
<i>Ma'zama</i>	Ossuary
<i>Mazar</i>	Literally means 'place of visitation,' but is used to refer to a mausoleum.
<i>Mi'dhana</i>	Minaret
<i>Misr</i>	Egypt – also used to refer to its capital
<i>Muhafaza</i>	Governorate
<i>Muqri' or qari'</i>	Qur'an reciter
<i>Musalla</i>	Space for prayer or <i>salah</i> , normally for special prayer, such as funerary or 'Id Prayer
<i>Na'sh</i>	Bier
<i>Na'ib</i>	Deputy – regent
<i>Nazir</i>	Overseer; inspector; in <i>waqfs</i> , the administrator of the <i>waqf</i> .
<i>Ottomans</i>	A dynasty that traces its origins to Uthman, the leader of a Turkic clan who moved to the borders of Byzantine empire having fled the Mongul invasion in the thirteenth century A.D. A strong military organization was established and by 1453 A.D. the Ottomans had taken over what remained of the Byzantine Empire, making Constantinople their capital, Istanbul. By the sixteenth century A.D. they ruled all of modern Turkey, the Balkans, much of North Africa and the Middle East. Although the Ottomans continued to be a major power until the nineteenth century A.D., they had already started losing land to local leaders in Europe and the Middle East. Joining the First World War was a destructive blow leading to the loss of the rest of its Arab provinces. Its end was at the hands of the movement of the Young Turks led by Ataturk in 1922 A.D. They ruled Egypt from 1517 to 1805 AD.
<i>Qabr</i>	Grave <i>maqbara</i> : literally, the site of a grave/graves, i.e., graveyard or small cemetery.
<i>Al-Qahira</i>	The walled capital established by the Fatimids north of the previous

	Fustat / 'Askar / Qata'i' conglomerate. Modern: The capital of Egypt, inclusive of all accumulations of settlements from al-Fustat down to the modern suburbs from Heliopolis to al-Ma'adi. <i>Al-Qahira al-Kubra</i> : Modern administrative term that denotes the megalopolis of Cairo which also includes sections of the governorates of al-Jiza and al-Qalyubiyya, in addition to the governorate of al-Qahira.
<i>Qal'a</i>	Citadel
<i>Qal'at al-Jabal</i>	Citadel established by Salah al-Din al-Ayyubi and the centre of rule starting from the later Ayyubids to the Muhammad 'Ali period.
<i>Al-Qarafa</i>	Sadr al-Islam – Ayyubid: the cemetery between al-Muqattam Hill and al-Fustat and south of al-Qahira. Ayyubid - Mamluk: was divided into <i>al-Qarafa al-Sughra</i> (the eastern section with al-Imam al-Shafi'i at its centre) and <i>al-Qarafa al-Kubra</i> (the western section with Jami' al-Qarafa at its centre). Ottoman: confusion in the terms as all the Southern Cemetery as a whole (previously al-Qarafa) is often called <i>al-Qarafa al-Sughra</i> and the cemetery east of al-Qahira (previously called al-Sahara') is often called <i>al-Qarafa al-Kubra</i> . Modern: term used generically to denote cemetery in Cairo.
<i>Qibla</i>	Direction of Mecca towards which Muslims pray, and burial is oriented.
<i>Qubba</i>	Dome / domed structure.
<i>Qur'an</i>	The Word of God revealed to the Prophet Muhammad.
<i>Rawda</i>	Garden or paradise.
<i>Rawh</i>	Soul or spirit.
<i>Rawh</i>	Underground burial unit (see also <i>ayn &amp; fasqiyya</i> )
<i>Rayhan</i>	Sweet basil, traditionally put on graves.
<i>Sabil</i>	Structure for the charitable dispensation of drinking water.
<i>Sabil-Kuttab</i>	Charitable foundation composed of a <i>sabil</i> , public water dispensary, and a <i>kuttab</i> , an elementary Qur'anic school for children where they would usually learn reading, writing and Qur'an. The <i>sabil</i> would usually be located on the ground floor with the <i>kuttab</i> above it on the first floor. This foundation could be attached to a mosque or be a separate structure in itself.
<i>Sahabi (pl. sahaba)</i>	Companion of the prophet
<i>Sahrij</i>	Cistern
<i>Salah</i>	Ritual prayer of Islam, performed five times a day.
<i>Saqiya</i>	Waterwheel – aqueduct.
<i>Shari'a</i>	The law of God, based on the Quran and <i>hadith</i> .
<i>Sayyid</i>	A title given to descendants of the Prophet or to Sufis.
<i>Shahid</i>	The Arabic root of the word means 'to witness'. In architecture it describes the tombstone, which carries some Qur'anic verses and an epitaph. Tombstones were always beautifully adorned with the different scripts.
<i>Shari'</i>	Street or road.
<i>Sharif</i>	Descendant of the prophet
<i>Shaykh</i>	Religious teacher or scholar. (for <i>shaykh al-ziyara</i> , see <i>ziyara</i> ).
<i>Sufi</i>	Muslim ascetic; mystic
<i>Sunna</i>	The traditions of the Prophet Muhammad that forms a huge body of literature. It supplements the Qur'an and acts as a source of guidance for the followers of Islam. Ranging over topics as varied as doctrine, prayer, taxation, government, fasting, pilgrimage, and spirituality, this unique reservoir of religious guidance is an indispensable foundation for the study and understanding of any aspect of Islam.
<i>Tabaqa</i>	The Arabic root means 'to fold' and also means 'level; levels of earth, buildings or people'. In architecture it means a lodging area in a building; a room, a duplex, triplex, etc.  Sufi <i>tabaqa</i> : A generation of sufis.
<i>Tabut</i>	Storage box. Its most common usage means cenotaph.
<i>Taghsil</i>	Ritual washing of the dead <i>maghsal</i> : space for the ritual washing of the dead.

