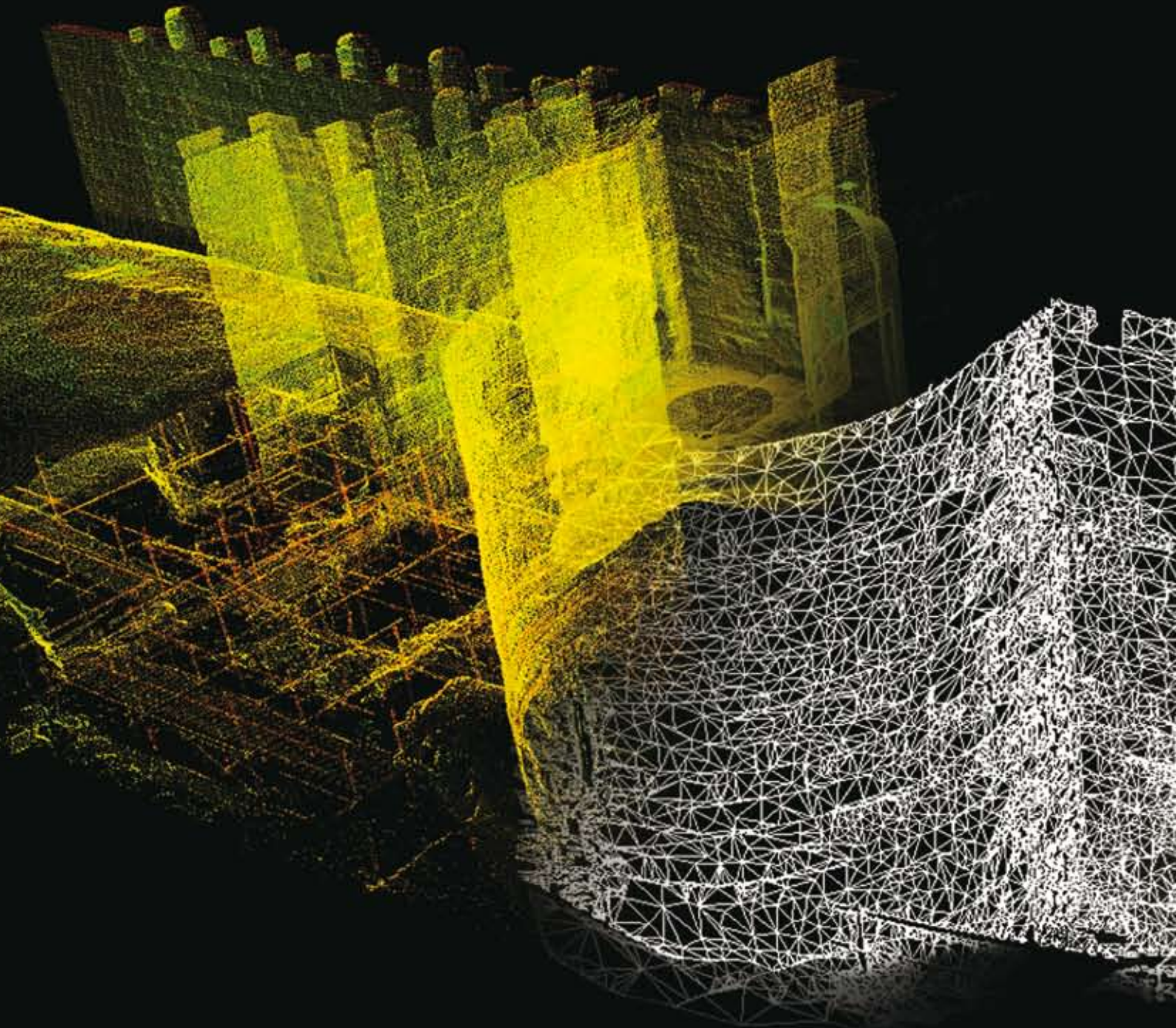




AGA KHAN TRUST FOR CULTURE

THE CULTURAL AGENCY OF THE AGA KHAN DEVELOPMENT NETWORK

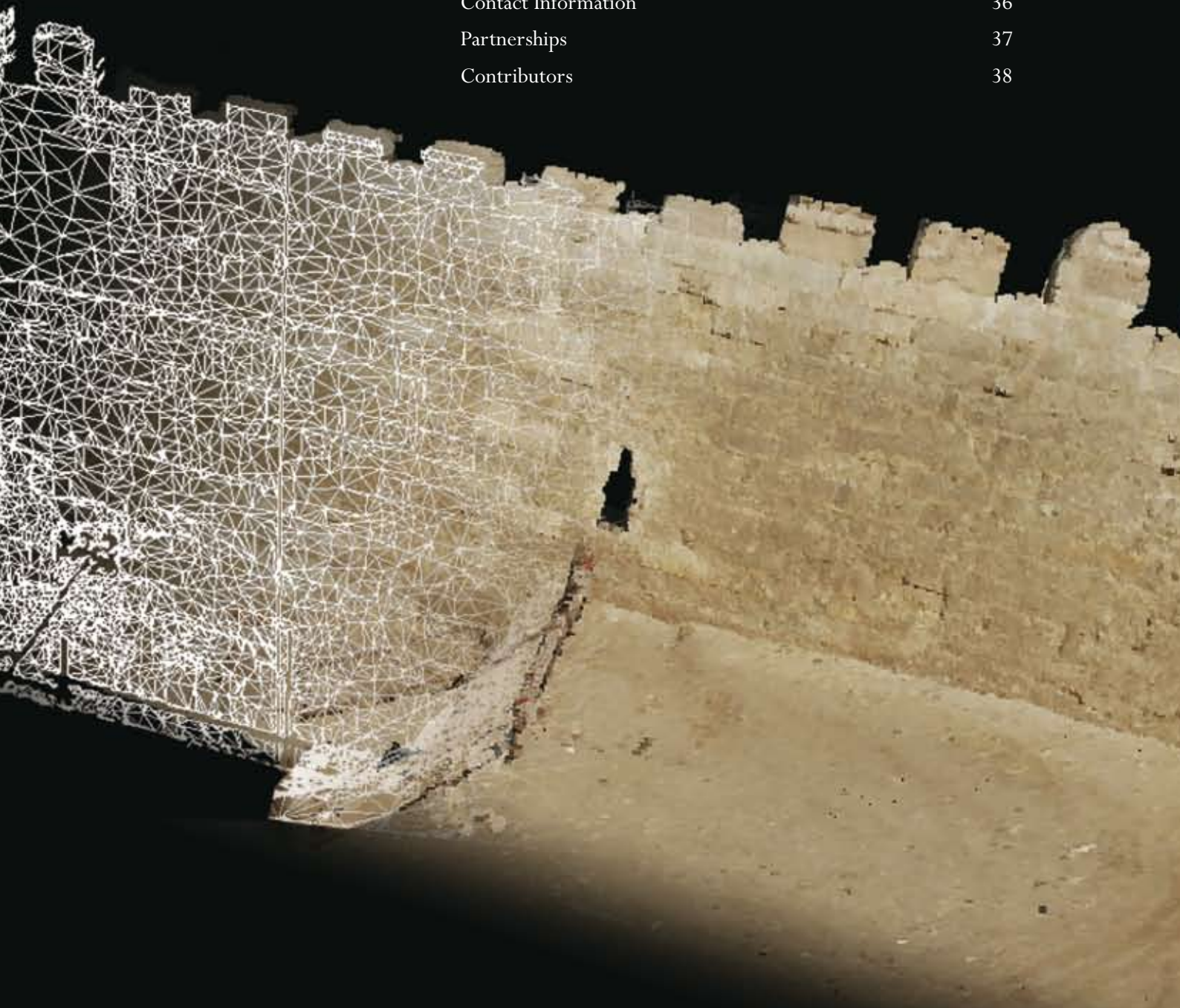


Above: 3-D scan of the Bab al-Barqiyya, an Ayyubid Wall gate, al-Azhar Park, Cairo, Egypt. *Courtesy of CyArk 3D Heritage Archive / KFF (www.cyark.org)*

