

**The Memorial Inscriptions of
Al-Sultan Al-Nasir Faraj
Ibn Barquq mosque
(Zawiyat al-Dheisheh)**

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- **Study Importance, the Reasons for its Choice and Study its**

Objectives:

- *The reasons for selecting the subject and its importance in the field of archaeological studies and tourism guidance:*

1- The desire to collect all the inscriptions of this monument in one study, Tracing these inscriptions in the various references and studies that dealt with those

architectural monuments is difficult and exhausting, so, if they are compiled in one study, it will be easy to tackle them.

2- The library of tourist guides lacks similar studies that deal with archaeological inscriptions on monuments as a guiding material.

3- The desire to highlight the importance of these inscriptions in shedding light on the era they represent in general, as they are considered material documents that do not accept questioning or controversy in their information.

4- Increasing the archaeological and tourist awareness of the tour guides and all the workers in the field of guidance in terms of the value of these commemorative inscriptions represented by the paintings and panels. The aim is to take care and preserve them as masterpieces of art which constitute a fundamental aspect of the Islamic cultural and artistic heritage. In addition, they include information indispensable to every tourist guide.

5-To highlight the importance of inscriptions in general and the foundational inscriptions in particular for the easy presentation of their archaeological material and highlighting their importance in the field of tourism guidance.

6-To increase the archaeological and tourist awareness of citizens and tour guides in order to maximize the role of monuments and its archaeological importance. The highlight of such vital areas and their monuments maximize their respect, interest and preservation in order to maximize benefitting from them. This is one of the main objectives of tourism guidance.

7-To identify the types of different scripts and stages of their development, the characteristics of each type, the periods of their prosperity and influences, as well as knowledge of the types of raw materials used in recording these inscriptions on the monuments of the street. This is in addition to identifying the most used scripts in each era.

8-To address the titles of the inscriptions under investigation and their prosperity in the social life, each in its respective era.

9-To study the contents of these inscriptions, as they provide information on the economic and political situation in the different periods of construction.

10 - Facilitate the task of tour guides in terms of reading these inscriptions, knowledge of their content and the distinction between the types of scripts. It is noted that many tourist guides – especially the graduates of the colleges of tourism and archeology - did not pay attention to these inscriptions, which requires focus as well as the presence of specialists. In addition, these inscriptions represent a fertile guidance material as they enrich the guide's archaeological information.

AL-Sultan al-Nasir Faraj ibn Barquq:

He was Sultan Faraj ibn Barquq ibn Anas al-Jarkasi, nicknamed al-Nasir, born in Rabī‘ al-’awwal of 791 AH in the days of the sedition that took place between for his father. Therefore, his father called him Belghaq, then Faraj. He came to rule on Friday in the half of Shawwal (801 AH / 1399 AD) and dubbed Sultan al-Malik al-Nasir when he was under ten and he was said to be ten years and six months. He was called Zin eddine Abi al-Sa’adat, the twenty-sixth sultan of the Turks and the second of the Circassians.

In his reign and for his young age, a conflict took place between the amirs and was accompanied by a rise in prices, looting, theft and insecurity. In addition, Tamerlane attacked the Levant in (803 AH / 1400 AD), destroyed Aleppo and killed its people. When the Sultan went out to fight Tamerlane, he was overthrown, which made him return to Egypt. He left the Levant to be conquered by Tamerlane. After the Sultan’s return to Egypt, a great drought afflicted the Nile and it was followed by marvelous rise in prices which led to great mortalities of hunger and poverty. The Sultan left the throne in Rabī‘ al-’awwal of (808 AH / 1405 AD) at the age of 17. He was succeeded by his brother al-Mansour Abdul Aziz for about two months and ten days. However, he came to rule once again in Jumada II of 808 AH, seized his brother, imprisoned and killed him later.

