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An Artistic Archaeological Study of Inscriptions at the Madrasa of Um El-Sultan Shaaban in the Mamluk period (1250A.D-1517A.D)

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Abstract

Arabic Calligraphy was dominant in the whole Islamic Empire. In about four centuries, it reached levels of decorative beauty that no other calligraphy reached in the history of humanity. This caused it to be a main element of decoration in the Islamic Arts. Thus, we see that Islamic architectures have a special character. They are different from one another due to the different regions and ages. They also differ in the building materials, painting, and the types of pillars, minarets, domes, and the materials that were used to cover the walls and the geometrical and floral motifs and inscriptions that decorated them. Inscriptions and decorative arts on architecture and decorative arts played an important role in keeping the names of calligraphers, painters, and craftsmen besides registering the names of the originators of such monuments and their jobs, this building is the only royal construction in Darb al-Ahmar. The Sultan Al-Ashraf Sha'ban Ibn Hussein Ibn Al-Nasir Mohamed Ibn Al-Mansour Qalawan commissioned the construction of this madrasa for his mother Khwand Baraka Khatun Bent Abdullah and wife of Al-Amir Al-Amagad Hussein Ibn Al-

Nasir Mohamed Ibn Qalawun, who was the father of her son Al-Ashraf Sha'ban. Khwand Baraka was appreciated due to her contributions and donations, especially during her pilgrimage year in 770 AH (1368AD) to the extent that this year was known among the people by her name as Umm Al-Sultan (i.e. mother the Sultan) year. In addition, she played a major role in the political life of the time and in consolidating her son's, rule. She died in 774 AH (1372 AD) The most important results show the inscriptions of the madrasa, and know about the most important titles of the women during the Mamluk period.

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The importance of the topic

- 1- The desire to collect all the writings of the architecture for women in Cairo in a volume or study. Following of these writings in the various references and studies dealing with these writings is difficult and burdensome, especially for the non-specialists in the field of writing, which facilitates the presence and easy handling of the study.
- 2- The tourist library in the field of tourism guidance lacks any previous studies dealing with archaeological literature on architecture as a useful guidance material for the tour guide .
- 3- Wishing to highlight the importance of these texts in shedding light on the era they represent in general. These texts are considered material documents that cannot be questioned or questioned.
- 4- Raising the awareness of the archaeological and tourist guides and all those working in the field of the guidance of the values of these archaeological writings is represented in the paintings they contain to care for and preserve them as pieces of art that constitute an essential aspect of our cultural and artistic heritage as well as containing indispensable guidance information for any mentor.

Methodology

The researcher will follow the descriptive and analytical study.

Historical Importance of the Madrasa

The madrasa was designated for the teaching of two Sunni schools of law: the Hanafi and the Shafi'i. It also contains a sabil (water dispensary), a kuttab (Quranic school for children) and two mausoleums. The principle façade of 'Umm al-Sultan Sha'ban Madrasa overlooks Bab al-Wazir Street and is divided into rectangular wall recesses, all of which rise up to the whole height of the building and end at the top with muqarnas tiers. The façade is crowned with crenellations in the form of vegetal tri-petalled leaves. The portal to the madrasa is located to the right of the façade within a recessed wall that is crowned by an arch and decorated with nine tiers of muqarnas.

Historical Background about the Founder of the Madrasa

Al-Ashraf Zayn ad-Din Abu al-Ma'ali Sha'ban ibn Husain ibn Muhammad ibn Qalawun (Arabic: الأشرف زين الدين شعبان, lit. 'The Most Noble, Grace of the Faith, Father of Excellence, Sha'ban son of Husayn, son of Muhammad, son of Qalawun', better known as al-Ashraf Sha'ban or Sha'ban II, was a Mamluk sultan of the Bahri dynasty in 1363–1377. He was a grandson of Sultan an-Nasir Muhammad (r. 1310–1341). He had two sons (out of a total of eight) who succeeded him: al-Mansur Ali and as-Salih Hajji¹.

Kinds of Architecture

Islamic architecture is a term used for the building traditions of multiple states since the 7th century, where Islam was the main religion or a major cultural influence. Though usually associated with religious buildings, Islamic architecture encompasses fortresses, palaces, tombs, public buildings such as schools, and smaller structures such as fountains, public baths, and domestic architecture. Together with the religion of Islam, it spread from the Arabian Peninsula and the Middle East throughout the world, incorporating and influencing various cultures. With its towering minarets, horseshoe and pointed arches, muqarnas vaulting, and

¹ مرفت محمود عيسى: مدرسة خوند بركة (أم السلطان شعبان) دراسة أثرية معمارية 771هـ / 1369م, رسالة ماجستير, غير منشورة, كلية الآثار, جامعة القاهرة, 1977, ص 11.

ornamental details, Islamic architecture brought unique contributions to the history of architecture².