<i>Takiyya</i>	Ottoman – Modern: Sufi hospice. Building where travelers and the poor can obtain free food or lodging – square or rectangular building with courtyard, and by extension, monastic foundation
<i>Tanzim</i>	Urban plan and municipal administration created at the end of the 19 <sup>th</sup> century
<i>Tariqa</i>	Sufi order.
<i>Tarkiba</i>	Canopy or cenotaph over grave (commonly used from the Ottoman period onwards)
<i>Tulunids (868 - 905 A.D.)</i>	This was a minor dynasty established by Ahmad ibn Tulun (d. 884 A.D.) which ruled briefly over Egypt and Syria. As a subgovernor of Egypt for the Abassids, Ibn Tulun seized the chance of the weakening Abassids to create a private army and take over Egypt in 868 A.D. Although the Tulunids expanded into Syria, the Abassids still managed to reclaim their lost power in 905 A.D. by taking over Egypt and destroying the Tulunid capital. The celebrated mosque of Ibn Tulun (876-879 A.D.) however remains standing.
<i>Turabi</i>	Undertaker and caretaker of the graveyards.
<i>Turba</i>	Medieval - Ottoman: used to denote funerary complex with a mausoleum attached to a religious / charitable establishment in some sources, and more loosely to denote a funerary enclosure of sorts in other sources. It could also mean a small cemetery. Modern: in the 20 <sup>th</sup> c., used more to denote the underground burial crypt, i.e. the actual grave. Plural ( <i>turab</i> ) used generically to denote cemetery.
<i>Umayyads (661-750 A.D.)</i>	The first dynasty of Islam which was founded by Mu'awiyya ibn Abu Sufyan (r. 661-80 A.D.), who was the governor of Syria after the Syrian conquest. He came to rule the entire Muslim world from his capital Damascus, which became a main cultural center of the Muslim world. The greatest caliphs of the Umayyads were Mu'awiya, Abd al-Malik (r. 685-705 A.D.), Umar ibn Abd al-Aziz (r. 717-20 A.D.) and Hisham (r. 724-744 A.D.). Their caliphate fell in 750 A.D. because of the opposition of the Arab tribes in Iraq and others in Medina. Their architecture was heavily influenced by Byzantine norms. Caliph Abd al-Malik ibn Marwan built the dome of the Rock in Jerusalem, in 691 A.D., the first monument in Islam.
<i>'Uthmaniyyun</i>	See Ottomans
<i>Wali</i>	literally 'the friend of God', i.e., a saint or religious figure of exalted standing and supernatural abilities. (pl. <i>awliya'</i> ) the word also means governor
<i>Waqf</i>	Endowment or perpetual religious bequest. Revenue from property or land could be alienated for religious / charitable ( <i>waqf khayri</i> ) purposes or for the benefit of individuals ( <i>waqf ahli</i> ). The founder of the endowment ( <i>waqif</i> ), recorded his terms in an endowment document ( <i>waqfiyya</i> ).
<i>Waqfiyya</i>	The deed where the <i>waqf</i> is written.
<i>Wudu'</i>	Ritual ablutions performed before <i>salah</i> . Ablution required to make the believer ritually pure. It is obligatory before prayer, and is composed of washing hands, mouth, face, arms, head and feet. <i>mayda'a</i> : space for <i>wudu'</i> annexed to mosque or religious establishment.
<i>Zawiya</i>	Medieval: a religious establishment housing a small community whose nucleus is normally a popular religious figure and his teachings. It is a smaller more populist version of the <i>khanqah</i> . Modern: a small neighbourhood mosque, possibly linked to a religious group, may be Sufis.
<i>Ziyara</i>	Visitation of the dead. Personal <i>ziyara</i> involves visiting the graves of relatives and friends. Pious <i>ziyara</i> involves visiting the graves of important religious figures and is the focus of <i>ziyara</i> books ( <i>kutub al-ziyara</i> ), which are guidebooks to the graves of the famous dead and accounts of their life and achievements. These books were mostly written by <i>shuyukh</i> (sing. <i>shaykh</i> ) <i>ziyara</i> who led performers of visitation ( <i>za'ir</i> / pl. <i>zuwwar</i> ) around the cemetery. <i>mazar</i> : site of visitation, popularly used to indicate shrine, starting the Ottoman period.



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