Afterwards, he entered into many wars against al-Muayyad Shaykh but he was defeated and fled to Damascus where he sought refuge in its stronghold. He was surrounded by al-Muayyad Shaykh and was captured in Safar in 815 AH. He was killed, after consulting the scholars, because he committed taboos, grievances and great calamities. He was killed on Saturday night, 16 Safar, 815 AH / 1412 AD at the age of about twenty-four years and eight months. His first tenure lasted for 6 years, 5 months and 11 days and was displaced for seventy days. As for his second tenure, it lasted for six years and ten months, so he ruled for 13 years, 3 months and 11 days on the whole. He was a competent sultan, a generous knight, unjust, stern, drunkard, delving into the sensuous life and greedy for others’ money. He was buried in the tombs of Damascus. His most important constructions include his Khanaqa in al-Qarafa, al-Jāmi’ al-Abyad in the sultanic yard in the Citadel as well as his zawiya¹.

Brief Overview on the Monument:

Monument No : 203.

Dated : 811 AH/ 1408 AD.

Location:This Jāmi' (mosque) and madrassa (religious school) located at the intersection of Ahmed Maher Street (ex. Taht al-Rab') and Sharia Qasabet Radwan, 12 meters from the western gate of Bab Zuweila.

This Zawiya was originally established by Amir Gamal al-Din al-Istadar², and when some maligned him at the sultan's because of his richness and their envy of his multiple facilities. This made him say to Sultan Faraj that he initiated building them in the name of the Sultan. Hence, the sultan pleased with him and allowed him to accomplish the construction. He called it "Zawiyat al-Dheisheh"³ because of its magnificent architectural decorations⁴. This structure is known in the map of Islamic monuments as the Zawiya and Sabil of Faraj ibn Barquq because it had no minaret and small in size⁵. It is the same reason stated by Ali Mubarak in his book "al-Khutat"⁶, meanwhile the modern references called it Madrsset (variant of Madrassa) al-Dheishehin attribution to Rab' al-Dheisheh, which was established by Sultan al-Nasir Muhammad ibn Qalawun in 703 AH. It became later a part of the properties of Radwan Beg al-Galfi (D. 1064 AH), the owner of Qasabet Radwan⁷. Adel Sharif mentioned that al-Maqrizi and Ibn Iyas called this structure as "Jāmi'"⁸, while Creswell called it "madrassa"⁹.

The deed of the waqf of al-Nasir Faraj ibn Barquq, preserved in the Court of Personal Status, referred to it as a Jāmi' (mosque). It reads: "The Jāmi' located in the suburb of al-Qahira al-Mahroussa, in Khatt Bab Zuweila.....where the Qur'an is read and Azan is raised¹⁰), also Line 429, stated that "it was endowed as a mosque for God Almighty like the other Muslim mosques". Hence, the deed identified the function of the monument as a "mosque". It may be called a Zawiya due to its small size. It also was called a madrassa because of teaching therein. In addition, it had asabil (public fountain) and a kuttāb (Quran school) to teach the Muslim orphans.

It may have various functions due to its foundational text that mentioned it as a place without specifying its function. The late Hassan Qasim stated in a book entitled "Al-Mazarat or Shrines" that since the middle of the ninth century AH and as a result of the large number of mosques around it, this building was not utilized, so it was used as a court in the Ottoman era in (991 AH / 1583 AD). In (1050 AH / 1640 AD), it was used as a military court and remained as such till the end of the Ottoman era. In addition, during the reign of Muhammad Ali Pasha, it turned into a cemetery for the heads of the dead that were hanged down at Bab Zuweila till the era of Khedive Ismail. Later, this place was abandoned¹¹.

However, this zawiya was used in the days of Ali Pasha Mubarak as a place for performing rituals¹². In (1341 AH / 1922 AD), the Arab Antiquities Preservation Committee transferred this monument without the kuttab that located on top of it. It located about 4 meters from the north tower of Bab Zuweila, and this distance was insufficient for the crossing of cars. Therefore, Maslahet al-Tanzim (City Planning Department) arranged with the former Committee to transfer this monument 8 meters to the back of the street in order to widen it.¹³. Hence, a part of Rab' al-Deheisheh (a tenement-house) belonging to Radwan al-Galfi was dispossessed. In (1358 AH / 1939 AD), this monument was restored in the era of King Farouk in the Imams of mosques for to be the gathering place¹⁴. Cairo¹⁵.