Cover: The former Darb Shouglan school after its restoration and conversion by the Trust into the Darb al-Ahmar Community Centre, located by the Ayyubid Wall at the interface of al-Azhar Park and the Darb al-Ahmar neighbourhood. *Photographer: Gary Otte*

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As the cultural agency of the Aga Khan Development Network (AKDN), the Aga Khan Trust for Culture (AKTC) plays a vital role in AKDN's integrated approach of building the broad spectrum of human development – economic, social and cultural – into a comprehensive strategy. It is dedicated to revitalising culture and improving the overall quality of life in societies where Muslims have a significant presence. AKTC encompasses the following programmes:

- The Aga Khan Historic Cities Programme implements conservation and urban revitalisation projects in culturally significant sites of the Islamic world, undertaking the restoration and rehabilitation of historic structures and public spaces in ways that spur social, economic and cultural development.
- The Aga Khan Award for Architecture is the world's largest prize for architecture. Presented every three years, it not only rewards individual architects for exemplary contemporary work but also singles out projects that propose innovative and replicable solutions to problems of social development.
- The Aga Khan Music Initiative in Central Asia supports the efforts of Central Asian musicians and communities to sustain, develop and pass on musical traditions that are a vital part of their cultural heritage.
- Museum Projects are dedicated to the presentation of Muslim arts and culture – in their historic, cultural and geographical diversity – as a way of contributing to knowledge and understanding.

The Trust's educational mission, inherent in all of its Programmes, is complemented through an endowment to the Aga Khan Program for Islamic Architecture at Harvard University and the Massachusetts Institute of Technology and grants to ArchNet.

Right: Detail of a copper-inlaid bronze incense burner, Iran, 11th century, in the collection of the Aga Khan Museum



ON THE ROLE OF CULTURE IN DEVELOPMENT



The notion of culture as an asset rather than a drain on resources was still a new one in many parts of the world when the precursor of the Aga Khan Trust for Culture, the Aga Khan Award for Architecture, was established in 1977. Culture was still considered a luxury in an era of unmet social and economic needs. The sad result was that both tangible and intangible cultures were succumbing to decay or decline.

The Award sought to address this decline by emphasising the selection of architecture that not only provided for people's physical, social and economic needs, but that also stimulated and responded to their cultural and spiritual expectations. Particular attention was given to exemplary projects that were likely to inspire similar efforts elsewhere. When the Aga Khan Trust for Culture was created in 1988 – incorporating the Award – its mission expanded to include new programmes and projects throughout the Muslim world. Its aim is to leverage the unique transformative power of culture to improve the socio-economic conditions prevailing in many Muslim populations – communities that often have a rich cultural heritage but that live in poverty. Reflecting the complexity of development, the Trust is also designed to work in concert with the other agencies of the Aga Khan Development Network.

Twenty years later, the Trust has shown how culture can be a catalyst for development even in the poorest and most remote areas of the globe. From Afghanistan to Zanzibar, from India to Mali, the Trust's support to historic communities demonstrates how conservation and revitalisation of the cultural heritage – in many cases the only asset at the disposal of the community – can provide a springboard for social development. We have also seen how such projects can have a positive impact well beyond conservation, promoting good governance, the growth of civil society, a rise in incomes and economic opportunities, greater respect for human rights and better stewardship of the environment. Indeed, we have seen architectural models recognised by the Aga Khan Award for Architecture have a profound impact when they are replicated.

We have also seen how the preservation and promotion of other forms of heritage, such as traditional music, play an important role in supporting and validating traditional culture in the face of a homogenising world. This is important because culture remains a source of personal pride. It still

has the power to inspire and unify an entire nation. And it can reveal that nation, at its best, to the outside world.

For all these reasons, the Trust works to preserve the cultural heritage of the Muslim world – not as a bulwark against the contemporary world, but rather to ensure that the rich heritage of these cultures endures. At the same time, the Trust’s education programmes promote pluralism and tolerance as an antidote to what I call the “clash of ignorance.” It is my hope that one day pluralism will become accepted as the norm within communities and among the nations of the earth. I know of no better road to lasting peace than tolerance for the differences of faith, culture and origin. Within this context, the Trust has been constantly refining its programmes with an eye towards sustainability and replication. Its experience with development, which is now considerable, is intended to be shared through joint ventures and public-private partnerships, as well as with researchers, urban planners, municipalities, development organisations, government departments and international institutions. It is my hope that these models will inform collaborative ventures among the private and public sector, national and international organisations and civil society.

Done well, these collaborations can have a catalytic effect on the revitalisation of communities – raising incomes, restoring pride, improving the quality of life and, most importantly, restoring hope. The evidence shows that culture is clearly not an add-on or a luxury, but an integral part of overall development in both the developing and developed worlds.

– *His Highness the Aga Khan*



The Aga Khan Historic Cities Programme (AKHCP) was established in 1992 to undertake the restoration of historic structures, the improvement of public spaces and the rehabilitation of urban areas in ways that spark social, economic and cultural development within communities where Muslims have a significant presence.

Going beyond mere restoration of monuments, the Programme engages in activities related to adaptive re-use, contextual urban planning and the improvement of housing, infrastructure and public spaces. It carries out related socio-economic development initiatives directed at upgrading local living conditions. Its projects attempt to discover and to mobilise untapped local potential and resources in order to ensure the eventual self-sustainability of AKHCP initiatives in terms of operational income, human resources and institutional management capabilities. Through this integrated approach, the Programme seeks to demonstrate that strengthening cultural identity can go hand in hand with socio-economic progress.

Investments in single project locations or regions are coordinated with other AKDN programmes so that they reinforce each other as they grow together into a critical mass for positive change. In all project locations, community participation and training of local professionals are essential components.

In addition to the projects featured here, AKHCP has undertaken significant restoration, planning and socio-economic works in Zanzibar (Tanzania), Samarkand (Uzbekistan) and Mostar (Bosnia-Herzegovina). Details of these interventions can be found at www.akdn.org.



CAIRO: AL-AZHAR PARK AND THE REVITALISATION OF DARB AL-AHMAR

In the old city of Cairo, activities started with the reconversion of a vast barren site (a hilly rubble-dump between the Fatimid city and the Mamluk cemetery) into a 30-hectare urban park with many visitors' facilities. The Park has all of the geometrical elements of traditional Islamic gardens and features soft-shaped hills and a small lake. A network of informal pathways surrounds the more formal garden areas and leads through all levels and corners of the site. The Park combines both widespread leisure areas inviting people to meet, to rest and to picnic on the ground, and more sophisticated facilities such as a hill-top restaurant and a lakeside café. The design of the Park provides the visitor with a dramatic and rich visual experience not available in any other area of Cairo.



