



PRINCE MITHQAL AL-SODOUNY HOUSE IN AL-AZHAR MOSQUE LINE FROM WAQF DOCUMENT

Yasser Ismail Abdel Salam Saleh

Faculty of Archeology, Cairo University, Egypt

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Corresponding author: Yasser_ismail2007@yahoo.com

ABSTRACT

This research aims to reveal the imports of documents, Waqf, and endowment which play a big role to identify the owner of any building, its usage and its planning and boarders, Hence, here comes the major role that documents and endowment funds play in introducing the features and details of some buildings, to reveal the architectural and decorative units and elements whose owners were keen on documenting through specialists in building and construction. Besides the importance of documents in getting to know the features and original components of these buildings, they assist in knowing their locations and borders. Also, documents confirm, deny or correct the information stated in historical resources about buildings, along with what researchers and specialists have said. This research will shed light on Prince Mithqal al-Sodouny house in Azhar Mosque line, as a model for the huge Mamluk houses in Cairo. Fortunately, it was precisely and fully documented and described in Sultan Qaitbay endowment document, dated 1483-1485 A.D. and preserved in the archives of the French National Library in Paris.

KEYWORDS: Awqaf, Cairo, Houses, Mamluk period, Mithqal al-Sodouny House

those studies depended did not determine the exact location or detailed components of the house, but just mentioned that it was near Al-Azhar Mosque. Also, the presence of the coat of arms in Zainab Khatoun house is not supported by a registration or document that it belongs to Prince Mithqal al-Sodouny, especially that several Mamluks used it (Abdel Razek, 2000, pp. 93-95).

During the Mamluk Age, when the Sultan got angry of any of his Mamluks, capturing him and expropriating his property, as what happened with Prince Mithqal al-Sodouny, the Sultan would order the removal of the coat of arms from the Mamluks' buildings and carve it on the new building belonging to him (Abdel Razek, 2000, p.51).

This proves that conclusions drawn by researchers depend solely on personal efforts, which are statements they were keen on using while referring to this point.

Zainab Khatoun house is located at the corner of the intersection between Al-Aini alley and Al-Azhar street (Mohamed Abdo now), on the right of passersby (Mubarak, 1305 A.H., Vol.2, p.92). In front of Al-Aini School 1411 A.D. [2], that is opposite to it on the western façade (Fig. 2), which was located by Ali Mubarak at the edge of Al-Dawadary alley on Al-Aazhar Mosque line on the right of the alley entrance (Mubarak, 1305, Vol. 6, p.10). This is different from the location of Mithqal al-Sodouny house mentioned in the document at hand.



Figure 2. The location of Prince Mithqal al-Saqy house. (From Cairo map of Islamic archeology, fig. 2, Egyptian Space Department, 1951).

2. THE LOCATION AND BORDERS OF THE HOUSE AS STATED IN WAQF (endowment document)

Sultan Qaitbay waqf (Sultan Qaitbay waqf, dated 1483-1485 A.D., Arabic record 1118, paper 160) (Fig. No.1) stated that prince Mithqal house is located in the space between Al-Azhar Mosque and Al-Aini School, which still exist up till now. It is noticed that most of the space across this street is empty of buildings that were removed during the establishment of Al-Azhar Mosque in the thirties and forties of the twentieth century (Al-Aamayem, 2003, Vol. 1, p.320).

The document showed that the house was located inside al-Hossam al-Safary pathway [3], on the left of the entrance to Katama alley [4], and on the right of the way to Al-Azhar Mosque, in the space included within the Mosque court. The name of this route may be attributed to one of the owners of vast buildings there, as al-Maqrizi and Ali Pasha stated that this person had a stable under his name (Al-Hossam Al-Safary Stable) at the entrance of Ketama alley right after Al-Azhar Mosque (Al-Maqrizi, 1987, Vol. 2, p.45) (Mubarak, 1305, Vol. 2, p.94)..

Four walls were attached to the house, as stated in the document as follows:

The southern façade had four ends, the first: known as al-Maqar al-Sharafy [5] al-Ansary [6], which was the left end attached to Prince Qeit al-Rajby house - the extinct (Ramadan,2007, p.74) Accordingly, this place separated between Prince Qeit al-Rajby house and that of Prince Mithqal, and it ended also at a place known as Al-Asyaad (the masters), Sheikh Taher [7], and Prince Hajj the Merchant. As for the northern façade of the house, it ended at al-Nasser Muhammad al-Nashay waqf and a place known as Shehab al-Din [8], while the eastern façade ends at Sheikh Taher place, later known as al-Saady al-Hardy[9]. Finally, western façade observed the al-Mahrouq Path (Sultan Qaitbay waqf, Record 1118, paper 163).

Hence, it is obvious that Prince Mithqal house is located in an area included within Al-Azhar Mosque court now in the space

between the mosque and Al-Aini School, which included many houses during the Mamluk Age that were removed, among which is Prince Qeit al-Rajby house (Ramadan , pp. 67-99) and Ibn Anaan house (Al-Maqrizi, Vol. 2, p.74), while some of their functions changed (Farouk, 2004 A.D, pp. 120-139), like Shaker bin al-Ghanaam hall [10] (1317 A.D.) that turned into a school then into a mosque. This area still has some of the residential buildings established during the Ottoman Age there, like Lady Waseela house (1664 A.D.) (Lézine,1972, p. 35-45) al-Harawy house (1731 A.D.) (Maury, p. 39-66) and more (Fig.2).