The Current Outline of the Mosque¹⁶:

This mosque had four stone facades - and the remaining of its structure is a small area with two faces - the first locates to the north-eastern side overlooking the street of Taht al-Rab' Street in front of Bab Zuweila. It had the memorial main entrance with its lobed arch. It had also two maksalas (mastabas or stone seats) topped with some inscriptions in Thuluth and a two-leaf wooden door to the middle. A façade to a sabil with brazen-grilled castings topped with a wooden panel and Thuluth inscriptions consisting of two lines¹⁷.

The second façade locates to the north-eastern side, in front of the mosque of al-Salih Tala'i. It had a window for the sabil and overlooks Sharia al-Khayamiya (Qasabet Radwan) western -locates to the north. The third façade¹⁸. side and its eastern as well as western parts were built of stone. As for the fourth façade, it locates to the south-west. It is a plain facade that has no architectural decorative elements. In terms of the internal architecture, the main entrance leads to a square doorka'a (vestibule) with two-leaf wooden doors on either sides, one of which leads to the sabil and the other to a refracted hallway, a part of which is covered with a wooden roof while the other part is left open. This hallway leads to an arched rectangular area that ends with a two-leaf door leading to Bayt al-Sala (place of prayers). In addition, its south-eastern wall has a door opening leading to the roof and kuttab¹⁹.

Bayt al-Sala is a simple building consisting of a rectangular iwan²⁰ and doorka'a topped with a wooden ceiling. Its eastern wall has a hollow mihrab. As for the sabil, it has two windows. It is a room with a stone floor and wooden ceiling. It is one of the most magnificent ceilings in Islamic Egypt in terms of its architecture. There is a kuttab on top of this sabil. It can be reached through the vestibule by a door opening leading to a ladder. It is a square room with wooden tiles and a ceiling of modern wooden panels²¹. The marble shadirvan was transferred to the Museum of Islamic Art²². The south-western wall of the sabil room has an arch that the Istadar's heraldry can be found below²³.

The Memorial Inscriptions of the Mosque²⁴:

The mosque contains a collection of inscriptions written with various materials and scripts. These will be dealt with in the following:

The Inscription over the Two Maksalasat the North-eastern Entrance to the Mosque:

It is a lithic band of inscriptions on the top of the mosque Maksalas with a Qur'anic text followed by the foundational text of the mosque in high relief Thuluth on a red colored background. It reads as follows: see pl No. (1) .

The Right Side: (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ / يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا / وَاسْجُدُوا²⁵ وَاعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا / الْحَيِّرِ)

It reads: (*In the Name of Allah, the Merciful, the Most Merciful O you who have believed, bow and prostrate and worship your Lord and do*).

The Left Side :

(لَعَلَّكُمْ تُفْلِحُونَ⁽⁷⁷⁾ صدق الله امر بانشاء هذا المكان / المباركالسلطان الملك/ الناصر فرج بن برقوق عز نصره).

It reads: (“good that you may succeed Allah has spoken the truth. This blessed place was established by orders of Sultan al-Malik / al-Nasir Faraj ibn Barquq, ‘Azz aNasrah (May God grant him victory!)”).

The inscription above the facade of the mosque:

It is a lithic band of inscriptions containing the foundational text of the mosque. It extends from the top of the north-eastern facade - but this part is now obliterated—up to the top of the south-eastern facade of the mosque, opposite to the mosque of al-Salih Tala'i. it is written in high relief Jeli Thuluth and reads as follows: see pl No. (2-3).

