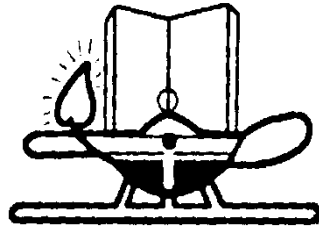




'Aīn Šams university
Tourism Guiding Department



Faculty of Arts

**The Architectural and Artistic works of the Viziers
in Egypt during the Mamlūk Period
(648-923 AH / 1250-1517 AD)**

Thesis submitted for the Degree of the M.A.

Presented by

Rağā' Maḥmūd Fathī

Demonstrator at Tourism Guiding Department

Supervised by

Prof. Dr. / Aḥmad 'Abd al-Rāziq Aḥmad

Professor of Islamic Archaeology

Faculty of Arts-Archaeology Department

'Aīn Šams University

Dr. / Walīd Aḥmad Šalāḥ al-Dīn

Lecturer, Tourism Guiding Department

Faculty of Arts-'Aīn Šams University

Cairo

2018

*In The Name of Allah, The Merciful, The
Compassionate*

كلية الآداب
قسم الإرشاد السياحي
اسم الباحثة: رجاء محمود فتحى محمود
الدرجة العلمية: ماجستير
القسم التابع له: الإرشاد السياحي
اسم الكلية: الآداب
الجامعة: عين شمس
سنة المنح:

كلية الآداب
قسم الإرشاد السياحي

رسالة الماجستير

اسم الباحثة: رجاء محمود فتحى محمود
عنوان الرسالة: المنشآت المعمارية و الأعمال الفنية لوزراء مصر زمن
سلاطين المماليك (٦٤٨-٩٢٣هـ/ ١٢٥٠-١٥١٧م)
اسم الدرجة (ماجستير)
لجنة الإشراف

١- أ.د./ أحمد عبد الرازق أحمد الوظيفة: أستاذ الآثار الإسلامية
كلية الآداب- جامعة عين شمس
٢- د./ وليد أحمد صلاح الدين الوظيفة: مدرس بقسم الإرشاد
السياحي- كلية الآداب
جامعة عين شمس

تاريخ البحث: / / ٢٠١
الدراسات العليا
ختم الإجازة
موافقة مجلس الكلية
/ / ٢٠١
أجيزت الرسالة بتاريخ: / / ٢٠١
موافقة مجلس الجامعة
/ / ٢٠١

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Acknowledgment

This study owes great effort and help to many persons and institutions. My deepest thanks and appreciation go to my professor and supervisor Dr. Aḥmad ʿAbd al-Rāziq Aḥmad. Not only was he a very inspiring teacher, but also a supportive one as well. His immense knowledge and comments always kept me on the right track. He has been generous in answering my questions.

I wish to assert my deepest thanks and gratitude to Dr. Aḥmad ʿAbd al-Rāziq Aḥmad for his sincere enthusiasms and encouragement in addition to his useful information that he gave me throughout my course of study. I wish to assert my great thanks and gratitude to Dr. Walīd Aḥmad Ṣalāḥ al-Dīn, my supervisor for his encouragement and his advices given to me throughout my course of study as well and his generous help.

Moreover, I thank the whole staff of the Rare Books and Special Collections Library of the American University of Cairo, who patiently helped me during the course of my research.

I wish to express my deepest regards and gratitude to all my colleagues in the Department of Tourism Guidance for their kind and brotherly encouragement throughout my study. I am very grateful to Dr. Rāniā Usāmah, Rabāb Aḥmad, Suḥaīlah

Muṣṭafā, Rafīq Ramzī and Dāliā Saīyed, also I would like to thank Dr. Nivīn Rātīb for their help and support during the course of my research.

I can not find enough words to repay my beloved family, my father, my mother, my sister, my husband and my best friend and sister ever Nihāl Ašraf for their encouragement and support without which I would not have been able to complete this study.

Note on the transliteration

I have tried wherever possible to follow the system of transliteration of Arabic characters used in both the Encyclopedia of Islam (second edition) and the Annales Islamologiques. However, certain discrepancies in transliteration inevitably appear, particularly in the citation of secondary sources.