This precise locating of Prince Mithqal house makes it plausible that it is not Zainab Khatoun's house as some assumed. What supports this as well is what was stated in the description and location of the latter in her waqf being "...inside al-Dweidary path in Katama alley ...", and that originally it was "...two places, two lands, two floors and two store rooms mixed together, to become one independent place" (Zainab Khatoun document, Waqf, No. 367, lines 5,6) Also, what came in Hajj Muhammad Mazouq's document, who apparently lived there before her (Abdul Maguid, Vol. 1, footnote 1, p.156) totally differs from the description of Qaitbay waqf on the location of Prince Mithqal house. Moreover, the current architectural construction with its details, units and elements is completely different from what was stated about Prince Mithqal house, that appears to be occupying a larger space than Zainab Khatoun's house as will be seen in the architectural composition of it later through the document. This requires putting into consideration that most of the lands and buildings around al-Ghanameya school on al-Dweidary alley side, that al-Maqrizi considered as Katama alley, belong to the house of Lady Khwand Shaqra daughter of Sultan al-Nasser Hassan bin Muhammad bin Qalawoun (Mubarak , Vol. 2, p. 92-93).

Whether Zainab Khatoun's house is Prince Mithqal's house, or it has been mistakenly attributed to him as believed, the waqf document at hand states three new important facts. First, there is a valid documented text

on Prince Mithqal house, second, determining the location of the house, and finally, getting introduced to the architectural and decorative composition of Prince Mithqal house during his life.

3. PRINCE MITHQAL TRANSLATION

Although the information stated about the life of Prince Mithqal in historical resources is very few, along with what was said about him in Sultan Qaitbay waqf document that provided a detailed description of his house, it will be attempted to shed light on his life in the following lines through what was stated in the available resources and document.

He is Prince al-Janaab [11] al-Aali al-Zeiny Mithqal [12] al-Sodouny [13] al-Zahery Jaqmaq [14] al-Habashy al-Tawashy [15] al-Saqy [16] Raas Nawbat al-Soqa (Ibn Ias , 1960 , p. 515), mentioned by al-Sakhawy as one of the nobles in 1435 A.D. stating that he was one of honor among the Turks, the princes and servants, who mingled with the people and scientists kindly and politely.

He was appointed by the honorable Sultan Qaitbay (1472 - 1496 A.D.) [17] in the service chiefdom of Madina in 1468 - 1469 A.D., after the death of al-Tawashy Sorour al-Talabihy (al-Teryaay) (Ibn Ias, p. 403, 405), then he was released from it and served until someone came to replace him (Al-thkhawy, 1992, Vol. 6, p. 239) Ibn Iias states that Mithqal was a heavy drinker, so the Sultan hated him and put him in the service of the holy mosque in hope of repenting. On him, al-Mansoury says:

"Direct Mithqal palm to the drink for he finds comfort in it, for whose mother is lavish and graceful, for whom I am astonished, God protect him from a man of kantars and Mithqal" (Ibn Ias, p. 405).

He was accused of practicing chemistry, as in Safar 1483 A.D. the Sultan was told that Mithqal coined bootleg dirham (zagal) [18], so the Sultan called upon him and attacked his house (Ibn Ias, p. 515), in which they found the tool used in the coinage of zagal dirham so they captivated him (Al-thkhawy, Vol. 6, p. 239 - 240) (bin Fahd, 2005, p. 261, 262) along with a Mamluk known as Tamar

Bagha. The Sultan had ordered cutting their hands off, but did not execute it, and Tamar Bagha was sentenced to prison until he died.

As for Mithqal, he was exiled in Shawal 1484 A.D., as he was sent with the pilgrimage convoy to Mecca to stay there. It was expected for him to stay there longer, but he was allowed to return to Jerusalem then to Karak, in which he stayed till he died in 1489 A.D., and the King expropriated all his belongings to become part of the treasury (Ibn Ias, p. 522) (bin Fahd, Vol. 1, footnote 3, p.375)..

On his house (Fig.1), the focus of study, al-Sakhawy states that: *Mithqal bought this house near Al-Azhar Mosque and added many extensions and made some renewals.* However, after he was accused of fake money coinage in 1484 A.D., Sultan Qaitbay expropriated his belongings, among which was this house (Al-thkhawy, Vol. 3, p. 288) to become part of the treasury. He included it as part of his endowment funds in the holy mosques on the twenty eighth of Rabei Al Akher 1485 A.D., along with his endowment book on the holy mosques (Qaitbay Waqf, record 1118, papers 159, 160: 164), saying: *"He was endowed, imprisoned, engraved and immortalized..with all what is stated, described and determined in this chapter of what happened to his honorable property, belongings, disposal and specialization.. among which is what he legitimately secretly owned with originals proving this. The writings and originals stated were deducted by a case concerning this legitimate endowment deduction, and some are still under his command,..becoming part of the treasury property for the reason stated in it,..accordingly, all the building of the big place located in Cairo on the line of Al-Azhar Mosque.. known as al-Janab al-Aali al-Zainy Mithqal al-Sodouny house..."* (Qaitbay Waqf, record 1118, papers 159-160).

4. THE HISTORY OF THE ARCHITECTURE OF PRINCE MITHQAL HOUSE

According to the previous historical statement of Prince Mithqal al-Sodouny life, it was noticed that he is one of the princes of Sultan Qaitbay during the ninth century of hijra, and that he bought a house whose original owner or establishment is unknown

in 1435 A.D. He added extensions to it and renewed it. After being accused of the coinage of fake money in 1484 A.D., Sultan Qaitbay exiled him out of Egypt and expropriated his property, including this house to become an endowment fund of the holy mosques. The decree of endowment was issued on 16 Dhul Hijjah 13 December 1486 A.D. stating (The endowment was issued by (Sultan Qaitbay) in Prince Mithqal al-Saqy house...executing the endowment on the sixteenth of Dhul Hijjah in the year eight hundred ninety one...) (Qaitbay Waqf, record 1118, paper 197).