Text of North-eastern Façade:⁽²⁷⁾

Text of South-eastern façade opposite to the mosque of al-Salih Tala'i:

{..... اتبعوا من لا يسألكم أجرا وهم مهتدون⁽²¹⁾ 28 امر بانشاء هذا المكان المبارك السلطان الملك الناصر فرج بن { برقوق سلطان الاسلام والمسلمين قاتل الكفرة / والمشركين محي العدل في العالمين / ادام الله ايامه واعز احكامه بمحمد واله وذلك بمباشرة المقر الجمالى استادار العالبة والمملكة / عز نصره بتاريخ مستهل شهر ذى القعدة سنة احدى عشر/ وثمان مائة)

It reads: ({.....Follow those who do not ask of you [any] payment, and they are [rightly] guided. This blessed place was established by orders of Sultan al-Malik al-Nasir Faraj ibn} Barquq Sultan of Islam and Muslims, the murderer of infidels and idolaters, the protector of justice in the worlds / May God prolong his days and aid his judgments by Muhammad and his family/ under the supervision of al-Maqar al-Jamali Istadar al-‘Aleya and the Kingdom/‘Azz aNasrah on the beginning of Dhu al-Qa'dah of year eleven/ after eight-hundred).

The Inscription on the sabilwindow in the north-eastern facade:

It is a rectangular wooden panel with a foundational inscription of two lines in high relief Thuluth. They read as follows :see pl No. (4).

Text of Line (1): (امر بانشاء هذا السبيل المبارك سيدنا ومولانا)

It reads: *(This blessed sabil was established by orders of Syedna and Maulana)*

Text of Line (2): (السلطان الملك الناصر فرج بن برقوق عز نصره)

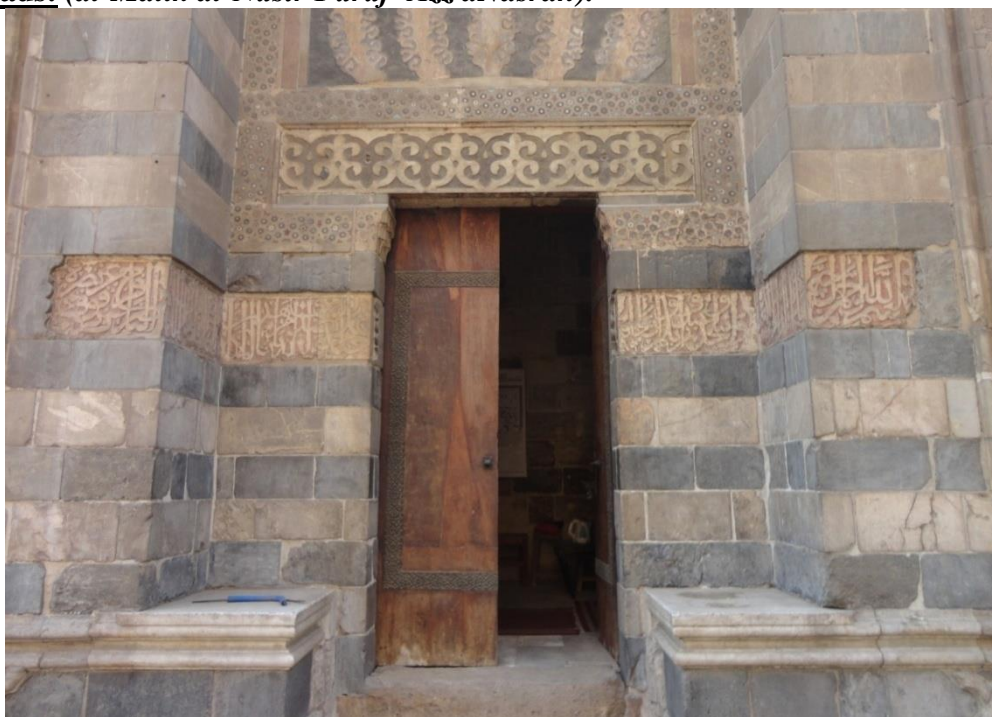
It reads: *(Sultan al-Malik al-Nasir Faraj ibn Barquq ‘Azz aNasrah).*

Inscription on the mihrab’s squinch in the south-eastern wall of Bayt al-Salah²⁹:

It is a joggled marble bar in black and white. Three heraldries of Sultan Faraj ibn Barquq were inscribed in three lines on Thuluth. These were formed by joggling white marble on the red-colored background and they read the same as follows: see pl No. (5).

