

Publication and study of the text of Sabil al-Dhanushri - dated 1127 AH published for the first time

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Summary:

This research aims to uncover an antiquity of Islamic antiquities that is not registered in the list of Islamic antiquities in Cairo, as none of the researchers have previously dealt with it, in light of the foundational inscription preserved in the warehouse of Salah al-Din Castle in Cairo (Record No. T / 3). Writing is one of the important elements that help in studying the architectural establishment, as the importance of the founding texts is that they define the nature of the facility, whether it is a way, a university, or a school to other than multiple types, as well as the date of construction and completion and sometimes the determination of the different stages of construction, which also includes the name of the constructor, and its title and functions, and this is useful in studying titles on the one hand, and history and Islamic systems on the other hand. The inscription in question is considered an important document and a strong witness to the purpose for which it was written, as it is difficult to forge or contest its value. It is dated here to the extant path of its creator, the descendant of the proud Rifai Ibn al-Dannushri Muhammad, and the date of creation, in the year 1127 AH.

One of the parts of the charitable endowment, which is intended by the one behind it, the charity of charity on the faces of righteousness, whether it is on certain people such as the poor, the needy and the infirm, or it is on a part of public charity, such as mosques, hospitals, schools and so on, which is beneficial to society. The research will deal with the study of the writing painting in terms of form and content, and the study of Arab archaeological writings in terms of content is considered important in archaeological, historical, social, economic studies and other studies, due to the different contents of these writings as the topics of Arab writings on Islamic antiquities vary, including: Religious writings (Quranic verses, propaganda phrases), foundational writings, funerary writings, as well as writings included in property contracts and marriage contracts, endowment texts and documents of various kinds; By studying these writings, it is possible to benefit from all their contents by comparing them with what is found in the historical literature and contemporary archaeological studies.

The interest in building the sabilah was an old custom of all kings and sultans since ancient times, but among Muslims it took a distinct character so that the people of good and the rich hurried to compete with each other to do good, and this type of facility is considered an act of goodness, and that is why the sultans, ~ ~2

princes and rulers were keen to establish the asbels in alleys and roads and in public places so that good prevails, and thus they attain the reward, and has given the importance and role of these architectural installations in public life, we rarely find an Islamic city devoid of one or several paths. The Sabilah are considered among the social establishments that are not for travelers and merchants, and its purpose was to facilitate access to drinking water, and it is one of the establishments and charitable works whose reward is ongoing.

Al-Sabil was mentioned in the Noble Qur'an in the Almighty's saying: "Those who spend their money on the path of God, and then they do not follow what they spend on them, and they are not harmed by them". The water sail is considered a part of the charitable endowment, which is intended by the one behind it to give charity on the faces of righteousness, whether it is on certain people such as the poor, the needy and the infirm, or it is on a public land area, such as mosques, hospitals, schools, etc., which will be beneficial to society.

The water charitable endowment has played a major role in the availability of water security for Muslims since the inception of the Islamic state in the city of the Prophet. The endowment for this aspect of righteousness has been popular throughout the rest of the Islamic world, due to its greatness and reward, and the incident of buying a well (Rumah) is an evidence of that. This well was for a man from the (Mazina) tribe, then he sold it to "Rumah Al-Ghafari," and there was no fresh water in Medina other than water, and for this reason its owner used to sell it from the village, and the Messenger asked Rumah to sell it to the Muslims by extending a specific prophet's date in heaven. He said to him: O Messenger of God, I have no other family and I cannot do that." This news was reported to "Othman bin Affan, may God be pleased with him. If it was on the day of Othman that the Muslims watered enough to suffice them for two days, then he bought the second batch of eight thousand dirhams, and made all of it a waqf for the Muslims, and thus Othman bin Affan is considered the first owner of a path in Islam.

Egypt is considered one of the most important Islamic countries in which the yawas of the sabilah spread, and the first building of the sabilah was in the Mamluk era, starting from the 6th AH / 12th AD century, and most of them were the work of princes, sultans and their women, as though they were atonement for sins, and the rich built these sabilas as ongoing charity for themselves, their children, or One of their deceased relatives and underneath a cistern full of water used for drinking, and pedestrians of all nationalities and boredom Christians, Jews and foreigners were also allowed to use it, and the water was never cut off from it, and the oldest representative of it is Sabil al-Nasir Muhammad ibn Qalawun (726 AH/1326 A.D) near the Qalawun group, and Sabil Sheikho (755 AH/1356 AD) in the Saliba, as well as the Qaitbay Sabil(884 AH/1480 AD).

In the Ottoman era, Sabil became the most common building style in Cairo, which was found in large numbers. The Ottoman Sabil reached its peak in the 11th century AH /17 AD. The water Sabil is one of the buildings that the Ottomans meant, and the Ottoman Sabil is topped by a dome. As for the Egyptian way, on top of it are writers to teach orphans and poor children of Muslims. Water trails are distinguished by their small size and simplicity in the Ottoman era than in the Mamluk era, due to the large number of inhabitants at that time, and thus the increase in urbanization and the lack of construction areas in addition to the founders themselves who were either princes or governors, unlike the Mamluk era, where the originator was often the sultan, even if not at least he was a patron of architecture and arts.