The sponsors of art during the Mamluk period:

Arts in the Mamluk era: We find that the art of architecture during the Mamluk era reached a great level that it did not reach in the previous or subsequent era of the Mamluk era. Therefore, some of the famous mosques that immortalized their memory and decorated Cairo and still exist today express the Mamluks' prowess in architecture. Among the most famous mosques is the Qaitbay Mosque. It was full of inscriptions and decorations and the artistic and expensive masterpieces it contained. In fact, the progress achieved by the art of construction also extended to the rest of the Islamic arts in this era, and it flourished and advanced greatly, and the Mamluk palaces and homes were filled with precious antiques of wood, ceramics, glass, crystal, ivory and copper³.

² عبد الله العطار : دليل الآثار الإسلامية , ص 88 .

³ مرفت محمود عيسى: مدرسة خوند برکه (أم السلطان شعبان) دراسة أثرية معمارية 771هـ / 1369م , رسالة ماجستير , غير منشورة , كلية الآثار , جامعة القاهرة , 1977 , ص 55 .

Firstly: A Descriptive Study

Madrasa of Um Sultan Shaaban

Monument number: 125⁴.

Construction Date: 770 A.H / 1368A.D

Constructor's name: Sultan Al-Ashraf Shaban bin Hussein⁵.

Specific classification: Madrassa.

Location: Bab Al-Wazir Street - Al-Tabbaneh.

Location ⁶:

The Madrassa⁷ is located in Al-Tabbaneh Street, on the right of passers-by from Al Darb Al-Ahmar to the citadel between Bab el-Wazir and Al-Merdani Mosque⁸. It was prepared to be a Madrassa for the Shafi'is and Hanifis and it was said to the four Doctrines⁹. It is a

²- عبد الله العطار : دليل الآثار الإسلامية , ص 99 .

5 - He is almalik al'ashraf 'abu almafakhir Abu al-Mofakher Zain al-Din Sha'ban ibn Husayn ibn al-Nasir ibn al-Mansur Qalawun, born in (754 AH / 1353AC) in Qalat al-Jabal, assumed power in (764 AH / 1363 AC). His uncle, the king Mansour, Muhammad ibn al-Malik Al-Mudhaffar Haji, who is the twenty-second Sultan of the Turkish kings in the Egyptian monasteries, and his rule ended in (778 AH / 1376 AC). This school was established by his mother Khond Baraka, who married the Sultan Al-Jay Al-Yousifi He was buried after his death with his mother in the cemetery of this school, and this is in contradiction to what Bin Iyas mentioned in Al-Badai'a that he was killed and his body was thrown at the well of Bab Al-Zghalleh and then recovered a few days later was washed and buried and buried in the dome of this school with his mother.

- ابن أبياس : بدائع الزهور , ج 1 , ق 2 , ص 183 .

- علي مبارك : الخطط التوفيقية , ج 4 , ص 60-61 .

- علي مبارك : الخطط التوفيقية , ج 6 , ص 3 .

- مرفت محمود عيسى: مدرسة خوند بركة (أم السلطان شعبان) دراسة أثرية معمارية 771 / 1369م , رسالة ماجستير , غير منشورة كلية الآثار , جامعة القاهرة , 1977 , ص 11 .

- سعاد ماهر : مساجد مصر وأولياؤها الصالحون , ج 3 , ص 298 .

- حسن عبد الوهاب : تاريخ المساجد الأثرية , ج 1 , ص 182 .

- عاصم رزق : أطلس العمارة الإسلامية , ج 2 , ق 2 , ص 1292 .

⁴ - For more information about architectural Description of this Madrassa, look up :

- مرفت عيسى: مدرسة خوند بركة , ص 36 وما بعدها .

⁷ _As the historical inscriptions engraved all over the **Madrassa** indicate that Ashraf Shaaban created it for his mother despite his young age at the time of construction, this means that his mother is the originator of the Madrassa and wrote his name on it, as well as his name was written on Al-Qaysariya, which I created in the Al Darb Al'asfar of Jamaliyya, according to a novel Historians, just as when referring to the sources in the translation of Sultan Al-Ashraf Shaaban, we find mention of his Madrassa in alsswh and this **Madrassa** was not mentioned, so the name of this **Madrassa** was associated with the name of two great personalities: The first character, the distinguished lady, Khawand Baraka, mother of Sultan Shaaban. She was one of the good women known for her inclination for the works of righteousness. The second character was the noble king, Sha`ban ibn Al-Nasir Muhammad ibn Qalawun, who was the king of Egypt in the year (764 AH / 1363 AC) , and the end of construction of the Madrassa in the year (770AH / 1368 AC) and its ceilings were painted in gold and its floors are furnished with marble, as well as gilding included many of its stone and marble decorations, and the main door is one of the most ornate and rarely designed doors, as it was unique in its styles, contracts, gilded muqarnas, and the Kufic script surrounding it.