فرج
الملك الناصر
عز نصره

It reads: *(al-Malik al-Nasir Faraj ‘Azz aNasrah).*





PL (1) : Cairo, Qasabet Radwan Street, the era of the Circassian Mameluke, Al-Sultan Al-Nasir Faraj ibn Barquq mosque, a Qur'anic text followed by the foundational text, a lithic band of inscriptions on the top of the mosque Maksalas, in high relief Thuluth, on a red colored background, 811 AH/ 1408 AD



PL (2) : Cairo, Qasabet Radwan Street, the era of the Circassian Mameluke, Al-Sultan Al-Nasir Faraj ibn Barquq mosque, a foundational text, a lithic band of inscriptions on the top of the south-eastern facade of the mosque, in high relief Jeli Thuluth, on a red colored background, 811 AH/ 1408 AD





PL (3) : Cairo, Qasabet Radwan Street, the era of the Circassian Mameluke, Al-Sultan Al-Nasir Faraj ibn Barquq mosque, a foundational text, a lithic band of inscriptions on the top of the south-eastern facade of the mosque, in high relief Jeli Thuluth, on a red colored background, 811 AH/ 1408 AD



PL (4) : Cairo, Qasabet Radwan Street, the era of the Mameluke Circassian, Al-Sultan Al-Nasir Faraj ibn Barquq mosque, a foundational text, a rectangular wooden panel of inscriptions of two lines on the sabil window in the north-eastern facade, in high relief Thuluth, on a red colored background, 811 AH/ 1408 AD



PL (5) : Cairo, Qasabet Radwan Street, the era of the Mameluke Circassian, Al-Sultan Al-Nasir Faraj ibn Barquq mosque, Three heraldries of Sultan Faraj ibn Barquq, in a joggled marble bar in black and white inscriptions on the mihrab's squinch in the south-eastern wall of Bayt al-Salah, on a red colored background, 811 AH/ 1408 AD

Sources, References, and Scientific Thesis

1 - المقرئى (ت845هـ): الخطط، ج2، ص212/ السلوك، ج3، ص959، ج4، ص228/ درر العقود الفريدة، ج3، ص17، برقم 900/ ابن حجر العسقلانى (ت852): انباء الغمر، ج7، ص89/ ذيل الدرر الكامنة، ص222، برقم 395/ ابن تغرى بردى (ت874هـ): النجوم

الزاهرة، ج12، ص221 وما بعدها، ج13، ص3-154/الدليل الشافي 2/520، برقم 1793/السخاوي (ت902هـ): الضوء اللامع، مج3، ج6، ص168/ابن العماد (ت1089هـ): شذرات الذهب، ج9، ص135/ابن الشوكاني (ت1250هـ): البدر الطالع، ج2، ص26/علي مبارك: الخطط التوفيقية، ج5، ص7/اسامة عبد القادر سليمان: زاوية وسبيل السلطان فرج بن برقوق خارج باب زويلة، ص85-93.

2- Prince Jamal Al-Din Yousef bin Ahmed bin Mohammed bin Qasim Al-Birri Al-Halabi Al-Bajasi Al-Estadar was born in Al-Bireh in 752 AH and then He went to the Levant And variability between functions until he came to Egypt. where he worked as an Estadar at Prince Bjas and increased his money and His position rose among some princes. until He took over the Estadar position of sultan al-Nasser Faraj ibn Barqouq in 807 AH / 1404-1405AD. He increased his influence and Rise his position until he became the ruler of the state and its manager. However, he was a bloodbath. Which caused the destruction of the Egyptian lands. For the many killed and displaced and seized the money. Until the Sultan al-Nasser Faraj ibn Barqouq killed him in Tuesday night 11 Jumada Al-Akhar, 812 AH / 1409-1410 AD, after he was dragged His money Due to the large number of complaints from people of provoked injustice. One of his residence architectural effects is almadrasa aljamalia in rahbat bab aleid Which was established in the year 800-810 AH / 1397-1408AD. Which was seized by the Sultan al-Nasser Faraj ibn Barqouq. Who changed her name to al-madrasa al-Nasiriyah. Until his heirs recaptured it During the rule of the sultan Muayyad Sheikh (815-821AH) / 1412-1418AD). and He was a friend of al-Maqrizi before taking over that authority.