Hence, his relation with the house in which he lived for more than thirty years ended on that day. The description stated in Sultan Qaitbay waqf document of this house includes its architecture and units since the days of Prince Mithqal. Thus, an approximate date of the architecture of Prince Mithqal house stated in the document can be ranged within (before 1435 - 1484 A.D.).

The architectural composition of Prince Mithqal house according to the waqf document (Fig .1) (see, Figs 3, 4):

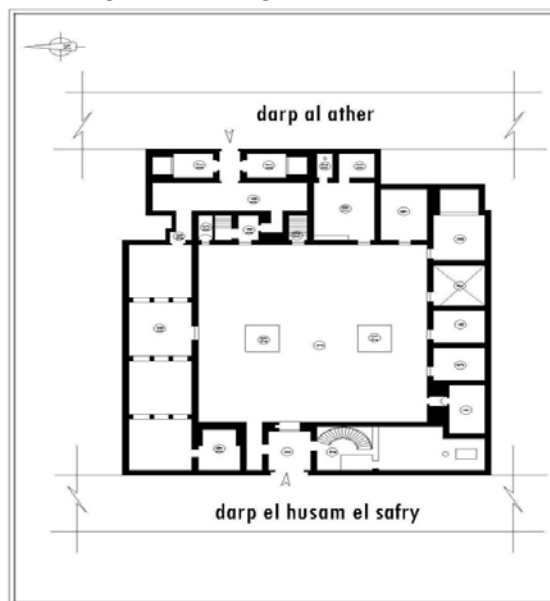


Figure 3. Ground floor plan of Prince Mithqal al-Saqy house through Sultan Qaitbay Waqf document.(1- dirka. 2- water wheel. 3- courtyard. 4- wash bowls store. 5- drink storeroom. 6-Store the brushes. 7- courtyard. 8-riding-store. 9-Kitchen. 10- stable. 11-riding-store. 12- latrine. 13- staircase. 14- dirka. 15- latrine. 16- garden. 17- qaa facing water. 18- stable. 19-Store straw. 20- secret door. 21- fountain).

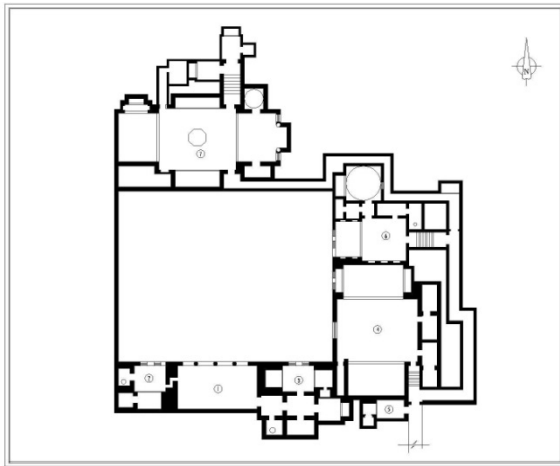


Figure 4. First floor plan of Prince Mithqal al-Saqy house through Sultan Qaitbay Waqf document. (1- sitting room. 2- bedroom. 3- bedroom. 4- hall. 5- dwelling unit. 6- Minor Hall. 7- The big hall.

In drawing the features of the house, making a horizontal plan of its two floors and observing its architectural and decorative units and elements, the researcher will depend on what was stated in the waqf document (Qaitbay Waqf, record 1118, papers 160-164) In addition to this, the plans of the other houses and Mamluk palaces were used, whether attributed to the sultans or their princes. Also, the models of the remaining civil Ottoman buildings in Cairo will be benefitted from, for their plans include most of the elements of the Mamluk house even if some of their names changed [19].

This is in addition to what was stated in the historical resources on the owner of the house, the date of its purchase and construction, and the date of adding it to Sultan Qaitbay waqf to the holy mosques and the reasons behind that.

Prince Mithqal house had two façades; a western façade at al-Mahrouqy path, and a side Eastern façade fully or partially at al-Atheer path [20].

As for the architectural composition of the house, it consists of two floors (Figs. 3, 4), each has several primary architectural units and their extensions revolve around an open courtyard. In the distribution of such units, their functions were taken into consideration, along with the social and religious factors that call for the privacy of the house (Al-Alfy, 1976, p. 231). The ground floor includ-

ed four main units; colonnade, two stables, a garden and two hidden store rooms, in addition to some service units and extensions like the waterwheel, the kitchen, places to keep the tools of horses, drinking tools, rugs, tents, and other units.

The second floor includes the main sitting room, with two master bedrooms, in addition to two colonnades, and two halls; a small one and a big one, in which one was for men (salamlek) and the other was for women (haramlek) [21], and attached to these primary units are a group of utilities and service units.

In building and decorating the house and its extensions, the building materials common in Mamluk Cairean buildings were used, as: different stone types, like kaddan, flint, and Asherstone. Marble was used for floors, fountains and shadharwan with different colors, while brick was used in building domed roofs and some arches, and wood was used for doors, bays, windows, waterwheels and flat roofs with different ornaments. Metal was for making grilles that cover the façades of some windows, especially in the ground floor, and copper was used for the same purpose but in the first floor, while colored glass was interlocked in windows and bays.

The following is a detailed description of the units of each floor:

The Ground Floor of the House (Fig. 3): Prince Mithqal house has two entrances; one is the main gate at the eastern main façade opening at al-Mahrouq path, and the other is a side one opening at the eastern back façade of the house to al-Atheer path.

The main entrance is located at the main façade of the house that was built of ashlerstone [22], with a door opening crowned by a five-centered sharpened arch, which was common in the civil buildings of Cairo during the Mamluk Age. The arch was made of ashlerstone like the façade and its lower threshold of flint [23], closing the entrance at a flap of the door-leaf. The entrance opens to a durqa that is covered by a flat wooden roof with colored ornaments, with blue golden painting to see through each (a clear roof that is silkily polished in gold and lapis lazuli).

li) [24]. In the lower part of the durqa at the center of the entrance of it, there was a bench for the guard sided by a wardrobe to keep his belongings. Although the document did not mention how the dirk was lighted and ventilated, this can be done through the window opening above the main entrance threshold that was previously mentioned, as was common in this pattern of entrances.

