

New lights on the inscription of the establishment and renewal of Caesarea, in the city of Desouq was arrested on the house of Said Al-Soada, from the era of Aziz Othman bin Ayyoub, dated AH 594 AH / 1198 AD. Study in form and content

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*** Objectives of the study:**

- Scientific publishing of inscriptions on a wooden lintel preserved in the Museum of Islamic Art in Cairo, Hall No. 6 (the Ayyubid era) in terms of form and content, which is published for the first time as a scientific publication.
- Studying the type of calligraphy executed by the inscriptions, the raw material on which it was executed, the method of engraving the writings, and the extent of this effect on the weak clarity of the inscriptions on this threshold under study, which in turn led to many errors in previous studies when dealing with reading the inscription text.
- Study the development of the third line in the beginnings of the Ayyubid era, and put the engraving into study in its chronological order, to follow this transitional stage in the transformation of writings and inscriptions from the Kufic script to the third line.
- Studying the content of written inscriptions executed on this lintel and its relation to the religious and political situation in the Ayyubid period.
- Tracking the development of the title's content through studying the group of titles that appeared on this masterpiece, some of which are noted for the first time in this historical period, and which refer to the revival of the Abbasid Caliphate, and also clarify the extent to which these titles relate to the political situation in the Ayyubid era.

*** Introduction:**

Salah al-Din has developed a reform policy for Cairo and Egypt, to bring its people closer, and the suffocating authority (Dar Said al-Soada) is considered the first khanqah for Sufism in Egypt, developed by Salah al-Din al-Ayyubi and made it a Sufi house, and it was built because of his urgent desire to eliminate the Fatimids and their Shiite doctrine, so he baptized to bring in three hundred moderate Sufi elders from Bilad al-Sham from the people of piety and religion and put them in Dar Said al-Soada in AH 569 / AD 1174, after turning it into Khanqah, and many endowments were seized upon it.

It is natural for the endowments to have far-reaching effects on the spread of Sufism. Whoever rented it was spending on Sufism cut out for worship, or students of knowledge, according to the condition of the Waqif, and with the prevalence of Sufi homes, the current of Sufism increased, so most of the endowments and arguments were keen to lay down the conditions to stop Sufism from the worship. I detailed this in the endowment book for each institution, and outlined the tasks of each employee and belonging to these institutions.

Khanqa` Said al-Soada is located in the broad line of Bab al-Eid from Cairo, and it was a house known in the Fatimid state as Dar Said al-Soada _ a professor Qanbar or Anbar or Bayan_ one of the seasoned professors of the servants of the Fatimid palace, the ancient Caliph al-Mustansir in God, and this house was opposite to the Ministry's house.

The study presents new lights in terms of form and content on the inscription of the establishment and renewal of Caesarea, in the city of Desouk, suspended on the House of Said El-Soada from the era of Aziz Othman bin Ayyoub, dated AH 594 AH / 1198 AD, where there is a lintel on a wooden door originating from Caesarea that was in Desouk in Lower Egypt, which was stopped by King Nasser Salah al-Din al-Ayyubi on the House of Said al-Soada in Cairo and renewed by Aziz Othman, and worked on this new section, and the dimensions of the lintel are 2.12 m × 0.32 m, and it is preserved in the Museum of Islamic Art in Cairo with a record number 484, written on it in a third line, and the inscriptions executed in deep relief.

•Written inscription in question:

This text indicates that the Caesarea of Desouq referred to had been stopped on the Sufism of this house by Salah al-Din al-Ayyubi, however, Aziz Uthman ordered the creation of a new chapter for Caesarea and the text referred to above is attributed to this door.

•Study the inscription in terms of the form:

- In this inscription the writing appears somewhat good, because it followed the rule and followed the virtuous ratio in its simplest form, and in it the letters and lines of writing are straightened.
- Many of the words of the inscription are free from the points of the lexicon, but some words are noted, perhaps to distinguish them, as in the words.
- The inscription is devoid of diacritics (accents).

The writing is sent in the sense that its words are next to each other. Perhaps this is one of the differences that distinguishes between the line of the third in the Ayyubid era in its beginnings and the line of the third in the Mamluk era. The soft which is known as the Thuluth writings.

Through studying the inscription in terms of form, it is evident that he followed the previous examples executed on Islamic architecture in Egypt since the beginning of the Ayyubid period, noting that the inscriptions on architecture and applied artifacts went through a gradual development, so the third line began to be simple and similar to the Kufic script in some of its written properties.

One example of the writings of the Thuluth writings executed on applied artifacts existing in religious buildings in Egypt, which are considered to be among the oldest examples of the soft line known as the Thuluth writings, which is the writings of the sarcophagus of Imam al-Shafi'i dated (574 AH / 1178 AD), as it contains soft written dates that you place in chronological order before the text of the foundation of the mountain castle.