- حسن عبد الوهاب : تاريخ المساجد الأثرية , ج 1 , ص 183 .

- حسن عبد الوهاب : بين الآثار الإسلامية , ص 17 .

⁵- علي مبارك : الخطط التوفيقية , ج 4 , ص 60 .

⁶ - المقرئزي : الخطط المقرئزية , ج 3 , ص 400 .

- حسن عبد الوهاب : تاريخ المساجد الأثرية , ج 1 , ص 183 .

masterpiece of architectural art, with its embossed decorations in stone¹⁰. The second facade of this Madrassa is in the southeastern side, and it has two facades, the Dome of the Shrine and the Iwan of Qibla. The third of these facades is in the southwestern side and has the current entrance to the Madrassa¹¹.

As for its internal architecture, it is a square Darkah that leads to a courtyard surrounded by four iwans, the first of which is the qibla Iwan in the southeastern side, and it is considered the most important and the largest Iwan. It is a rectangle in front of which there's the Qibla wall. The second Iwan surrounding the courtyard lies in the northwestern side and it is similar to the Qibla iwan in its architecture and decorative details. The other two iwans are in the northeastern and southwestern parts¹². see: plates(Photos) No. 137 in the Album.

Inscriptions of the madrassa:

The madrassa contains a collection of important inscriptions of Quranic verses and foundational texts written with various materials and scripts. These will be dealt with in the following¹³:-

Inscriptions above the main entrance of the Madrassa:

There are inscriptions above the main entrance of the Madrassa of Umm Al Sultan Shaaban, in high relief in koufi script of Qur'anic verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ¹⁴.

It reads: In the Name of Allah, the Merciful, the Most Merciful Allah, there is no god except Him, the Living, the Everlasting. Neither dozing, nor sleep overtakes Him. To Him belongs all that is in the heavens and the earth. Who is he that shall intercede with Him except by His

¹ - سعد ماهر : مساجد مصر وأولياؤها الصالحون ، جـ 3 ، ص 304.-/ عاصم رزق : أطلس العمارة الإسلامية ، جـ 2 ، ق 2 ، ص 1293 .

² - عاصم رزق : أطلس العمارة الإسلامية ، جـ 2 ، ق 2 ، ص 1294 .

³ - سعد ماهر : مساجد مصر وأولياؤها الصالحون ، جـ 3 ، ص 306 .

¹³ - Some of these inscriptions have already been published. See:-

مرفت عيسى: مدرسة خوند بركة ، ص 118 وما بعدها .

- عاصم رزق : أطلس العمارة الإسلامية ، جـ 2 ، ق 2 ، ص 1293 .

- سعد ماهر : مساجد مصر وأولياؤها الصالحون ، جـ 3 ، ص 304 .

¹⁴ - Holy Quran , Sûrat, Al- Baqara, Verses:255.

permission! He knows what will be before their hands and what was behind them, and they do not comprehend anything of His Knowledge except what He willed. His Seat embraces the heavens and the earth, and the preserving of them does not weary Him. He is the High, the Great.

Inscriptions on both sides of the main entrance of the Madrassa:

A) There are inscriptions on both sides of the main entrance of the Madrassa of Umm Al Sultan Shaaban, in high relief in thuluth script of Qur'anic verses and foundational text.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ¹⁵ أمر بإنشاء هذه المدرسة المباركة لوادته مولانا السلطان المالك الأشرف شعبان بن المرحوم حسين سلطان الإسلام والمسلمين قاتل الكفرة والمشركين محي العدل في العالمين مظهر الحق بالبراهين حامي حوزة الدين سيد الملوك والسلاطين قسيم امير المؤمنين قاهر الخوارج والمرتدين كنز الغزاه والمجاهدين منصف المظلومين من الظالمين نخر الأرامل والمحتاجين صاحب الديار المصرية والبلاد الشامية والحصون الاسماعيلية والثغور الإسكندرية والقلاع الساحلية والاقطار الحجازية والاعكال الفراتية ناصر الملة المحمدية أعز الله انصاره وذلك في شهر سنة سبعين وسبعمائة للهجرة النبوية وصلي الله علي سيدنا محمد واله.