The Darb al-Ahmar neighbourhood, directly abutting the Park, is socially and physically depressed, but still features a lively and cohesive residential community. Several mosques, old palaces, historic houses and public open spaces are being rehabilitated in an effort to make them accessible to the local community and visitors. The most prominent of these are the sixteenth-century Khayrbek Mosque with the adjacent Sabil Kuttab and an attached eighteenth-century house, the fourteenth-century Alin Aq Palace, the Umm Sultan Shabaan Mosque and Madrasa and Aslam Square. These all represent significant assets of the Darb al-Ahmar community. Some of them are located adjacent to the Park. Many of the structures currently under restoration will be re-used for community purposes so as to enhance the identification and solidarity of residents with historic buildings and their district. In conjunction with physical upgrading, a wide range of ongoing socio-economic development initiatives have been implemented beginning in the year 2000. The objective is to provide residents with new opportunities, including



Above: Aerial view of al-Azhar Park in 2000, showing topography after master grading

Middle: Aerial view of al-Azhar Park in 2006

Below: The Ayyubid Wall is undergoing an extensive and meticulous restoration

training, employment and micro-credits for small enterprises. Special programmes are targeting health issues, women's affairs and environmental problems. House owners and tenants are being provided with technical assistance, grants and micro-credits for upgrading their premises, and many local enterprises are now benefiting from the physical rehabilitation activities.

The uncovering of the formerly buried Ayyubid City Wall, with its enormous gates, towers, and interior chambers and galleries, is in itself one of the most important archaeological discoveries of the past decades relating to the Islamic period in Egypt. Over 1,300 metres long, the Wall forms a distinctive third element of significance between the Park and Darb al-Ahmar, providing an interesting enclosure and backdrop for the Park, as well as a monument which can be visited. It physically separates the park from Darb al-Ahmar and the old city, but also acts as an attractive visual and functional connection, offering opportunities to visitors to enter the city from the Park, and vice-versa. Over the centuries, the houses and monuments built against the wall on the city side became an integral part of Cairo's urban and social history. Selective removal of encroaching elements was taken into consideration as part of the restoration process. Alongside this process, a valuable archaeological site was uncovered, bringing with it the development of a museum and visitors' centre.

The Urban Plaza Development Project is designed to be a mixed-use retail mall and commercial car park facility, situated on a site of approximately 17,900 square metres in the Old City of Cairo. The site is bounded on the east and south by al-Azhar Park, on the west by the old Ayyubid Wall of Cairo, and on the north by al-Azhar Street. A landmark building for Cairo, it will create a new entrance to al-Azhar Park.

Above: View from the Park of minarets and domes of the adjacent neighbourhood

Middle: Carpentry workshop in Darb al-Ahmar

Below: The main promenade of the Park



A GREEN SPACE FOR CAIRO

In 2006, 1,073,000 people visited the Park. 82% of visitors were Egyptian adults and families; 9% were school trips and young children; and 6% were international tourists. Market research shows that 98% of visitors feel that the Park 'meets or exceeds expectations' and 'will visit again.'

Special needs groups, orphans and senior citizens have free access to the Park every Tuesday, and, currently, the Park is liaising with over 100 not-for-profit organisations helping the disadvantaged in society.

54,000 Darb al-Ahmar residents visited the Park in 2006 at concessionary rates, and 35% of Park staff are employed from the Darb al-Ahmar district.



MALI: EARTHEN ARCHITECTURE PROGRAMME

The restoration of the Great Mosque of Mopti, in Mali, was undertaken by the Trust between 2004 and 2006. The Mosque, commonly called the Mosque of Komoguel, was at risk of collapse. It was officially listed as part of the country's cultural heritage in 2005, and is an imposing earthen structure built in the traditional Sudanese style between 1936 and 1943 on the site of an earlier mosque dating from 1908. The first phase of the work focused on repairing the roof and stabilising the upper part of the building, which had been damaged by the inappropriate use of cement in a previous restoration effort in 1978. Since November 2004, local masons have been working under the direction of the Trust to remove the cement layer and replace damaged areas with traditional mortar and bricks, which are made by mixing earth with rice chaff.

The restoration of the Mopti Mosque, completed in 2006, has provided valuable experience in the technical, organisational and community-related aspects of preserving earthen structures in the country. The Trust strategy hinges on close co-operation with local institutions and stakeholders, and the direct participation of experienced local masons and specialists in the restoration activities, ensuring a practical, hands-on approach.

This restoration work is, among other projects, a part of a Memorandum of Cooperation signed by Mali's Ministry of Culture and the AKTC, relating to the conservation of Mali's earthen architecture. Further initiatives of this kind are underway. The Republic of Mali and the AKDN have also signed an Agreement of Cooperation

Above: Workmen add the final touches to the finial of the Great Mosque of Mopti under scaffolding, during restoration

Middle: The community participated in the restoration process: crafting a finial for the Great Mosque of Mopti

Below: The façade of the Djingereyber Mosque in Timbuktu



relating to the country's social (health, education, rural development and civil society), cultural and economic development. In this framework, and with the aim of helping to conserve Mali's cultural heritage, AKDN also plans to undertake work in the area adjacent to the Mosque. These efforts will improve sanitary and environmental conditions for the people who live there, pave streets and, at a later stage, provide microfinance and professional training.

Following the work in Mopti, AKTC has undertaken conservation work on the Great Mosque of Djenné and the Djingereyber Mosque in Timbuktu, both cities listed as World Heritage Sites by UNESCO.

Through all these projects, the Trust is able to improve the local capacity to manage a precious architectural heritage, to train people in the skills of building with earth and to re-energise the traditions of handing down knowledge of restoration methods and materials to future generations. Moreover, this work generates economic benefits in terms of development of local industry, employment and tourism.

The National Museum of Bamako, established in 1981, has regular exhibitions, a remarkable collection of 8,000 objects kept in the Museum's warehouses, as well as over 52,000 visual materials and 3,500 audio-visual items. The Trust has assisted the Museum in re-organising cataloguing and documentation systems and improving the museum's conservation laboratories and storage facilities.

Right: The annual re-facing of the Great Mosque of Djenné with *banco*



WORLD HERITAGE SITES

Following the work in Mopti, AKTC has undertaken conservation work on the Great Mosque of Djenné and the Djingereyber Mosque in Timbuktu.

Djenné, founded by merchants around 800 AD (near the site of an older city dating back to 250 BC), is the oldest known city in sub-Saharan Africa. Its historic city centre, where more than 2,000 traditional houses have survived, was designated a World Heritage Site by UNESCO in 1988.

Also inscribed in 1988 was Timbuktu, founded in the tenth century. In the late thirteenth century, the Djingereyber Mosque was built in the traditional Sahelian dried-mud style. It has been rebuilt many times since and, as with Timbuktu itself, is constantly subject to the depredations of a harsh arid climate.

The Trust recognises the importance of this building tradition as a source of pride for the people of Mali.





SYRIA: HISTORIC SITES AND CITIES REVITALISATION PROJECTS



ALEPPO, A CULTURAL CROSSROADS

One of the oldest cities in the Middle East, Aleppo developed as a crossroads between east and west, straddling important trade routes linking the desert to the sea. Until 1930, the city remained more or less confined within its mediaeval boundaries, limited by its walls and early suburbs, which were surrounded by pistachio, fig and olive groves.

Today, approximately 100,000 people, or 5% of the two million population of the city as a whole, live in the historic old city. A great many monuments are found amidst the historic fabric of the city, and it was recognised by UNESCO as a World Heritage Site in 1986.

AKHCP is in the early stages of a project to extend the boundaries of the Aleppo Area Development project to include creation of a park in an area of waste ground just outside the city walls at Bab Qinnestrine.

Involvement in Syria commenced in 1999 in response to a request to AKHCP from the Syrian Directorate of Antiquities and Museums to provide technical assistance for the conservation and reuse of a number of historic citadel sites in the country. The Citadels of Aleppo and Masyaf and the Castle of Salah ad-Din were selected.

Each site presented a different set of challenges. The Citadel of Aleppo rises majestically above the ancient city of Aleppo and is one of the foremost monuments of the Islamic world. Inside the walls, a long history of bombardments, pillage and earthquakes had taken its toll. Conservation focused on a number of key areas that had a spatial or historic coherence: the Ayyubid Palace complex, the western section of the Citadel crown and the main surrounding walls.