The durqa contains two opposite entrances; the first one is small crowned by a lobe stone arch, closing to a wooden door-leaf and opening to a spiral staircase that leads to the service extensions, which are the waterwheel [25] that includes the residence of the animals used in operating it, with a wooden wheel on a well nozzle of fresh water [26], sided by a store room for water and a waterwheel extension. Under it, there is a storeroom (Helmy, p. 183) (Amin and Ibrahim, p.98).

to keep the hay for feeding the animals used in operating the waterwheel (haymaking) (Sultan Qaitbay Waqf, record 1118, paper 160)

The location of the waterwheel here is a reminder of the waterwheel in Alin Aq al-Hossamy Palace, No. 249 (1393 A.D.) for its remaining models in the Mamluk civil buildings in Cairo are very few, among which is the one in Prince Taz Palace in al-Syofeya Street, No. 267 (1352 A.D.), and its archeology in Qaitbay house in al-Tabbana Path, No. 235 (1468 - 1496 A.D.).

As for the other door of the durqa, it is wider and higher than the previously mentioned one. This door opens to a house courtyard, which contains two fountains that get their water from the well at the of the durqa entrance through a domed tunnel (Sultan Qaitbay Waqf, record 1118, paper 163).

The courtyard is surrounded by the entrances of the units of the house ground floor (Fig. 1), as the right side of the entering (on the south side) opens to five doors each crowned with an Asherstone arch, and closes to a wooden door-leaf. These entrances lead to some of the service extensions (Sultan Qaitbay Waqf, record 1118, paper 160) as one of them opens to a corridor covered with a

barrel-vault that leads to a room used for keeping the tools for hand washing, like the jug, basin and other personal belongings of the house owner (basinroom) [27]. This room was tiled in stone (Sultan Qaitbay Waqf, record 1118, paper 161) covered in a simple wooden roof of pure wood planks centered by a bundle or more (simple roof) (Rizq, p.146).

The second entrance leads to an open courtyard through which the second floor units get their light and ventilation from this side. The third entrance opens to a room with a barrel-vault roof, furnished in stone tiles (Rizq, p.36) used for the storage of drinks and their tools (drink storeroom) (Amin and Ibrahim, p. 70; Dahman, p. 79; Rizq, p.163).

As for the forth entrance, it leads to a room with a simple wooden roof of pure wood planks centered by a bundle or more and furnished in stone tiles, for the storage of horses and cattle tools of saddles, harnesses and more (riding storeroom) (Ibrahim, footnote 5, p. 395-396) (Amin and Ibrahim, p. 65) (Rizq, p.124).

It is believed that the entrance to this unit was located at the eastern south corner of the courtyard near the stable attached to the eastern side of the house (Fig.4), as found in the remaining models of Mamluk houses near the stable. The fifth door leads to a room covered by a wooden roof like the others with stone tiles floor, used for the storage of tents, rugs, and lamps of the house and the like (furniture storeroom) (Amin and Ibrahim, p. 84; Rizq, p.212).

The eastern side opposite to the entrance (Fig. 3) contains a group of architectural units entered through five doors crowned by Asherstone arches, each closing to a wooden door-leaf, except for one flat lintel door closing to two flaps of wood with a bottom threshold made of flint (Sultan Qaitbay Waqf, record 1118, paper 161).

One of these doors opens to the kitchen, while the second leads to the stable [28] covered with a wooden expanded simple roof blank of ornaments (rough roof) (Noweiser, Vol. 1, p. 83; Amin and Ibrahim, p. 83).

The stable contains a room used for storing the tools of the horses like saddles, harnesses, and more (riding storeroom). The document stated that the capacity of the stable takes three horses, with a rectangle basin for the fodder (stilt), in addition to a bathroom. The third door, which had a flat lintel door, opens to stone ascending stairs leading to the first floor, and the fourth door at this side is distinguished of its wideness and flint bottom threshold. It opens to a durqa covered in a wooden roof with finely polished colored ornaments (simple roof with silken painting) [29]. The durqa has three entrances; one hollow door that leads into the center with a flat lintel door of stone, a bottom threshold of flint and two benches on the sides.

The other two doors are opposite crowned by Asherstone arch and each closing to a wooden door-leaf. The right one leads into the durqa to a garden that used to contain seedlings and trees (onchab) (Amin and Ibrahim, p. 17) but at the time of writing this document it has become a barren open courtyard. At one of its corners, it contains an entrance with a brick arch that closes to a wooden door-leaf. It opens to the backward façade of the house at al-Atheer path, and leads to a sitting room observing a pond or a fountain that may have permeated the garden, referred to in the document as (qaton) (Sultan Qaitbay Waqf, record 1118, paper 162), sided by a secret room or another qaton (Ibn Manthour 1990, Vol. 13, p.345; Amin and Ibrahim, p. 92, 93; Dahman, p. 126).

In most cases, this architectural unit consisted of an iwan or durqa or two small iwans with a durqa in between centered by a fountain. Its walls contained wardrobes, which is the same design as that of the hall only with big windows overlooking the water. Perhaps, one of these qaton was for women and the other for men, with each having service utilities to perform its function. Its units are covered with wood roofs with softly and perfectly colored ornaments, while the floors were covered in stone tiles (Rizq, p.246-247) (Fig. 3).