It reads: In the Name of Allah, the Merciful, the Most Merciful Allah Such is the Favor of Allah; He gives it to whom He will, and Allah is of abounding favors. He ordered the establishment of this blessed school for his mother, Mawlana Sultan, the owner, the king, Ashraf Shaaban bin the late Hussein, Sultan of Islam and Muslims, the murderer of infidelity and the polytheists, erasing justice in the worlds, the manifestation of the right to proofs, the protector of religion, master of kings and sultans, Qasim, Amir of the Believers, defeated the Kharijites, and apostates. The owner of the Egyptian lands, the Levantine lands, the Ismaili fortresses, the Alexandrian gaps, the coastal castles, the Hijaz countries, and the Euphrates. And the Prophet peace be upon our Prophet Muhammad and his family.

B) There are inscriptions on both sides of the main entrance lower than the first one of the Madrassa, in high relief in Thuluth script of Quranic verses and foundational text.

¹⁵ - Holy Quran , Sûrat, Al-Jumu'ah, Verses: 3.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ¹⁶ أمر بإنشاء هذه المدرسة المباركة لوالدته مولانا السلطان الملك الاشرف شعبان ابن المرحوم حسين سلطان الاسلام والمسلمين قاتل الكفرة والمشركين محي العدل في العالمين مظهر الحق بالبراهين حامي حوزة الدين عز نصره.

It reads: In the Name of Allah, the Merciful, the Most Merciful Allah, those who, if we established them in the land, will establish the prayers and pay the obligatory charity, order with honor and forbid dishonor, and to Allah is the end of all affairs. He ordered the establishment of this blessed school for his mother, Mawlana Sultan Al-Ashraf Al-Ashraf Shaaban Ibn the late Hussein Sultan of Islam and Muslims, the murderer of infidelity and polytheists, erasing justice in both worlds. Appearance of the right to proofs, protector of the possession of Ezz Nasrah.

Inscriptions on the eastern facade of the Madrassa:

There are inscriptions on the eastern facade of the Madrassa of Umm Al Sultan Shaaban, in high relief in thuluth script of Qur'anic verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَس (1) وَالْقُرْآنِ الْحَكِيمِ (2) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (3) عَلَى صِرَاطٍ مُسْتَقِيمٍ (4) تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ (5) لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (6) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (7) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (8) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (9) وَسَوَاءَ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (10) إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشَّرَهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (11) إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (12) وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقُرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ (13) إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ (14) قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ (15) قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ (16) وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ (17) قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ (18) قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (19) وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (20) اتَّبِعُوا مَن لَّا يَسْأَلْكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ (21) وَمَا لِي لَّا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (22) أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْفَعُونَ (23) إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ (24) إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ (25) قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (26) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (27) وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (28) إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ¹⁷.

¹⁶ - Holy Quran, Sûrat, Al-Hajj, Verses: 40.

¹⁷ - Holy Quran , Sûrat, YaSeen, Verses:1-29.

It reads: *In the Name of Allah, the Merciful, the Most Merciful Allah, YaSeen. By the Wise Koran, you (Prophet Muhammad) are truly among the Messengers sent ,upon a Straight Path.The sending down of the Mighty, the Most Merciful , so that you may warn a people whose fathers were not warned, and so were heedless.The Phrase has become obligatory upon most of them, yet they do not believe.We have bound their necks with fetters up to their chin, so that their heads are raised and cannot be lowered.We have set a barrier before them and a barrier behind them, and, We have covered them so that they do not see.It is the same whether you have warned them or you have not warned them, they do not believe.You only warn he who follows the Remembrance and fears the Merciful in the Unseen. Give to him glad tidings of forgiveness and a generous wage.Surely, it is We who revive the dead and write down what they have forwarded and what they have left behind; We have counted everything in a Clear Book.Give to them a parable; to the people of the village there came Messengers, We sent to them two, but they belied them so We reinforced them with a third. They said: 'We have surely been sent as Messengers to you. 'But they said: 'You are only humans like us. The Merciful has not sent down anything, your speech is but lies! 'They said: 'Our Lord knows that we are Messengers to you.And it is only for us to deliver a Clear Message. 'They answered: 'We predict evil of you. If you do not desist, we will stone you and a painful punishment from us will befall you. 'They said: 'Your prediction is with you, if you are reminded. Surely, you are but a wayward nation. 'Then, a man came running from the furthest part of the village 'My nation, ' he said, 'follow the Messengers, follow those who ask no wage of you and are rightly guided. Why should I not worship Him who has originated me and to whom you shall all be returned? What, shall I take, other than Him, gods whose intercession, if the Merciful desires to afflict me, cannot help me at all, and they will never save me? Surely, I should then be in clear error .I believed in your Lord, so hear me. 'It was said (to him): 'Enter Paradise and he said: 'Would that my people knew that my Lord has forgiven me, and caused me to be amongst the receivers of generosity. 'And we did not send down to his nation after him any army from heaven; neither would we send any down. It was only one Shout and they were silent, still. Woe, for those (unbelieving) worshipers! They mocked every Messenger that came to them.*