By contrast, the Castle of Salah ad-Din is located on a mountain ridge surrounded by forest. It has been described as “the greatest Crusader building enterprise of the twelfth century.” The armies of Salah ad-Din took the castle in 1188 and conservation projects have focused on the palace complex built by its Ayyubid conquerors.

Masyaf Citadel is smaller in scale than Aleppo or Salah ad-Din and situated on the edge of a provincial town. A fighting castle rather than a royal seat, and more rugged in character, the Citadel is one of the most complete mediaeval fortresses surviving in Syria. Most of what remains standing dates from the period of Ismaili occupation in the twelfth and thirteenth centuries. The project included conservation of the entire structure. Just as at the other Citadel sites, the physical conservation work conserved the ruined character of the monument whilst adding support and strength where required.

In all cases, the objective was to create exemplars of historic monument conservation, thereby setting a benchmark of good practice,

Above: The fortified entrance of the Citadel of Aleppo

Below: Work at the Citadel of Aleppo includes conservation training programmes

and to develop skills of local crafts people and professionals through training. Sustainability is a key aspect of AKHCP's projects; the programme at the Citadels included investment in facilities such as visitors' centres, pathways and guidebooks, and development of site management procedures. Conservation work at the Citadels will be completed in 2007.

During the early stages of the Citadel projects, the initial scope was expanded to include the context of the sites. A major Area Development project commenced in the perimeter area of Aleppo Citadel, devised in close collaboration with the Aleppo Old City office. This includes significant investment in landscaping around the Citadel, creation of a pedestrian zone at its entrance, traffic planning and conservation of key buildings. The objective is to enhance the Citadel's place in the city and realise its potential as a significant contributor to economic development in the old city. Social projects are also being implemented in several adjacent, mostly low-income residential areas, with the aim of raising living standards. These include vocational training programmes, particularly related to the tourism industry, micro-credit facilities to help income generation, assistance for house-owners and water and sanitation projects. Similar but smaller townscape improvements have also been made in Masyaf, focused on upgrading of the central market complex, Souk al Saghir.



- Above:** The Castle of Salah ad-Din stands high on a mountain ridge
Middle: The Citadel of Masyaf, viewed from the city, after conservation
Below: The central market in Masyaf, Souk al Saghir, after restoration
Drawing: Plan of the Castle of Salah ad-Din



AFGHANISTAN: KABUL AND HERAT AREA DEVELOPMENT PROJECTS

In Afghanistan, a range of conservation efforts, living condition improvements, community development programmes and planning initiatives have been implemented in several neighbourhoods of the war-damaged old city of Kabul.



Conservation of the sixteenth-century Baghe Babur in Kabul, where the first Mughal Emperor Babur is buried, began in 2002 and the restored site is now jointly managed by Kabul Municipality and the Trust. The rehabilitation of the garden not only re-establishes the historic character of the site with its water channels, planted terraces and pavilions, but also provides a much-appreciated space for leisure, meetings, celebrations, open-air receptions and cultural events.



Work is also proceeding on an Action Plan to guide development in the wider area around the 11-hectare garden. After the end of the war, an agreement was concluded between AKTC and the Interim Administration to restore, rehabilitate and upgrade a number of significant historic buildings and public open spaces in the city of Kabul. The first building selected was the Timur Shah Mausoleum, now in the heart of the busy bazaar district. The objective was to restore the broken dome (works completed in 2004), to consolidate the building and to reclaim and enhance the former public garden in front of it by providing alternative premises for the squatting tradesmen. Following its repair and conservation, work continued on reclaiming the public park that surrounded this major landmark on the banks of the Kabul River.

The Asheqan-i Arefan neighbourhood still contains an important cluster of historic houses (some of them two- to three-hundred years old) around a well-known Sufi shrine. Residents are being assisted

Above: Baghe Babur in 2007, after rehabilitation, has become of place of peace and relaxation for the citizens of Kabul

Middle: Octagonal pool and terraces in Baghe Babur

Below: Drainage improvements in the Asheqan-i Arefan neighbourhood, part of the urban rehabilitation project

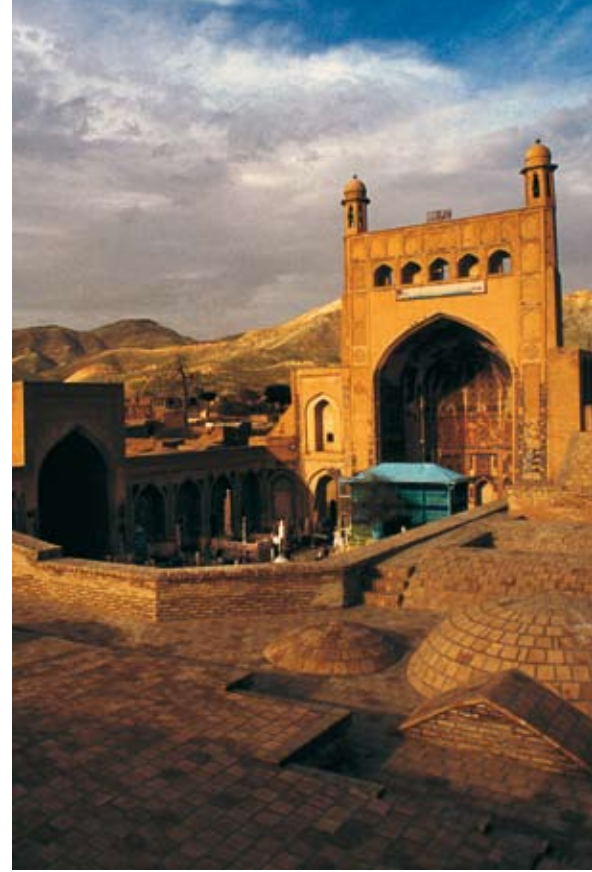
in urgent house repair, debris has been removed from the streets, drainage has been re-established and a number of significant community spaces, such as the Uzbeka Mosque, have been restored.

The distinctive rectilinear plan of the old city of Herat and the surviving fabric of residential and commercial quarters makes it unique in the region. It has undergone a dramatic transformation since 2002, largely as a result of uncontrolled construction, which often entails the destruction of historic homes or commercial buildings. In order to address this situation, a series of surveys were undertaken to track the rapid changes that continue to take place. In parallel, efforts have been made to formulate appropriate plans for key neighbourhoods, in order to preserve the unique character of the old city. An Old City Commission, comprising representatives of key urban institutions, now oversees urban development and upgrading within the confines of the historic quarter, with support from AKTC. This has helped to develop an awareness of the need to safeguard and strengthen official capacity to promote appropriate processes of development in the historic fabric.

Since 2005, in parallel with these efforts, support has been provided for the conservation of two cisterns, several community mosques and private houses, as well as for upgrading of the infrastructure in two quarters of the old city. Work continues on repairs to the roofs in the important shrine complex of Khoja Abdullah Ansari, dating from the Timurid period, which is in Gozargah, to the north-east of Herat. In the face of widespread deterioration and demolition of historic property in the old city, AKTC continues to invest in the pilot restoration of homes whose owners are willing to participate in subsequent maintenance.

Above: View of the Ansari Shrine Complex, Gazorgah, Herat

Below: Restoration of the Malik Cistern in the old city of Herat: the Citadel of Qala Ikhtyaruddin is in the background



HERAT, A CITY RESILIENT

Herat has long been a city of strategic, commercial and cultural significance. It came under the rule of the Abbasid caliphate at the end of the eighth century and was renowned for the production of metalwork.