- المقرئ: درر العقود الفريدة، ج3، ص562-572، ترجمة رقم 1459/المقرئ: الخطط، ج2، ص222، ص401-403/السلوك، ج4، ص129/الصيرفي: نزهة النفوس والابدان، ج2، ص260، برقم 472/ابن حجر العسقلاني (ت852): انباء الغمر، ج6، ص198/ذيل الدرر الكامنة، ص205، رقم 340/ابن تغري بردى النجوم الزاهرة، ج12، ص57-61، ص127، ج13، ص175/السخاوي: الضوء اللامع، ج10، ص294، برقم 1141/ابن العماد: شذرات الذهب، ج9، ص148.

3- Al-Dheisheh is the name of the hall constructed by Sultan al-Malik al-Saleh Imad al-Din Ismail in Mohammed ibn Qalawun in 745 AH, after he learned that al-Malik al-Muayyad Imad al-Din, the ruler of Hama constructed an unprecedented Dheisheh. Hence, he intended to build a similar one and sent amir Aqbugha and Abgeig to see the Dheisheh of Hama. He sent to the viceroy of Aleppo and viceroy of Damascus to send him stones other than marble and bring the talented craftsmen to build it. He accomplished its construction in Ramadan.

- المقرئ: الخطط، ج2، ص212/طارق محمد المرسي: الزوايا في العصر المملوكي بالقاهرة، ص89.

4-Paul Kazanova defined the word "Dheisheh" as a building or hall dedicated to the residence of the Sultan. It is derived from the Persian word "DehMashah".

- نخلة فخر محمد ندا: المرجع السابق، ص277.

5-It seems that there was a minaret attached to that madrassa as the legal decree of the monument mentioned the phrase *يعلن فيه بالاذان* which means calling for the prayers).

6- Ali Mubarak said in reference to that zawiya that this madrassa was known as Zawiya al-Dheisheh and it had some houses and places for performing the rituals.

- علي مبارك: الخطط التوفيقية، ج2، ص202.

7- حسنى نويصر: العمارة الاسلامية، ص332.

8-المقرئ: الخطط، ج1، ص381/ابن اياس: بدائع الزهور، ج1، ق2، ص381/علي مبارك: الخطط التوفيقية، ج3، ص50، ج6، ص7/عادل شريف علام: النصوص التأسيسية على العمائر الدينية المملوكية الباقية بمدينة القاهرة، دكتوراة جامعة اسيوط كلية الاداب بسوهاج قسم الآثار الاسلامية، ص290.

9-Creswell: The Muslim Architecture of Egypt ,p.119 .

10- As-Sayyed Ahmed., La Mosquee Du Sultan Farag Ibn Barqouq Ou Zaouiyat Ad-Dohaicha Appendice Au 33 Fascicule , I.F.A.O Le Caire 1928, p 397-407.

- حجة وقف السلطان فرج بن برفوق محكمة الاحوال الشخصية رقم 66 سطر 427 نشر اجزاء منها وعلق عليها صالح لمعى فى بحث بعنوان الوثائق والعمارة فى العصر المملوكى الجركسى الجامع الابيض بالحوش السلطانى بقلعة القاهرة 1980م/حجة وقف رقم 16/66 بدار الوثائق القومية بتاريخ 7 محرم سنة 812هـ باسم السلطان الناصر فرج بن برفوق/ايضا محمد عبد الستار عثمان نشر جزء من حجة الوقف انظر اسئلة القاهرة المملوكية، ص 88-89 مجلة المتحف العربى السنة الثانية العدد الثالث 1402هـ/1987م/جمال عبد الرحيم ابراهيم حسن: الخليات المعمارية الزخرفية على عمائر القاهرة فى العصر المملوكى الجركسى، رسالة دكتوراة غير منشورة جامعة القاهرة كلية الآثار 1991م / نحلة فخر محمد ندا: المرجع السابق، ص 277-278.

11- حسنى نوبصر: المرجع السابق، ص 333-334.