Inscriptions on the sabil window of the Madrassa:

There are inscriptions on the sabil window of the Madrassa of Umm Al Sultan Shaaban, in high relief in thuluth script of foundational text. see: plates(Photos) No.6

أمر بإنشاء هذا السبيل المبارك لوالدته مولانا السلطان الملك الأشرف شعبان بن حسين عز
نصره في شهور سنة سبعين وسبعمائة

It reads: He ordered the creation of this blessed path for his mother, Mawlana Sultan, the noble king, Shaaban bin Hussein, may his victory be in the seven hundred and seventy months.

Inscriptions on Basin for watering animals beside to the Madrassa:

There are inscriptions on Basin for watering animals beside to the Madrassa of Umm Al Sultan Shaaban, high relief in thuluth script of foundational .

[.....] الأعظم السلطان الملك الأشرف شعبان بن المقر .. الشريف الجمالي سيدي
حسين بن السلطان الملك الناصري محمد¹⁸.

It reads:[.....]The Greatest Sultan, the most honorable king, Shaaban bin Al-Muqar... Al-Sharif Al-Jamali, Sidi Hussein Ibn Al-Sultan, King of Nazareth, Muhammad

Inscriptions on Octagonal marble slab of foundational text of the madrassa:

There are inscriptions on Octagonal marble slab of the Madrassa of Umm Al Sultan Shaaban, in high relief in thuluth script of foundational text in five lines..

Frist line: الحمد لله أمر بإنشاء هذه

It reads: *Thank God he ordered this*

Second line: المدرسة المباركة مولانا السلطان الملك الأشرف

It reads: *Blessed madrasa, Mawlana Sultan, the noble king*

¹⁸ - Brechem mentioned this text and it was ending with three words that are now obliterated: the authority of Islam and Muslims. See :

- Van berchem (M): Corpus Inscriptionum Arabicarum. (Paris 1899) Tome xix P.288.

- محمد الششتاوي الرفاعي : منشآت رعاية الحيوان بالقاهرة , ص 27 .

Third line: اعز الله¹⁹ أنصاره لوالدته تقبل الله منهما فمن أبطل شيئاً منها

It reads: *God dearest supporters to his mother, may God accept them from them*

Fourth line: او من اوقافها كا رسول الله صلي الله عليه وسلم خصيمه يوم القيامة فمن بدله

It reads: *Or from its endowments like the Messenger of God, may God's prayers and peace be upon him, his opponents on the Day of Resurrection, so who will replace him*

Fifth line: بعد ما سمعه فإنما أثمه علي الذين يبدلونه إن الله سميع عليم

It reads: *After what he heard, he sinned against those who changed him, for God is all-knowing.*

Inscription on the wooden frieze covering the corridor leading to the iwan is attached to the madrasa:

There is inscription on the wooden frieze in high relief in thuluth script of Qur'anic verses²⁰.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (1) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا (2) وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا (3) هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (4) لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا²¹ صدق الله العظيم.

It reads: In the Name of Allah, the Merciful, the Most Merciful Allah, Indeed, We have opened for you (Prophet Muhammad) a clear opening, that Allah forgives your past and future sins, and completes His Favor to you, and guides you on a Straight Path, and that Allah helps you with a mighty help. It was He who sent down tranquility into the hearts of the believers so that they might add belief upon belief. To Allah belong the armies of the heavens and the earth. Allah is the Knower, the Wise. (From His Wisdom) He admits the believers, both men and women, into Gardens underneath which rivers flow, there to live forever, Great truth of God.

¹⁹ - In some references word "الله", not mentioned, although it is mentioned in the original text. See:

- سعاد ماهر : مساجد مصر وأولياؤها الصالحون ، ج 3 ، ص 305.

²⁰ - This inscriptions published for the first time.