At a crossroads between competing armies, traders and cultures, Herat was home to Persians, Pushtuns, Uzbeks, Turkomans, Baluchs and Hazaras. In the fourteenth century, it was sacked by Timur, only to experience a renaissance under the rule of his son Shah Rukh. Though repeatedly ravaged by war throughout its history, many significant Islamic monuments have survived. Today, the Trust is working hard to safeguard this unique heritage.



PAKISTAN: CONSERVATION AND DEVELOPMENT IN HUNZA AND BALTISTAN

In the Northern Areas of Pakistan, Historic Cities Programme activities are focused on the high valleys of Hunza and Baltistan, in the Karakoram range. This whole area, a part of the old Central Asian Silk Route, was inaccessible to vehicular traffic until the construction of the Karakoram Highway in 1978. Increased accessibility, coupled with the impact of tourism, has induced a rapid transformation of local customs and economic patterns, which calls for new strategic development visions and adapted procedures capable of steering ongoing rapid change.



The conservation of the Baltit Fort, whose earliest elements date back more than 700 years, and the stabilisation of the historic core of the village of Karimabad in the Hunza Valley was AKHCP's first major intervention, completed in 1996. It was clear from this experience that meaningful restoration works need to be associated with the ongoing rehabilitation of traditional settlements as well as promotion of building techniques. Projects in Hunza and Baltistan include the restoration of several other historic forts and former palaces, as well as other culturally relevant landmark buildings. Baltit Fort has become a local history museum and cultural centre, while Shigar Fort (completed in 2004) serves as a guesthouse. This holistic approach is being followed in the restoration of Khaplu and Altit Forts.



The villages and neighbourhoods around the Forts, which were in danger of being deserted in favour of dispersed modern construction in the fields, are now being rehabilitated through active efforts of residents – a new trend which not only boosts cultural pride, but also helps reduce costs for road construction and infrastructure provision and saves the precious agricultural terraces from uncontrolled construction. Preserving indigenous values and at the same time

Above: Baltit Fort, after restoration, seen from the village of Karimabad

Middle: Shigar Fort, after restoration

Below: Village organisation meeting in Ganish, Hunza Valley

Drawing: Elevation of the façade of Baltit Fort

introducing contemporary living standards (including sanitation) has been the key to the ongoing cultural development process, which is undertaken with the active involvement of the local communities.

Strategic planning principles to both protect and take advantage of existing environmental and cultural assets in the light of growing tourism are now being implemented through newly created local institutions, such as Town Management Societies and Cultural Heritage Trusts. New local NGOs have been groomed to revive and market traditional local crafts, such as weaving, embroidery, wood-carving and gemstone production.

These projects have won a number of prestigious prizes, including UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation given to Shigar Fort Palace, Baltit Fort and Amburiq Mosque; a Time Magazine Asia: Best of Asia Award; and a British Airways Tourism for Tomorrow Award for the restoration of Baltit Fort.

WALLED CITY OF LAHORE CONSERVATION

Lahore, the capital of the province of Punjab, and the second most populous city in Pakistan, is also known as the Gardens of the Mughals or City of Gardens, after the rich heritage of the Mughal Empire (1524 to 1752).

Throughout this period, the city of Lahore was endowed with many fine buildings and gardens (amongst them, notably, Lahore Fort, Shalimar Gardens and the Badshahi Mosque). Lahore reached its pinnacle when Emperor Akbar made it the capital of the Mughal Empire from 1584 to 1598.

AKHCP has initiated projects to contribute to the preservation of Lahore's Mughal monuments and to support socio-economic development in surrounding low-income areas. In cooperation with other agencies, the Programme will work in the famed Walled City and provide assistance in the establishment of effective heritage management policies.

Right: View across the Walled City of Lahore





DELHI: RESTORATION OF THE GARDENS OF HUMAYUN'S TOMB

The city of Delhi holds some of the most important sites and monuments from the Mughal period – among them Humayun's Tomb and Gardens, now part of a densely built residential district of the Indian capital. On the occasion of the 50th anniversary of Indian independence, AKTC decided to sponsor the restoration of Humayun's Tomb Gardens – a four-part paradise garden (*chahâr-bâgh*), where the gardens are divided into quarters by raised causeways. The quadrants are divided, in turn, into eight plots, each with walkways. At the intersection of these walkways are octagonal or rectangular pools. They represent the earliest existing example of the Mughal garden tomb and an important public open space.

This first privately funded restoration of a World Heritage Site in India was completed in March 2003 through the joint efforts of the Aga Khan Trust for Culture (AKTC) and the Archaeological Survey of India (ASI), under the aegis of the National Culture Fund. The objective of the project was to restore the gardens, pathways, fountains and water channels surrounding Humayun's Tomb according to the original plans of the builders. The preservation of historic elements required archival and archaeological research, as well as

Above: Main water channel and pool after restoration

Middle: Walkways after restoration

Below: Repairs to the water channels of the Garden

Drawing: Section of Humayun's Tomb

close attention to the living and renewable landscape elements. Site works encompassed a variety of disciplines, including archaeological excavation, the application of conservation science and hydraulic engineering.

The restoration project included the following main elements: reinstating the walkways and conserving the edging stones, repair, extension and reactivation of the irrigation system, establishing water sources for the water channels and irrigation system, including a pump station for a water-recycling system, conserving, repairing and rebuilding the water channel system, re-leveling the planted zones and revitalising them with species and arrangements that conform to the customs and patterns of Mughal sources. These activities were backed up with support for research that informs the conservation and restoration process, contributes to the development of educational materials for use in schools of architecture, conservation and heritage management, as well as for visitors to the Tomb. As part of the implementation process, a Management Plan was established to ensure proper long-term maintenance.

The completed restoration of Humayun's Tomb Gardens returns a significant amount of enhanced green space to the city and the surrounding community, with its constituent parts returned to their historically authentic format. The project is expected to increase interest in and visitation to the Tomb, the Gardens and the associated visitor facilities (including parking), which together form a large complex next to a major urban highway in Delhi. In serving the local residents of Nizamuddin district as a community green area on one level, and the population of Greater Delhi as well as tourists on another level, Humayun's Tomb and Gardens has rekindled interest in the rich history of Mughal rule.

NIZAMUDDIN CONSERVATION PROJECT

Nizamuddin is a neighbourhood of Delhi named after the mausoleum of Delhi's most famous Sufi saint, Nizamuddin Auliya. The area is divided into two sections: to the west there is a lively market and to the east a more residential area, located between Humayun's Tomb Complex and the railway station. It is a compact, self-contained district, with many listed monuments, five of which AKTC will provide technical assistance to, and a 15,000-strong population with below-average income levels.

The Trust is the prime coordinator of a comprehensive Area Development project of preservation/rehabilitation of a number of monuments and civic open spaces as well as the socio-economic development of the area.

This combination of conservation and urban rehabilitation work with a series of community-based socio-economic initiatives is designed to improve the quality of life and environment for the well-established communities within the project area.

Right: Jamaat Khana Mosque, Nizamuddin Basti, Delhi





KHOROG (TAJIKISTAN): CITY PARK REHABILITATION AND DEVELOPMENT

The town of Khorog is the capital of the Gorno-Badakhshan autonomous region in Tajikistan and is situated 2,100 metres above sea level in the heart of the Pamir Mountains near the border with Afghanistan. The development of Khorog City Park and its surrounding urban environment contributes a significant public green space to the city. It was gifted to His Highness the Aga Khan on the occasion of the fortieth anniversary of his Imamatus, and, since 2003, it has been the focus of a rehabilitation project designed to offer visitors the possibility to reflect, relax and enjoy nature.