Examples of examples of one-third line writings implemented on Islamic architecture in Egypt in the Ayyubid era, which is considered the inscription _ the place of study - very similar to, or evolving from, the text of the founding of the school that was devoted to the Shafi'i school, and which was built by Salah al-Din next to the tomb of Imam al-Shafi'i, dated 575 AH (1179 AD).

And the text of the founding of the Lumti Mosque in Minya, which is a foundational writing in deep relief on a plank of rectangular wood, measuring 20 x 40 cm, located above the opening of the northern entrance to the mosque.

And the text of the founding of Al-Jabal Castle, which is located at the top of the amphitheater, which is located on the western side of the castle, and its highest contract, W. This inscription was recorded on the date of the year (579 AH / 1183 AD)

- The content of the inscription - the study site:
- Names
- Nicknames
- Construction-specific terms:
- Architectural Terminology:
- Community class terms:
- Advertising phrases:
- He phrases “prayers be upon the Messenger”, may God bless him and grant him peace.

•Results:

- Correcting the reading of many of the previous studies that dealt with this inscription by reading only, and I fell into many errors during reading.
- The study confirmed the validity of proving and documenting the endowment in order to preserve and maintain this endowment, which is a kind of civil or atomic endowment, in which all the conditions of the endowment were fulfilled, so the endowment is: Aziz Othman and before him Salahuddin Al-Ayyoubi, and the arrested: Caesarea in the city of Desouq, and those arrested: They are the Sufi al-Ajam living in Khanqah or Dar Said al-Soada, Mahrousa Cairo, and the form of the waqf: which he put on their spot.
- The study showed that, by studying the form of writings in engraving _ the place of the study _ that writing is sent in the sense that its words are next to each other, perhaps this is one of the differences that distinguishes between the line of the third in the Ayyubid era in its beginnings and the line of the third in the Mameluke era.
- The study showed that many of the words of the inscription are devoid of the points of the lexicon, and therefore this inscription is among the inscriptions that represent the transitional phase from the Kufic script to the third line, however it is noticeable that some of the words are unknown.
- The study showed that the calligrapher preserved the visual direction of the inscriptions by writing the inscription in four lines, the first line of which contains a propaganda phrase which read: "Glory to God alone" and he wrote it in a large size and attracts the reader's attention to the text or the viewer for it, and in that type from maintaining the visual direction of the phrase and drawing the reader's attention to it, then he notices that the next three lines of it are written almost equal in size, and in a much smaller size than the first line.
- The calligrapher maintained the visual direction of the inscriptions by enlarging the size of certain words to attract the reader's attention to them.
- The study showed that the calligrapher adhered to some of the characteristics and features of the third line, and the composition and overlap of many inscription words are noted.

- The study showed that this inscription went along with the previous examples executed and implemented on Islamic architecture in Egypt since the beginning of the Ayyubid period. It is noted that the inscriptions on architecture and applied artifacts went along with the gradual development, so the third line began to be simple and similar to the Kufic script in some of its written properties.
- The study confirmed the existence of many types of titles in this inscription the subject of the study _ including: titles indicating the status of the Ayyubid sultans in the Islamic world, and their issuance to the kings and sultans of the parties, including titles indicating jihad, titles that the Ayyubid sultans cherished, for their indication of their message in leading the jihad movement against the Crusaders in the Islamic East, which are titles glorifying their political role, in uniting the Islamic front to confront the Crusaders in the Levant, and their military role in confronting the Crusader forces, inflicting defeats on them, and recovering Jerusalem from their hands, as the honorary titles of the Sultans of Bani Ayoub indicated their tendency to Sufism, and the dominance of the soul Sufism over their time.
- The study confirmed the use of the nickname "Mahrousa Cairo", a name that was commonly used and used in the city of Cairo since the Fatimid era, and its use continued in the Ayyubid era.
- The study showed the use of some of the construction terms, such as: which commanded this new chapter - stopped it, and some architectural terms were used, such as: Caesarea, and the study traced the origins of its origins, appearance, and architectural composition.
- The study emphasized the spread of the religious spirit in the Ayyubid era, and the extent of the Ayyubids 'closeness to God Almighty. The author of the inscription began the text with a propaganda phrase which read: "Glory to God alone" and concluded the text with the words of praying on the Messenger "may God bless him and grant him peace" and his family and companions as a whole.

•* Recommendations:

- Correcting the masterpiece's information, as well as the text of the writings on its display card displayed in the Museum of Islamic Art in Cairo.

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