The second entrance on the left of the durqa entrance opens to stone stairs ending at a

corridor leading to one of the reception units in the house, referred to in the document as (the small hall), that will be mentioned in the part on the units of the first floor. The fifth door among the ones in the center of the main courtyard of the house closes to a wooden door-leaf and opens to a bathroom with a domed roof (fig. 3).

As for the left northern side of the entrance to the courtyard (fig. 3), it includes the main stable in the house [30], in which in located it keeping it away from the residential units was put into consideration, having an appropriate space beside the stable attached to the waqf stuck to Prince Mithqal house from the northern side .

This way, it protects the residential units in the house and the neighbors from bad smells. It is in fact the second stable in Prince Mithqal house, and having two stables is an indication of his high social state (Hanna, 1993, p. 181).

The stable has two entrances; one of them is a secret door reached through the garden that occupies the eastern side previously mentioned in the form of a cupboard, as in al-Harawy house that has a secret door in the form of a moveable cupboard in the eastern wall of the eastern iwan in the haramlek hall on the first floor. This door may be specifically used by Prince Mithqal to secretly enter and leave at times of disorder without passing through the main entrance of the house, as this one leads to the previously mentioned al-Atheer path.

The other entrance to the stable is the main one, opening to the house courtyard and crowned by a stone arch, with a flint bottom threshold closing to a wooden door-leaf. It opens to the stable space, which mainly occupies most of the eastern side length of the courtyard. It has a rectangle plan divided into four corridors through three arcades with arches based in the middle on middle-sized limestone pillars and on stone buttresses stuck to the wall. These arches hold the roof that is simple of raw wood clear of ornaments (rough roof) (Sultan Qaitbay Waqf, record 1118, paper 163) and each arcade contains a rectangle basin in which fodder is put for horses.

The stable has some extensions that complete its function, as it contains a higher room that is reached through stairs, covered in simple wood roof used for storing the horses' tools of saddles harness (riding store-room), in addition to a storage used for keeping fodder for horses.

The First Floor of the House (Fig. 4):

The units of the first floor of Prince Mithqal house are reached through several stairs to provide maximum privacy for the residents, in addition to a network of corridors that connect between the units and their extensions. The southern side units are reached through the stairs branched from the main entrance durqa leading to the waterwheel. The door ends at an entrance leading to a flat lintel door that closes to a wooden door-leaf that opens to the sitting room, which is a special entrance for the visitor through the entrance durqa directly without having to pass through the other house units.

The sitting room is regarded as one of the main reception units (Dozy, 1927, vol.1, p.381) in the house, observing the main courtyard (Hanna, 1993, p. 177; Rizq, p.298), through an arcade of four arches on three marble columns, as it was put into consideration to direct its façade towards the northern direction to receive cool air, especially in warm summer days. The lower part of the sitting room façade is blocked with a balustrade of Ma'moun turning wood with small openings (Hanna, p. 177) (Rizq, p.298) as a barrier to prevent people from falling and to minimize the ability to see the movement of residents by the visitors.

Mithqal sitting room planning is the one known as Turkish sitting room, which resembles that in Prince Taz palace in al-Syofeya Street, No. 267 (1352 A.D.). It also resembles the sitting rooms in the other Mamluk houses in Cairo in terms of planning, with difference only in the number of arches in the internal courtyard façade, among which are Sultan Inal al-Agroud sitting room in his architectural collection in al-Gabaya, No. 158 (855-860 A.H. / 1451-1456 A.D.), Prince Qaitbay sitting room in al-Gabana, No. 101 (865 A.H. / 1460 A.D.) [31], Mamay al-Saify sitting room in Bait al-Qady

Street, Ahmed Agha house sitting room on the same line of al-Ghazy markets near Sultan Hassan School, No. 247 (1275 A.D) (Yaghy, PP. 54-61). Sultan Qaitbay house sitting room in al-Megharbeleen , No. 228 (1485 A.D.), and that of his other house in al-Tabana path, No. 235 (1468-1496 A.D). This pattern of sitting rooms continued to be built in Cairo civil buildings until the Ottoman Age (Mousa, 1993, p. 228). The sitting room location in Prince Mithqal house above the previously mentioned service units totally resembles the one in Sultan Qaitbay house in the western southern side of the eastern courtyard of the house (Revault & Maury, 1975-79, part I, p.52).

The sitting room in Prince Mithqal house is regarded as a holistic architectural unit, having all the units and elements required for its main function as a place for receiving strangers. It included bookshelves and wall storages to keep the tools, and attached to it were two bedrooms entered through the sitting room, as in most of the remaining residential Mamluk buildings (Ismail, pp. 49-102).

The two sitting rooms are entered through a couple of entrances crowned by a flat lintel door (Naguib, Vol. 2, p.128). closing to a wooden door-leaf, one of which opens to a corridor to reach the first bedroom that consists of durqa with colored marble floors and an iwan with stone tiles as the other extensions. All the units are covered by a simple wooden roof of wood planks with colored ornaments. This bedroom receives its lighting and ventilation from the main courtyard of the house through a couple of windows and in one of the walls of the iwan there is an entrance that closes at a wooden door-leaf leading to a bedroom (sleeping storeroom) (Sultan Qaitbay Waqf, record 1118, paper 161)., while opposite to the durqa there is another door leading to the bathroom.

The second bedroom attached to the sitting room (Fig. 4) consists of a centered durqa holding two iwans, receiving its lighting and ventilation through a number of windows with wooden veils, two of which observe the main courtyard of the house. This is in addition to a third window with metal

grilles, while the other windows may observe the subsidiary courtyard that occupies the empty spaces in this side of the house as previously mentioned. The floors of the durqa and two iwans were furnished in stone tiles, and all were covered with a wooden roof with colored ornaments. A group of service utilities were attached to this unit to complete its function, as besides the bathroom, there was a wardrobe, a bedroom, and a bathtub.