The Park is roughly in the city centre of Khorog, which is built on an alluvial plain only a few hundred metres wide, caught between the steep and barren mountain range of the Pamirs. The Park is situated in a bend of the Gunt River, whose level varies greatly, depending on the season, and whose waters are channeled through a system of powerful concrete and stone dykes, built during Soviet times. It is protected by one of these dykes, the top of which serves as a pedestrian pathway.

The revival of the public spaces represents a substantial step towards the reorganisation of the city. While additional green spaces can be found in the west, next to the bazaar, and in the east of the city, these are limited to private use. Khorog City Park represents an opportunity to provide an enhanced park facility for the entire city. The surrounding urban environment with its city theatre, the two entrance areas, as well as the orientation to the Gunt River, will also re-integrate the urban green space with the city network. The initial stage of construction (Phase I) commenced in 2005 and the rehabilitation and reconstruction of the Park is well-advanced.

Above: View down the paved axis of the Park

Below: The Park nestles on a plain surrounded by the Pamir mountain range

Right: Detail of The Court of Gayumars, The Houghton Shahnama, Iran, c. 1522, in the collection of the Aga Khan Museum





AWARD FOR ARCHITECTURE



Founded in 1977, the Aga Khan Award for Architecture (AKAA) recognises examples of architectural excellence, encompassing concerns as varied as contemporary design, social housing, community improvement and development, restoration, re-use, and area conservation, as well as landscaping and environmental issues. A triennial prize of US\$500,000 is distributed amongst the projects selected by an independent Master Jury.

The Award examines, analyses and tries to influence the dynamic of physical change in Muslim societies which affects not only cities or professions, but the whole of civil society. At its core, it offers a message of opportunity, of potential and of hope.

Through its activities, the Award seeks to identify and encourage building concepts that successfully address the needs and aspirations of societies in which Muslims have a significant presence. Unique among the major architectural awards, it rewards not only single architects for exemplary work but also recognises projects that illustrate innovative and replicable solutions to the various problems of social development. It has also been bestowed on municipalities, house owners, technicians and master masons.

The Aga Khan Award for Architecture is governed by a Steering Committee chaired by His Highness the Aga Khan. The Award is distinguished by a rigorous selection process. Each three-year cycle involves an intensive round of nominations, project documentation, screening and on-site project review. During the cycle, several hundred contemporary buildings as well as conservation and rehabilitation projects, are identified by nominators and presented to the Master Jury, which selects the Award recipients.

Above: Aga Khan Award for Architecture trophy

Left: Petronas Towers, Kuala Lumpur, Malaysia, an Award recipient in 2004



The selection process emphasises the use of local resources in architecture and building schemes. Particular attention is paid to appropriate technology used in an innovative way, and to projects likely to inspire similar efforts elsewhere. Although there are no fixed criteria as to the type, nature, location or cost of projects to be considered for the Award, eligible projects must be designed for or used by Muslim communities, in part or in whole, wherever they are located.

During the most recent cycles, focus has been placed on the new types of architecture that are emerging throughout the Muslim world – projects that may be large-scale or modest in scope but which demonstrate new directions for architecture, planning and landscaping in both urban and rural contexts. Many may not fit easily into any single category, but embrace a variety of programmes and building types. The Master Jury also encourages projects by young architects.



Further exploration in the categories of infrastructure, landscaping, community development and public urban spaces is necessary; projects that respond to the growing crisis of housing shortages in many Muslim societies and those that deal with the architecture of industry, such as factories, plants, and processing facilities, are also a focus. New types of projects are also considered: productive territories, active landscapes or land-reclamation projects. The Award has a specific interest in architecture that responds to the conditions of contemporary societies and that reflects the values of plurality and tolerance.

The Chairman's Award was established to honour accomplishments that fall outside the scope of the Master Jury's mandate, and has in the past been given in recognition of the lifetime achievements of distinguished architects. The Chairman's Award has been presented on three occasions: in 1980, to the Egyptian architect and urban planner Hassan Fathy; in 1986, to Rifat Chadirji, an Iraqi architect and educator; and, in 2001, to the Sri Lankan architect Geoffrey Bawa.

Above: Interior, Institut du Monde Arabe, Paris, France, an Award recipient in 1989

Below: The 2007 Award Master Jury, reviewing project submissions

Ceremonies to honour the winning projects and mark the close of each three-year cycle are held in historic settings selected for their importance to Islamic culture and architecture, such as the Shalimar Gardens in Lahore (1980), Topkapi Palace in Istanbul (1983), Badi' Palace in Marrakesh (1986), Saladin's Citadel in Cairo (1989), Registan Square in Samarkand (1992), Karaton Surakarta in Solo (1995), the Alhambra in Granada (1998), the Citadel of Aleppo (2001) and Humayun's Tomb in Delhi (2004). Following each ceremony, a seminar is organised to present the winning projects to a wider public, and to provide a forum for participants to debate issues of contemporary architecture.

International and regional seminars are held during each Award cycle. International seminars examine the trends and implications of architectural transformations in the Islamic world, while regional seminars explore architecture in Islamic cultures in specific places. The seminars bring together government officials, architects, academics, planners, social scientists and architectural writers. Seminars have included: The Changing Rural Habitat, in Beijing; Architecture and Identity, in Kuala Lumpur; The Expanding Metropolis, in Cairo; Architecture for Changing Societies, in Tehran; and Architectural Criticism and Journalism: Global Perspectives, in Kuwait.



Above: Jayawardene House, Geoffrey Bawa, Chairman's Award, 2001

Middle: Sandbag Shelters, an Award recipient in 2004

Below: Bibliotheca Alexandrina, Egypt, an Award recipient in 2004

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AGA KHAN PROGRAM FOR ISLAMIC ARCHITECTURE

Based at Harvard University and the Massachusetts Institute of Technology (MIT), the Aga Khan Program for Islamic Architecture (AKPIA) is dedicated to the study of Islamic art, architecture and urbanism, landscape design, conservation and the application of that knowledge to contemporary design projects. The goals of the Program are to improve the teaching of Islamic art and architecture; to promote excellence in advanced research; and to enhance the understanding of Islamic architecture, urbanism, and visual culture in light of contemporary theoretical, historical, critical and developmental issues.

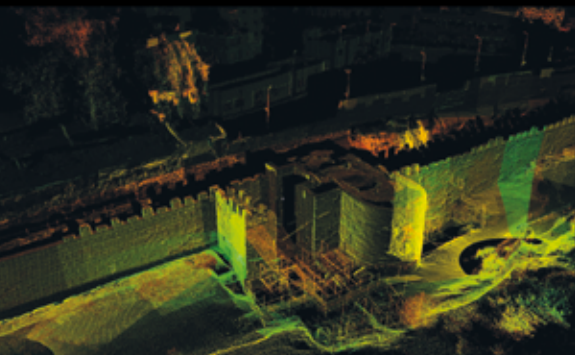
AKPIA represents a mutually enriching collaboration between two of the world's great universities. It offers graduate students and post-doctoral fellows a broad array of intellectual resources within a dynamic and diverse learning community. A core of internationally respected faculty members at Harvard and MIT direct the Program, and share with students their expertise in historic and contemporary aspects of art, architecture and public spaces in Islamic societies. Founded in 1979, AKPIA is supported by an endowment established by His Highness the Aga Khan.

ARCHNET

ArchNet (www.archnet.org) is the most comprehensive digital archive of resources on architecture, urban design and development, and related issues of concern to the Muslim world. It seeks to enable participants to learn how to enhance the quality of the built environment in their communities; to compensate for a lack of resources at their academic institutions; to honour the rich legacy of their cultures; and to celebrate the humanistic traditions of Islam.