²¹ - Holy Quran , Sûrat, Alfat-h, Verses:1-4

Inscriptions on the both sides of the entrance which lead to the Sahn of the madrassa:

There are inscriptions on the both sides of the entrance which lead to the Sahn of Umm Al Sultan Shaaban madrassa, in high relief in Thuluth script of foundational text.

أمر بإنشاء هذه المدرسة المباركة لوالدته مولانا وسيدنا السلطان الملك الأشرف شعبان بن حسين عز نصره .

It reads: *He ordered the establishment of this blessed school for his mother, Mawlana, and our master, Sultan Al-Ashraf King Shaaban bin Hussein, may God assist him.*

Inscriptions around the drum of the dome of the madrassa:

There are band of the inscriptions around the drum of the dome of the madrassa in high relief in thuluth script of Qur'anic verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ²².

It reads: In the Name of Allah, the Merciful, the Most Merciful Allah, there is no god except Him, the Living, the Everlasting. Neither dozing, nor sleep overtakes Him. To Him belongs all that is in the heavens and the earth. Who is he that shall intercede with Him except by His permission! He knows what will be before their hands and what was behind them, and they do not comprehend anything of His Knowledge except what He willed. His Seat embraces the heavens and the earth, and the preserving of them does not weary Him. He is the High, the Great.

Inscriptions on the mihrab of the madrassa:

A) There are band of the inscriptions around the mihrab of the madrassa in high relief in thuluth script of Qur'anic verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِعَافٍ عَمَّا يَعْمَلُونَ (144) وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ

²² - Holy Quran , Sûrat, Al- Baqara, Verses: 255.

إِذَا لَمِنَ الظَّالِمِينَ ﴿145﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿146﴾ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُكْفِرِينَ ²³ صدق الله العظيم الكريم.

It reads: *In the Name of Allah, the Merciful, the Most Merciful Allah, We have seen you turning your face towards the heaven, We shall surely turn you to a direction that shall satisfy you. So turn your face towards the Sacred Mosque (built by Abraham); wherever you are, turn your faces to it. 'Those to whom the Book was given know this to be the truth from their Lord. Allah is not inattentive of what they do. But even if you brought those to whom the Book had been given every proof, they would not accept your direction, nor would you accept theirs; nor would any of them accept the direction of the other. If after all the knowledge you have been given you yield to their desires, then you will surely be among the harm doers. Those to whom We gave the Book know him (Prophet Muhammad) as they know their own sons. But a party of them conceal the truth while they know. The truth comes from your Lord so do not be among the doubters. Truthful, Generous, Honest God.*

B) There is an inscription on the mihrab cavity of the madrassa in high relief in thuluth script of Qur'anic verses.

"وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا"²⁴

It reads: *Mosques belong to Allah, so do not call to anyone else, other than Allah.*

Inscriptions on the minbar of the madrassa:

There are inscriptions above the minbar of the madrassa on the jusaq painted in thuluth script of the text of al- tawhid.

"لا اله الا الله محمد رسول الله صلي الله عليه وسلم"

It reads: *There is no god but God and Muhammad is the Messenger of the God, peace and blessings be upon him.*

Inscriptions above the sahn of the madrassa:

²³ - Holy Quran, Sûrat, Al- Baqara, Verses: 144.

²⁴ - Holy Quran, Sûrat, -Al-Jinn, Verses: 18.

There are band of the inscriptions around the sahn of the madrassa in high relief in thuluth script of Qur'anic verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿190﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿191﴾ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿192﴾ رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿193﴾ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿194﴾ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أَنْتَىٰ بَعْضُكُم مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ²⁵.

It reads: *In the Name of Allah, the Merciful, the Most Merciful Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for those with minds. Those who remember Allah when standing, sitting, and on their sides, and contemplate upon the creation of the heavens and the earth (saying :) 'Lord, you have not created these in falsehood. Exaltations to You! Guard us against the punishment of the Fire. Our Lord, whomsoever you admit into the Fire, You will have abased, and the harm doers shall have no helpers. Our Lord, we have heard the caller calling to belief, "Believe in your Lord!" So we believe. Our Lord, forgives us our sins and acquits us of our evil deeds, and takes us to you in death with the righteous. Our Lord, gives us what you promised us by Your Messengers, and do not abase us on the Day of Resurrection. You do not break your promise. 'And indeed their Lord answers them: 'I do not waste the labor of any that labors among you, male or female you are from each other. And those who emigrated, and were expelled from their houses, those who suffered hurt in my way, and fought, and were killed those I shall surely acquit of their evil deeds, and I shall admit them to Gardens underneath which rivers flow.*

²⁵ - Holy Quran, Sûrat, - Aali 'Imran, Verses: 190-194.