Consonants:

ء	'	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	š	ل	l
ث	t̤	ص	ṣ	م	m
ج	ǧ	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	ḫ	ظ	ẓ	و	w
د	d	ع	ʿ	ي	y
ذ	ḏ	غ	ǧ		
ر	r	ف	f		

Short vowels are transcribed as follows: *fathah*-a, *dammah*-u, *kasra*-i. Long vowels are transcribed: أ - ā, و - ū, ع - ī. The two diphthongs appear as *aw* and *ay*. The definite article in compound names is always given as “*al*”.

List of Abbreviations

AnIsl: Annales Islamologiques (Le Caire).

ArsIsl: Ars Islamica, University of Michigan Press (Ann Arbor, Michigan).

BIE: Bulletin de l'institut égyptien (Le Caire).

BSOAS: Bulletin of the School of Oriental and African Studies, University of London.

CAI: Cahier d'Annales Islamologiques.

EI: Encyclopedia of Islam, 2nd edition (Leiden).

HRSC: Historical researchs and Studies center, Cairo University.

IFAO: L'institut français d'archéologie orientale du Caire (Le Caire).

JESHO: Journal of Economic and Social History of the Orient (Leiden).

JMIH: Journal of Medieval and Islamic History, Ain Shams University.

MIFAO: Mémories Publiées par les membres de l'institut français d'Archéologie orientale du Caire (Le Caire).

MS: Manuscript.

REI: Revue d'études islamiques.

Rev Tun SS: Revue Tunisienne de Science Sociales.

Preface

This thesis proposes to examine the office of the vizierate in Egypt during the Mamlūk period (648-923 AH / 1250-1517 AD). The subject of this study has been chosen because it deals with a very important position that has not been studied before except in an article presented by Aḥmad ‘Abd al-Rāziq¹. This article tackled the meaning of the vizierate, its development and the supposed duties of the vizier. This article also included the list of viziers’ names during the Mamlūk period. Also, Muḥammad al-Ašqar tackled in his book² the history of the vizierate’s system during that period. As for the nature of the book, it restricted the writer to give a quick view to the viziers’ role during that period.

Actually, the importance of the high position of the viziers in the Mamlūk period, in addition to the influence of this office in the Mamlūk society, created the need for a detailed study comprising this office and all the artistic works and monuments related to it. The study concentrates on the office of the vizier and its historical importance, in addition to his position, characteristics, duties and architectural works and artistic pieces during the Mamlūk period.

¹Aḥmad ‘Abd al-Rāziq, “Le vizirat et les vizirs d’ Egypt au temps des mamlūks”, *AnIsl*, Cairo, XVI, (1980), pp.188-239.

²Muḥammad ‘Abd al-Ġanī al-Ašqar, *al-Wuzārah wa-l-wuzarā’ fī Miṣr ‘aṣr salāṭīn al-mamālīk*, Cairo, 2011, pp.49-63.

This thesis attempts to provide that study by assembling as much as possible to basic information on the viziers as well as their works in Egypt during the Mamlūk period. In attempting to explore this topic, a number of previous studies were studied. There have been several valuable studies that assisted this thesis such as the studies of the chancelleries.

The chronicles were among the main sources of information for this thesis such as “*Tārīḥ al-Malik al-Nāṣir Muḥammad ibn Qalāwūn al-Ṣāliḥī w-Awlāduh*”³ of al-Šuḡā’ī (d. 745 AH / 1344 AD) provided me with the basic information about the reign of al-Nāṣir Muḥammad ibn Qalāwūn. al-‘Umarī (d. 749 AH / 1349 AD) in “*Masālik al-abṣār fī mamālik al-amṣār*”⁴ has provided the researcher by some useful information about the classification of the vizier among other military classes at his time, as it was classified in the second rank after the sulṭān and when Nā’ib al-salṭanah was innovated, it classified as the third rank after the sulṭān and Nā’ib al-salṭanah in addition to discussing the costumes of the viziers.

The studies of the biographies were also among the useful sources that helped the researcher such as the biography of al-Ṣafadī (d. 764 AH / 1363 AD) “*al-Wāfi*

³al-Šuḡā’ī, *Tārīḥ al-Malik al-Nāṣir Muḥammad ibn Qalāwūn al-Ṣāliḥī w-Awlāduh*, released by Barbarah Sheffer, Vesbaden, 1978.

⁴al-‘Umarī, *Masālik al-abṣār fī mamālik al-amṣār*, released by Ayman Fu’ād Saiyed, Cairo, IFAO, V, 1985.