As for the units of the eastern side of the first floor, they include three main units; a residential place, a colonnade, and a small hall in addition to its utilities. It is reached through two stairs as previously mentioned, as the architect specified special stairs for each unit and internally connected between the three units through a corridor. The residence and colonnade are reached through the stairs at the center of the third door of the ground floor units of the eastern side, which is made of stone and covered by a domed roof, while the small hall is reached through stone stairs at the center of the entrance on the left of the fourth entrance durqa on the ground floor.

The first unit: is a separate residential unit with all what it needs of utilities and rights. It consists of a durqa and iwan or two of each, and was referred to in the document as (the residence) (Sultan Qaitbay Waqf, record 1118, paper 161). It was covered in simple wooden roof of wood planks centered by a bundle or more with stone tiles floor.

The second unit: is a colonnade entered through the stairs at the center of the third door of the ground floor units of the eastern side, which extends to the upper roof, closing to a wooden door-leaf that opens to a corridor, at which center is an entrance that closes at two wooden door-leaves leading directly into the colonnade. This colonnade consists of a middle durqa with two iwans perpendicular to it, one of which has two sides, one observing the house courtyard through a group of windows. Also, the durqa observes the courtyard through a window with a wooden veil, and has four doors; one for entrance, two opening to chambers or cells, or having small power or bazenhj on

top (Naguib, Vol. 2, p.168; Noweiser, Vol. 1, footnote 6, p. 31, 93; Amin and Ibrahim, p.44), referred to in the document as khuristan (Sultan Qaitbay Waqf, record 1118, paper 161), while the fourth door leads to the bathroom.

The durqa is covered in a square wood roof centered with an octagonal lighting covered with sistrum and is polished in gold and lapis lazuli (Rizq, p. 146), (Amin and Ibrahim, p.50-51, 80-81), which was referred to in the document as the Iraqi roof (Sultan Qaitbay Waqf, record 1118, paper 161). The two iwans observe the durqa with wooden decorations fixed to their façades, like corbel taking the shape of two similar Kurds against each other carrying a wooden beam or ferry. The two Kurds have muqarnas tails (Rizq, p. 253-254), or tails without Muqarnas (Ibrahim, footnote 1, p. 410) (Amin and Ibrahim, p. 94), decorated with colored and golden ornaments like the durqa roof. Some believe that the appearance of these architectural ornamenting decorations was at the end of the fifteenth century A.D., as in Sultan Qaitbay School in the desert (Noweiser, Vol. 1, p. 288-289).

The third unit: is the small hall, which is regarded as one of the receptions in the house (Kamel, p. 185; Hanna, 1993, p. 176). It was reached through stone stairs at the center of the entrance on the left of the fourth entrance durqa on the ground floor from the courtyard previously mentioned, which in turn opens to another corridor with flat simple wooden roof with silken painting and colored marble floor. The corridor contains two entrances; one leading to the stairs to a corridor through which the previously mentioned colonnade is reached, while the second lead to a flat lintel door closing to a wooden door-leaf that opens to the hall known in the document as (the small hall) (Sultan Qaitbay Waqf, record 1118, paper 161). It consists of a durqa with an iwan perpendicular to it, covered in flat wooden roof decorated with colored and golden ornaments. The walls of the hall are surrounded by marble benches higher than the floor level, in which some have small arches on delicate columns, and these lines were filmed by

marble or colored mosaic lobes used to put decorative vases and drinking utensils (Rizq, p. 170-171).

The durqa walls have six doors, with wooden leaves closing on them (with Baalbek painting). One of the doors is the entrance to the hall, two are cupboards or wall wardrobes, and one is a decorative door or a comparable door for symmetry, opposition or resemblance with the doors beside to or opposite to it (Rizq, p. 24). And the fifth door is an entrance to a corridor of colored marble floor ending at a bathroom. Finally, the sixth door is used to enter the sauna, which has a square plan covered with a dome having lights interlocked with colored glass and colored marble floor. It receives its lighting and ventilation through a window with metal grilles opening to the previously mentioned backward garden in the eastern side of the house. One of the walls of this room has a wardrobe and the room also contains some extensions to store the bath tools and accessories (fig. 4).

As for the units of the northern side of the first floor, they include a big hall referred to in the document as (the big closed hall) (Sultan Qaitbay Waqf, record 1118, paper 162). reached through the corridor leading to the previously mentioned small hall, in which a corridor that has a rectangle water bow branches from it, the façade of which is covered by a veil of Ma'moun turning wood (Ibrahim, 1979, footnote 2, p. 409).

Mostly centered by a door opening. It was mostly covered by an open roof to allow the air in to cool the clay water bowls that are covered in wet cloth to keep the water cold without rot (Amin and Ibrahim, p.104; Naguib, Vol. 2, pp.216-223; Noweiser, Vol. 1, pp. 9-92; Naguib, 1977, p. 151-152; Rizq, pp. 278-280).

The corridor ends at a flat lintel door closing to two wooden leaves, opening to a hall. This hall's horizontal plan consists of a middle durqa on which two iwans are perpendicular, one of which is bigger than the other. Its floor is covered in colored marble tiles, and in the middle between the two opposite sides of the durqa are two sidles, each surrounded by an entrance in an opposite posi-

tion. Each entrance has a flat lintel door closing to two wooden leaves, one of which is the hall entrance, while the other one opposite to the former opens to the stairs leading to two residential units with their facilities. The first unit is a colonnade consisting of a durqa and iwan or two, covered by a wooden roof centered by a bundle or a simple roof, a bathroom, and a cupboard or more. The second unit known in the document as (the chamber) (Sultan Qaitbay Waqf, record 1118, paper 162), which is a separate residential unit with all its utilities, facilities and rights, having almost the same design as that of the first unit, as it consists of a durqa and an iwan or a durqa and two iwans.