The writing boards are considered one of the important elements that help in studying the architectural facility, as the importance of the founding texts is that they define the nature of the facility, whether it is a school, a university, or a path to other than multiple types, as well as the date of construction and completion, and sometimes the determination of the various stages of construction, it also includes the name of the originator, his surname and his functions, and this is useful in studying titles on the one hand, and history and Islamic systems on the other hand, and the written plaque.

Subject of the research, is an important document and a strong witness to the purpose for which it was written, as it is difficult to forge or contest its value. It is dated here to the lost path of its origin, "Al-Dannushri", dated (1127 AH/1714 AD), and includes many lineages and titles, and there is no doubt that surnames are very important to our archaeological study, as they provide us with a lot of important information because they carry the meanings that indicate jobs and the importance of the epithet, as well as contributing to solving some problems of history and revealing the honorary side of many of the personalities of the Islamic community. The titles were in their inception from the secretions of the early Islamic civilization, where the first title was given to "Abu Bakr Al-Siddiq". Of the sources whose backbone consists of archaeological inscriptions, documents, construction books, decrees, literature and history books of various annals, translations, biographies of classes and travelers, and that despite the agreement of many archaeological inscriptions with the historical facts contained in the aforementioned sources, However, there are also many aspects of disagreement between this and that, which calls for a review of some of what was written in the various sources and references in light of the new information as a result of the publication of new sources that were not previously known on the one hand, or to discover archaeological inscriptions from On the other hand, and the meaning of the title idiomatically, which has prevailed among people, is its use of the adjectives of praise, honor and honor, so the purpose of the title is to define a person so that the degree of the high and the low is distinguished, the rank of the minor is distinguished from the senior and the special is known from the general, so the title must be appropriate for its owner, as the titles that are, t is added to religion and Islam, especially for judges, imams and religious scholars, As for what is added to the state, it is for princes and so on. Therefore, those who allow himself to be punished for a title that does not suit him so that every person knows his worth and rank, and the writings also include methods of recording dates.

The patterns of recording history in monuments, documents and Islamic civilization varied according to the style of the age and the available space for the calligrapher, sometimes he writes the entire date in letters, by day, month and year, and sometimes with numbers, and at other times he mixes the two styles with letters and numbers, and among those methods is the recording of the date by year only, and it was mentioned in the text of the study in the second part of the tenth line, in the form: "This was done in the year 1127 AH.", Then the history by calculating the sentences, which is a calculation which states that each letter of the Arabic alphabet equals a number of arithmetic numbers, and this method is based on the formation of phrases or short sentences from a number of words where the sum of the numerical values of their letters is equal to the one to be recorded. Such as birth and death, or building mosques and palaces, and the idea of using the letters of the alphabet as symbols indicating numbers goes back to ancient times. As evidenced by the ancient Greek

inscriptions from about the fifth century B.C., it was mentioned in the Psalm that this idea was used by the Semites of Jews, Syrians, Ethiopians and Arabs, and was known as Gymnasium in the ancient Hebrew

culture. In place of the other, and by numbering these words a new meaning can be devised.

The research concluded many results, the most important of which are:

- He published and studied for the first time a text of Sahrij spattered which is not registered in the Islamic Antiquities, by Ibn al-Danushri “Abdullah bin Abd al-Rahman bin Ali bin Muhammad al-Danushri al-Shafi’i,” attributed it to “Danushar”, one of the virtues of the time who reached the goal of investigation and mastery, and he was a good grammatical linguist.

- The water basilica is characterized by its small size and simplicity in the Ottoman era than in the Mamluk era, due to the large number of inhabitants at that time, and thus the increase in urbanization and the scarcity of building areas in addition to the founders themselves who were either princes or governors or rich, unlike the Mamluk era, where the originator was often the Sultan If not, at least he was a patron of architecture and the arts.

- The term “cistern” was not limited to the area designated for storing water in the borders of the earth, but rather to refer to this area with the formation above it known as al-Sabil. This meaning is confirmed by many documents and some texts mentioned on the basil, including the text of the study which confirms that this effect is a cistern. Generalize here the part to all.

- The study clarified the use of some construction terms, such as: by constructing the Sabil al-Kawthar cistern, and some architectural terms were used such as: the sabil, the cistern, style, and store.

- The date of creation is given by the method of calculating sentences, followed by the date in Indian arithmetic numbers, in the form of "and it was done in a year", and the date by calculating the sentences is correct in the oriental method, and is consistent with the date engraved with Indian arithmetic numbers.

- It is noticed that the calligrapher is a type in the images of single and compound letters, which made the single letter appear in more than one image, and this led to the inscription becoming more beautiful and decorative.

- Some ancient Nabataean influences appeared in the writing of the painting, including: the appearance of the hook at the end of the letter alif singular from the bottom, the appendages from the top, and the use of the yaa al-Rajaa in the words of al-Rifai in the fifth line, Kurdish in the seventh line.

- One of the linguistic phenomena in the inscription is the neglect of the hamza by the calligrapher, as in the words: by the creation, the splendor, the express, the support, the water, for you. and train them for that.

- When the calligrapher executed the text of the painting, he wrote on regular and parallel lines inside lobed-sided calligraphy cartouches, which made the writings appear in a regular form.

- He omitted the punctuation in some words of the text, and placed misplaced points on some of the words. He wrote a word saying “Yaa Saying” in the eighth line.

- Among the functions and titles mentioned in the text of the founding board: Builder, Slave, Sadr Al-Ail, Al-Fakhr.

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