At the heart of ArchNet is a free and open online architectural library – the world's largest with a focus on the Muslim world – which is available to members without cost. It draws on the extensive

Left: Navigation menu of ArchNet online community with 3-D rendering of the Ayyubid Wall, al-Azhar Park, Cairo, Egypt (Scan courtesy of CyArk)



resources of AKPIA at Harvard University and MIT, as well as the collections at the Aga Khan Trust for Culture. Selected materials, reproduced digitally on ArchNet, provide valuable resources and teaching tools for students, educators and professionals, especially those with limited access to architectural publications and research.

Participants from around the world continually add to the bank of on-line resources. ArchNet collaborates with architectural schools to provide institutional workspaces that allow for the sharing of locally based resources and knowledge, including studio work, research and publications, across borders and cultures.

COLLECTIONS AND PUBLICATIONS

The activities of the Trust have generated a series of rich collections which scholars, researchers and students are able to draw upon. The importance all programmes place on detailed documentation has created a knowledge base for those interested in the history of Islamic architecture and art, contemporary architecture in the Muslim world, or in learning from exemplary cases of historic preservation.

The AKTC Library also holds the archives of the French architect-planner Michel Ecochard, a copy of the archives of Hassan Fathy and a range of country surveys, while the collections of many scholars and institutions are now showcased in digital format on ArchNet.

All the programmes of the Trust disseminate information about their work through a variety of publications, a listing of which can be found at www.akdn.org. A series of CDs and DVDs, which draw on the documentary resources of the Trust and tailor information to specific educational and informational needs are also regularly produced and distributed.

Above: B2 House in Canakkale, Turkey, an Award recipient in 2004

Middle: Gouache by Hassan Fathy of Hamdi Seif Al-Nasr House

Below: For each cycle, the Aga Khan Award for Architecture produces a monograph on the Award recipients





MUSIC INITIATIVE IN CENTRAL ASIA

The Aga Khan Music Initiative in Central Asia (AKMICA) was created by His Highness the Aga Khan in 2000 to support the efforts of Central Asian musicians and communities to sustain, further develop and transmit onward musical traditions that are a vital part of their cultural heritage.

Among the traditional arts of Central Asia, music occupies a unique place, for it has been at once a means of expressing social identity, preserving spiritual practices and beliefs, disseminating poetry and transmitting history, philosophy and ethics. Today, the Music Initiative's core mission is to reinforce the role of music, help assure the transmission of skills, knowledge and experience from one generation to the next, raise the prestige of traditional music and musicians and nurture collaborations among artists from different parts of Central Eurasia and beyond.

The Music Initiative's long-term goals include identification and support of outstanding musical talent, documentation and dissemination of their work, establishment of sustainable cultural institutions that can eventually be maintained by local organisations and communities and development of new approaches to musical performance and pedagogy. By presenting the work of leading exponents of Central Asian music, the Initiative stimulates interest in and helps increase knowledge of Central Asian culture worldwide.

The Music Initiative pursues its goals by investing in three programme areas: Supporting Tradition-Bearers, Documentation and Dissemination and International Music Touring.

Left: *Ghijak* virtuoso Jonboz Dushanбиеv, Khorog, Tajikistan



TRADITION-BEARERS PROGRAMME

The programme operates through a network of music schools and centres in Afghanistan, Kazakhstan, Kyrgyzstan and Tajikistan that train young performers through contemporary adaptations of traditional *ustâd-shâgird* (master-apprentice) music pedagogy. Master musicians work both in self-initiated music centres and schools, and within guild-like networks that encourage collegiality and communication among independent master teachers.

Tradition-Bearers centres develop new materials and methodologies for teaching traditional music; they involve students in ethnographic expeditions, reanimate instrument-making traditions and practices, and build appreciation of traditional art among audiences in Central Asia.

DOCUMENTATION AND DISSEMINATION PROGRAMME

The principal activity of the Documentation and Dissemination Programme is collaboration with the Smithsonian Institution's Center for Folklife and Cultural Heritage for the production of *Music of Central Asia*, a ten-volume CD and DVD anthology of Central Asian musical traditions. The aim of the series, released worldwide by Smithsonian Folkways Recordings, is to present leading exponents of Central Asia's rich and diverse musical heritage to listeners outside the region. *Music of Central Asia* documents the work of musicians who represent both a mastery of their own tradition and a contemporary spirit of innovation expressed through new approaches to performance style, repertoire and technique. Each release includes a DVD with a documentary film on the featured performers as well as a map and musical instrument glossary. The series portrays a group of artists whose creative achievements and aspirations confirm Central Asia's important place on any musical map of the world.



- Above:** Abduvali Abdurashidov, director of the Academy of Maqâm, Tajikistan
- Middle:** Concerts are enhanced by live video projections and simultaneous translations of the songs.
- Below:** Young students at the AKMICA *Ustâd-Shâgird* Centre in Kyrgyzstan

INTERNATIONAL MUSIC TOURING PROGRAMME

AKMICA's Music Touring Programme was created to celebrate Central Asian musical traditions in regions where they are little known and integrate leading exponents of these traditions into the global network of music presenting institutions. Since its launch in 2002, the Touring Programme has produced numerous well-attended concerts in Europe, the USA, Africa and selected countries in Asia.

Through the Touring Programme, AKMICA is working to professionalise the presentation of Central Asian music by organising worldwide concert tours and music workshops with a focus on the educational and cultural contextualisation of performance. Concert venues are chosen with the aim of reaching new audiences of diverse profiles and age groups, and performances are adapted for international audiences through the use of innovative visual techniques.

The results of this work have had a deep impact on the artists involved, and have resonated strongly among concert and festival presenters. The programme's next challenge is to adapt international touring mechanisms to the music market in Central Asia and to create a credible and self-sustaining regional touring programme.

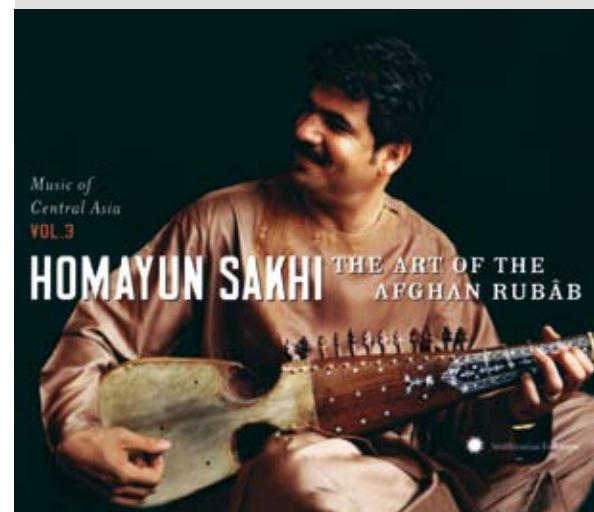
Through the synergies that AKMICA has created between music education and performance, community-based cultural development and music touring, research and public outreach, musicians have gained prestige in their home communities, secured their economic well-being and provided viable models of a life in music for students. At the same time, Western audiences have been exposed to the finest contemporary representatives of Central Asian musical arts. As its operations grow, the Music Initiative intends to maintain the mutually reinforcing relationship between its principal areas of activity and to continue assuring the transmission of musical traditions that link Central Asians to their history and heritage, thus contributing to the cultural revitalisation mission of the Aga Khan Trust for Culture.

Right: Volumes 3 and 4 of *Music of Central Asia*, a ten-volume CD and DVD anthology of Central Asian musical traditions

EDUCATION AND PERFORMANCE: AN INTEGRATED APPROACH

To date, some 2,500 students and master musicians have benefited from the Tradition-Bearers Programme through support of *Ustâd-Shâgird* centres and teacher training seminars. This support encompasses rigorous training for a new generation of élite performers and master musicians, and programmes that build a future audience base for traditional music by cultivating an appreciation of it among secondary school students.