As for the third entrance to the durqa, it opens to a corridor of marble tiles floor ending at the bathroom entrance with simple wooden roof and marble tiles floor. The fourth door is a wall wardrobe following the design of the cupboard or a khuristan (Rizq, p. 96). The durqa floor is centered by a big square fountain of colored marble, with ten copper decorations, to lighten the atmosphere and beautify the hall.

At the center of the small iwan, there is a shadharwan that contains an inclined board of wavy or decorated marble (nectar) (Ibrahim, 1956, p.14).surrounded by two marble columns, known as (bottom sadr), which was mostly surmounted by a muqarnas painted sadr. Under the shadharwan there is usually a marble fountain or plate (Kamel, p. 62) (Ibrahim, footnote 4, p. 401; Rizq, p.157-158). and it is surrounded by two levels of widows observing the garden that occupies the eastern side of the house as previously mentioned. The façade of the lower level of widows is covered by copper grilles, while the second level is a group of with glass veils. The other two sides of the iwan have two opposite entrances, each with a flat lintel door closing to two wooden leaves, one leading to the warm bathroom covered in a dome and with marble tiles floor with moonlets (Ibrahim, footnote 2, p. 437). With glass veils through its walls at a higher level, while the other door opens to a room used for sleeping (bedroom)(Sultan Qaitbay Waqf, record 1118, paper 162).

As for the big iwan in the hall, one of its sides is centered by a small iwan, *sidlah* or small step with marble edge, a bit higher than the iwan floor (Ibrahim, footnote 2, p. 404; Amin and Ibrahim, p.62.), centered by a *malqaf* (Bernard, M., 1983, P. 149) (Ibrahim, footnote 3, p. 404) (Amin and Ibrahim, p.19). The *malqaf* is surrounded by long moonlets with glass veils, and the sides of the *sidlah* have two opposite cupboards (wardrobes) (fig. 2). The façades of the two iwans are decorated with and open to the *durqa* through a wooden ornament like *corbel* taking the shape of two similar Kurds against each other carrying a wooden beam or ferry, decorated in colored and golden ornaments (Amin and Ibrahim, p.116) (Rizq, p.146).

It is noticed how the architect increased the number of lighting and ventilation openings in the units of this hall, since they do not observe the main courtyard of the house through any windows or openings, which follows the document description of it as the big closed hall (Sultan Qaitbay Waqf, record 1118, paper 162). In fact, although it observes the main courtyard of the house, it does not have windows or moonlets due to its location above the main stable, which occupies the northern side of the courtyard in the ground floor. This is a feature of the halls that occupy this location in residential buildings that continued to appear in Cairo till the Ottoman Age (Hanna, p. 178). It is a reminder, with some difference, of what was referred to as the Coptic sitting room, which is also a closed sitting room (Rizq, p.299) ; (Yaghy, p. 245-250), and accordingly it is assumed that this hall was used in cold winter days.

The big hall and its extensions resembles much, in its design and elements, many of the remaining Mamluk models, like: Bashtak Palace hall (1334-1339 A.D.) and Moheb al-Din Abu al-Tayeb (1350 A.D.), in addition to several Ottoman models like Jamal al-Din al-Dhababi house hall (1637 A.D.), al-Seheimy house hall (1648-1796 A.D.), and Zainab Khatoun (1713 A.D.).

In the planning of the first floor of Prince Mithqal house, it draws attention how the units are connected from the back through a

backward corridor, which was used by the house owner and his family to facilitate their entrance to the reception halls without passing by the courtyard. This also facilitates the movement of the servants and workers, which is an architectural characteristic known in Fustat houses and continued in residential buildings till the Ottoman Age (Kamel, p. 58).

It is noticed how the architect succeeded in overcoming the problem of lighting and ventilating the internal rooms in the northern and southern sides and the northern section of the eastern side through a subsidiary courtyard passing through the southern side from which the latter receives its lighting and ventilation. Also, the architect situated a garden in the northern section of the eastern side from which some of the units of this side receive their lighting and ventilation, in addition to the units of the northern side of the house, which is consistent with the general norm of residential buildings during the Mamluk Era that mainly did not depend in their lighting and ventilation on the external street but on the internal courtyards (Kamel, p. 180), which may be called the planning or the internal opening.

5. CONCLUSION

The study proved that Zainab Khatoun house is not Prince Mithqal al-Saqy house, as many researchers assumed.

It asserted the importance of endowment documents (*waqf*) in revealing the construction and architectural features of Cairo, which changed or disappeared in time.

It shed light on one of the major models of Mamluk houses in Cairo, which is Prince Mithqal al-Ssaqy al-Sodouny house on line with Al-Azhar Mosque.

The study attempted to approximate the history of the architecture of Prince Mithqal house with an average of (before 1435-1484 A.D.).

It proved that Prince Mithqal al-Saqy house in which he lived was not established by him, but he bought it and added to its construction with what suits his social status.

The study revealed that Prince Mithqal al-Saqy house consisted of two floors, in which the ground floor included all the utilities, while the first floor had the residence and reception units with their facilities.

It confirmed the great resemblance between the architecture and decoration of Prince Mithqal al-Saqy house and that of the major remaining models of the Mamluk houses and palaces in Cairo.

FOOTNOTES

[1] In this regard, the researcher would like to thank Dr. Adnan Al Harethy for his assistance in getting a copy of this document.

[2] It is Badr Al-Din Al-Aini School, No. 102. For more information, see: (Maher, 1971, Vol. 4, pp. 185 – 189) (Rizq, 2001, Vol.3, pp 260-269).