12- على مبارك: المصدر السابق، ج2، ص 202.

13- حسنى نوبصر: المرجع السابق، ص 332/كراسات لجنة حفظ الآثار، كراسة 44، لسنة 1904، 74 لسنة 1906.

-In 1839, the traveler Roberts (D.) drew the outline of this sabil and showed its actual location near the tower of Bab Zuwaila and showed the kuttab on top of the sabil. It is worth mentioning that his drawing is considered a complete archival document showing the elements of the establishment and its original location.

- نحلة فخر محمد ندا: دراسة لبعض اثار مدينة القاهرة فى اعمال الرحالة الاوربيين، ص 277-280.

14- For more information on the restoration works carried out in the mosque, see:

-كراسات لجنة حفظ الآثار العربية: تقارير 102، 101، سنة 1891م، 54 لسنة 1894م، 27 لسنة 1895م، 21 لسنة 1899م، 44 لسنة 1904م، 74 لسنة 1906م، 1920م، 1924م/كراسة 12 عن سنة 1895م 180ت 21 كراسة 21 عن سنة 1904م 330ت 75 كراسة 23 عن سنة 1906م 358ت 75 كراسة 32 عن سنة 1915-1919ت 545ت 352 / كراسة 33 عن سنة 1920-1924م 573ت 99ت 577ت 145ت 583ت 231-232.

15- حسنى نوبصر: المرجع السابق، ص 334.

16-For more on the layout of the mosque, see:

- طارق محمد المرسى: الزوايا فى العصر المملوكى بالقاهرة، ص 91-105/عاطف عبد الدائم: شارع تحت الربع، ص 327/عاصم محمد رزق: المرجع السابق، ج 3، ق 1، ص 240-243/اسامة عبد القادر سليمان: زاوية وسبيل السلطان فرج بن برفوق خارج باب زويلة، ص 132 وما بعدها.

17- عاصم محمد رزق: المرجع السابق، ج 3، ق 1، ص 241.

18- حسنى محمد نوبصر: المرجع السابق، ص 335/عاصم محمد رزق: المرجع السابق، ج 3، ق 1، ص 241.

19- عاصم محمد رزق: المرجع السابق، ج 3، ق 1، ص 242.

20-Iwan is a rectangular hall or space, usually vaulted, walled on three sides, with one end entirely open.

21- المرجع السابق، ج 3، ق 1، ص 242-243/تامر مصطفى النحاس: الاسئلة المملوكية، ص 72-74.

22- عاطف عبد الدائم: المرجع السابق، ص 327/حسنى محمد نوبصر: المرجع السابق، ص 335.

23- طارق محمد المرسى: المرجع السابق، ص 99.

-For more on this heraldry, Mayer published an interesting study in Chapter 9 of his book entitled, "Saracenic Heraldry". The study was entitled "The Hieroglyphic Signs". He reviewed the views of previous writers such as T.Roger and M.G.Aspero for they believed that the origin of the Istadar's heraldry was Pharaonic. For more see: Mayer, Saracenic heraldry, Oxford, 1933, p 112-127.

24 -Some inscriptions of this mosque was read by:

- عادل شريف علام: المرجع السابق، ص 289-290/تامر النحاس: المرجع السابق، ص 73-74/عاصم محمد رزق: المرجع السابق، ج 3، ق 1، ص 240-241.

-Saleh lamei Mostafa :Moschee des Farag ibn Barquq in Kairo , J.J Augustin , Gluckstadt , 1972, vol ,3, p.38.

- Hautcoeur (L) et Wiet (G): Les Mosques du Caire (Paris1932) Tome I, P. P. 326-329.

- Van berchem (M) : C.I.A. (Paris 1903) Tome VI, P.332-333 .

25 -It indicates the function of the mosque.

26-Sûrat Al-Haj(The Pilgrimage) -Verse:77.

27 -It is now completely obliterated and the present band has no inscriptions. The first word found from the text is “برقوق, which reads Barquq” on the south-eastern side.

28-Sûrat Yassin -Verse:21.

29 - This inscription is published here for the first time.