Since 2002, the Music Touring Programme has attracted some 1.4 million spectators worldwide and introduced a new audience to the musical traditions of Central Asia.





MUSEUM PROJECTS



The Aga Khan Trust for Culture coordinates the development of a number of museum and exhibition projects, including two ongoing museum projects in Cairo and Toronto.

The Aga Khan Museum in Toronto will be dedicated to the acquisition, preservation and display of artefacts relating to the intellectual, cultural, artistic and religious heritage of Islamic communities, past and present. It will include art collected by members of the Aga Khan family, including the world-famous collection of miniatures and manuscripts collected by Prince Sadruddin Aga Khan, now deceased, and his wife, Princess Catherine. The Museum will be a venue for major international exhibitions. Education and research services will have a prominent place, and the Museum will provide a forum for permanent exchanges amongst cultures.

The Museum of Historic Cairo is being built adjacent to an Urban Plaza at the north end of al-Azhar Park. The Park, built on a 30-hectare (74-acre) site that was once a rubble dump, is today a major attraction for tourists and Egyptians alike. The Museum, to be built close to the end of the twelfth-century Ayyubid Wall, will give visitors insight into the urban, cultural and architectural legacy of historic Cairo.

The Trust also provides support services for museums in the developing world, including the National Museum of Mali, where it is helping upgrade information technology systems, improve the conservation facilities, reorganise the Museum's reserve collections of archaeology and textiles, and assist with the construction and equipping of a new building earmarked for conservation and restoration work.

Above: Perspective drawing of the Aga Khan Museum, Toronto, Maki & Associates, January 2007

Left: Detail of a pottery albarello, or pharmacy jar, Syria, late 14th or early 15th century, in the collection of the Aga Khan Museum

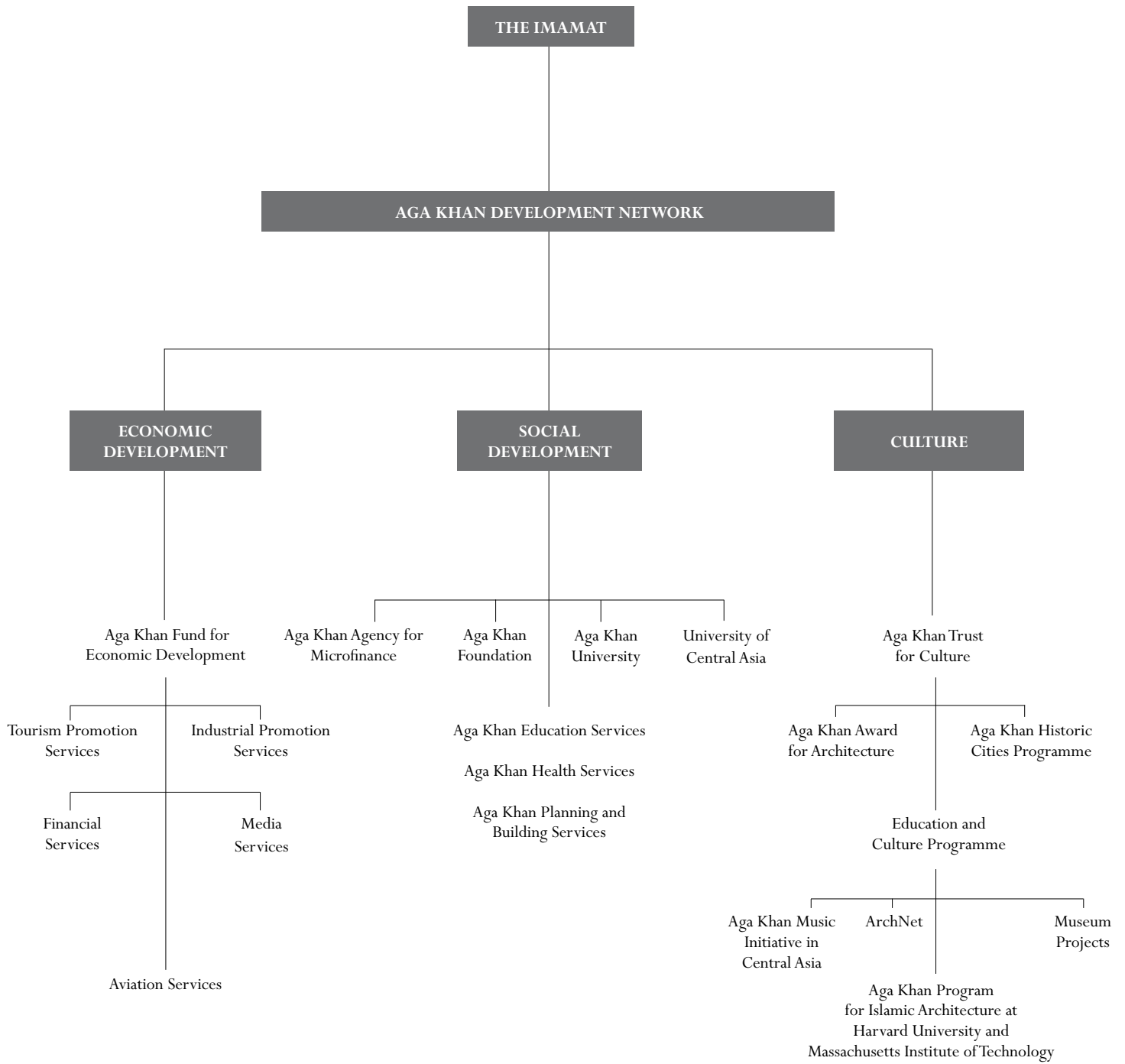
AGA KHAN DEVELOPMENT NETWORK

The Aga Khan Development Network is a group of private, non-denominational, international development agencies created by His Highness the Aga Khan, the 49th hereditary Imam of the Shia Ismaili Muslims. It is a contemporary endeavour of the Ismaili Imamate to realise the social conscience of Islam through institutional action. The agencies address problems experienced by all citizens, irrespective of race, ethnicity, gender or religion. Together they collaborate in working towards a common goal – to build programmes and institutions that improve the welfare and prospects of people in countries of the developing world, particularly in Asia and Africa.

The Aga Khan Fund for Economic Development (AKFED) works to strengthen the private sector through investments in industrial production, infrastructure, tourism development, financial services, aviation and media. AKFED also takes bold but calculated steps to invest in environments that are fragile and complex. It has assisted in the rehabilitation of economies after civil conflict or internal turmoil in environments as varied as Afghanistan, Bangladesh, Mozambique, Tajikistan and Uganda.

Operating in both rural and urban settings, the programmes, institutions and banks of the Aga Khan Agency for Microfinance (AKAM) have helped millions of underprivileged people expand their incomes, improve their quality of life and become self-reliant. The Aga Khan Foundation (AKF) focuses on rural development, health, education, environment and the strengthening of civil society. The Aga Khan Education Services (AKES) operates more than 300 schools and educational programmes. The Aga Khan Health Services (AKHS) operates over 200 health centres, dispensaries, hospitals, diagnostic centres and community health outlets. The Aga Khan Planning and Building Services (AKPBS) works to improve design and construction, village planning, natural hazard mitigation, environmental sanitation and water supply systems.

The Aga Khan University (AKU), with branches and institutes in East Africa and the UK, is a major centre for education, training and research in the health sciences and teacher education. The University of Central Asia (UCA), chartered in 2000, is located on three campuses: in Khorog, Tajikistan; Tekeli, Kazakhstan; and Naryn, Kyrgyz Republic. UCA's mission is to serve, both indirectly and directly, the largest possible number of people in the mountain regions of Central Asia.



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Right: Al-Azhar Park, Cairo,
Egypt, during Ramadan