[3] Al-Hossam al-Safary could be: Ibrahim bin Muhammad, President Sarem al-Din son of Minister Naser al-Din bin al-Hossam al-Safary, who was a man of virtue, who died in 1429 A.D. He was in charge of Cairo treasury in Sheikh Days, and he used to wear military costume. For more information about him, see: (Bin Teghry Bardy ,1984, Vol. 1, p.172).

[4] Katama alley beside Al-Batleya alley, and has become part of it. The silencers houses were in it when they returned from Morocco with the leader Gohar. Currently, this alley is Kwai Bath and what is beside it from behind Ibn Al-Ghanaam School, the location known as Ibn Al-A'sar pathway to Al-Batleya edge (Al-Maqrizi, 1987, Vol. 2, p.10)

[5] One of the titles of renowned princes, secret writers and the like (Dahman, 1990 , p.143)

[6] He was referred to in Qeit al-Rajby waqf as "Al-Maqar al-Qadaqy al-Sharafy al-Ansary" (Ramadan, 2007, p.74). He may also be al-Qady al-Maleky Abdul Qader al-Ansary who died in 1475 A.D. (Ibn Ias, 1984, Vol. 3, p.11).

[7] He could be Sheikh Taher bin Muhammad bin Ali bin Muhammad Makeen al-Din abul Hasan bin al-Shams al-Noweiry al-Qahery al-Azhary(al-thkhawy, Vol. 4, p. 5-6).

[8] It was stated that many were given the title Shehab al-Din in the contemporary Mamluk resources. The one mentioned could be: Sheikh Imam Shehab al-Din Ahmed bin Hussein bin Ali bin Muhammad bin Abdul Rahman (1379 – 1447 A.D.), who had teaching sessions in many of the schools and mosques near the mentioned area (Ibn Teghry Bardy, Vol. 1, p. 283-284).

[9] From what the researcher obtained, no information was found about such titles in any of the contemporary Mamluk Age resources.

[10] He is Abdel Kareem bin Abu Shaker bin Abdullah bin Ghanaam, Kareem al-Din the Coptic companion, known as Ibn al-Ghanaam, died in 1420 A.D. (Ibn Teghry Bardy, vol. 7, p.332).

[11] A Mamluk title given to owners of swords and pens (Dahman, 1990,p. 55).

[12] Mithqal is a weight of a dirham and three sevenths of a dirham, (Anees, p.119).

[13] Relating to Prince Sodoun min Zadeh (1407 A.D) who was special to his professor King al-Zaher Barqouq. For more about this Prince and part of his architectural works in Cairo, see: (Ibn Ias, Vol. 3, p.275; Noweiser, 1985, p.)

[14] Relating to King al-Zaher Jaqmaq (1438 – 1453 A.D) who owned Prince Mithqal, to who the latter was attributed. For his translation, see: (Bin Teghry Bardy, Vol. 4, pp. 275 – 312).

[15] The plural of Tawasheya, who are a group of Mamluks appointed for the service of the Sultan houses and ladies (Dahman, p. 109).

[16] Al-Saqi (drinker): it is an occupation that spread on the Arab archeology, known in Turkey since its rule in Iran. It began during the Mamluk Age and had certain specializations, being responsible for scalding spread, cutting meat and providing drink after lifting the scalding. The Sultan coat of arms was known as "the honorable special drinker" given the symbol of the cup for his occupation. For more information about this title, see: (al-Pasha, Vol. 2, pp. 576 – 586).

- [17] On the honorable Sultan Qaitbay and his influence, see for example: Ibn al-Emad, D.N., Vol. 8, p.8-9) (Ibn Ias, 1960, pp. 393-598) (al-Malty 1987, pp. 143-146; Noweiser, 1975)
- [18] Zagal: is spilled the drink all at once, (Baalbaky, 1987 , Vol. 2, p.819) . Cheating in Gold and More (Anees, p.420; al-Thahaby 1993, Vol. 22, footnote 3, p.116), the meaning here is that the bootleg dirham were coined using zagal tools like the rail and finger to become zagal dirham.
- [19] To know more about the patterns of the Mamluk and Ottoman houses and palaces, see for example: (Lézine, 1972, p. 1- 45; Revault, J. et Maury, 1975, p. 1-12, 53-170; Bernard, 1983, p. 1-98).
- [20] Attributed to an endowment fund of a person named so, this was known as Warathet al-Kashef, (Qaitbay Waqf, record 1118, paper 163).
- [21] They are units that are usually found in the attics of houses (Hamshary, p.50).
- [22] Ashherstone: is a type of carved middle-sized limestone. (Naguib, 1975, the documentary appendix, Vol. 2, p. 164-165) (Rizq, 2000 A.D., p. 76).
- [23] For more information on the characteristics of this stone, see: (Rizq, p.57).
- [24] On the way by which these roofs were made in the Mamluk Age, see: (Naguib, Vol. 2, p. 119-120; Noweiser, Vol. 1, p. 79-80).
- [25] For more about it, see (Amin and Ibrahim, p.61-62).
- [26] On the way waterwheels are made and their components see for example: (Menassa, Laila et Laferrir, 1974, Fig.9, 11, 23: 30, 33).
- [27] For more about it, see: (Amin and Laila Ali Ibrahim, 1990, p. 77; Dahman, p.108; Rizq, p.184).
- [28] For more on it, see: (Amin and Ibrahim, p. 13-14, 77-78; Rizq, p.15-16).
- [29] On the way by which these roofs were made in the Mamluk Age, see: (Naguib, Vol. 2, p. 119-120; Noweiser, Vol. 1, p. 79-80; Rizq, p.143).
- [30] For more information on this unit in the Mamluk and Ottoman houses, see: (Al-Sheshtawy, 2001, pp. 224-281; Sultan Qaitbay Waqf, record 1118, paper 163).
- [31] For more information about it, see: (Ibrahim, 1979, p. 409).

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