Secondly the Analytical Study:-

The analytical study contains about the :

Kinds of Inscriptions – Types of in Scripts- the Titles- the Dates.

Firstly - Quranic Verses:

The use of Quranic verses in madrasa of um sultan Shaban was not only limited to buildings of a religious nature, such as mosques, schools, and Ribat, but they were also used on other buildings such as Asbela. The Muslim artist excelled in using these verses to indicate the place decorated by writing. We find texts of Quranic verses that decorate the Mihrab and others that decorate the deck of Al-Mobalegh. We also find them on both sides of the entrance and above the derkah of the facility. The Muslim artist used the verses whose content is consistent with the type of facility to give the spiritual feeling of the majesty and greatness of the place and give the visitors of those places a psychological tranquility and hearty reverence, as these writings represent units of the Qur'an, which is a reminder of the hearts 'reassurance, as well as being a healing and mercy for the believers²⁶.

Surat Aali 'Imran: mentioned in Madrassa Umm Al Sultan Shaaban in all facades.

Surat YaSeen: mentioned in Madrassa Umm Al Sultan Shaaban.

Surat Al-Hajj: mentioned Madrassa Umm Al Sultan Shaaban.

Surat Al-Mu'minun: mentioned in Madrassa Umm Al Sultan Shaaban.

Secondly:-Titles:-

Al-Malek (The King):*

It was a title given to the supreme president of the temporal authority, which was well-known in the Semitic languages and in the early days of Islam and the Umayyad era. This title was not officially known, but the highest rulers were just called "caliph" or "Commander of the Faithful"²⁷. With the presence of the Abbasid caliphate and the independence of some

²⁶ - محمد علي حامد بيومي: كتابات العمائر الدينية العثمانية , ص 739 — 740 .

²⁷ - حسن الباشا : الألقاب الإسلامية , ص 496 .

of the governors in their states, the title "King" which carries the meaning of supreme sovereignty²⁸, began to appear. The title was known in the Ummaiad and the Seljuki eras. In the Fatimid era, some princes held it. In the Ayyubid era, Salah Eddeen was called king. In the Mamluk era, the title indicated the Supreme Head of State²⁹ and it was sometimes used with the attribution "yaa" as in "Al-Malaky"³⁰.

One of the titles related to correspondence, which means the person who is in a high rank to be served, and the "yaa" at the end of the title is for exaggeration³¹.

*** Al-Masounah:**

It is a title for women and is taken from "sawn" (keeping something) away from people's sight and hands. It appeared in correspondence and historical literature³².

*** Al-Mozafar (Victorious):**

Al-Mozafar (Victorious) taken from victory. It is one of the royal titles to address Sultans and swordsmen³³. It includes alongside its military meaning a religious connotation and indicates the piet of its holder. It was widely-used in the era of the Mamlukes. It was used to describe King Seif Eddeen Qutuz³⁴.

*** Al-Moazam:**

It is one of the titles of kings and sultans and was also one of the titles of the kings of Morocco. It was used in some correspondences to the kings of non-Muslims³⁵.

***Al-Maqam:**

It is a title for kings and the origin of the maqam in the language is a name for the place of "Qiyam" (standing)³⁶. The oldest known example

28 - حسين محمد أحمد : المرجع السابق , ص 311 .
 29 - حسن الباشا : المرجع السابق , ص 499 – 500 .
 30 - نفس المرجع , ص 501
 31 - القلقشندي : صيغ الأعراسي , ج 6 , ص 27 .
 32 - حسن الباشا : الألقاب الإسلامية , ص 472 .
 33 - القلقشندي : المصدر السابق ، ج 6 , ص 28 .
 34 - حسن الباشا : المرجع السابق , ص 473 – 474 .
 35 - نفس المرجع , ص 477 .
 36 - القلقشندي: نفس المصدر: ج5 ، ص 493 .

to this title was in the Fatimid era. It was also used in the era of Salahuddin Al-Ayyubi, The title remained in high status until the late Mamluks³⁷.

*** Sayedna:**

It is the title of "Sayed" (The Master) added to the speakers' pronoun "na" (our). It was used to address men of politics, science and religion. Sometimes, it was restricted to Caliphs. The title was used to refer to Fatimid Caliphs and Seljuke Sultans. At the end of the Mamluk era, it was used by the public to refer to Imams of religion³⁸.

Thirdly:- Thuluth inscript:-

Thuluth script, in calligraphy, medieval Islamic style of handwritten alphabet. Thuluth (Arabic: “one-third”) is written on the principle that one-third of each letter slopes. It is a large and elegant, cursive script, used in medieval times on mosque decorations. It took on some of the functions of the early Kufic script; it was used to write sura (Qur’ānic chapter) headings, religious inscriptions, and princely titles and epigraphs. It was also used for many of the large copies of the Qur’ān produced from the 13th century, which it was appeared in the sabil and madrasa of the um sultan shaban.³⁹

Conclusion:

The most important results of the research were as follows:

- 1- Correcting the research for some written texts that were previously read by some orientalists.
- 2-Collecting all the inscriptions of the areas of madrasa of um El-Sultan Shaban in one research , as it is difficult to track these writings in the various writings of Orientalists, master’s and doctorate theses, and other references that facilitate handling of these inscriptions.
- 3– Referring to confusion and hesitation prevalent in most references of arts and monuments in general during the treatment of archaeological inscriptions on Islamic buildings after their Kufic stage, where most of

³⁷ - حسن الباشا : الألقاب الإسلامية , ص 482 – 483 .

³⁸ - حسين محمد أحمد : الكتابات التذكارية علي آثار القاهرة بشارع المعز , ص 292 .

³⁹ محمد علي حامد بيومي: كتابات العمائر الدينية العثمانية , ص 739 .

these references and studies use the term Naskh, but the correct term is the Thuluth Gally.

4 - Reaching the diversity of the calligraphy used in recording the inscriptions of the regions of madrasa um El-Sultan Shaban, where they contained writings in Kufic script, the clear third, and the clear Nast'aliq.

5 - The study pointed to the diversity of the places on which the writings were implemented, such as facades, doors and minarets, and inside the installations around the windows and corners and niches and necks of domes and in the interior and on wooden ties and others.

6 - The study showed the diversity of the functions of the inscriptions on the buildings in the madrasa of Um El-Sultan Shaban between foundational texts, texts of renewal of buildings, Quranic texts and propaganda texts.

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PL (1): Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions both sides the main entrance of the Madrasa of Umm Al Sultan Shaaban, high relief in thuluth script of Qur'anic verses and foundational text, in Arabic 770 A.H / 1368A.D.

(Photographed by the researcher)



Plate.2,Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions both sides the main entrance of the Madrasa of Umm Al Sultan Shaaban, high relief in thuluth script of Qur'anic verses and foundational text, in Arabic, 770 A.H / 1368A.D.(Photographed by the researcher)



Pl.3,Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions both sides the main entrance of the Madrassa of Umm Al Sultan Shaaban, high relief in thuluth script of Qur'anic verses and foundational text, in Arabic, 770 A.H / 1368A.D.(Photographed by the researcher)



Pl.4.Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions both sides the main entrance of the Madrassa of Umm Al Sultan Shaaban, high relief in thuluth script of Qur'anic verses and foundational text, in Arabic, 770 A.H / 1368A.D.

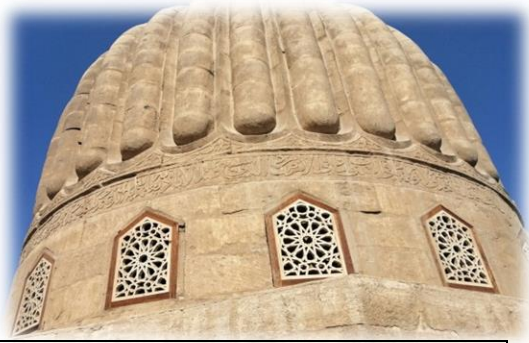
(Photographed by the researcher)



Pl.5.): Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions on Octagonal marble slab of foundational text of the madrassa, high relief in thuluth script, in Arabic, 770 A.H / 1368A.D.(Photographed by the researcher)



Pl.6, Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions on Basin for watering animals beside to the Madrassa of Umm Al Sultan Shaaban, high relief in thuluth script of foundational text, in Arabic, 770 A.H / 1368A.D.(Photographed by the researcher)



Pl.7, Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions around the drum of the dome of the madrasa, high relief in thuluth script of Qur'anic verses, in Arabic , 770 A.H / 1368A.D.(Photographed by the researcher)



Pl.8,Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscriptions both sides of the entrance which lead to the Sahn of the madrasa, high relief in thuluth script of Qur'anic verses, in Arabic , 770 A.H / 1368A.D. (Photographed by the researcher)



Pl.9,Cairo, Bab Al-Wazir Street - Al-Tabbaneh - The Bahari Mameluke period, inscription on the mihrab cavity of the madrasa, high relief in thuluth script of Qur'anic verses, in Arabic , 770 A.H / 1368A.D.(Photographed by the researcher)